

Baptist and Reflector

Speaking the Truth in Love.

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PERSONAL AND PRACTICAL.

It is character that counts.

A bully is a coward. This may sound paradoxical, but it is nevertheless true.

It is a matter of the utmost astonishment to see men, Christian men, even ministers of the Gospel, upholding a man who is known by them to be a fraud of the deepest dye. It is enough to make one's heart bleed to think of it.

"Keep thyself pure," said Paul to the young preacher, Timothy. This is a fundamental requirement in the ministry—purity. If the ministry loses its purity, what can be expected of the people to whom it ministers and who are supposed to follow its example?

We had a pleasant visit last week from Rev. John Jeter Hurt, editor of the Baptist Advance. He told us that he was on his "vacation"—the idea of a Baptist editor having a vacation! He had been to Knoxville to perform a marriage ceremony. Genial, scholarly, popular, Brother Hurt is making an excellent paper of the Advance.

The fall is coming on. Your boy and your girl ought to go off to school. Where will you send them? We shall not undertake to say to which school, but one thing we can say: Be sure to send them to a Baptist school. If you are a Tennessean, be sure, also, to send them to a Tennessee Baptist school—the one most convenient to you.

It is true that position increases influence and responsibility. But it is also true that if a thing is wrong for pastor or deacon it is wrong for the member; and if it be right for the member it is right for the pastor and deacon. No member has a right to ask his pastor or deacons to abstain from doing what he himself does, or do what he himself does not do.

The great inventor, Marconi, is quoted as saying that when one station, now in process of construction in Pisa, Italy, is completed, it will be possible to send wireless messages around the world by way of Australia. Think of it! Next we shall have wireless telephony around the world. And then? And then we shall be able to "preach the gospel to every creature." And then shall the end come.

It is stated that President Smith, of the Mormon Church, has just paid \$400,000 for a 66,000-acre cattle ranch in British Columbia. The land will be colonized by Mormons. It is not stated whether it is proposed to have all the Mormons leave this country and go to British Columbia. We should be glad for our sakes if it were true. We fear, however, that we shall still have the Mormons with us in this country as a festering sore upon the body politic.

Regeneration before church membership is a fundamental Baptist principle. Let us be true to it. If anyone gives evidence by the divine test of "By their fruits ye shall know them" that he has not been born again under the operation of the Spirit of God, changing the dispositions of his soul and transforming his life, let us say to him, kindly but firmly, "You are not of us, and therefore should go out from us." Oh, for a revival of old-fashioned Baptist, New Testament discipline in all of our churches.

Dr. S. W. Tindell is preparing to publish the first issue of the Anti-Saloon Journal. It will be located at Harriman, but is expected to cover the whole State. While the Journal is not the official organ of the Tennessee Anti-Saloon League, and the League will not be responsible for it either editorially or financially, at the same time the League endorses the Journal and earnestly recommends it to the temperance people over the State. We hope that it may

have a large circulation. Dr. Tindell is a strong temperance man and an able writer. For the present the Journal will be a monthly. The price is only fifty cents a year.

The yellow fever situation continues about the same as last week. Up to the present there have been 963 cases and 154 deaths. The death rate is comparatively light, showing that the disease is in a mild form. The epidemic has been almost entirely confined to New Orleans, with a few cases outside of the city. The doctors are working on the theory that the fever is carried by mosquitoes, and they are waging a vigorous warfare against mosquitoes and especially against the variety known as the *stegomyia fasciata*, which is said to be the one that carries the germs of yellow fever. There is considerable talk of a national quarantine law. There ought by all means to be such a law.

Hon. J. A. Householder, who has been the representative of Sevier County in the Legislature for the past several terms, passed through the city last week on his return from Clarksville, where he had been to carry some orphan children to the Odd Fellows' Home at that place, and gave us a pleasant call. Brother Householder has made an honorable record as a member of the Legislature. He is a good Baptist, a strong temperance man, and votes for what he believes to be right on all moral questions. He is colporter in the Sevier Association and enjoys that work more than being a member of the Legislature. We hope, however, that the good people of Sevier County will honor themselves by sending him back again. Such men are needed in the Legislature.

The Baptist Standard says: "From every section of Texas news reaches The Standard office that the whole denominational situation is rapidly clarifying. Our people are becoming unified more rapidly, perhaps, than at any former period of our history. The war spirit is subsiding, and the spirit of unity and fellowship is taking its place." This is certainly quite gratifying. It was also gratifying to read the next sentence from The Standard: "Generous friends give The Standard large credit for this hope-inspiring condition of affairs. To bringing about the entire unification of the Baptists of our State, on lines of righteousness, The Standard is unreservedly committed." We congratulate the Baptist brotherhood of Texas in general upon the improved outlook there, and The Standard in particular as the agent for bringing it about.

Referring to a paragraph in the Word and Way as follows: "A vaudeville actress is to receive \$25,000 in New York City for ten weeks. This is as much as is paid to fifty average Baptist preachers for a whole year's work." The Baptist Standard says: "We do not complain that actors receive too much pay, but if their pastor is receiving a living salary, they are very likely to object that the salary is too much, when called on for any part of it. Is this remarkable? Not at all. People always enjoy what they have appetites for, and most of them are willing to pay for what they get." We wonder if this will account for the small salaries usually given pastors. Is it a question of taste? We are afraid, however, that there is too much truth in the above remarks of The Standard.

A brother at an Association not long ago objected to subscribing for the Baptist and Reflector because it has advertisements in it. He admitted, however, that he takes a daily paper, which not only runs advertisements, but frequently the most objectionable kind of advertisements, including the advertisements of whisky, wine, beer, etc. He is perfectly willing for himself and family to read such advertisements in a secular paper, but does not want them to read any advertisements at all in a religious paper. Where

is the consistency in this? We could not help wondering whether he was really sincere in his objection, or whether it was simply an excuse to keep from taking the paper at all. We could not help wondering, also, if the kind of literature he takes is a true expression of his character. At any rate the probability is that his character will become an expression of that literature.

The whole world was startled recently by the announcement that Mr. Frank Bigelow, of Milwaukee, was a defaulter to the amount of nearly \$2,000,000. Mr. Bigelow was a banker, a wealthy man, stood very high socially, and was prominent in church circles. It is now stated that he started his crooked work by abstracting \$15,000, and gradually increasing the amounts until they approximated \$2,000,000. This is a striking illustration of the importance of watching the first step. It is the first step that counts. Beware of beginnings. Mr. Bigelow never expected to become a defaulter. Fifteen thousand dollars was a small matter to him. He could easily replace that. But before he knew it the \$15,000 had been multiplied over one hundred fold. The young man takes a glass of wine—takes it, perhaps, in the parlor at a social gathering. What matters it? But that first glass of wine leads on and on, and down and down to a drunkard's death and a drunkard's grave and a drunkard's hell. Watch the first step.

A Campbellite preacher was holding a meeting in this city. In a sermon one night on "The Mourner's Bench" he ridiculed the mourner's bench, ridiculed the idea of prayer by a sinner, ridiculed the idea of salvation without baptism. At the close of his sermon he invited anyone present to answer him and insisted that some one should do so. Rev. Earle D. Sims, our efficient State evangelist, happened to be in the audience. In response to this invitation he arose and bore earnest testimony to the work of the Holy Spirit upon his own heart and that of others, and showed that salvation is a matter of personal experience and of the heart, closing by asking God's blessing upon the Campbellite preacher, who, he said, had a soul to save. The latter evidently was not prepared for the unexpected turn of affairs. He perspired freely, got quite nervous, and, at the conclusion of Brother Sims' remarks, thanked the brother and dismissed the congregation, a number of whom afterwards gathered around Brother Sims and also extended to him their thanks—with probably more earnestness than those that came from the Campbellite preacher.

The peace plenipotentiaries of Japan and Russia met in conference at Portsmouth, N. H., last week. The Japanese presented their demands, which were twelve in number. Most of them the Russians agreed to consider, but two of them they positively refused to consider. These were the question of Sakhalin, and the question of an indemnity. On these points the conference may come to an abrupt and unsuccessful termination. We are not one of the plenipotentiaries, and it may be well that we are not. As a matter of fact, we have no special desire for the job. But it seems to us that the demands of Japan are quite reasonable on these points as well as on others. Russia took the island of Sakhalin from Japan several centuries ago, when Japan was unable to resist. Now Japan has captured it again from Russia and it seems to us that she is entitled to hold it. It is accordance with the rules of warfare that the conquered nation shall pay indemnity to the victor. The amount of indemnity is not stated in the terms of Japan, but it is estimated at about \$650,000,000, which would not seem excessive. Upon the issue of the conference depends not only the fate of two empires, but to a large extent the peace and happiness of the whole world, which is now looking on at the conference in breathless suspense. This week will probably determine the result.

Love.

Love is not free to take, like sun and air,
Nor give away for naught to anyone,
It is no common right for men to share—
Like all things precious it is sought and won.

So if another is more loved than you,
Say not, "It is unjust," but say, "If she
Has earned more love than I, it is her due;
When I deserve more it will come to me."

But if your longing be for love, indeed,
I'll teach you how to win it, a sure way
Love and be lovely, that is all you need,
And what you wish for will be yours some day.
—Ex.

THE EVANGELICAL MOVEMENT IN RUSSIA.

(Translated from the German by Rev. Wm. Appel.)
I shall endeavor to perform the difficult task of giving my fellow-believers, in the small compass of a newspaper article, a clear view of this very wonderful modern evangelical movement among the Russians.

The Origin of the Movement.—As a close observer, I am enabled to point out the true inner cause of this origin, which is and was the unsated hunger of this religiously inclined people. With the exception of certain centers, the educated classes have stood aloof, and the movement has had its course among those of a mere elementary knowledge. While the desire for knowledge had to be awakened, the hunger for the truth was already present. We can scarcely imagine what an attraction the Russian New Testament had for such a people, when it was introduced to them in the early sixties. With ravenous hunger it was read and more often heard by the common people, among whom many were unable to read. The readers were often schoolboys, soldiers and people who had by dint of self-imposed labor learned the beautiful art of intelligibly reading to others. This, then, was one of the inner causes of the breaking forth of this movement. To this must be added a wonderful outpouring of the Holy Spirit among the Germans of South Russia, which indirectly helped to prepare the Russians for the reception of the truth. The divine origin of the movement is the more apparent from the fact that it began with four entirely independent streams.

The first stream took its rise in the government of Taurida, on the Black Sea, about 1840. It manifested itself in the renewed study of the Scriptures by the so-called Molokans, whose forefathers had left the orthodox church a century before. Many of these had undoubtedly been born again, but the power of aggressive work, on account of the surrounding ignorance and superstition, could not properly develop. It was among these people that the envoys of the Russian Bible Society found a hearty welcome, in the early sixties. They brought new impetus for the study of the Bible, by the new light they were able to bring out of it. About this same time a Syrian from Persia, named Deljakoff, began to visit Russia and to preach to the circles of Bible-readers. He encouraged others to begin work on a small scale, and soon there began a very promising and far-reaching evangelistic activity.

The Stundists.—The second stream sprung up in the government of Kherson, but, unlike the first, among the orthodox population. Through the earnest and spirited preaching of Pastor Bonekamper, a Lutheran preacher among the colonists from Wittenberg, revivals had resulted, which kept constantly spreading. These new converts soon craved more than the regular Sunday service, and so began the evening services both on Sunday and on week days. These were called "Abendstunde" (eveninghour), later merely "stunde" (hour), hence arose the name "Stundists"—that is, such who visit the hour for their spiritual refreshment. As the number of converted colonists soon became evident to their Russian neighbors, who began to inquire into the cause. When they found that it rooted in their new relation to God, they, too, began to inquire the way of salvation. They bought New Testaments, began to read, and some attended the prayer-hour of their German neighbors and were converted. Then these began to have little gatherings in their homes for the Russians. The fire spread from village to village, and soon the name "Stundist" was on every tongue.

The third stream had its origin in Kieff, and came about thus: A certain Balaban from Kieff living in Kherson, on a government permit, wanted this pass or permit renewed, but, being a living witness to the truth which he had experienced, the Kherson authorities asked those in Kieff not to renew his permit. Thus he was forced to return to his home. As he could not obtain another pass after repeated requests, he began to sow the seed of the Word in

his neighborhood. When the fire had been kindled the authorities gave him a new permit, to get rid of him, but it was too late to hinder the good work, as the fire blazed up and spread from place to place, and could not be extinguished. From Kieff the fire spread to Volhemia, Tchernigov and other districts. This stream was really the strongest of all.

Among the Aristocrats.—The fourth and last stream had its beginning in the capital, St. Petersburg. In the years 1873-74 some ladies of the Russian aristocracy came in contact with believers in Switzerland and France. They had been deeply impressed by the Gospel as they had heard it away from home. About the same time some of these met Lord Radstock, who was laboring in his youthful energy. Some Russians of high rank invited him to St. Petersburg. After due deliberation (Radstock appeared at the capital in 1874 for the first time. While there he was permitted to preach the Gospel in many aristocratic families and to deal personally with many souls. After this first visit others followed, which resulted in the conversion of a number of people of the highest ranks, ex-Chief of the Guards von Pashkoff being among them. Pashkoff became an ardent witness, and began meetings in his own residence. The great hall, which had served for gatherings of the highest aristocracy only, now became the meeting place of all ranks and conditions in life. Out of these meetings others grew, until a net work of gospel meetings was spread over the city. This called forth violent opposition, the clergy being in the lead. Inhibition followed inhibition, but all in vain. Finally the two foremost leaders among the new converts were exiled. But even this could not abolish the good work. The meetings henceforth were conducted on a small scale, but brought forth glorious results. From St. Petersburg the work spread to the surrounding governments, to Novgorod, Twer and Moscow, and to all parts of the great Zardom.

The four streams soon intermingled. In the beginning of the movement there was no endeavor to form a separate party and all aimed at one thing, the winning of souls to Jesus. The terrible persecutions which soon broke out in the south seemed to endanger the very existence of this movement. Mobs incited by priests would demolish believers' houses, break up their meetings, and beat and abuse them in all manner of ways, often crippling them for life. The police, who sympathized with the clergy, would do nothing, and so the opposition grew. To these vulgar outbreaks by the mobs were added annoyances by the authorities, such as restrictions, fines, arrests and imprisonment. Hundreds had to pay fines again and again. Many spent years in filthy prisons. Hundreds of families were exiled to Transcaucasia and not a few to Siberia. Even up to the present time there are instances of cruel persecutions which could be clearly established, but the publishing of them would be considered a crime and make matters worse. These persecutions, however, had a purifying effect upon the movement; only those who were genuine came and stayed. The more the authorities oppressed, the more the witnesses waxed strong and were emboldened, so that the opposition was a positive impetus to the movement. There are few spots in Russia to-day where there cannot be found Russian Christians called Stundists. Even in Siberia and Vladivostok the Lord has his own.

