

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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OLD AND NEW FRIENDS.

HENRY VAN DYKE.

Make new friends, but keep the old;
Those are silver, these are gold.
New-made friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.
Brow may wrinkle, hair turn gray,
Friendship never owns decay;
For 'mid old friends kind and true.
We once more our youth renew.
But, alas! old friends must die;
New friends must their place supply.
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends, but keep the old;
Those are silver, these are gold.

PERSONAL AND PRACTICAL.

One month more will tell the tale. What shall it be—debt and depression or victory and rejoicing? It is left to the Baptists of the South to say. What will you do?

Pastor, have you taken up a contribution for Home and Foreign Missions in your church during the past Conventional year? If not, will you not do so during the month of April? There are only four more Sundays in which to take a collection, if it is to count on this Conventional year. Attend to the matter at once. "Let us work while it is day, for the night cometh when no man can work."

As told by Dr. A. C. Davidson, the beloved pastor of the Baptist church at Murfreesboro, last week, Dr. H. M. Wharton recently assisted him in a meeting which resulted in 53 additions to the church and a great spiritual uplift of its members. This makes, as stated by Dr. Davidson, 143 additions to the membership of the church since he became pastor about eighteen months ago, more than doubling the number when he took charge. This is a great work. But, though gratifying, it is not surprising.

As was expected, Dr. J. H. Anderson, the Missionary Evangelist of the State Mission Board, has been doing some fine work for the Board recently in meetings held at Waverly, Iron City, Lawrenceburg and other points. While there have not been a large number of professions of religion, yet the splendid preaching of Dr. Anderson has resulted in a toning up and strengthening of the Baptist forces in these points. Any community will be fortunate to have his services in a meeting.

It will be gratifying to Southern Baptists generally to know that the Sunday-school Board has made arrangements with Rev. B. W. Spilman, of Kinston, N. C., to become again the field representative of the Board, in which position he was so remarkably successful and popular. He is expected to give only about half of his time to the work of the Board and will devote himself especially to holding institutes among the various schools. This will make the work easier upon him, but will give him the opportunity for wide influence.

"The Sunday-school Board, Nashville, has just remitted \$200 to each of the State Boards which maintain organized Sunday-school work, making a total of \$1,800. Besides this the Sunday-school Board aids these and the other Southern States by its field secretaries. The prosperity of the Board enables it to aid a number of other enterprises."—*Baptist Argus*. Let it be remembered that almost the entire income of the Board comes through its periodicals. That is to say, whenever a Sunday-school takes the periodicals

READ OUR RECORD.

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

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

Home Missions	\$ 264 96
Foreign Missions	84 85

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

Home Missions	\$6,157 63
Foreign Missions	8,739 98

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

Yours in service,

W. C. GOLDEN.

of the Sunday-school Board it not only gets a good and cheap and sound literature, but it helps to support the field secretaries in the employ of the Board, who spend their time in the interest of the Sunday-school cause throughout the South. It also helps to make a contribution to the various mission boards in the South for the benefit of the Sunday-school cause in those States.

In seconding the nomination made by Dr. D. W. Gwin of Dr. Lansing Burrows for President of the Southern Baptist Convention, we stated that both President E. W. Stephens and Vice-President Joshua Levering would be out of the country at the time of the meeting of the Convention, on their tour around the world. Since then we learn that while this is true with reference to Mr. Stephens, Mr. Levering will return from his tour in time for the meeting of the Convention. He expects to land at San Francisco about May 1st, which will give him plenty of time to reach the Convention.

In England many years ago an infidel in his will left his farm to the devil. The courts decided that the legacy must stand and commanded that it should be untouched by human hands. Now overgrown with briars and brush no human being walks upon it, nor cultivates it, but it lies a curse upon the community. Commenting on this the *Christian Observer* says: "Untouched by human hands" is recognition of the devil's rights and claims! What a tremendous plea for sympathy, for help, for the touch of human hands to uplift men and deliver them from the bondage of the devil! Do you say, let the boy grow up without restraint or discipline? You are tightening the grip of Satan on his soul. Whoever is untouched by human hands is most likely to be recognized as the devil's property."

Says the *Central Baptist*: "The attorney-general of Kansas says that more banks were incorporated in that State during the last year than in any other State in the Union. North Dakota came second and Maine third. These are prohibition States. It does not look as if they had been ruined by banishing the saloon." The reason why Maine comes third in the list is because it is the oldest prohibition State. Also the reason why so many new banks were incorporated in Kansas last year is because while Kansas has had nominal prohibition for a number of years, it has just waked to the importance of the enforcement of the prohibitory laws. As soon as these laws were enforced and men were unable to spend their money in the "joints," which disgraced the State, they began putting it in banks, which rendered necessary the es-

tablishment of more banks. And yet people say that "prohibition kills business." It kills the business of the *saloonkeeper*, but evidently it helps the business of banks, and helping that, it also helps the dry goods and grocery stores and all other legitimate lines of business.

Sometime ago the *Saturday Evening Post*, of Philadelphia, in discussing the liquor problem made the following remark: "The liquor interests say prohibition is a failure, county, municipal, State or national—all a failure." The liquor people took this sentence, cut out the first words, "The liquor interests say," and made it read, "Prohibition is a failure, county, municipal, State or national—all a failure," credited it to the *Saturday Evening Post*, went on to give instances in support of these assertions, and published the article in a paper called "The Real Issue." We do not know what the liquor people would call this conduct. The *Illinois Issue*, however, calls it "just plain lying," and we are inclined to think it is correct about it. This, however, is only one of many similar instances which are continually occurring, in which the liquor interests make deliberate mis-statements in the most unscrupulous way.

For a year or more the *Rock Island Daily News*, of Rock Island, Ill., has untiringly fought the liquor and gambling interests of that State, says the *Illinois Issue*. Since the local option fight has come on it has been a persistent advocate of voting out the saloons. A new press costing \$10,000 has just been installed in the building. About three o'clock on Monday morning, March 23d, some parties chiseled off a lock on the door and placed dynamite under the press and set it off with slow fuse with a report that shook the city and was heard in Davenport and Moline and for a distance of from twelve to twenty miles. The press was blown to pieces, the front and rear and skylight of the building blown out, the middle walls bulged, and glass broken in fronts of buildings blocks away. The desperate and heartless character of the men who did the work is shown in the fact that there were from twenty to twenty-five people, men, women and children, asleep in the upper flats of the building at the time, each one of whose life was placed in jeopardy. It is rather strange that when such a dastardly deed was done the daily papers suppressed the news. It is just such cowardly and desperate acts that have brought the liquor traffic into disrepute all over this land. "The blood of the martyrs is the seed of the church," and the outrages committed by the liquor interests only fire the people of this country to a greater determination to destroy the traffic which can commit such deeds.

On last Sunday Rev. J. H. Snow tendered his resignation as pastor of the North Edgefield church, this city, his resignation to take effect May 1st. It is understood that Brother Snow will go into evangelistic work. He has two propositions before him—one from the Home Mission Board and another from a friend in Texas to pay Brother Snow's salary if he will do general evangelistic work. Brother Snow has had a good deal of experience as an evangelist and has been unusually successful in such work. His wife is a great help to him in it. He already has several invitations for meetings, and we are sure will not lack for invitations when it is known that his services can be secured. During his pastorate of two years and a half at the North Edgefield church there have been about 200 additions to the membership. The church has given more to missions than ever before and has come third or fourth among the churches of Nashville in the amount of contributions to missions. Besides, the pastor's salary has been paid promptly every month. A new and flourishing mission station has been opened in North Edgefield, conducted by the members of the church. Both Brother and Sister Snow have many friends in Nashville and all over Tennessee who will regret to see them leave this city, and perhaps the State, but who will join us in the warmest wishes for God's blessings upon them, wherever they may labor.

THE SAINTS OF GOD.

The saints of God! Their conflict past,
And life's long battle won at last,
No more they need the shield or sword,
They cast them down before their Lord:
O happy saints, forever blest,
At Jesus' feet how safe you rest!

The saints of God! Their wanderings done,
No more their weary course they run,
No more they faint, no more they fall,
No foes oppress, no fears appall:
O happy saints, forever blest,
In that dear home how sweet you rest!

The saints of God! Life's voyage o'er,
Safe landed on that blissful shore,
No stormy tempests now they dread,
No roaring billows lift their head:
O happy saints, forever blest,
In that calm haven of your rest!

The saints of God their vigil keep
While yet their mortal bodies sleep,
Till from the dust they too shall rise,
And soar triumphant to the skies:
O happy saints, rejoice and sing;
He quickly comes, your Lord and King.

O God of saints, to thee we cry:
O Savior, plead for us on high;
O Holy Ghost, our Guide and Friend,
Grant us thy grace till life shall end:
That with all saints our rest shall be
In that bright Paradise with three. Amen.
—Bishop McLagan.

BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

By dear Son:—As you know, I am a Baptist. My father was a Baptist before me. My mother is a Baptist. His father and mother were Baptists; her father and mother were Baptists. And so, as far back as I can distinctly trace them, my people have been Baptists. Thus I imbibed Baptist principles from my infancy. I began going to a Baptist Sunday-school at so early an age I do not recall the time. When a boy thirteen years of age I was born again under the influence of the Spirit of God. This never-to-be-forgotten event occurred in the old Baptist church at Brownsville, Tenn. It was natural, therefore, that I should join a Baptist church—the Brownsville Baptist church. I am also, as you know, a Baptist preacher. I was ordained to the Baptist ministry in the Baptist church at Murfreesboro, Tenn., where I was pastor, in June, 1882. Dr. T. G. Jones, then pastor of the First Baptist church, Nashville, Tenn., preached the ordination sermon. I have been an ordained Baptist preacher, therefore, for over a quarter of a century. Before I was ordained, I had frequently preached. In fact, from the time of my conversion I had decided to give myself to the ministry, so as to be of the greatest usefulness in the service of Christ. For nearly nineteen years I have been editor of the BAPTIST AND REFLECTOR, the organ of the Baptists of Tennessee.

You are not yet a Christian. But I hope and pray that you may soon give your heart to Christ. When you do, the next question will come as to the church you should join. Naturally, you would be disposed to join a Baptist church, because both your mother and myself are Baptists. But I want you to have a better reason for being a Baptist than simply because your father and mother are. I want you to be a Baptist, of course; but I want you to know why you are a Baptist, and to be able to give a reason for the faith that is in you to anyone that may ask you.