The Doctrines of the Russian Believers.—The principal statement of doctrine which differentiated these believers from the Greek Church was this: "Salvation through faith in Christ and his sacrifice." Stress was laid on personal repentance toward God, the new birth, forgiveness of sin, justification and adoption. For some years, while the numbers of believers seemed to be increasing, there were questions which would not down—questions concerning the institutions of Christ, the church and its membership, the church government and officers, etc. The settlement of these and other problems was a slow process for the various little bands of Christians.

The first mentioned stream adopted infant sprinkling and infant communion and a corresponding church government. That the principle of personal repentance had to be sacrificed is self-evident. And in the first ten or fifteen years of the movement it seemed as though the majority of Stundists would follow the leading of these brethren; but, God be praised, this was all changed!

The second stream recognized the truth that the institution of baptism and the Lord's Supper belonged to the disciples only. It happened that about this time many German Baptists settled in south Russia and promulgated their belief, and many Germans in Russia were immersed. As these baptisms usually took place at night, in order not to provoke

opposition, it happened that three Russians, who believed in immersion, mingled with the German candidates and were immersed with the rest, not being known to those brethren who officiated. These immersed twenty Russian disciples the next day, and thus the break was accomplished.

The third stream got into this course in the beginning, as was related above. The fourth stream also recognized early in its history that baptism and communion belonged to the believer only, and that immersion only was scriptural baptism. And for nearly three years these three streams have formed a union and work together.

The name "Baptist" has been denied them by the craftiness of the authorities, because this would grant them certain immunities, which are the birthright of the German Baptists, but which Pödedonozefism will not grant them. Thus they are constantly harassed by the state-church and the authorities. It is hoped, however, that the present social and political unrest will bring about a new state of affairs, which will bring these brethren liberty of conscience, which we enjoy.

The Present Status of the Movement.—The union of Russian Baptists looks more hopefully into the future than ever before, albeit they have been persecuted for a quarter of a century; hundreds of godly men and women have been abused; others have been sent to Siberia, and those who have remained have been burdened with fines and various sorts of ill-treatment; Not only has the enemy failed to abolish the movement; it is stronger to-day than ever. It is true, they are robbed of many civil rights; they can be lawfully arrested as criminals, because of their faith; they are watched with an eagle's eye by every police officer; and yet the work goes on victoriously.

In all the above named governments there are churches and in some of them a number. The annual conferences, which were in vogue before the era of persecution, have been resumed, albeit clandestinely. In the past year there were 60 delegates present. A large number would cause a sensation, and could not be taken care of without being noticed by the authorities.

As to the number of Stundists in Russia, it is impossible to compute it definitely. And even if it were possible, it were better not to make it known. Suffice it to say that several tens of thousands could be numbered. The government counts different, of course; it counts in all the members of the families, all those who have been lost to the state church, albeit they have not yet become recognized members of the Baptist Churches. Their number must be ten times greater than ours would be. We thank God, and await expectantly great things in the near future. May God be greatly glorified in this benighted country.—Christian Herald.

FLORIDA LETTER.

Oftentimes since I have been in the Sunny South I thought I would send in a few items to our much-beloved paper, the Baptist and Reflector. So many persons seem to think we have ideal winters, and that our summers are very hot and sultry, and anything but pleasant. They are very much mistaken. We are now supposed to be in the midst of our rainy season, but very unlike Mrs. Maynard's description of Japan—very few sunshine days in the week. We have plenty of sunshine, and often go several days without any rain. Our rainy season usually begins in June, but is later beginning this year. But we seem to be getting plenty in July, and so far in August. But here we seldom ever have a day when I have never seen this except in winter, and in the morning the sun is shining and the mornings are very bright and warm until 9 o'clock or past, and such a lovely breeze later on, until afternoon the clouds begin to gather and the thunders roll, and how refreshing when the rain begins to fall, and so often only for a few hours; then you go out just the same as if it had never rained; the water soon soaks in the sand.

We are glad to report our town a dry one—no open saloons. You seldom see any signs of intoxication, but some will drink on the sly. At present we are trying to learn something in regard to a pastor. Our much appreciated pastor, Rev. S. G. Mullens, has just put in his resignation to take effect in three months. We realize the need of a shepherd and we hope and pray that the Lord will send us one. Some of you strong preachers up there that would be glad to change climates, let us hear from you. We have not a sufficient membership for a big salary, but we can promise them a good home (parsonage)—and a lovelier climate cannot be found.

MRS. N. M. JONES,
Bartow, Fla.

THE TWO MYSTERIES.

At the funeral of a friend Walt Whitman held a little child upon his knees. The old poet was heard to say to the child, "You do not know what it means, dear, do you? No, neither do we."

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheeks so pale and chill;
The lids that will not lift again, though we may call and call;
The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;
This dread to take our daily way and walk in it again.
We know not to what other sphere the loved who leave us go,
Nor why we're left to wander still, nor why we do not know.

But this we know: Our loved and dead, if they should come this day,
Should ask us, "What is life?" not one of us could say.
Life is a mystery as deep as ever death can be,
Yet oh! how sweet it is to us this life we live and see.

They might say, these vanished ones—and blessed is the thought:
"So death is sweet to us, beloved! though we may tell you naught!
We may not tell it to the quick, this mystery of death;
Ye may not tell us, if ye would, the mystery of breath.

The child who enters life comes not with knowledge or intent;
So those who enter death must go as little children sent.
Nothing is known! But I believe that God is overhead;
And as life is to the living, so death is to the dead.
—Mary Mapes Dodge.

LETTER FROM MEXICO.

I have long delayed the keeping of my promise to write a letter to the Baptist and Reflector about the work in Mexico. I have been living all the time in the dear old Madero Institute, and life has flowed on so quietly and pleasantly so far as the work is concerned, there has seemed to be little to write.

The school has been all this year, as well as last, in quiet a flourishing condition. There are now, and have been all this year, between thirty-five and forty boarding pupils. On account of the epidemic of scarlet fever it has been necessary all the year to exclude all day pupils except the daughters of two families who can be trusted to be as careful as we are not to come in contact with the disease. Only in the last few days have they begun to receive day pupils.

The course of study has been extended, so that the girls who will graduate hereafter will be better prepared even than formerly for usefulness. As most of them are girls who will have to work for a living hereafter as teachers, the influence of the school will be widely extended. The Bible is used as a text-book, and every pupil recites lessons from it from three to five times a week, and is graded on it as strictly as on other studies. There is a missionary class, the members of which go out regularly three times a week in the afternoons under the direction of a teacher to read the Bible and hold meetings in private houses. Several of the girls have professed faith in Christ and united with the church since the beginning of the session.

They have an enthusiastic literary society which they call the Leonora Vicario Society, after one of their country-women, who, by the free use of her fortune and by heroic personal effort, assisted Hidalgo in the war of independence. They have music, recitations and compositions. They take great pride in adorning their hall and conducting it according to parliamentary rules. As I watch them (for I never miss a meeting) I fancy them as women conducting missionary societies in the same orderly and beautiful fashion.

Mr. and Mrs. Lacy have just returned from the annual Mission Meeting. Mexico is divided, so far as the work of the Southern Board is concerned, into two mission fields, the North Mexican Mission and the South Mexican Mission. The missionaries of each field meet every year to talk about their work. The recent meeting was harmonious and profitable. The work has increased greatly, so that there was much to be discussed. The work was reported to be in good condition all over the field.

I was particularly interested in what I heard from the report of the new mission in the State of Sonora. I remember that years ago we thrilled over a request

that was sent here for some one to go up there and baptize some converts. A Baptist, a humble member of a church in this part of the country, having wandered off there hundreds of miles, told the good news of salvation and read the Bible to his neighbors; and now they wished to be baptized. Dr. Powell was commissioned to go, and he went the most direct route by rail, away up through New Mexico and Arizona and then down into Sonora. Some years later a young man came from Sonora and told of a little band of Baptists who faithfully held their meetings and prayed for the coming of a pastor, in the midst of the contempt and ridicule of their acquaintances. I put his name on the list of the Sunday-school papers and sent him a few copies every month, thankful that I could do even that little for them. Now, at last they have a missionary in the capital of the State. According to the report at the Mission Meeting the principal obstacle to the work of the gospel there is indifference and the immorality of the people. This seems to be the case on all the North Pacific coast of Mexico. There is no difficulty, as in some other places, about getting a house for a residence and preaching place.

In the last fifteen years there has been a great change for the better in Mexico with respect to the feeling towards evangelical denominations, so great that the Mexico of before that time is sometimes felicitously called "Old Mexico," while the Mexico of to-day is called "New Mexico."

Yesterday, for instance, was the anniversary of the death of Juarez, the leader of the party which, nearly fifty years ago, decreed the separation of church and State. Here, as everywhere else in the republic, there were enthusiastic tributes to his honor. Two of the Protestant schools had seats on either side of the platform. The two young ladies who took part in the exercises by reading essays were Protestants. The girls of one of the schools sang the national hymn. All of the speakers, lawyers, teachers and other prominent men of the city, hurled invectives against the Roman Catholic clergy, convents, monasteries and other institutions of the Romish Church. The celebration was held just across the street from the cathedral. When they began there were some priests about the front of the cathedral; long before they finished they had all disappeared and the cathedral was closed. And no wonder when such expressions reached their ears as this: "If the dead that have died in convents could come out of their black shadows and denounce the crimes they have beheld . . . ;" "The blessed doctrine of calvary has degenerated in the hands of the priests into masses, Hail Marys," etc., etc.; "Honor and uprightness are destroyed by the confessional."

All this was very good so far as it went; but expressions used by some of these anti-clerical speakers indicate a drift of religious opinion which can give no pleasure to a Christian. They speak of "Socrates, Jesus Christ and Juarez." They have rejected Roman Catholicism, but they are drifting into infidelity.

There is another drawback to our joy over these signs of progress: The Jesuits are here in large numbers, though they have been banished. They are tolerated by a government that fears and hates them. They are constantly enlarging and improving their magnificent school buildings, and educating large numbers of the youth.

Saltillo, Mexico.

SARAH HALE.

A PLEASANT PASTORATE CLOSED.

Sunday, July 30, closed the most pleasant and fruitful pastorate of our ministry. For exactly three years we served the Tullahoma Church to the best of our ability. Tullahoma Baptists are a great people save in one respect. Some of them have not learned the grace of giving. No church in the State, according to numbers, can make a better showing in church congregations, Sunday-school interests and prayer-meeting attendance. In fact, we believe it is safe to say that the prayer-meeting is unsurpassed by any church of any denomination in the State, either in spiritual power or numbers. During our pastorate as many as four hundred attended upon a single prayer-meeting service. Great rejoicing and conversions were not infrequent occurrences at the mid-week service.

We did not accomplish all our heart's desire. However, there were some glorious achievements, resulting from the united efforts of pastor and people. The following is a brief summary of our ministry with the saints at Tullahoma. On entering the field there were 114 names on the church roll. Three of these names were lost in the destruction of the records. At first we were greeted by small au-

diences, the Sunday-school interests were at a low ebb and the prayer-meeting attendance was small also. During our pastorate we preached 480 sermons, made about 2,100 pastoral calls, conducted 23 funerals, officiated at 25 marriages, received into the fellowship of the church 166 members, 115 of whom were by baptism, 48 by letter and 3 by restoration, and 3 came under the watchcare of the church. There were dismissed from the fellowship of the church 26 by letter, 5 died and 1 was excluded. The present membership is 244, a net gain of 130, or 16 more than double. The church owns a good pastor's home, a corner lot for house of worship, valued at \$1,000, and has in hand money to enclose a handsome church edifice. More should have been accomplished and might have been accomplished had each member done his full duty.

It would be ingratitude in us to close this article without saying we had as our stay some of the staunchest friends and truest supporters to be found anywhere. Our affections for this church were as strong as the tie of friendship which bound the lives of Jonathan and David together. This endeared relationship was severed only because we were conscious of doing His will. While our sphere of activity has been changed, yet our affections linger about the friendships and associations formed in Tullahoma. "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

RALEIGH WRIGHT.

Cleveland, Tenn.

AFTER FIVE YEARS.

I have now been five years pastor of the First Baptist Church of Texarkana. I am the oldest pastor in the city, counting by the years of service. I have had five busy years. The field has grown very much since I came. Texarkana has been known as an ungodly town. It is not what might be called a religious place, but there are many excellent Christian people here. When I came the church had a partially finished house with \$4,500 debt on it, and the membership not in the best working spirit. But the Lord has blessed his cause here. They have paid the debt and expended above \$1,500 on their property. They have bought and paid for a \$4,000 pastor's home. They have at two different times added 25 per cent to the pastor's salary. Their contributions to benevolences have largely increased. In the matter of State Missions they went up from \$72.50 to \$410. In Home and Foreign Missions from \$200 to \$550. It has been a place of gloriously hard work. In five years I have missed only two Sundays from sickness. I have taken no vacation, and have not been out of my pulpit, except when in attendance upon our denominational meetings, without a supply, and hardly ever failed supplying then. I find from my records that I have preached at home 548 times and in surrounding places, holding meetings, etc., 293 times; have conducted 68 funerals, 30 of them members of our church. I have performed 74 marriages, and made 7,800 personal visits.

There were 237 members on the church roll when I came. During the five years we have received by letter 344, by baptism 185, by statement and restoration 19, making a total of 548 during the five years. There have been 272 names removed from the roll in various ways, so that we now number 513. During these five years the church has raised and paid out the following sums of money: On pastor's salary, \$7,962; on home expenses, such as building and current expenses, \$6,311; for a pastor's home, \$4,000; for missions, \$9,160; for visiting brethren who have been in want, \$22,414. We are not a strong church financially. But one thing deserves to be said for them—that is for those who do work—they give cheerfully of their means. I never saw a church that seemed to me to give with greater pleasure.

During the five years I have had the honor to be their pastor there have been two other churches organized in the city, and there must be another organized soon. This is one of the most important fields in Texas. There has never been a day, I think, since I came that it has not grown in strategic value as a centre of religious influence. I often preach at one time to people who live in as many as ten States. It is not an unusual thing that in a single service there are people from half a dozen States. I sorely need help. We ought to have another man on the field, but our forces are not strong enough to support him. The State Board ought to come to our support as soon as they can.

The city is growing and is destined to be much larger, and that in the near future. Its healthfulness may be judged by my own record. I have had better health here than at any other place I ever

lived. My family are equally fortunate. If the reader has done me the honor to glance over this report, I beg that he will unite with me in asking God for a great victory on this field.