So I address these letters to you, to tell you about these Baptist people, who they are, where they came from, what they believe and why they believe it. I shall try to tell these things in as simple and plain a manner as possible, so that you will be able to comprehend the truths expressed.

Let me begin by telling you of a scene which occurred in my boyhood:

It was on a bright, beautiful afternoon in September, 1869. A company of 1,000 or more people assembled on the banks of a river in West Tennessee. The river was about fifty yards wide. There was a considerable bend at that point. On one side was a steep bluff, with a forest of oak trees back of it, forming a fine landscape. On the other side there was a sandbar. The banks on that side sloped gradually into the river. The bottom was firm and hard. Back of the river on that side were willow trees and bushes.

A group of people standing near the water's edge were singing:

"O happy day that fixed my choice
On thee, my Savior and my God.
Well may this glowing heart rejoice
And tell its raptures all abroad.

Happy day! Happy day,
When Jesus washed my sins away.
He taught me how to watch and pray,
And live rejoicing every day.
Happy day, happy day,
When Jesus washed my sins away."

A slender, dark-eyed, black-haired man led a number of young people down into the river, and one by one very gently dipped them under in the water, and raised them up out of the water. He then led them back to the banks; some friends met them, threw cloaks or overcoats around them and took them off into the clumps of bushes to dress. The man who dipped the young people into the water then raised his hands, said a few words, the people began to disperse, going back to town in buggies and carriages and wagons, on horseback, and some on foot.

Now, that was a strange proceeding, was it not? Who were these people? Where did they come from? What do they believe? Why do they believe it? Let us see if we can answer these questions. To find out something about these people, let me read to you out of an old book I have in my library. It is called the Bible. Listen:

"And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens; saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:1-5, 13-17.)

Listen again: "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you in water; but he shall baptize you in the Holy Spirit. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." (Mark 1:4-11.)

And again: "Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased." (Luke 3:21, 22.)

Now, does it not sound like the people we read of here were just about the same kind of people as those I have been telling you about? They did just about the same way. The people I have been telling you about are called Baptists. I was one of those who were led into the river and baptized. It was the Big Hatchie River in West Tennessee, about five miles from Brownsville, at the Brownsville Landing. Here, then, are two scenes. One occurred in 1869, the other in 27; one in Tennessee, the other in Palestine; one in the Big Hatchie, the other in the River Jordan. But both occurred in a river. Both rivers are about the same size. In both the act was the same—they went down into the water, the preacher immersed the persons in the river while the assembled multitudes looked on, and then raised them up out of the water. In both instances the one who did the immersing was a Baptist preacher. In one case he was known as such; in the other he was distinctly called John the Baptist. In the scene at the Big Hatchie the heavens were not opened; the Holy Spirit did not descend in the form of

a dove; there was no audible voice. But in all other respects the scenes were essentially the same. Now, does it not seem that the people in 1869 must have been the same kind of people as those of 27? That is, both were Baptists. It is evident, therefore, that the people of 1869 were not only kin to, but must have descended from, those of 27.

I have thus answered our first two questions: Who are these people? Where did they come from. Now let us consider the other two: What do they believe; and why do they believe it? It will necessarily require considerable space to answer these questions. I want to answer them as fully as practicable so that you may have a thorough understanding of them.

What, then, are the Principles of Baptists?

REV. D. W. LINDSAY.

One of the most interesting meetings held in LaFollette was that of the farewell sermon of Rev. D. W. Lindsay, pastor of the Baptist church. While it had not been generally understood that Rev. Lindsay was to preach his farewell sermon, a good many knew it was to be his farewell sermon, and the ministers of the Congregational and S. M. E. churches announced Sunday morning to their congregations that it was expected that that night would be Rev. Lindsay's farewell sermon, and their congregations heartily consented to give up their services and attend Rev. Lindsay's farewell service.

The house was packed and some were turned away for lack of room. The service was opened by Rev. Lindsay, calling for some of his favorite songs, after which he gave a Scripture reading, and commenced his discourse by saying that it had come to him that day that his congregation had asked him to resign on account of the stand he had taken against whiskey in LaFollette. In reply to this he said, "I call the members of my church, most all of whom are here present, as witnesses that this statement is false, and that not one member of my church has ever asked me to resign. My resignation is from no outside influences whatever, but purely of my own choice."

His sermon was forceful and touching, and at the close he asked if there was anyone who wished to make any remarks. Rev. H. M. Racer, pastor of the Congregational church, stepped forward and asked if he could be granted a little time, which was granted by Bro. Lindsay. He made a few very touching and appealing remarks, stating that Bro. Lindsay had been not only a pastor for his own church, but for the entire town, and that was one of the reasons that they "were pleased as pastors, citizens and people, to ask the privilege of expressing to you in a very small way our great appreciation of you and your labors among us." Rev. Racer then, with other fitting remarks, asked if the President of the Civic Federation, of which Rev. Lindsay was a member and the Vice-President, did not wish to say something in the name of the Federation. The President of the Federation responded to the call by complimenting Rev. Lindsay for the noble stand he had taken in behalf of the womanhood, childhood and manhood, and the noble work he had done as pastor in the town, which benefitted not only his own, but every church in town, and the regret of the Federation at losing him as a member and as a pastor and citizen of the town. Rev. J. E. Lowry, pastor of the M. E. church, South, was called on to speak a word from the pastor's standpoint, which was done in a very touching and complimentary way, expressing the peculiar affection that he had personally felt for Bro. Lindsay. He also expressed a deep regret at the thought of losing him as a co-worker and citizen and pastor of our town.

Rev. Racer then took Bro. Lindsay by the hand and said, "I want, in the name of the young men of this town, to thank you for the interest you have taken in them, and to say that the relation between you and me has been peculiarly helpful to myself. I have been greatly encouraged and helped by your influence, and the many seasons of spiritual refreshings we have had together, and will especially remember you as being present at my ordination and your laying your hand on my head and asking God's blessing on me." He expressed regret at the breaking up of this fellowship, and closed by saying, "As the Germans say on parting, 'Auf Weiderssehen,' meaning till we meet again, instead of saying good bye, I shall not say good bye, but use the German word instead," and he asked God's richest blessing on Bro. Lindsay wherever he might go. Bro. Lindsay then called for the hands of those who would promise to meet him in heaven, Christians first and then sinners, which was responded to heartily by both. The services closed by singing of "God Be With You Till We Meet Again."

T. E. B. SILER,

President Civic Federation.

LaFollette, Tenn.

WAITING.

BY JOHN BURROUGHS.

2 Serene, I fold my hands and wait,
3 Nor care for wind nor tide nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up the fruit of tears.

The waters know their own, and draw
The brook that springs in yonder heights,
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time nor space, nor deep nor high,
Can keep my own away from me.

—Christian Advocate.

NEWS AND NOTES FROM TEXAS.

BY W. A. JARREL, D.D., DALLAS.

In the Texas Baptist pastorate there is an unusual number of vacancies; at the same time, however, there are not a few strong, successful pastors who are without pastorates.

What is the matter, all over our Zion, in various States? Is it because there is a universally backslidden state among both preachers and churches? Or is it a backslidden state of only the churches?

Is it not certainly the Bible teaching that when both preachers and churches are so spiritual that the Spirit can fully lead them, that He will bring and keep them together? Or was episcopacy provided for by our Lord, that worldly preachers and churches should be brought and kept together?

The many friends of Dr. A. J. Kincaid will be glad to learn that he has for many years been one of Texas' most successful pastors. Under his pastoral leadership the Denison church is finishing a house of worship that is a recommendation to the Baptists of that beautiful city.

Dr. Truett's congregation, of the First church, Dallas, has found that the already large church house is not sufficiently large for his great and growing congregation. His church is now completing an enlargement of its house. Enlarged, it will be perhaps, except Tremont Temple, Boston, the largest church house in the United States—holding several thousand people. With Dr. Truett as pastor the Lord will fill the new house. To hear him he has a large theatre building filled. He has frequent conversions.

The sweet-spirited Dr. King, many years pastor of the First church, McKinney, is seeing it finish a costly, beautiful and capacious house of worship. Long may the Lord spare for the pastorate such men as Drs. Kincaid, Truett and King.

Brother Hamlett, one of our best spirited and strong men, begins, under great promise, the pastorate of the First Temple church.

The Ervay Street church, Dallas, has recently settled Brother Gates, a promising young brother. Brother Gillon, of the Gaston Avenue church, Dallas, with the efficient aid of Pastor Barton, of Waco, has just closed a good meeting with his church. Brethren Covington, of the Hickman Street church, Dallas; Grimes, of the South Park church, and Norris, of the McKinney Avenue church, are all doing well. At a heroic sacrifice and by the blessings of God, Brother Norris' church is completing a magnificent church house. Brother Norris is manager of the *Baptist Standard*, a most successful pastor and a most promising young man.

Brother Dawson is meeting expectations as the young editor of the most widely read Baptist paper of the South.

So you see that whatever may be foolish notions of churches, as ever, both old and young men—as in the above cases—are greatly used of the Lord.

That second Muller, Dr. R. C. Buckner, is showing the power of God through man, in the miraculous building and management of Buckner Orphans' Home. As Dr. Buckner advances with age, God's favor increases on his work. His work is a demonstration that the day of miracles is far from being passed.

Dr. J. B. Gambrell, as fresh and active as a young

man, as Job, bearing the greatest of afflictions, only to be made more Christ-like and to drink the deeper into God's grace, is another example rebuking the wickedness of laying gray hairs away as no longer useful. With no disparagement to any one, the past ten years' and his present work, prove Dr. J. B. Gambrell in God's hand the most useful secretary of missions in all Baptist history. With the co-operation of Texas churches and pastors, Dr. Gambrell is leaving unturned no stone to see that, if our Home and Foreign Boards report a debt at the next meeting of the Southern Baptist Convention, Texas will not have to share the blame. Brethren, let me say the increased amount to be raised by both Boards, together with the panic effects, admonish us that all of us of every State must do better this year than ever, or a disastrous debt will cast its dark pall over the meeting of the next Southern Baptist Convention. If Stossel was tried and convicted for not doing his duty at Port Arthur, what will be the affliction, from God's displeasure, upon any church and pastor that does not meet the demand of God in this trying hour of our churches through their Boards?

Prohibition is taking Texas. Arrangements are being pushed for a vote for constitutional prohibition right away.