My greeting to all the brethren of my native State. In all the world there is no land like Tennessee to me. God bless the heroic servants of the Lord who labor for her redemption.

Texarkana, Ark.

O. L. HAILEY.

AMONG THE BRETHREN.

Rev. J. Ryland Sanford has been called to the care of the Memorial Church, Hampton, Va., and will accept.

Rev. Luther Little, of the First Church, Galveston, Texas, has supplied the Second Church, Chicago, Ill., this summer.

Rev. E. M. Francis has resigned the care of the church at Pittsburg, Texas, to enter the Seminary at Louisville this fall.

The Adams Street Church, Montgomery, Ala., is pastorless, Dr. O. F. Gregory having resigned. He has no definite plans for the future.

Prof. Chas. M. Long has resigned the chair of Latin and Philosophy in Furman University, to accept a professorship at Chase City, Va.

Dr. W. T. Lowrey, of Clinton, Miss., did all the preaching in a revival at Newton, Miss., resulting in twenty accessions, thirteen by baptism.

Rev. J. B. Lawrence, of Humboldt, Tenn., has agreed to assist Rev. R. A. Kimbrough in a revival at Tupelo, Miss., beginning September 1.

Rev. J. P. Jenkins, of Franklin Street Church, Louisville, has resigned. September 1 he accepts a position as State Evangelist in Missouri.

We have seen no stronger paper lately than that of Rev. Joel S. Snyder, of Trenton, Ky., in the Biblical Recorder on "The Helplessness of the Pastor."

Rev. C. L. Neal, of Murray, Ky., is assisting Rev. Jas. H. Oakley in a revival at Rein, Tenn. Great crowds are in attendance and good is being done.

Dr. H. F. Sproles has moved from Vicksburg, Miss., to Clinton, Miss., and is making preparations for great work in connection with Mississippi College.

Dr. Edward Judson resigns his professorship in the University of Chicago and accepts the chair of Pastoral Theology in the Seminary at Hamilton, N. Y.

The laboring classes, of Cleveland, Ohio, are urging John D. Rockefeller to make the race for Mayor of that city and he will doubtless do so. This is significant.

Dr. W. M. Vines, of Norfolk, Va., supplied two Sundays in August for the Second Church, Atlanta, and will supply two Sundays for his old charge, the First Church, Asheville.

Rev. E. P. Minton was assisted lately in a revival at the Second Church, Jonesboro, Ark., by Evangelist J. F. Little. There were thirteen additions and \$106 contributed for missions.

Rev. J. N. Argo, of McKenzie, assisted by Rev. J. R. Garrett, of Gleason, has been holding a splendid revival at Bethel Church, near Huntingdon, Tenn. These are capital workers.

In the revival at Hardin, Ky., in which Rev. I. N. Penick, of Martin, assisted Rev. H. B. Taylor, of Murray, Ky., there were twenty-five additions. The church was wonderfully revived.

Rev. W. A. Jordan, of Amory, Miss., lately held a meeting with Rev. S. E. Tull at McCool, Miss., resulting in seventeen accessions, ten by baptism. These brethren are favorites in Tennessee.

H. M. Jordan, of Jeannetta, Tenn., died August 6 after a short illness. Brother Jordan was a prominent farmer and Baptist of Decatur County and will be greatly missed.

Rev. W. D. Powell, of Milan, Tenn., assisted in a revival at Center Church, near Fruitland, Tenn., by Dr. W. D. Powell, of Milan. Much and lasting good is being accomplished.

No stronger paper has lately fallen under our observation than that of Dr. J. B. Gambrell in The Baptist Standard on "The Moral Obligation to Educate." Every Baptist parent should read it.

Rev. J. W. Gillon, formerly of Union City, Tenn., has resigned the care of Broadway Church, Fort Worth, Tex. Beloved, Tennessee would give you a royal welcome. There is room enough and to spare.

Rev. O. H. Crutcher, of Dyersburg, Tenn., lately held a meeting with his old home church at Lewis-

burg, Tenn., resulting in over sixty conversions and about that many additions. The Lord greatly blessed his labors.

Rev. M. E. Ward, of Laneview, Tenn., has just closed a meeting at China Grove Church, in that vicinity, resulting in thirty conversions and seventeen additions. Brother Ward administered his first baptism here.

Rev. T. B. Holcomb, of Paris, was assisted in a great revival at Concord Church, near Christmasville, Tenn., lately. Rev. Luther D. Summers, of Jackson, did the preaching. There were 54 conversions and many accessions.

Sidney A. C. Austin and Miss Bettie Hunt were happily married at the home of the bride in Cottage Grove, Tenn., last week. Rev. Fleetwood Ball, of Paris, officiating. Both are Baptists and exceedingly worthy young people.

Rev. J. G. Cooper, of Dollar, Tenn., one of our very promising young ministers, was happily married Sunday, August 6, to Miss Margaret Brown, near Buena Vista. Brother Cooper is pastor of Union Academy Church near McKenzie, Tenn.

The Baptist Press, of Greenwood, S. C., speaks of President Holt as at the head of Carson and Newman College. It will know better when it "masters" the situation thoroughly. Dr. Holt is president of the Tennessee Female College at Fountain City.

The members of the First Church, Winona, Miss., have paid \$2,500 for what is said to be the best lot in the city. The new church will cost \$10,000 with furnishings to cost \$2,000. The pastor, Rev. Martin Ball, is elated over the enthusiasm of his members.

Eternity alone will tell the good that is being accomplished by Rev. E. H. Yankee, of Nashville, Tenn., in the revival at Cottage Grove, Tenn. The Third Church, Nashville, is doing a splendid work in loaning their beloved pastor to the Cottage Grove saints.

Dr. Calvin S. Blackwell, of the First Church, Norfolk, Va., is a Baptist of the progressive type. No month of vacation idleness for him. He has secured a public hall in which to preach to the sea-side visitors this summer and will let the clarion call of the gospel ring in their ears.

The Ellis-Martin Co., is the style of a chartered firm of Jackson, Tenn., with a capital stock of \$10,000, which will conduct an extensive publishing and book business. They have already been in operation over a year and have been forced to enlarge their business. Revs. D. A. Ellis and Terry Martin are the chief promoters.

DIVORCE EVIL AND ITS CAUSES.

[The following communication published in the Nashville American last Monday may be of interest to our readers.—Ed.]

To the Editor of the American—I read with interest the communication in this morning's American by "A Bachelor" on The Divorce Evil, in which he says: "Is it not a fact that the greater number of divorce cases are the outcome of premature and runaway matches? Yet any youthful couple in their first puppy love can easily find a preacher to tie the knot that binds 'until death do them part.' The preacher does this cheerfully, and, when parental interference is anticipated, in haste." Two things I wish to say:

1. I fully agree with A Bachelor that a minister ought not to marry any couple hastily and without knowing their ages and something of their circumstances. I do not think, however, that ministers are especially given to doing so. I am sure that I have always tried to be cautious in such cases. As a matter of fact, is it not true that such marriages are usually performed by the magistrate rather than by the minister?

2. But what I meant especially to say was I turned to the News of the Courts on page ten of this morning's American and found there the announcement of a statement was made that drunkenness on the part of the husband was the cause for the application for divorce. This is the cause given in perhaps nine out of every ten applications for divorce. Back of the drunkenness, of course, was liquor. Back of the liquor was the licensed saloon. Back of the licensed saloon was the Legislature that legalized the licensed saloon, or refused to repeal the law legalizing it. Back of the Legislature were the people who voted for the legislators who refused to repeal the law legalizing the licensed saloon to sell liquor to make men drunk to beat their wives and lead to divorce. Was Bachelor one of those people? Will he be again? Nashville, Tenn.

A MINISTER.

A GOOD MEETING.

We have had a protracted meeting at Zion Hill Baptist Church. The preaching was all done by the pastor, Rev. H. C. Pardue, Sweetwater, Tenn. The church was greatly revived. There were three additions to the church by baptism and two by letter. This ends the year's work for Brother Pardue at this place. His work has been greatly blessed. There have been twenty or twenty-five additions to the church. Zion Hill was organized about ten years ago with twelve members in a schoolhouse. Through the good work of Brethren Wm. White and S. A. Waller and H. C. Pardue, as pastor, the church has grown to a membership of fifty-one. By the kindness of the neighborhood and the members we have a good church, worth \$800, out of debt. The house was dedicated December 25, 1904.

We always do something for missions. We have an evergreen Sunday-school. On last Sunday morning we got in our collection five dollars for missions. Brother H. R. Jolley is superintendent of the Sunday-school, and Brother John M. Ewing, assistant. The church by a unanimous vote called Brother Pardue again as our pastor indefinitely. God bless Brother Folk and his able paper for doing so much for temperance and missions and building up Christ's cause here in the world.

J. W. BOLES, Church Clerk.

Rhea Springs, Tenn.

A GRACIOUS MEETING.

A hearty invitation was extended to Brother Swope, of Nashville, to preach a series of sermons to the members of our church beginning the first Sunday in August. He came and from the first his able gospel sermons edified and delighted all who heard him. The weather was very unfavorable all of the week, but in spite of this the people came out to hear this man of God "Tell the old, old story of Jesus and His love." Six professed faith in Christ, among the number my own precious boy, Lyon.

On Sunday afternoon, August 13, one of the most beautiful and impressive scenes I have ever witnessed took place when my beloved father, 76 years of age, baptized my son—his only grandson. Never shall I forget this glorious occasion which brought such delight to our hearts. Brother Swope endeared himself to all who attended the meetings. His earnestness, consecration and attractive way of presenting a subject commend him to all. He is a revivalist of a high order. We deem ourselves indeed fortunate to have had a man of such power in our midst. We praise God for His goodness.

ALFRED J. BRANDON.

Christiana, Tenn.

WEST POINT NOTES.

We have just closed a fine meeting with the Bethlehem Church. Had thirteen professions and four backsliders reclaimed—in all seventeen additions. The church was revived, and we are praising the Lord for giving us such a victory. Brother Levi Lynn was with us and did most of the preaching. Brother Lynn is certainly a fine worker in a meeting, and preaches the Gospel with power.

I am going to leave this field of labor this fall, and any pastor wishing to make a change can correspond with me in regard to making dates and introducing him to the churches. This field is just ready for someone to develop, and the noblest of God's people are here and are willing to help. I am not giving up the work on account of any trouble, but I think a change would be helpful.

The Association meets with this church in September, and we are expecting you, Brother Editor, and our beloved Secretary. Come and enjoy a feast of good things.

J. R. WIGGS.

West Point, Tenn.

Earle D. Sims, State Evangelist, Nashville, Tenn.—I have just closed a few days' work with the Lebanon Church seven miles in the country from Lebanon. The meeting was commenced by Brother Fitzpatrick, and will be concluded by the pastor, Brother Fuqua. Up to the time of my leaving there were a dozen professions and seven additions to our church. Our church is a very small band in the heart of a wealthy and entirely Campbellite community, but I never found a better little band of Baptists in my life. Pastor Fuqua is a noble fellow and loved by all, and is doing a noble work. Our State Board is doing a great work in helping this church and pastor. Sunday will commence a revival at Liberty, with Salem Church, assisting Pastor W. E. Wauford. When through with my work at Liberty will assist Brother Ogle at Antioch.

PASTORS' CONFERENCE.

Nashville.

First Church—Dr. Folk preached in the morning. Immanuel—Brother Van Ness preached in the morning on "The Providence of God." Union services at night.

North Nashville—Pastor Swope preached on "The Blessed Man" and "The Ungodly Man."

Third—Brother R. P. McPherson preached in the morning on "The Presence of Jehovah." Dr. Golden preached at night.

North Edgefield—Brother Cilburne preached on "Need of Christ" and "Wash and be Clean."

Lockeland—Pastor Horner preached on "Preparation" and "The Young Man's Perils."

Central—Brother Price preached in the morning on "Citizenship in Heaven." Union services at night.

Belmont—Pastor Baker preached in the morning on "God's Measure for Our Blessings." Brother McPherson preached at night on "Christ Our High Priest."

Centennial—Pastor Stewart preached on "Leaving All for Jesus" and "The Last Book."

Seventh—Pastor Wright preached in the morning on "Discipline." At evening service Pastor Baker, of Belmont, preached on "Sowing and Reaping."

Howell Memorial—Pastor McCarter preached on "The Mother and Son." Pastor in a tent meeting near Murfreesboro. Brother J. S. Pardue preached at night on "Deliverance for the Helpless."

New Hope—Pastor Gupton preached. One addition and two approved for baptism.

Gallatin—Pastor Payne in a meeting at Rocky Springs. Preached on "Obedience" and "Prepare to Meet Thy God." Reports six professions and six additions.

Knoxville.

First Church—Rev. J. E. Hughes preached at 10:30 a.m. on "Love's Immortality." Pastor Harris absent taking vacation. No evening service. 250 in S. S.

Calvary—Pastor preached at morning hour on "Walk in the Old Ways." Rev. A. C. Hutson preached at the evening service on "Have Faith in God." Brother Hutson is to conduct revival services during the week. Interest good. Two additions at the morning service. 113 in S. S.

Bell Avenue—Pastor Davis preached at the morning service on "Jonah Paying His Fare." Rev. A. B. Campbell preached at the evening service on "The Way of Salvation."

West Knoxville—Pastor preached in morning on "God Using the Few for the Accomplishment of Great Things." Rev. J. M. Medlin preached at night on "What the Sinner Lacketh." 140 in S. S.

Island Home—Pastor preached on "First Psalm" and "Josiah's Wise Choice."

Third—Preaching in the morning by Dr. A. B. Campbell, of Americus, Ga. Preaching in afternoon and night by Pastor A. J. Holt. 130 in S. S. 60 in B. Y. P. U. Three professions. Revival spirit in the church.

Centennial—Pastor Perryman preached on "The Prophet's Chamber" and "Who Laughs?" One by letter, one baptized. 322 in S. S.

Broadway—Rev. A. C. Hutson, of Louisville, Ky., preached at the morning service on "Prayer." Rev. J. E. Hughes preached at night on "The Law of Influence." 312 in S. S. Pastor Atchley still away enjoying vacation.

Grove City—Pastor R. N. Cate preached on "Things that Accompany Salvation" and "Individual Responsibility." One addition by letter. 119 in S. S. 55 in Mission S. S.

Gallaher's View—Pastor Mahan preached in the morning on "Repentance and Faith." Brother Wells preached at night on "The Angels' Anxiety About Men." 85 in S. S.

Immanuel—Meeting closed with twelve professions. 140 in S. S. Seven additions to the church. Brother James N. Clobaugh is a good preacher.

Smithwood—Pastor Anderson preached on "Procrastination." Great tent meeting next Sunday. Dr. G. W. Perryman will do the preaching.

Cleveland—Pastor Wright spoke on "The Qualifications of a Deacon" and "The Fall of Satan." 107 in S. S. Ten additions, two baptized.

Chattanooga.

First Church—The renovated auditorium was opened at the morning service and Dr. Jones preached from "And Gashal Saith It," and at night used the theme "The Rich Man's Handicap." Miss Armstrong met the Baptist ladies of the city and suburban churches on Tuesday afternoon.

J. Y. Brooks, Memphis, Tenn.—Had two fine services at Seventh Street Church. Brother T. T. Thompson is out for awhile and I am supplying for him. Last night we witnessed a bright conversion in a young man. Pray for us at this point in a large city of sin.

S. N. Fitzpatrick—I preached Saturday and Sunday for Brother Smith at Fall Creek. I was on my way to Walter Hill, where, with Brother E. S. Bryan, I am in a good meeting, though hindered by rain. We have some penitents, and the Holy Spirit pervades the neighborhood and community.

J. T. Oakley—I am now in our annual meeting at Alexandria. Brother Don Q. Smith is with me and preaching the Word with power to great crowds. Several conversions and additions to date, and the meeting continues. Sunday I ran down home and preached and baptized a young lady at close of the service.

W. W. Baker, Principal Doyle Institute, Doyle, Tenn.—Rev. D. F. Manly, Dumplin, Tenn., closed a glorious revival at Greenwood Church August 10, 1905, resulting in fifteen baptisms, most of them students of Doyle Institute, and twenty-three additions, with others to follow. The church was greatly revived and strengthened. Praise the Lord.

J. C. Midyett, Shelbyville, Tenn.—Duck River Association meets with the Symrna Baptist Church, six miles north of Farmington, at 10 a. m., Thursday, August 24. Shelbyville and Lewisburg are the nearest railroad points. Reduced rates of conveyance will be made for all who come to either of these points Wednesday evening, provided they notify the pastors at these places—C. A. Ladd, Lewisburg; J. C. Midyett, Shelbyville.

A. J. Brandon, Christiana, Tenn.—I put in a good day yesterday. Preached at Mt. Carmel to a good congregation. Rode several miles. Preached Brother McGee's funeral out in the open air and to a great crowd. Rode about twenty-five miles in all. Baptized two young men about 5 o'clock p. m. Brother Swope, of Nashville, preached for us four or five days last week. We had a fine meeting. Six confessed, two additions by experience and baptism. We were much pleased with Brother Swope's fine preaching. Brother Alexander is the pastor. He had to leave. We feel thankful for what was done.

W. R. Puckett, Waynesboro, Tenn.—Closed a fine meeting with Indian Creek Memorial Church—last night. Ten professions of faith in Christ, eight baptized. Among the number are two of my boys. Rejoice with me, brethren, for the Lord has done great things for me, whereof I am glad. Two stand approved for baptism. The Campbellites were considerably stirred during the meeting and Baptists received the customary challenge for a discussion, which was accepted. Their preacher refused to meet the writer, but representative men will meet later on if they don't back out. I go to Hardin County for a meeting next week.

A Reader.—Rev. Joseph Connell, a student of Carson and Newman College, and recently elected pastor of the Witt's Foundry Baptist Church, has just closed a three weeks' meeting there and at Enterprise School-house, an arm of the same church. Both meetings resulted in seventeen professions, nineteen additions by experience and for baptism, some by letter and others have sent for letters, making in all about thirty additions to the church. May God bless our young preachers and the churches that they serve. Carson and Newman has a set of earnest, energetic young preachers and our churches should count it a privilege to support them.

J. W. Crawford, Milan, Tenn.—I desire to let your many readers know of our meeting which closed yesterday at Friendship, near Medina, Tenn. The meeting continued eight days. We had a good meeting all the way through. There were thirteen conversions and eleven additions, all by baptism. All I baptized were heads of families but two. I did all the preaching except three sermons. Brother T. L. Burrow preached twice and Brother A. J. McLemore once. This is one of the churches the State Board is helping and we are so glad of our success. I am glad to tell you that one of those I baptized was a Campbellite and one a Methodist. I also baptized an old man about eighty years old. To God be all the praise.

J. H. Oakley, Lebanon, Tenn.—Our meeting closed at Allen's Church on last Friday. The writer did the preaching to fine spiritual crowds. The results of

the meeting were three professions and six additions. It was my greatest pleasure to baptize five happy young ladies and one noble young man on Friday afternoon. There is not left a sinner in the Sunday-school, nor in the community of Allen's Church. I reached Cedar Grove Church in Middle Tennessee on Saturday and preached to a fine crowd. One addition and one came forward for prayer at our first service. Sunday was a great day with us. The meeting will continue throughout the week. Rev. C. L. Neal, of Jackson, Tenn., will reach us to do the preaching in our meeting to-night, August 14. Pray for us.

W. R. Hill, Rutherford, Tenn.—Closed the meeting with Center Church last Saturday with baptisms of five fine young men. The meeting lasted seven days, and the pastor was assisted, to the delight of the people, by Brother W. D. Powell, of Milan. I feel that the church is in better spiritual condition than at any time since I have known it. One of the most delightful things to the pastor was that Brother Powell took ten subscriptions to the Baptist and Reflector. To enlist new subscribers to this sweet-spirited paper would be a good work to carry on during all our meetings. Brother Lawrence is with us this week at Rutherford in meeting. The church was delighted to publicly recognize the call to the ministry of our young Brother Curry Bennett. She granted him leave to publicly exercise his gifts. He is to enter the S. W. B. U. next month.

W. S. Shipp, Port Royal, Tenn.—On the second Sunday in July we began a meeting at Blooming Grove which continued two weeks, during which time sixteen were born again and the church very much revived. From here we went to Little Hope, where we continued for almost two weeks. Brother R. J. Wood preached his plain, practical, gospel sermons for one week, gaining the love and respect of all Christians. Ten souls passed from death into life during the meeting. On Sunday, August 6, in company with Brother Adams, pastor of Harmony, we baptized thirty-three candidates, thirteen from Little Hope and twenty from Harmony. The crowd that witnessed the baptizing was estimated at 1,000. On Friday, the 4th, Miss Annie Armstrong and Mrs. A. C. S. Jackson were with us at Little Hope in a missionary advance with Clarksville, Harmony, Spring Creek and other places represented. The meeting was a complete success in every way. To God be all the glory.

G. A. Ogle, Lascassas, Tenn.—Our congregations Sunday at my home church were large and attentive and the service spiritual. Our meeting at Mt. Harmon continued a week with good interest; congregations large and receptive throughout. Brother Watson was with me and did the preaching. He is a congenial fellow and preaches the old-fashioned gospel in a strong way. Our preachers are coupled off this week—Bryan and Fitzpatrick are at Holly Grove, Reaves and Dillon at Republican Grove, Ogle and Watson at Mt. Harmon, Oakley and Raikes at Alexandria, and Swope and Alexander at Christiana. I read with great interest the meeting at the Baptist Congress. I would go a thousand miles to shake hands with Alexander McClaren, who was a conspicuous figure in the Congress. I will go to the next if the members of my churches will give me the value of one egg each. I go next week in a meeting at New Middleton, where I spent some years of my boyhood days.

C. A. Barnes, Palmyra, Tenn.—On Monday after the fifth Sunday in July, Brother J. Alfred Garrett, the pastor of the New Providence Church, commenced a meeting of days with the Dotsonville Church, and will close to-night, August 9. The meeting has been an interesting one, and, considering all the circumstances, a very successful one. The church is less than two years old, and has only a few members, and in a field already occupied by other denominations. There have been eight professions and three additions to date. Baptizing will take place Wednesday morning in the Cumberland River. Brother Garrett is an evangelist as well as pastor and desires to develop that branch of his work. Any church desiring to protract their meeting would do well to correspond with him and arrange for a meeting. The church has the deed to the lot, and has cleared away the undergrowth preparatory to putting the pillars and framing timbers on the grounds. Anyone wishing to help build the house can send it to me at Palmyra, or to Brother W. C. Golden.

C. A. BARNES.

Dr. R. H. Marsh has resigned the care of Mt. Zion Church, N. C., after a service of ten years.

MISSIONS

MISSIONARY DIRECTORY.

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

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

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

Home Missions.—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. Lloyd T. Wilson, D.D., Nashville, Tenn., Vice-President for Tennessee.

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

Ministerial Education.—Rev. J. S. Norris, Chairman, Brownsville, Tenn.; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

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

Woman's Missionary Union.—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn.; Corresponding Secretary, Mrs. A. C. S. Jackson, 702 Monroe Street, Nashville, Tenn.; Assistant Corresponding Secretary, Miss Gertrude Hill, 627 Shelby Avenue, Nashville, Tenn.; Recording Secretary, Miss May Sloan, West Nashville, Tenn.; Treasurer, Miss Lucy Cunningham, N. Vine Street, Nashville, Tenn.; Band Superintendent, Mrs. L. D. Eakin, Chattanooga, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

Central Committee Notes.

The August meeting of the Central Committee was deferred one week in order that we might have with us Miss Annie Armstrong, the Corresponding Secretary of the general organization.

Despite the fact that a thunder storm was brewing, a large number of ladies were in attendance. Regular business was dispensed with in order that the full time might be given to Miss Armstrong.

Her talk was exceedingly helpful and instructive, since it gave methods of work and facts that had not heretofore been brought out. She based her remarks on what she termed the "Missionary Vowels." In this the A stood for Appointment. Each year the Foreign and Home Mission Boards make requests of the Woman's Missionary Union for definite sums. These suggestions are acted upon at the annual meeting, and through the delegates from each State a proportionate sum is asked of each State organization. Then in our State a committee is appointed to divide our amount among the Associations. Then in the Associations their gift is divided by the vice-president, and so it finally reaches the individual societies. It is not difficult in raising the sum asked of us, as in every case when it gets to the society it is a small amount and one within easy reach.

The E stood for the Expense Fund which is so necessary to the carrying on the work. In our State the only expenses that we have are those of postage and stationery, yet in some cases the amount furnished our workers is not as great as it should be. If every woman in the missionary societies of the State would give five cents

a year to this fund it would be ample. If that is not a practical plan, let every society make a monthly or quarterly, or even annual offering to this work. There is no work in all the Southern Baptist Convention that is so economical, or that is conducted with so little expense, as is the Woman's Missionary Union. Let all the societies remember this fund and contribute to it regularly and liberally.

The I stood for the Information so necessary to the carrying on of the mission work. The literature of the women of the Southern Baptist Convention is perhaps the best of any published, and is so recognized by those familiar with that of other missionary organizations. In the way of periodicals we have the last part of the Foreign Mission Journal, and space in the Home Field, the Kind Words, and the B. Y. P. U. Quarterly for our special use, besides the general reading so invaluable that is to be found in the body of these periodicals all published for such small sums. Then we have regular literature which is sent to any address quarterly for thirty cents. This is specially prepared for the use of missionary societies, and is very helpful when carrying out the programs as suggested in the Foreign Mission Journal. In addition to this is a large quantity of free leaflets and thousands of other leaflets on every subject that are sent for a very little; two or three cents each. "China for Junior" and "Bright Hours," both excellent publications, are not used by our women as they deserve to be. If you wish to know all the information available for our use, send to the Baptist Mission Rooms, 223 N. Howard Street, Baltimore, Md., for catalogue.

O for Offerings, U for Unity, W for Writing and Y for Young people had to be passed over hurriedly, as the hour was growing late. For the encouragement of our workers who are trying to enlist others in the mission work, and find little response to their letters, Miss Armstrong's experience would be very helpful. Her advice is to write and then write again. If the letter is not returned it has been received and the fruit may come later on if not just then. Not to be discouraged and not to give up means ultimate success with the Lord's blessing on it.

Miss Armstrong goes from here to Franklin, and then to Columbia, after which she will spend about a week in East Tennessee before leaving the State.

Expense Fund.

The receipts for the Expense Fund during July are as follows:

Third Church, Nashville	\$ 0 25
N. Edgefield, Nashville	60
Belmont, Nashville	25
Oak Grove	08
Mrs. White, Whitesburg	11
Springfield	50
La Belle, Memphis	30
Johnson City	1 25
Centennial, Knoxville	50
Harriman	50
Mulberry	25
Chattanooga, Central	25
Oden	25

Total received

Expenses of mailing, etc.

The Corresponding Secretary has distributed during the month: Leaflets, 1,603; Minutes of the Woman's Missionary Union, 204; Topic cards, 2,040; Recommendations of the Boards, 204; Margaret Home Reports, 204; Duplicate receipts, 636; Mite Barrels, 42; Papers, 88; Constitutions, 5; Missionaries' Letters to Associations, 16; Letters written, 286, and postals, 4.

Four societies have been organized

—Lexington, Waverly, Lawrenceburg and Salem. The first three were organized by our State Evangelist, Rev. Earle D. Sims. The society at Lexington is a young ladies' society.

FOR THE SAKE OF THE NAME.

3 John 7.

(To the memory of Rev. J. E. Hamilton.)

Not for the brazen notes of fame,
 His soldiers go to the front;
 'Tis simply because of His dear name,
 They bear the battle's brunt.

And thou hast fallen, comrade mine,
 Ours the bitter loss—
 A brave man's death was that of thine,
 Under the Southern Cross.

A lonely death in foreign land,
 "A death in the desert?" No,
 The Christ had hold of the hero's hand,
 The Christ, who bade him go.

Where is the man to take thy place,
 And preach the blessed Word,
 "To tell the story saved by grace,"
 To those who've never heard?

On every side the workers fall,
 The Master still has need—
 The death of one is another's call,
 Who will be first to heed?

J. S. CHEAVENS.

Torreon, Mexico, Dec. 11, 1904.

ORPHANS' HOME NOTES.

We wish to make special mention of the handsome sewing machine given us some months ago. The circumstances connected with the bequest were sad, as it was occasioned by the death of one of our most useful and beloved women of this city. The deceased, Mrs. Mabel Landrum Monroe, had been a member of the Central Baptist Church for a number of years and was a very earnest worker in religious circles. Yet God saw fit to call her home while still in the prime of life. Her last act was that of bequeathing to our Home the machine before mentioned.

We are in receipt of a very pretty worsted quilt donated by the Loudon Baptist Church. We wish to express our gratitude for the same.

Again we call your attention to our empty fruit cans. We should be so grateful to see them filled. Should any one feel so disposed to help, kindly call on C. T. Cheek.

LAURA G. BOUYER, Matron,
 West Nashville, Tenn.

THE POOR GLADLY RECEIVING THE GOSPEL.