The increasing looseness in receiving members into Baptist churches already admonishes that Baptists will have to awaken, and become more careful about the receiving of members, or be justly charged with being Baptists in doctrine and Pedobaptists and Campbellite in practice.

In some places in Texas Socialism is boldly showing its real nature by assailing Christianity and our churches.

FOURTH ANNUAL MEETING OF THE CHILD LABOR COMMITTEE.

ATLANTA, GA., APRIL 2-3-4-5.

The National Child Labor Committee was organized four years ago with the objects of promoting the welfare of society with respect to the employment of children in gainful occupations, investigating and reporting the facts concerning child labor, raising the standard of parental responsibility and public opinion with regard to the employment of children, and assisting in protecting children against premature or otherwise injurious employment by suitable legislation and the enforcement of law. The active members of the committee include some of the most distinguished publicists, philanthropists and social and religious workers throughout the nation, the State committees in affiliation with it comprise the same sort of people, and the National Committee, through co-operation with the State committees, has succeeded in securing the passage of child labor laws or needed amendments to existing laws in thirty States.

The program begins with a reception to the members of the committee and its guests, at the Piedmont Hotel, Thursday evening, April 2. The morning and afternoon sessions will be held at the Piedmont Hotel auditorium and the evening sessions will be popular meetings at the Grand Opera Hall.

The program is as follows, and the readers of this paper are cordially invited to attend the exercises:

General Theme—"Child Labor and Social Progress." Thursday morning—Report from State committees. Symposium, "What is a Good Child Labor Law?" Presiding officer, Gen. Secretary, O. R. Lovejoy; Address: "Uniformity of State Laws. Senator Algeron B. Roberts, of Pennsylvania.

Friday Afternoon—"Child Labor and Education," Presiding officer, A. J. McKelway. "Child Labor and Practical Education," O. R. Lovejoy. "Compulsory Education the Solution of the Child Labor Problem," Lewis W. Parker, of South Carolina. "Scholarships for Working Children," Homer Folks, New York City.

Friday Evening—Annual address by Dr. Felix Adler, Chairman of the Committee. "The Basis of the Anti-Child Labor Movement in the Idea of American Civilization." "Child Labor in New England," Everett W. Lord, Secretary for the New England States. "The Leadership of the Child," A. J. McKelway, Secretary for the Southern States. Poem, "The Child and the Mill," Don Marquis, Editor of *Uncle Remus' Magazine*.

Saturday Morning—Reports of State and Local committees. "Essentials in Factory Inspection," a symposium of factory inspectors of the various States, Hon. John Morgan, of Ohio; Miss Jean Gordon, of Louisiana; Hon. Chas. Daugherty, of Oklahoma, and others.

Saturday Evening—Presiding officer, Dr. Felix Adler. General Theme: "The Child and the State." "The Federal Investigation of Child Labor," Hon. Chas. P. Neill, U. S. Commissioner of Labor. "The Consumer's Responsibility for Child Labor," Mrs. Flor-

ence Kelly. "Social Cost of Accident, Ignorance and Exhaustion," Prof. Chas. R. Henderson, of Chicago University. "The Scope of National and State Regulation of Child Labor," Dr. S. M. Lindsay, of Columbia University.

Sunday Afternoon—General theme: "The Ethical and Religious Aspects of Child Labor," presiding officer, Chancellor Kirkland, of Vanderbilt University. "The Employer's Responsibility for Child Labor," Hon. W. A. Covington, of Georgia. "Child Labor and Criminality," Judge N. B. Feagin, of Alabama. "The Psychology of the Child," Rev. John W. Stagg, D.D., of Birmingham, Ala. "The People and the Protection of Children," Hon. Hoke Smith, Governor of Georgia.

For further particulars, address,

A. J. MCKELWAY,
Secretary for the Southern States,
604 Century Building, Atlanta, Ga.

"THE AXIOMS OF RELIGION."

BY DR. E. Y. MULLINS, PRESIDENT OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

I was recently asked if there was any trend among Baptists toward a restatement of their creed, such as has seemed needful with some other denominations. To this I promptly answered, no, but there is a trend toward a clearer interpretation, and a new emphasis of Baptist principles as they relate to our modern civilization. The most notable contribution to this class of literature comes to us in Dr. Mullins' new book, "The Axioms of Religion." It is by far the clearest and most convincing interpretation of the basal Baptist principles that has been given to the world.

The heart of the book is the development of the principles of "the competency of the soul under God in religion." This, he explains to mean, not a competency in the sense of human self-sufficiency, but in the exercise of the individual right and privilege of direct access to God, without the intermediary of priest or sacrament. This fundamental thought he develops in the following axioms of religion:

1. The theological axiom: The holy and loving God has the right to be sovereign.
2. The religious axiom: All souls have an equal right to direct access to God.
3. The ecclesiastical axiom: All believers have a right to equal privileges in the church.
4. The moral axiom: To be responsible, man must be free.
5. The religio-civic action: A free church in a free State.
6. The social axiom: Love your neighbor as yourself.

The development of the book is the masterly setting forth of these great axioms as fundamental in the system of Bible truth taught by Baptists, and it is also demonstrated that the Baptists have been the only people who have consistently stood for all these truths. It is especially shown how these fundamental teachings of the Baptists, so far from having to adjust themselves to the trend of modern thought in our civilization, have been the main factor to produce that which is best in our present day life. It is the clearest and most philosophical interpretation of Baptist faith that has been given to the world. It will take a permanent place in our literature.