Dr. Taylor, of Italy, more than two years ago sent a native pastor to the little town of Consandolo where he has faithfully worked among a peasant class ever since. Last November the pastor baptized seven converts, and would have baptized others, but they could not get permission to leave their work. There are about fifteen others who have asked for baptism, and we trust that God will enable them to overcome the opposition of their Catholic employers. The Sun

the greatest interest is shown. At night the pastor instructs some young men in reading, writing, arithmetic and geography, and by so doing he hopes to induce them to hear the Gospel. The people are exceedingly poor. Some heads of families receive as little as thirty or forty cents per day. Much of the time these people live on "polenta," a mush made of coarse yellow meal, and beans. Meat is a luxury unheard of by many. The poor members buy copies of the New Testament and pay for them on the



Pretty silver plated Child's Knife, Fork and Spoon, in a pretty silk-lined case; excellent value. 50c. Postage 5c. Agents wanted. A good seller. The best nickel plated Acme Shears, choice up to 8 inches. 35c. Postage 5c. Agents wanted. WHY BE IDLE?



People's Purchasing Agency,
 Nashville, Tenn.

installment plan—one cent at each payment—until the whole sum, five cents, is paid! Such poverty must be seen to be fully appreciated.—Convention Report.

DUCK RIVER ASSOCIATION.

The July fifth Sunday meeting was held with Prairie Plains Church, sixteen miles east of Tullahoma, beginning on Friday night with a sermon by Brother Raleigh Wright. His theme was the Lord's Supper, and it is needless to say he handled the question well. Saturday was devoted to discussion of such questions as "Ministerial Support," "Church Finance," "Prayer in the Propagation of the Gospel," and "The Scarcity of Young Preachers." All of the questions were so stated as to bring out many phases of our greater work as a people. They were ably discussed and helpful to the hearers. A sermon from Brother C. A. Ladd on the plan of salvation closed the day's work. Sunday morning was given to the discussion of Baptist Sunday-schools, and some interesting and profitable things were said. At 11 a.m. Brother J. B. Alexander preached a great missionary sermon to a crowded house on "The Four Aills of the Commission," and a collection for missions was taken. In the afternoon Brother J. C. Midyett read what was pronounced a strong paper on "The Necessity for Baptist Churches," which was followed by a helpful discussion of the question.

A sermon at night by Brother Midyett on "The Invitation of Jesus" closed the best fifth Sunday meeting we have had for years. It was a soul feast and a spiritual uplift. The people of Prairie Plains community heard us patiently, enjoyed us fully and fed us royally.

The church has just finished some exterior repairs and improvements on her house of worship, and now they have a beautiful place.

Brother L. N. Marshall, their beloved pastor, is much encouraged. He was not able to take much part in the meeting, owing to the fact that he is just up from a spell of fever.

The singing was excellent and the social side of the meeting would not suffer in comparison with any other side of it.

Brother B. N. Brooks, of Chattanooga, was present Friday and Saturday, but was suddenly called home Saturday evening by a telegram announcing the killing by a train of his brother-in-law in Knoxville.

Missions and fourteen to finish paying for repairs on the house, making over twenty dollars cash raised during the meeting.

The protracted meeting was postponed on account of the weakness of the pastor and the lack of ministerial assistance.

At the Sunday night service one professed faith in Christ and one was received for Baptism.

At a conference meeting held at night, the next meeting of the association was invited to Prairie Plains

and it was decided to start a prayer-meeting or Sunday school in that church

God be praised for so successful a meeting. SECRETARY.

TENNESSEE SUNDAY-SCHOOL ASSOCIATION.

At its recent annual convention, which was held in Chattanooga, June 1 and 2, the Tennessee Sunday-school Association took the steps necessary to fully reorganize its work. The following officers were elected for the ensuing year:

President, John R. Pepper, Memphis; Vice-President for East Tennessee, J. E. Annis, Chattanooga; Vice-President for Middle Tennessee, C. T. Cheek, Nashville; Vice-President for West Tennessee, Chas. G. Dean, Memphis; Secretary, W. E. Metzger, Nashville; Treasurer, Len K. Hart, Nashville; Chairman of the Executive Committee, W. H. Raymond, Nashville.

Executive Committee—Rev. H. M. Hamill, D.D., Nashville; Rev. Lansing Burrows, D.D., Nashville; John H. DeWitt, Nashville; D. C. Scales, Nashville; J. W. Axtell, Nashville; Joel W. Cheek, Nashville; Dr. C. F. MacKenzie, Nashville; H. R. Moore, Huntland; Alfred D. Mason, Memphis; R. A. Hurt, Jackson; D. N. Walker, Union City; W. R. Craig, Pulaski; H. D. Huffaker, Chattanooga; E. G. Oates, Knoxville; J. H. Welcker, Knoxville.

The Executive Committee's report showed that during the past year the greater portion of the old indebtedness had been paid, and arrangements were made for the payment of the balance.

ON SUMMER CLOSING OF OUR CHURCHES.

It may seem at first blush to be not hurtful and, indeed, wise to cease for some few weeks to hold regular Sunday services in our churches, and to release or to stop and assume to release for the future work and good of the cause, and yet we confess that there seems to us many objections thereto. In fact there is a general misapprehension of what we need, and of what rest really consists in. If one will notice carefully, the maneuvering of a summer tourist party, and see unmistakably much of the squandering of energy, the dissipation, he will then be enabled to see that the need is not nearly so great as he thought, nor is the gain therefrom so great.

However this may be, certain it is that the people are becoming more and more ardent in their love for pleasure and occasional change. Too, they realize the help coming from new associations formed, and congeniality as well. The people will have, and the pastor ought to have, a vacation, but ought our services to cease?

The very object of the church is to save men from sin. Here they are in summer, in heat. Many cannot leave, many care not to. These people, already too fond of other diversion, are only too prone to find a pretext in many cases for such an opportunity of non-attendance on the one hand, or what is really its true cause, is ultimately to it, promiscuously going here and there, and to no place in particular on the other hand. To our mind it is not so important to leave the church unlocked throughout the week days, but absolutely imperative to have the same services that are had in the cold winter in warm weather, if any difference more, since more is required to inspire the same results.

But further than this. The demand with 1,000,000 foreigners coming to our shores annually from less favored lands, gospelless and largely Godless,

more than have previously been coming by far; with 115,000 in prisons as against 82,000 in 1890; with every factory in the land in operation twelve months in every year; with more people to impress with the gospel truth; with greater, more urgent calls from the foreign fields; with the Associations, in the main, district and State, coming at or near this period we need, it seems to us, a special emphasis laid upon our work for God, especially emphasizing collections, attendance upon our religious gatherings, infusing new life for the urgent needs that arise, and laying well for those that are to come.

Shall the preacher rest? Yes. Shall we look to him for preaching, too? No. Give to him a vacation always, and at the same time place needed responsibilities upon the brother of means and who can spare some time. Let him give more and keep the work going, and let him prepare, if need be, to conduct in some laudable way one or more of the church services in the pastor's absence.

Bloomfield, Mo. I. O. S.

THE CONVERSION OF GORDON MIDYETT.

The readers of the Baptist and Reflector, I know, will be interested in what I now relate—the happy conversion and baptism of Gordon Midyett, a deaf and dumb young man of fine mind and scholarly attainments, whose parents live near Watertown. This young man has spent several years at Knoxville University for the Deaf and Dumb. He spends his vacations with his parents. During our recent meeting at Round Lick Dr. Phillips spoke to him about salvation and the young man asked that the writer instruct in the way to God. The following Sunday at the eleven o'clock service an invitation was given to all who desired to be saved to come forward and take the front seat for prayer and instruction. This young man from the rear of the great crowd arose and unsolicited came forward and handed me the following lines and took his seat:

"I am so glad what you told me yesterday morning that I should write you about salvation and I hand this note to you. I can understand that you want me to become a Christian. I know that if I am not a Christian I will never let Jesus be my Savior, so I had better become the Christian. And I also want to do it, but I don't feel about it fully and hope that you can make me sorry and feel about it fully as you told me yesterday morning that you would answer for me the best things about salvation, and then I would become a Christian. I wish I could hear you speaking to the people about Jesus Christ, but I cannot hear it, for I am deaf and dumb. I hope you will write me about salvation. Gordon Midyett."

I read the above to the audience. There were but few dry eyes in the throng. I told the young man to "Believe on the Lord Jesus Christ and thou shalt be saved". (Acts 16:31), and informed him that we would have a special prayer for him. It was when I conversed with him with pencil and paper and he finally, with a heavenly smile on his face, wrote these words: "I do believe in Jesus and do what you said." In response to a question I asked him he said he wanted to shake hands "gladly with his friends." What a scene followed. What a host of friends—friends by the hundreds pressed forward to grasp the hand of him whose ears were deaf to the shouts of hallelujahs, but whose soul was flooded with heavenly light. This manifestation of God's presence in the

salvation of this bright young man and the attending incidents will never fade from our vision.

A few days later I gave an invitation for those who had been saved and wished to be baptized and receive fellowship in the Round Lick Church to come forward. With others the young man came forward and handed me the following note: "Brother Oakley: I want to join your church and be baptized, for I feel and know now I am a Christian."

He was happily received and the last day of the meeting it was one of the happiest events of my life to bury this young man "with Christ in baptism." He certainly has a useful future before him, and God be praised for his salvation and determination to walk

"In all the Lord's appointed ways." JOHN T. OAKLEY.

Watertown, Tenn.

HENRY CLAY ON BAPTISM.

In 1847, Judge Muscoe Garnett, of Ben Lomond, Essex County, Va., a life-long and intimate friend of Henry Clay, wrote to him, apparently concerning his then recent union with the Episcopal Church. Judge Garnett was a Disciple, and Mr. Clay was the son of Rev. John Clay, a Baptist preacher who lived and preached in Hanover County. The reply to Judge Garnett's letter, dated Ashland, Ky., September 24, 1847, lies before us as we write. It is yellow with age, but the fine, clear handwriting is thoroughly legible. The letter is the property of the widow of Judge Garnett. She still lives at the beautiful old homestead, "Ben Lomond," on the Rappahannock river. Colonel John S. Harwood, of Richmond, married the niece of Judge Garnett, and through his courtesy we are permitted to print this letter. It was a private correspondence, but both parties have long ago passed away, and there is nothing in the contents of the note which forbids its publication. The word "certainly" is understood in the letter. Mr. Clay seems to have been only moderately well pleased with the rite to which he submitted, even though a cut-glass urn was the "baptistery" employed. It was doubtless a little difficult for him to escape utterly from his early training, or to substitute for what his clear mind perceived to be a certainty, that which he saw very dimly. Here is the letter, with a single sentence omitted:

Ashland (Ky.), 24th Sept., 1847.

Dear Sir:

Your letter reached this place during my absence from home, to which I have just returned, and hence the delay in my transmitting an answer to it. The friendly sentiments towards me which you entertain entitle you to a reply, altho' the subject of your letter is of a nature so delicate and sacred that I should not be willing to gratify a mere idle curiosity.

After all that I heard in the discussion between Messrs. Campbell and Rice, and after all my investigations and reflections on the subject of the sacrament of baptism, I came to two conclusions, viz. that baptism by immersion was certainly in conformity with the requirements of the New Testament; and, 2ndly, that the performance of it by sprinkling was also a fulfillment of them. There is not, I think, the absolute certainty in the latter as in the former case. But still my conscience was satisfied. If it had been perfectly convenient, I should have been better satisfied that the ceremony of total immersion should have been applied to me, but it was not.

My father and mother were both members of the Baptist Church, but

Our \$2.50 Gold Watch.



This is an elegant open-face gold watch. Handsome in appearance and an accurate time keeper; guaranteed for one year. It is worth \$10, and is sold by many stores at that price. Our special price \$2.50 by mail. Agents wanted Silk or metal fob 25 c.

We have other goods that our agents make money selling. Why be idle?

Address: **People's Purchasing Agency, Nashville, Tenn.**

I was not sure that I had ever been dedicated according to its ancient usage. And as I had resolved to unite myself to the Episcopal Church, I determined, as a prerequisite, to be baptized. The ceremony was performed in my own house, upon me and three other members of my family, with water taken from a large cut-glass urn, which had never been previously used for any other purpose, and probably never will be again, except for a similar object.

I thank you for your friendly wishes; and I sincerely pray that we may both meet hereafter in a better world.

I am your friend and obt. Servt., H. CLAY.

Mr. Muscoe Garnett.

—Religious Herald.

THE WORK OF A LICENSED SALOON.

A tragedy most pitiable occurred at Fullerton last week. C. C. Lloyd, 51 years of age, a resident of Fullerton for eight years and of Orange County for nearly thirty years, on Thursday evening took his own life by shooting himself in the head.

Lloyd was a good workman when sober. He had a wife, four daughters and a son, all highly respected in the community. The man was addicted to drink, but twice, quite recently, had made an effort to reform, each time joining a church and manfully striving to conquer his appetite. He is said to have given up a good position in a livery stable because the work kept him in the neighborhood of the saloons, and he feared the temptation would be too strong for him. It seems that such a brave attempt to regain his manhood should have commanded the sympathy and help of all men. But no! the saloon-keepers would not release their hold on their victim. They perhaps thought it would be a good joke on those who were trying to lift a fallen brother if they could drag him down again. So they lured him back into their toils or at least encouraged him to drink when he found his appetite too strong for him. He drank and drank again and on partially recovering his senses, finding that all he had gained by his struggles was lost he gave up the fight and while alone in the house put a bullet through his brain. The neighbors found him dead in his home with the revolver on the floor beside him.

"The family has the sympathy of the entire community," and oh, what a contrast it is to them to reflect that that wrought his ruin from a licensed saloon rather than from a "blind pig," and that a part of the money he paid for those fatal drinks will go into the city treasury and help lift the burden of taxation from the people! Poor fellow! He was his own worst enemy. And yet methinks his chances of heaven are better than those of the men who sold him the liquor.—Orange Post.

[What about those who voted to allow the saloon-keepers to sell the liquor to him?—Ed.]

BAPTIST AND REFLECTOR

FOLK AND HOLT, Proprietors.

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PLANS FOR THE BAPTIST AND REFLECTOR.

It will be a matter of interest to our readers, perhaps, for us to state some plans which we have in mind for the Baptist and Reflector during the next two years:

1. During next fall and winter we expect to write another series of articles on Sanctification. Our readers will remember that we wrote a series on that subject two years ago. We discussed then the question, What Is Sanctification? We expected, also, to discuss the questions, When We Get Sanctification, and, How We Get Sanctification. But the discussion of the more important question of What Is Sanctification spread out beyond our calculation until we were unable to write the other articles. We thought we would do so the following winter, but pressure of work in other directions prevented. As stated above, however, we propose to discuss these other two subjects this winter. These articles will probably run through two or three months.

2. A little later, along in the spring, probably, we propose to publish a series of articles on Baptist Principles, discussing such subjects as Loyalty to God's Word, Religious Liberty, Separation of Church and State, Voluntaryism, Individualism, Congregation-

alism, Regeneration Before Church-Membership, Immersion, The Lord's Supper, etc. In discussing these we shall write in the kindest spirit, but shall try to be true and faithful to God's Word and to our Baptist faith, founded on that Word. We hope to make these articles both interesting and helpful to Baptists and their children.

3. Several years ago we suggested half in fun and half in earnest that the readers of The Baptist and Reflector should send us to Europe and Palestine. We proposed that for every new subscriber our friends would send us we would set apart one dollar for the contemplated trip. A number of our friends adopted the suggestion and sent in the subscribers at that time. Others said that they would send a subscriber or subscribers when we got ready to go, as we found it impracticable to go then.

Last spring some brethren in Memphis kindly proposed to get up a fund to send Dr. W. C. Golden, our beloved Secretary of the State Mission Board, and the editor of the Baptist and Reflector to the Baptist World's Congress at London. They made up a very nice sum, but not enough for the purpose. It would not have been convenient for us to go at that time, anyhow, on account of the Associational meetings. Besides, when we cross the ocean we want to be sure to go to Palestine. That is our objective point. It has been the dream of our life to go there and see the scenes amid which our Savior walked and talked. We think now that we see our way clear to take the trip in 1907. Our plan is to leave here in the early part of the year, along in February or March, and to sail directly for the Far East, visiting in the order named Egypt, Palestine, Constantinople, Greece, Italy, Germany, Switzerland, France, England, Scotland and Ireland. The trip will take about four months. We expect to make notes of everything we see on the trip and to write a series of letters about it. While we shall go over the same route that others have gone over, and shall see pretty much the same things that others have seen and have described, we shall see them with our own eyes and shall try to describe them in our own way. We shall do our best to let the readers of the Baptist and Reflector see Europe and Palestine through our eyes. Besides these articles we shall, of course, continue to publish denominational news about our work and our workers over the State, over South and over the world; articles on missions, on practical and on doctrinal subjects, by brethren in the State and in the South.

Having these plans in mind, and hoping and expecting to be able to carry them out, we just thought that we would tell our readers about them. We should be glad also to have them tell their friends about the plans. Could you not get them to subscribe for the paper so as to read the articles on the subjects indicated? They will probably like to do so.

If you will send us in a club of five or more subscribers for eight months at one dollar each we will send you an elegant Post fountain pen, which is probably the best fountain pen made. Or for a club of ten new subscribers for eight months at one dollar each we will send you a fine Teacher's Bible, with the best binding. The price of the pen is \$3.00; that of the Bible \$4.50. Speak to your friends about the paper and about these articles, and send us the club. We hope to hear from you soon. If desired, we can send you sample copies of the paper.

EFFECTS OF ADAMS LAW.

Mr. A. L. Brown, of Greeneville, Tenn., who was visiting Washington, remarked to a Washington Post reporter that he was surprised to see in the hotel gossip of that paper an observation that the liquor law in Tennessee had proved a failure. "I don't remember just now who it was who made the statement," said Mr. Brown, "but whoever he was he spoke either from ignorance or something worse. As a matter of fact, the law has proved more successful than even its warmest supporters expected. Instead of there being more liquor sold, more drunkenness, more violation of the law, there is less of each, and so much less that those who bitterly fought the law are now among its firmest friends. It has proved the salvation of the country towns and of the farming element. Where formerly many of the farmers and their help would come to town and spend the day in 'riotous living,' they come when necessary only, have more ready money, buy less whisky and more clothes and, altogether, are much happier and better off in every way. Drunkenness and fighting have practically disappeared. The jails are not so full. An end has been put to drinking by youths and boys which once threatened ruin to our rural communities. If the law were submitted to a vote again to-day it would be carried almost unanimously, and there would be few, indeed, who would have the hardihood to oppose it publicly or privately, no matter how much they might desire its defeat."

This is all very true, and we thank Mr. Brown for saying it to the Washington Post reporter. We also thank Mr. R. H. Watkins, the Washington Post correspondent of the Nashville American, for telegraphing it to the American. Just one other question comes: If the law has proven so beneficial for the towns under 5,000 inhabitants, does it not stand to reason that it would prove equally as beneficial, if not even more beneficial, to the cities over 5,000? Why then should not the Adams law be extended to every place in the State? The only answer is, It should be! It will be!

A FIENDISH DEED—WHO IS RESPONSIBLE?

A young man and young lady were riding in a buggy last week. Another man came up on horseback, rushed upon the young lady with a knife. The man in the buggy jumped out and ran. The other man began cutting the young lady, who also jumped out and ran into a dense thicket with her throat cut and blood pouring over her body. The man who did the cutting then went to a farmhouse near by, raised a disturbance, was arrested and chained to the wall of the calaboose.

This is the story that comes from Chattanooga. It was hardly necessary for the correspondent to say of the man at the conclusion of this story, "He is badly intoxicated." Anyone would know that. No one but a drunken man would do such a fiendish deed. But where did he get the liquor? From a saloon, probably in Chattanooga. How came the saloon there? It was licensed. Where did it get the license to sell liquor? From the official. Where did the official get the authority to sell the license? From the Legislature. How came the Legislature to pass such a law, or why did it not vote to repeal such a law? The legislators were elected by the people. Who were the people? They were the Baptists and Methodists and Presbyterians, etc. Upon them, then, must rest ultimately the responsibility for the das-

tardly deed related above. And remember that this is only one of such deeds which are being committed every day all over the country. You never pick up a daily paper but that you read about some such occurrence. How long, O Lord, how long shall such deeds continue? Just as long as people vote for legislators who are willing for them to continue—so long and no longer.

TRIUMPH FOR TEMPERANCE.

Our readers will remember about the saloon which was opened in South Pittsburg in defiance of public opinion and of the law. It was understood that the saloon-keeper was backed by the wholesale liquor dealers and by some of the officials of South Pittsburg. He had been told that on a technicality they would be able to prevent his being punished, and that if he should be punished they would pay him five dollars for every day he would be compelled to lie in jail. Mr. Foster V. Brown, of Chattanooga, was the leading counsel for the temperance people, and Mr. Jesse M. Littleton, of Winchester, for the liquor men. A dispatch from South Pittsburg states that the court sustained the contention of the temperance people and that the saloon-keeper, George Irwin, was convicted in twenty different cases for the illegal sale of liquors and was fined \$50 in each case and given ninety days in jail in each case. The aggregate fines amount to \$1,000 in the county work-house. In addition he must pay the costs, which are considerable.

This is a great triumph for the cause of temperance as well as for the cause of right and justice. In the name of the good people of Tennessee we want to thank Mr. Brown for his excellent services in the case, and especially we want to thank Judge McReynold for his faithful administration of the law.

ANOTHER SIDE TO THE PICTURE.

A good deal has been said in the papers about the attention which was shown to the negroes at the Baptist Congress in London. Dr. C. C. Brown, in the Baptist Courier, gives a different side to the picture:

Last evening, I walked out of the Hotel Court to look upon the passing thousands who thronged the streets. As I turned into the Strand, a Negro accosted me: "Good evenin' boss! Ain't you a gentleman from de States?" I told him yes, and then he began his story. "I'm a North Ca'lina nigger, I came from Washington, North Ca'lina with Buffalo Bill, two years ago. He fetched a lot o' niggers here, and went off and leff 'em all helpless. I ain't had a thing to eat to-day. Way you live?" I told him. "Dat's it sir! I've been to Florence and to Sumter and use to work at that field. I wish to Gaud I was back home agin, but I don't see no way of gitten there." I told him I had just left four North Carolinians at the hotel door. He sprang towards me, and begged me, for God's sake, to tell them he was here. I gave him a shilling to buy his supper, and we parted. When I returned he was still standing in the same place. "Why don't you find work?" I asked. "Boss, a nigger ain't got no chance in his country unless he kin sing and dance." So, then, the English seem to use the educated Negroes and even the ignorant ones, and leave the uneducated and the unskilled laborer, I guess, the Southern States has the kindest feeling and offers the best home.

Dr. Brown is right about it. The Southern white people are, after all, the best friends the negro has. They understand him. He understands them. They like him. He likes them. They will give him work. Nobody else will. And while he does not work as well as he ought to, he will work for them better than for anyone else. And he will work better than anyone else will work for them.

THE HIGHER WISDOM.

The wisdom of learning is great, exceedingly great. It should be striven for with a great striving. But this is a greater, a higher wisdom. And yet this higher wisdom is in the reach of the lowest. What is it? "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Without it, the wise man is a fool, and with it, the fool is wise. Grasp it and you grasp the center, the heart of life. It is the citadel of the city of life; it is the keystone in the archway of life; it is the Royal Arcanum, the royal secret of life. Seek it and not silver; get it and not gold. "Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace. There is a tree of life to them that lay hold upon her," and all them that hate her love death. Without it the house of learning will be a mansion in the midst of a marsh. Without it, the life with its learning will be as false beacon lights along the shore luring vessels to destruction; with it, as the lighthouse guiding ships to safety. Without it, the life will be like wandering fires, leading into the quagmire. With it, it will be like the Star in the East, leading men to Bethlehem. This "wisdom is the principal thing; therefore get wisdom: and with all thy getting get" this understanding. "Exalt her and she shall promote thee. She shall give to thine head a chaplet of grace; a crown of glory shall she deliver to thee."

YOUNG CONVERTS.

This is the season for protracted meetings, which, we hope, will in every instance be revival meetings. In these meetings there will probably be a large number of converts. What shall be done with these young converts? After they are baptized and received into the church shall they be turned loose? We beg that this shall not be the case. Train them. Lead them to take an active part in church work, and try to develop them into noble, consecrated men and women.

They ought especially to know about all our denominational work so as to take an interest in it. In order to do this they should by all means have the Baptist and Reflector. To enable you to get them started taking it you may put the paper to them at one dollar for the first year. We have made this proposition before, and a number have taken advantage of it. We hope that there will be many to do so again this year. Make an effort to get every one of these new converts to take the paper. You could not probably do them or your church or the cause of Christ a better service.

Of course it must be understood that in offering the paper at this price it is intended that it shall go into the home of some new convert, where it is not now going.

HEAVENLY TREASURES.

By earthly treasures we mean those things which the natural man desires; by heavenly treasures we mean those things which the spiritual man desires. It means satisfaction of all the deep longings and yearnings and hunger of the soul. It means full and free and perfect unity with God, which alone can give that satisfaction. A portion of these treasures is received in this life, so that even here the man of God has "the peace of God which passeth all understanding;" "a joy which the world cannot give and the world cannot take away." But when he shall pass through the gates into the city he shall re-

ceive the treasures in all their blessed fullness.

Jerusalem, the golden,
What joys await us there!
What radiance of glory,
What bliss beyond compare!

RECENT EVENTS.

Rev. A. M. Ross, of this city, is to assist Rev. P. W. Carney in a meeting with his church in Robertson County. We hope to hear of good results.

Evangelist Frank M. Wells has recovered from his illness at Hot Springs, Ark., and is now ready for work. For the present he may be addressed at Hot Springs.

The Eagleville School, under the efficient principalship of Prof. John W. Williams, is quite prosperous. Prof. Williams is ably assisted by his wife and by other teachers.

Prof. Joe Sims, of Ironton, has been in Nashville for several weeks attending the Summer School at Peabody Normal College. He gave us a pleasant call last week. He is an excellent man.

Will some one please give us the address of Brother R. M. Dew? It was given to us as "Lonsdale," Tenn., but his paper is returned with the statement from the postmaster, "No such office in State named."

Rev. A. J. Foster has just closed a meeting at Salem Church, Shelby County, Ky., in which he was assisted by Rev. O. P. Maddox. Twenty-seven united with the church, twenty-two by baptism. Both Brother Foster and Brother Maddox are Tennesseans. Brother Maddox has recently been appointed missionary to Brazil.

The Western Recorder quotes the Springfield Republican as saying that the opinion is gaining ground among authorities on hygiene that children should not be sent to school before they are eight or nine years old. A child sent at nine years of age will not only be stronger and healthier at fifteen than one who goes at six, but will show the greatest mental development.

We mentioned sometime ago that Dr. B. F. Riley had offered his resignation as pastor of the First Baptist Church of Houston, Texas. The church at first refused to accept his resignation, but he insisted on it and they have at last accepted it. The Baptist Tribune says that Dr. Riley has "done a colossal work in Houston, and will leave an impress there that time will never efface." We should like very much to have Dr. Riley in Tennessee.

The Edgefield Baptist Church, this city, on last Sunday extended a unanimous call to Dr. A. C. Cree. Dr. Cree recently resigned the pastorate of the Twenty-second and Walnut Street Church, Louisville, Ky. He is now supplying for Dr. L. G. Broughton, Atlanta, Ga. We see it stated that Dr. Cree has also been called to Williamston, S. C., and that he has bought out the Baptist Courier. If he should decide to accept the call to the Edgefield Church he will have a large and important field of work.

Mr. Enoch Cunningham died on August 8 at his home in this city, at the age of sixty-nine years. He resided on his farm near Goodlettsville until seventeen years ago, when he came to Nashville to go into business. He was a member of the Baptist church at Goodlettsville. He was the father of W. N. Cunningham, clerk of the city court; J. H. Cunningham, Walter Cunningham and Miss Lucy Cunningham, treasurer of the Woman's Missionary Union. We extend sympathy to the bereaved.

State Archivist Quarles has unearthed a letter written sixty-nine years ago to Col. Samuel H. Laughlin, of this city. Col. Laughlin was a well-known newspaper editor of that day. Andrew Jackson was then nearing the close of his second term, and the campaign to choose his successor was then on. The letter is dated New York, October 8, 1836, and is written by H. Trate, Jr. In the letter Mr. Trate tells about a visit to Boston and about an attempt made to rob him in a Boston theater. Speaking of New York, he says: "I never was so tired of any place in the world as I am of this city. It is a lovely place, but the everlasting crowd of people is so great that it would tire any person out. The population, I am respectfully informed, is 290,000. Brooklyn is a beautiful city. It stands on elevated ground, and is full of green-trees. Population, 30,000." Think of it! This was less than seventy years ago. At that time New York had only 290,000 population, Brooklyn only 30,000, whereas the population of Greater New York, including New York and Brooklyn, is now about 4,000,000. What a tremendous growth in a lifetime. What will the next seventy years bring forth?

THE HOME

The Boys.