There are two classes of people who ought to read this book: Every Baptist ought to read it, for it will give him a clearer view and a stronger grip on his own faith; then, too, everybody who is not a Baptist ought to read it. We are the best misunderstood people in the world, and without a word of offensive polemics, Dr. Mullins will enlighten whoever reads his book as to what Baptists really believe. The book is written in clear and beautiful English, and easily holds the attention to the close. It is published in handsome style by the American Baptist Publication Society. Send and get it.

J. S. DILL.

Bowling Green, Ky.

Etowah is a new town and a new field for Baptists, which, I am glad to say, is being taken by the energy of the Baptist people here, coupled with the attention given by Dr. Golden. The new church building is almost completed and likely will be painted this week. The roll of membership is lengthened nearly every Sunday. The Sunday-school has a steady growth—now up to 129. We organized a B. Y. P. U. with about 35 on first roll. Preached at eleven o'clock, on "Faith," evening service on "Assurance." Good attendance. Five additions by letter; one approved for baptism. Brethren, pray for our cause here. Your prayers will be felt. Etowah, Tenn. L. M. GRAVES.

CAN SOUTHERN BAPTISTS SAVE THE DAY?

BY REV. J. F. LOVE, D.D., ASSISTANT CORRESPONDING SECRETARY OF HOME MISSION BOARD.

The papers have carried far and wide the facts concerning Home Mission receipts. In the face of these facts is it possible to avoid a debt at the close of the year, now one month off? We confidently believe it is, notwithstanding three times as much money must be received in this one month as has been received during the eleven months already passed.

HOW CAN IT BE DONE?

The pastors must be enlisted. In order to save the day the help, courage and fidelity of every one of them is needed. The Southern Baptist preacher's devotion to the cause of Christ and His denomination has never perhaps been tested more than it will be tested in the next thirty days. True unselfish men will be jealous of the denomination's good name and will throw themselves into the breach to save the day. The mere "professional" preachers, if there be such among us, will go quietly along while the cause suffers. It is well that a time like this should come that the world may see us preachers tested, may see how much we really love Christ's cause, how much we are willing to do for it, how much we are willing to give to it, how heroically we will strive to save it.

There is a great opportunity now before State and Associational vice-presidents to enlist at once the preachers in their territory. The day will certainly be saved if we get every pastor to take the best collection he can get and every church to give the best one it can give. This is a sure remedy. The pastors are God's appointed and honored leaders and are especially entrusted with the welfare of His cause at this time.

WILL OUR PASTORS STAND THE TEST?

We confidently believe they will. Here is a deliberate judgment, which rests upon a somewhat extended acquaintance with the various bodies of evangelical ministers of the South: The Baptists have the strongest and most effective body of preachers in the land. They have great convictions about the truth and they have a personal liberty in exercising their gifts and powers of leadership that no other class of preachers have. Not all are yet alive to the needs of the present hour. But many are devoting themselves to the task of saving the day with a splendid courage. The past month has witnessed examples of pastoral heroism and gallant leadership never surpassed among us. Others are surveying the situation and will, during April, call an advance. We look for such display of pastoral leadership in this crisis as has never yet been witnessed among Southern Baptists. We believe that this can be counted on and that we shall see our pastors lead to glorious victory, even against such great odds as confront them. But to do this they will

NEED HELPERS AND FOLLOWERS.

The lieutenants and corporals to our pastors, the officers in our churches and church societies, must help their pastors as they have never helped before, and the men and women in the ranks must follow this leadership. Pastors cannot lead to victory if their people do not follow. Go to your pastor, encourage him and tell him you will help and you will follow. There is no finer work in the campaign than this. Strong laymen and gentle women will be found encouraging their pastors and enlisting the indifferent at a time like this and will share the joy of victory when it is won.

Remember one and all, that we must, in one month, raise three times as much money as has been raised during eleven months. In your efforts to accomplish this heroic task we hail you men of God in the pulpits and the men and women in the churches of our Southland.

Atlanta, Ga.

THE OUTLOOK FOR THE FOREIGN MISSION BOARD.

Cheering reports are coming from all quarters of the Southland, and it seems that almost every church is striving to make an increase. Much still remains to be done, but the indications are that our people are aroused and that they are not willing to let the cause suffer in the face of the splendid opportunities open before us on the foreign fields. If the campaign is pressed with vigor and prayerfulness throughout the month of April, the outcome will be splendid. We are expecting great things.

A WORD FROM DR. WILLINGHAM.

While crossing the Mediterranean Sea on February 26th, Dr. Willingham wrote: "Our thoughts are much in the home land these days. We pray that our leaders—pastors, editors and secretaries will have wisdom to lead God's hosts, and that the people will have the heart to go forward. There is so much to be done. We have waited idle so long. May God's Spirit move

mightily among us. We trust that everyone is doing his best now, so as to make our coming together at Hot Springs in May glorious for the Master's cause."

LAYMEN TO THE FRONT.

We are beginning to hear from business men. Some of them are making large contributions. Brother W. W. Brookes, who made the large contribution at the last Convention, says in a recent letter: "I trust and pray that the laymen of the churches in the Southland will give to the work of the Lord during the next thirty days far beyond our hopes or dreams. A young man in Atlanta the other day set a good pace for us all by making his gift to foreign mission ten times as large as in former years. If this kind of giving should become general during the next thirty days, we may all yet go to the Hot Springs Convention, shouting praises to God." Will not all our laymen take these words to heart?

A GREAT MONTH.

Shall we not make the month of April the greatest in the history of the Convention? There is no limit to what our people may be able to do if they will only undertake to do great things. Let all the Lord's people be much in prayer. One more month of faithful effort and the campaign will close with great triumph.

WILLIAM H. SMITH.

Richmond, Va., March 25, 1908.

THE ESTILL SPRINGS ENCAMPMENT.

I am sure you have been waiting for some news about the Encampment for 1908. The Executive Committee have gone far enough in their arrangements to be able to make some preliminary announcements.

The Encampment will be held at Estill Springs and will be in session from June 22d to June 29th. Arrangements are being made for railroad rates as usual. It is probable that both hotels will be under one management, and if so, it will greatly facilitate the accommodation of a large crowd. We are promised the same rates at the Shelton House.

Dr. W. J. McGlothlin, of Louisville, will be the Bible Teacher. Other speakers already promised are Brethren J. J. Taylor, A. C. Davidson, C. B. Waller, G. W. Swope, J. N. Lawless, and A. C. Cree. Dr. H. A. Porter, of the Fourth and Walnut St. church, Louisville, will lecture. The program has not been completed and this is only a partial list of the speakers. It is expected that Rev. Harvey Beauchamp will have charge of the Sunday-school work.

A feature of unusual interest is promised us through the co-operation of Rev. T. B. Ray, of the Foreign Mission Board, at Richmond, and whose work for the Encampment in the past has been so successful. He will bring with him a cinematograph, or moving picture machine, and will exhibit the series of moving picture views from mission fields as taken by the agents of the Young People's Missionary Movement. Two whole evenings will be given to this visit to the mission lands. This alone will be worth coming to the Encampment for.

Another innovation is arranged for. The Encampment will reach its climax on Sunday, June 28th, when we expect the same great crowd from the country round about, as in past years. We hope to make this day a great day in Zion. It will be an old-fashioned "camp-meeting." We are fortunate in having for this work Dr. Geo. W. McDaniel, of the First Baptist church, of Richmond, Va. He will preach on Friday night, and again on Saturday night, and then three times on Sunday. The Saturday program will deal entirely with the B. Y. P. U. and Sunday-school as evangelistic forces, and with the subject of personal work.

I am sure these preliminary announcements will lead many to put the dates June 22d to 29th down as the time of their summer outing and Estill Springs as the place.

R. H. PENDLETON,

President.

THAT CONVENTION AGAIN.

Preparations for the West Tennessee Baptist Sunday-school Convention, to be held in Greenfield, April 22-24, are going forward, and indications point to a feast of reason and a flow of soul.

The vice-presidents of the several Associations write encouragingly of the work of procuring reports from the Sunday-schools within their territory. They urge the pastors to help them in organizing schools where there are none, and in getting reports from schools that exist. Brother S. W. Hampton, of Memphis, vice-president for Shelby County Association, writes: "Will do all I can to get responses, but much will depend on the pastors. Don't it strike you as strange that any church with a pastor should not have a Sunday-school? I should think it would be one of the first and most

earnest efforts of a pastor to get a good, active Sunday-school going in his church. And if the pastor's earnest, honest efforts should fail, who else could succeed?" Pastors, help! See that your school has a delegate at the Convention.

The Southern Passenger Association will give reduced rates of one and a third-fare for the round trip on the certificate plan. Pay full fare on the going trip, but be sure to take a certificate from each agent of whom a ticket is bought. Delegates starting from stations other than those located on the line of the I. C. Railroad, must purchase to one of the following junction points, viz., Martin, Jackson, or Milan, and there re-purchase to Greenfield, securing a certificate from each agent from whom a going ticket is purchased.

Professors L. P. Leavell and C. C. Ferrell, of Oxford; Drs. T. B. Ray, of Richmond; B. H. DeMent, of Louisville; J. F. Love, of Atlanta; E. E. Folk, W. C. Golden, and J. M. Frost, of Nashville, have assured us that they will be there. Let us meet them with 500 Sunday-school workers.

Lexington, Tenn.

FLEETWOOD BALL.

THREE IMPORTANT ANNOUNCEMENTS ABOUT HOME MISSIONS.

First.—The third week in March, the Week of Self-denial offering for Home Missions, has been observed by most of our women, but in many cases they could not observe that week. In such cases they will use the following week or two, as with the Christmas offering in January for Foreign Missions. Let every society make an offering for Home Missions. In remitting money it should be specified that it is the Self-denial offering, in order that the full figures for that glorious season of giving may be known.

Second.—The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, closes its year April 20th. In order for contributions to be counted in for the W. M. U. year they should be sent so as to reach proper destination by April 20th.

Third.—The Home Mission Board year closes April 30th. Up to that date all gifts to Home Missions can be counted for the present year. I sincerely beg brethren and sisters everywhere to see that contributions reach us not later than April 30th.

If all hands will observe the above suggestions and our forces can be united for a great combined effort in behalf of Home Missions we ought to come to the Convention without debt.