Where are they?—the friends of my childhood enchanted—
 The clear, laughing eyes looking back in my own,
 And the warm, chubby fingers my palms have so wanted;
 And when we raced over pink pastures of clover,
 And mocked the quail's whir and the bumblebee's drone?
 Have the breezes of time blown their blossoming faces
 Forever adrift down the years that have flown?
 Am I never to see them romp back to their places
 Where over the meadow in sunshine and shadow
 The meadow larks trill and the bumblebees drone?
 Where are they? Ah! dim in the dust lies the clover:
 The whippoorwill's call has a sorrowful tone,
 And the dove's—I have wept at it over and over—
 I want the glad luster of youth, and the cluster
 Of faces asleep where the bumblebees drone.
 —James Whitcomb Riley.

Jacob's Sermon.

"Had a good sermon, Jacob?" my wife asked me last night when I came home from church.
 "Complete, Rachel," said I.
 Rachel was poorly and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.
 "Good singing, Jacob?"
 "I'm sure I could 'nt tell you."
 "Many people out to-day?"
 "I don't know."
 "Why, Jacob, what's the matter? What are you thinking about?"
 "The sermon."
 "What was the text?"
 "I don't think there was any. I didn't hear it."
 "I declare, Jacob, I do believe you slept all the time."
 "Indeed I didn't. I never was so wide awake."
 "What was the subject, then?"
 "As near as I can remember, it was me."
 "You! Jacob Gay!"
 "Yes, ma'am. You think it a poor subject. I'm sure I thought so too."
 "Who preached? Our minister?"
 "No, he didn't preach—not to me, at any rate. 'Twas a woman—a young woman, too."
 "Why, Mr. Gay! You don't mean it, surely! Those woman's right folks haven't got into our pulpit?"
 "Well, not exactly. The minister didn't say so, but I couldn't listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the postoffice, Mr. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove warming. I had seen her a good deal in the post-office and at her aunt's when I was there at work. She is pleasant-spirited and a nice, pretty girl. We were talking about the meetings. You

know there is quite a reformation going on. She was speaking of this one and that one who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink blush on her cheek, and the tears just a starting:
 "Oh, Mr. Gay, some of us were saying at the prayer-meeting, last night, that we did so want you to be a Christian."
 "Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life."
 "'Why, bless your soul,' I said, 'my child, I have been a member of the church forty years.'
 "My tears came then, and I guess my cheeks would have been redder than hers, if they warn't so tanned."
 "'Do excuse me, Mr. Gay,' she said. 'Excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer-meeting or Sabbath-school, and I never noticed you at communion. I'm sorry I've hurt your feelings.'
 "'Tut, tut, child,' I answered. 'No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I haven't worked at it much, I'll allow. I don't go to prayer-meeting or Sunday-school because—well—I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it.'
 "Just then the people began to come, and I took my seat; but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting-time. To think that some of the young people in Wharton didn't know I was a member, and were concerned for the old man! I said to myself, by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'"
 —Golden Rule.

A Newsboy's Bank.

He was very little and his clothes were ragged and his hands red with cold whenever he came spinning around the corner and paused before the handsome house across the way. One funny thing about it was that he never came on pleasant days, but I grew accustomed to see him take up his position and call his papers while the snow whirled around him and the wind tried its best to take him off his feet. At last I became curious, and determined to find out why he never came when the sun was shining and everything looked bright. I had only to beckon to him, and he hurried across the street with a cheerful "Here you are! A Record, did you say?"
 "A moment later I had him before the grate, and his eyes resembled those of a great mastiff as the warmth penetrated his shivering body.

"It's terribly cold," I began.
 "Yes, rather; but I've seen it worse," was the answer.
 "But don't you find it hard selling papers this weather?" I continued.
 "Ye-es, sometimes; then I hustle over there as fast as I can," nodding at the house across the way.
 "Why, do your papers sell more readily in this neighborhood?"
 "No," with a disgusted sniff at my evident lack of business intuition; "scarce ever sell one here."
 "Why do you come, then?"
 "Do you want to know the real reason?"
 "Yes, indeed," I replied earnestly.
 "Well, one day pretty near a year ago, I was most done for; couldn't sell any papers, and was about froze, and if I'd known any place to go, I would have crawled off somewhere and give it all up. While I was thinkin' of all this, a couple of fellows passed me, and one of 'em says, 'He's richer'n Oresus now, an' to think he was a beggar only a few years ago.' 'A beggar!' says t'other fellow. 'Yes, or what amounts to pretty much the same thing—a newsboy—and I've heard him say dozens of times that nothing but pluck and the grace of God would ever have brought him through.' 'An' his house is in the next street, you say?' 'Yes, we go right past it.'
 "I followed 'em till they came to the house over there, and while I stood looking at it something seemed to say to me that, if that man could build a house like that when he'd begun by being a newsboy, I could too. Then I wondered over what the men had said. They'd gone on out of sight, and I said over and over, 'Pluck and the grace of God.' Then I made up my mind I'd got the pluck all right, and I'd ask over and over for the grace of God. I didn't just know what that was, but every time I was alone I'd just say what I could remember of the Lord's Prayer, and finish up with 'An' give me the grace of God.'
 "If you'll believe it, I begun to get along right away. I'm saving money now to go to school with, and whenever I get discouraged—it's always on stormy days, you see—I just come in front of that house and think it all over and say, 'Pluck and the grace of God' over to myself a few times."
 —Ram's Horn.

Habitual Kindness.

There is no gift of grace that goes further toward making one beloved than the art of simple kindness. Just to be kind, in smile and word and deeds is the shortest, surest road to power over other lives. It is better to be kind than brilliant; one brings in its train only envy and bitterness. This adornment of simple kindness is one within the reach of everybody. There is no person so untalented as to be incapable of habitual kindness. The grace is one that grows in any soil, and beneath clouds or sunshine, snow or rain. It has taken centuries for men to grow into anything like an adequate appreciation of the wondrous excellences of Jesus; but the

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humblest peasant by the Lake of Galilee or upon the hills of Judea could instantly discern and understand his simple kindness; for kindness is the universal language.—Westminster.

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EIGHT DOCTORS

And Many Remedies Failed to do a Cent's Worth of Good

"I was troubled with sore hands, so sore that when I would put them in water the pain would nearly set me crazy, the skin would peel off and the flesh would get hard and break. There would be blood flowing from at least fifty places on each hand. Words could never tell the suffering I endured for three years. I tried everything, but could get no relief. I tried at least eight different doctors, but none did me any good, as my hands were as bad when I got through doctoring as when I began. I also tried many remedies, but none of them ever did me one cent's worth of good. I was discouraged and heart-sore. I would feel so bad mornings, to think I had to go to work and stand the pain for ten hours, I often felt like giving up my position. Before I started to work I would have to wrap every finger up separately, so as to try and keep them soft, and then wear gloves over the rags to keep the grease from getting on my work. At night I would have to wear gloves; in fact, I had to wear gloves all the time. But thanks to Cuticura, that is all over now.

CURED FOR 50c.

"After doctoring for three years, and spending much money, a 50c. box of Cuticura Ointment ended all my sufferings. It's been two years since I used any, and I don't know what sore hands are now and never lost a day's work while using Cuticura."
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 Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Potter Drug & Chem. Corp., Boston, Sole Proprietors.
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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
304 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn.

Young South Motto: *Qui non prodest, desistit.*

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

Mission Topic for August—Fields and Forces of the Foreign Board.

Japanese Christians as War Leaders.

"Oyama, the head of the Japanese land forces, while not a professing Christian himself, is in hearty sympathy with it, and his wife is one of the most ardent Christians in the whole land. Mrs. Oyama took highest honors at Vassar College some years ago, and was noted for her love of the church while staying in this country. Oyama himself never loses an opportunity to say a good word for the Christian religion, and gives freely at all times to the support of the church.

"Admiral Togo is a member of the Presbyterian Church, and Vice Admiral Uriu is an elder in the same church. These two men have done much to push forward the interests of the Presbyterian Church in Japan. They are strong, stalwart Christian gentlemen. Serrata, the commander of the forces of Japan in her last war with China, was also an elder in a Presbyterian Church, and was, up to the time of death, president of the Tokio Young Men's Christian Association, one of the best Young Men's Christian Associations in the world, as to activity and true Christianity.

"General Kuroki and his second in command, General Oku, are also Presbyterians. These two men have stood out prominently in Japan as true Christians, and as men whose examples are worthy of emulation. Their influence for the cause has been very much felt."—Selected.

Is this not encouraging? You see how religion is taking hold upon the Japanese. Every cent given to our Mrs. Maynard helps it along.

L. D. E.

YOUNG SOUTH CORRESPONDENCE.

I read in the Nashville Banner of August 8th that the Young South is to have a room of its very own in the Margaret Home, and to-morrow when Miss Annie Armstrong comes here she will tell me just which one it will be, and next week I'll tell you, and then— Well, I want the offerings for the Young South Room to just come flying in. What do you say? Don't you remember how we furnished two sick chambers at our own Orphans' Home. We can do as well again by the children who will come to dwell in the Margaret Home, I am

sure, only we'll put it all in one big room this time. What will you give towards making it neat and comfortable and so homelike that the little ones will not be lonely, even if the great Pacific rolls between them and their mothers and fathers?

Now you are giving me a rest again and I assure you I don't need it. Only a few letters came this week.

Here is No. 1 from Clarksville:

"I send \$1 from my Sunday-school class for the Orphans' Home and 25 cents for the Foreign Journal to be sent Mr. D. Fort, Clarksville."

Mrs. Dermes.

Thank you so much. We have always had good workers at Clarksville. I feel quite sure they will come up strong on this room of ours. I am expecting to hear from them every day. What has Miss Sallie Fox to say?

No. 2 is from Trezevant:

"The primary class of Trezevant Baptist Sunday-school sent the second quarter picture roll to Mrs. Maynard about a month since. I have always been interested in our missionaries and sympathized with them in their separation from their native land, but Mrs. Maynard's last letter touched my heart even more deeply and strengthened that love and sympathy I have for her and her work more deeply." Mrs. T. R. Wingo.

How glad we are. Mrs. Maynard has received it, I hope, ere this, but it takes some six or seven weeks to hear from anything sent so far.

In No. 3 Miss Emma Hampton, Cleveland, is bewailing the fact that no roll has gone. If she will get the ladies to send the third quarter's roll our dear missionary will be so happy. Those pictures are worth so much to her. They appeal to the eyes of the little Japs more than her voice will to the ear, and they teach the gospel story so effectively to those to whom it is so new and strange.

Miss Hampton's Sunbeams send \$2 for Japan, and I know they will take up the Margaret Home. They are hoping for great things in Cleveland now that their new pastor has come. May a new era begin soon.

No. 4 asks the very same question Miss Louise Russell of my own Sunday-school asked me last Sunday, viz: "How shall we send scrap-books to Mrs. Maynard?" Mrs. W. H. Thomas of Henderson has some lovely scrap-books made by a little society of eight, a whole dozen of them. How glad Mrs. Maynard will be to have them among her Christmas stores. First, don't put them up in very large bundles. Instead, make two or three out of them. Tie them securely after you have wrapped them well, but in no case seal them. The postmaster can always tell you just what the postage will be. An average letter costs 5 cents. Don't put any writing in them, but write a letter separately. The address is "Mrs. Nathan Maynard, 141 Koya, Machi, Kokura, Japan."

Now let me whisper it very softly! That's all for this week.

But we will do better, much better, next week. Let me hear from

all quarters of the Young South territory before this hot August ends.

We are to have Miss Annie Armstrong to-morrow (August 10th) at the Baptist Church in Highland Park, one of our prettiest suburbs. On the 15th the Young Ladies' Society of the First Church will entertain for her very informally in the church parlors in the afternoon, and all ladies interested in the work she so ably represents are cordially invited to be present. I have been fearing there would not be a good crowd, as so many are out of town, but I went last night to Olympia Park to see some grand fire works and there were 10,000 people there. It does seem that we ought not to have any trouble to fill the church parlor. We shall see.

Let us hurry up a little with our offerings, especially for Japan and the Margaret Home. Fondly yours,
Laura Dayton Eakin.
Chattanooga.

Receipts.

First quarter's offerings.....	\$178 26
July offerings.....	69 77
First and 2nd weeks in August.	31 73

FOR JAPAN.

Cleveland Sunbeams, by E. H. ... 2 00

FOR ORPHANS' HOME.

Mrs. Dermes' S. S. class, Clarksville..... 1 00

FOR FOREIGN JOURNAL.

One subscription by Mrs. Dermes 25

Total.....	\$283 01
Received since April 1, 1905:	
For Japan.....	\$166 35
"Orphans' Home.....	35 52
"Home Board.....	24 40
"State Board.....	4 50
"S. S. and Colportage.....	1 00
"Foreign Journal.....	11 00
"Literature and Buttons.....	1 85
"Y. S. pins.....	1 00
"Margaret Home.....	36 29
"Home Field.....	30
"Postage.....	80

Total.....\$283 01

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A Great Midsummer Offer

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

OFFER No. 1
TO all "Baptist and Reflector" subscribers who renew their subscriptions before September 1, we will give, for 10 cents extra, the ten magnificent bulbs for winter and spring blooming that are described below, and we will also give free a six months' subscription for "Floral Life," provided the coupon at the bottom of this advertisement is clipped out and returned with the renewal.

OFFER No. 2
New subscribers, who send in the coupon with their subscriptions before September 1, will receive free twenty of these bulbs and one year's subscription to "Floral Life." Old subscribers may send in a new name for "The Baptist and Reflector" and keep the twenty bulbs and the "Floral Life" for themselves, if they choose. The regular price of "The Baptist and Reflector" is \$2.00 per year; the regular price of "Floral Life" is fifty cents per year.

Ten Bulbs for the Winter Window Garden

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

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



FREESIAS

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

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

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Courses for Degrees; also a Commercial Course. Able Faculty. Library, 23,000 volumes; working laboratory; good moral influences; six churches; no bar-rooms. Healthful mountain location. Very moderate expenses. 53rd year begins September 13. Catalogue free. Address J. A. MOREHEAD, President.

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(Alumnus University of Virginia).

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Safe, Sure, Effective. 50c. & \$1.
DRUGGISTS, or to Henry St., Brooklyn, N. Y.

Preached morning and night to fair congregations. Spent last week with Brother Jarmon at Hurricane Grove and with Bro. P. T. Hale in endowment canvass of my church; my people came boldly up to the work—report later. Four conversions at Hurricane Grove. Brother Jarmon and Brother Huff of Mulberry are holding this week at El Bethel. I am to assist Bro. T. J. Perry this week at Cross Bridges, Maury County. J. O. Midyett.

Shelbyville, Tenn.

Some Good Meetings.

Filled my appointments at Mt. Harmony Saturday and Sunday. I preached Sunday afternoon at Forrest Hill school-house. My meeting continues here. I am very much pleased with my work with this church and also with my people. The young ladies have had the matter in hand to buy us a supply of new song books and a set of pulpit chairs, and so we have them now in our church. The chairs and books are very nice. We want you to make it convenient to visit us here, Brother Folk, if you can. You have many appreciative friends here.

In a meeting with Rodger's Creek Church at Fiketown, Tenn., in which I assisted Pastor J. P. Massengil. Resulted in only two professions and one addition by experience and baptism.

My meeting with New Friendship Church near Tasso, Tenn., up to the time I had to leave had resulted in seven professions of faith and others interested. Rev. G. Lee, a member of this church and moderator of East-anallee Association, gave valuable assistance in the meeting. At my request he continued the meeting, when I had to leave to finish up the work. They say this was the best meeting the church has enjoyed for years. New Friendship church has some excellent workers, and I am very much pleased and encouraged with my work there. The ladies will send a box to the Orphans' Home soon.

I will go from here to Ocoee church, near Benton, Polk County, to assist Pastor G. Lee in a meeting of days.

I enjoyed my stay with Pastor Massingil and his people, and he continued the meeting after I had to leave for New Friendship meeting. Niota, Tenn. R. D. Cecil.

OBITUARY.

Odum.—Death has visited the home of Sister Odum of Milton, Tenn., and claimed for its own one of our brightest jewels; the beautiful, trusting Norah, a girl of seventeen. Yet such trust and confidence is seldom seen. Just before her death some one spoke of the "valley of the shadow of death;" she remarked, "There is no shadow." A more beautiful Christian character I have never seen. She spoke of her future home with the greatest complacency as though it was only her highest expectancy to reach it. Our loss is excelled by the greatest triumph she has achieved, so we weep not as those having no hope. Her pastor, N. B. Williams. Eagleville, Tenn.

IRON FENCE
LOW PRICE HIGH GRADE
CATALOGUE FREE.
DOWE WIRE & IRON WORKS, Louisville, Ky.

Edwards.—On June 30, 1905, the death angel crept silently into the sick room of Brother Martin Edwards and claimed for his victim his beloved wife. She was a member of Big Rock Church; she professed faith in Christ when but a child. Never doubting her religion, she said she hated to leave her husband and children. She leaves a husband and four children to mourn her loss. Loved ones, think not of her in the grave, for I believe she is with her Savior and loved ones who have gone on before. Children, prepare to meet her in the better land where there will be no more parting. V. A. O.

Cradoe.—Mrs. Mollie O. Cradoe was born Feb. 7, 1846; became a Christian and united with Bradley's Creek Church in early life; was married to Rev. I. D. Cradoe Oct. 22, 1863; departed this life June 19, 1905, aged 59 years, 4 months and 12 days. Sister Cradoe lived a righteous life, full of sunshine for the home of a husband and four children. She was a preacher's wife indeed, full of faith and prayer. Her hands were ever busy to hurry her husband on his mission of love. She loved her church and its work, and was a faithful attendant at the prayer meeting service. She possessed the graces of the religion of Christ that made her life above the world and enabled her to turn the deep shadows of life into sunshine. When the adverse winds beat on life's pathway she turned them upon another horizon and walked in the peace of God, quietly and humbly making the graceful steps toward heaven. For some time she suffered in heavy affliction, feeling that her afflictions were light, and but for a moment. She was by gentle hands placed in the cemetery of the dead at Bradley's Creek Church. God bless the husband and children and comfort them in the sad hour of sorrow. After a while we will all know the meaning of the heart aches in this life. G. A. Ogle.

Lascassas, Tenn.

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Are you going to build a home? If so, send 50 cents for my new book of Southern Homes.

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HYMNS OF VICTORY.

Van Alstyne, Tex., June 5.

My order of "Hymns of Victory" received and we are all highly pleased with them. Would that more churches and Sunday-schools knew of such a book. **M. L. Strickland.**

These grand song books are only 30 cents each, \$3.00 per dozen, prepaid. Send for samples. Address **Baptist and Reflector,** Nashville, Tenn.

OBITUARY.

Jones.—Brother **E. B. Jones** was born near Wartburg in 1844. Professed religion in 1867 and joined the Baptist Church at Liberty the same year. When Elizabeth Church was organized he entered as a charter member. Was ordained as deacon and faithfully filled his office. In 1869 he was married to Rachel Hall. He died April 19, 1905, of paralysis, having suffered greatly for ten months. Brother Jones lived an exemplary life and was ready when the summons came from above. He was a leader in the community and a great power for good. He liked to sing praises to God while here on earth, and we believe he is now singing with the redeemed hosts around the throne of God. Missionary in spirit, broad-minded and generous, he was loved by all the community who bro his taking away. He was in good standing. We sympathize with his wife and seven children who deeply feel their great loss. Knowing that our loss is his eternal gain, and that his noble example is still with us, we bow in submission to the Divine Will.

Resolved, That we furnish a copy of these lines to the bereaved wife, and send it to the Baptist and Reflector for publication.

James Stringfield,
Albert Garrett,
Tempy Hall,
Committee.

Smith.—**Billie Smith** was born in Wilson County, Tenn., Feb. 19, 1882, and died July 26, 1905, at the home of his uncle in Cohutta, Ga., of typhoid fever; age 23 years and five months. Brother Smith professed religion and united with the Concord Baptist Church in 1901 and was baptized into the fellowship of the church by Rev. W. C. Cleveland, and lived a faithful and consistent member until his death, when he was called from his earthly home to his home Triumphant; and in death's relation our church has sustained the loss of one of its useful members. But we bow in humble submission to Him that doeth all things well. Brother Smith bore his afflictions with the Christian fortitude, he was calm and submissive to the will of God, and was ready to go when the last summons came, and as he bore the image of the earthly, he shall also bear the image of the heavenly. Brother Smith's parents, **J. W. and Julia Smith,** preceded him to the Better Land some time ago. "Blessed are the dead which die in the Lord; yea, saith the Spirit, they rest from their labors and their works do follow them," and oh! how sadly this community was shocked when we heard of the death of Brother Smith. Our brother leaves two brothers and two sisters to mourn his demise. Be of good cheer, dear ones, and put your trust in God. In conclusion I

the bereaved ones, and that at last they may be gathered to the bright and beautiful mansion above, where the wicked shall cease from troubling and the weary are at rest, is the prayer and wish of the writer.

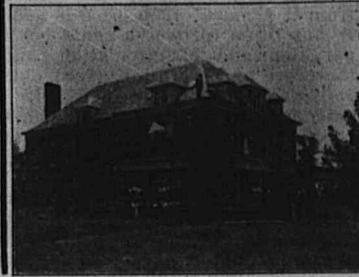
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FOR YOUNG MEN AND YOUNG WOMEN.

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1st. The daily paper is the best medium for immediate returns on a local business. Your ad is put immediately before the public, and you hear from it at once. The price is generally but three to twelve cents per inch per thousand of circulation, and is therefore as cheap, measured numerically, as anything to be found. The daily has the advantage of being read by the masses immediately surrounding the local business. This is important to the local advertiser.

2d. The secular weekly, usually a county paper, has small circulation, but is very valuable to the local merchant, because it is the only means of communication with the population within his restricted trade area. The rate is usually a high one, circulation considered, say something like ten to twenty-five cents per inch per thousand of circulation, with some exceptions, where the local publisher takes what he can get. For the general advertiser the cost of circulation is great in proportion to the space it hardly pays to...

However, many of these are printed in co-operative, or "patent" houses, in which case the patent outside space is sold at rates of something like four to eight cents per inch per thousand of circulation. Unfortunately, the more intelligent readers of the local weeklies never look at the patent side, and hence advertising in ready prints, except on the home side, frequently brings but poor returns, despite the cheap price.

3d. The religious weeklies afford the most select advertising, in every particular, to be found in the South. We have no great literary magazines published in the south, and magazine advertising would be worthless to the general advertiser desiring to exploit his goods in the South only. To him the religious papers supply the best media. They all have general circulations covering from one to ten or more States, usually restricted to one State, but thoroughly covering that territory within the denomination represented. The religious paper has many strong points. These papers are old and conservative. They average perhaps thirty-five or forty years in age. They are all printed on first-class book paper, at a cost double that of news, and usually of heavy weight, still further increasing cost and attractiveness.

They are edited by able writers, and command respect. The advertiser gains in standing—secures caste, so to speak, when he uses these media. They exclude whiskey, tobacco, and "weak men" ads. They are very careful not to advertise frauds if they can help it.

As they have no local ads to carry, and depend upon the general advertiser altogether, they have a smaller list of advertising customers, so that there is less competition for the attention of the reader, and the ad is much more likely to secure attention.

They are usually bound in semi-magazine form, sixteen to twenty pages, four columns to the page, so that an ad secures as much proportional prominence in the page as an ad four times as large would secure in the blanket sheets of the dailies and secular weeklies, which run from seven to nine columns to the page.

In other words, to secure the same degree of prominence, the advertiser must take four times as much space in the secular papers as he does in the religious. This effects an immense saving to the advertiser, and results in much smaller ads in the religious papers than in the secular weeklies and dailies.

Leading religious papers of the South have clubbed their advertising interests, and are offering their space through the medium of the Religious Press Advertising Syndicate at minimum figures.

Compared with the county weekly, the secular daily, the literary or agricultural monthly, space in the Religious Press can be bought for a song, and space in the Religious Press is the best paying and the quickest pulling space offered on the market today.

For further particulars, address the Religious Press Advertising Syndicate, 5 Noel Block, Nashville, Tenn.

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says the doctor to many of his lady patients, because he doesn't know of any medicinal treatment that will positively cure womb or ovarian troubles, except the surgeon's knife.

That such a medicine exists, however, has been proved by the wonderful cures performed on diseased women, in thousands of cases, by

WIFE OF CARDUI

IT CURES WOMB DISEASE.

It has saved the lives of thousands of weak, sick women, and has rescued thousands of others from a melancholy lifetime of chronic invalidism. It will cure you, if you will only give it a chance. Try it.

Sold at every drug store in \$1.00 bottles.

WRITE US A LETTER

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

GAVE UP SUPPORTER.

"I wore a supporter for four years, to keep up my womb, which had crowded everything down before it," writes Mrs. S. J. Christian, of Mansville, N. Y. "My doctor told me no medicine would help me. I suffered untold misery, and could hardly walk. After taking two bottles of Cardui I gave up my supporter. Now I am taking my fifth bottle, have no bad feelings as formerly, and can be on my feet half a day at a time. I strongly recommend Cardui to every suffering woman."

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SEND THE FRONT OF ONE CARTON TOGETHER WITH 2 CTS. IN STAMPS AND WE WILL MAIL YOU FREE, ONE CORKSCREW, OR WITH 10 CTS. IN STAMPS, A 10 INCH THERMOMETER SAME AS CUT. FREE



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

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The place to buy Pianos, Organs, Sheet Music, Musical Instruments, Regina Music Boxes, Angelus Piano Players.

We offer the lowest prices and the most liberal terms of installments.

We will rent you a piano for \$4 per month and allow several months rent to apply to purchase.

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Write us for Catalogue and prices.

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TETTERINE
 Fragrant, soothing, curative. Incomparably the best remedy for all forms of skin diseases. 50c per box. **J. T. SHUPTRINE, Mfr., Savannah, Ga.**

TENNESSEE ASSOCIATIONS, 1905.

August.

Chilhowie—Boyd's Creek Church, Thursday, Aug. 24.
 Duck River—Smyrna Church, Marshall County, Thursday, Aug. 24.
 East Tennessee—Rankin's Church, Cock County, Thursday, Aug. 24.
 Hiwassee—Texas Grove Church, near Sheffield, Thursday, Aug. 24.
 Mulberry Gap—Cedar Springs Church, Grainger County, Tuesday, Aug. 29.
 Big Emory—Rockwood, Thursday, Aug. 31.
 Walnut Grove—Maple Grove Church, Meigs County, Aug. 31.

September.

Unity—Bollivar, Saturday, Sept. 2.
 Ebenezer—Knob Creek Church, Maury County, Wednesday, Sept. 6.
 Watauga—Pine Grove Church, at Neva, Thursday, Sept. 7.
 Sweetwater—Athens Church, McMinn County, Thursday, Sept. 7.
 Tennessee Valley—New Union Church, Rhea County, Thursday, Sept. 7.
 Little Hatchle—Mt. Moriah Church, four miles northwest of Whiteville, Thursday, Sept. 7.
 Stockton's Valley—Cedar Grove, Fentress County, Saturday, Sept. 9.
 Central—Eldad Church, Gibson County, Wednesday, Sept. 13.
 Stewart County—Nevill's Creek Church, Stewart County, Wednesday, Sept. 13.
 Eastanallee—Eastanallee Church, McMinn County, Thursday, Sept. 14.
 Midland—Bethany Church, Knox County, Thursday, Sept. 14.
 Salem—Cooper's Chapel Church, DeKalb County, Thursday, Sept. 14.
 Cumberland Gap, Woodson's Chapel Church, Claiborne County, Tuesday, Sept. 19.
 Union—Greenwood Church, near Boyle Station, White County, Wednesday, September 20.
 Wiseman—Rockbridge Church, Sumner County, Wednesday, Sept. 20.
 Friendship—Providence Church, Crockett County, Wednesday, Sept. 20.
 Clinton—Black Oak Church, Anderson County, Thursday, Sept. 21.
 Holston Valley—Persia Church, Thursday, Sept. 21.
 William Carey—Concord Church, Lincoln County, Thursday, Sept. 21.
 Indian Creek—Bethlehem Church, Wayne County, Friday, Sept. 22.
 Beech River—Wildersville, Henderson County, Saturday, Sept. 23.
 Beulah—Mt. Olive Church, Obion County, Tuesday, Sept. 26.
 New Salem, Carthage, Smith County, Wednesday, September 27.
 Liberty-Ducktown—Mine City Church, at Ducktown, Polk County, Thursday, Sept. 28.
 Ocoee—Chicamauga Church, four miles east of Sherman Heights, Thursday, Sept. 28.
 Harmony—Shady Grove Church, Alcorn County, Monday, Sept. 29.
 Sandy Church, at Mansfield, Friday, Sept. 29.
 Riverside—Zion Hill Church, at Hanging Limb, Overton County, Friday, Sept. 29.
 Judson—New Hope Church, near Bon Aqua Springs, Hickman County, Saturday, Sept. 30.
October.
 Cumberland—Sylvia, Dickson County, Tuesday, Oct. 3.
 Northern—Union Church, Union

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



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