May the Lord incline our great host of Southern Baptists to the largest liberality ever known for Home Missions.

Sincerely and fraternally,

B. D. GRAY,

Corresponding Secretary.

SEMINARY NOTES.

BY W. N. ROSE.

Quarterly examinations closed Friday. It is a question whether the new plan will be popular, many expressing themselves in favor of the old way. The new plan is only better for pastors who can not stay one term.

A. C. Hutson was with his church at Germantown Sunday. He has recently organized a mission study class and the young people are manifesting much interest and enthusiasm in the work. Brother Hutson is a successful pastor.

Guy B. Smalley supplied for the Second church, Paducah, Sunday. Brother Smalley preaches the old-time Gospel, and is quite an orator, having won medals in several oratorical contests.

Your correspondent is spending a few days at Hariman, Tenn., preaching for his old charge at Caney Ford Sunday.

New York Hall, March 30, 1908.

A WORD ABOUT FOREIGN MISSIONS.

It is one month now until the books of the Foreign Mission Board will close. Those of us who are so deeply concerned about the record of our denomination and the work of the kingdom are filled with apprehension and anxiety about the results. Will our Foreign Mission Board be forced to report a debt at Hot Springs? Will the great work of the Master in foreign lands suffer, because any of us have failed to do our duty? I want to bring these questions to the heart of every Baptist in Tennessee. May we make an appeal to every pastor, Sunday-school teacher, presidents of the W. M. U., leaders of children's bands, Associational vice-presidents, etc., in Tennessee, to rally the forces, so that we may do our part, as a State, in helping to answer these questions—"No."

Chattanooga, Tenn.

C. B. WALLER,

Vice-President for Tennessee

PASTORS' CONFERENCES.

NASHVILLE.

Centennial—Pastor R. D. Cecil. Texts: "For God Loveth a Cheerful Giver," and "For Them That Honor Me I will Honor." One addition by letter; one profession of saving faith; one request for prayer; fine congregations; 147 in S. S.; 32 in Jr. B. Y. P. U.; 25 in B. Y. P. U.; 114 in Overton Street Mission.

CHATTANOOGA.

First—Rev. C. B. Waller of South Chattanooga, preached at 11 o'clock on "The Flaming Bush," and Rev. Rufus W. Weaver, of Cincinnati, talked of "The Problems of the Cities" at night. Dr. John Chambliss, of New Jersey, will occupy the pulpit on April 5th and 12th. 378 in S. S. There were 75 ladies at the "Home Coming" of the Woman's Missionary Society on March 26th.

Second (Tabernacle)—Dr. Rufus W. Weaver, of Cincinnati, preached at 11 a. m., on "The Problem of the City." Pastor C. B. Waller preached at night to a great crowd on "The Man in Rags Returns Home." 301 in S. S.; 90 in Avondale Mission; 76 in Avenue Mission; 1 by letter; 1 approved for baptism; 1 baptized; 7 professions. Great interest.

Highland Park—W. S. Keese, pastor. S. S., excellent in attendance; good collection for Home Missions. One young lady offered as ready for foreign field, should the Lord direct. Pastor preached in the morning to large congregation on "Dissipated Energies." B. Y. P. U. had charge of evening service. House crowded. Took offering for Home Missions; received four members by letter.

Rossville—Pastor Chunn preached on "The Union of Christ and His People," and "Almost Persuaded to be a Christian." 275 in S. S.; large congregation at the morning service. At night a hundred or more turned away. Great interest manifested by the unconverted. A good day.

Alton Park—Regular services by the pastor; morning subject—"An Urgent Call and Speedy Response." The night service was given over to the Young Men's Legislative League." Large and enthusiastic service. Progress is reported on the raising of mortgage fund on church building.

Hill City—Preaching by Pastor King. Morning subject—"Faith." Evening subject—"Higher Ideals." 32 in S. S.; 4 baptized. Meeting continues through week. Good day.

Chickamauga Church—The Fifth Sunday meeting of the Ocoee Baptist Association met with this church at 9 a. m. Saturday. A good program was carried out. At 11 a. m. Dr. R. W. Weaver, of Cincinnati, who is representing the Home Mission Board, preached a fine sermon. The people of Chickamauga church served dinner on the ground. At 3 p. m. Rev. C. B. Waller preached another great sermon. Saturday night Rev. B. N. Brooks preached to a large congregation. Rev. S. H. Wofford preached at 11 a. m. Sunday, and a collection of \$4.25 was taken for Home Missions.

Inman Street—Pastor Stivers preached on the subjects, "Till He Comes," and "God's Message in a Dream." Lord's Supper observed. Rally Day for S. S.; attendance 253; collection \$14.84.

KNOXVILLE.

Deaderick Avenue—Rev. J. M. Anderson preached on "A Faithful Saying," and "Sin and Righteousness." Six received by letter; several for baptism; 519 in S. S.

Immanuel—Pastor E. A. Cate preached at both hours on "The Wages of Sin," and "He Brought Him to Jesus." 133 in S. S.

First—Pastor J. J. Taylor preached on "Joining the Church," and "Fire From Heaven" (Acts 2:47 and 1 Kings 18:38). Two by baptism; 373 in S. S.

Euclid Avenue—Pastor Hurst preached at both hours on "The Church's Needs," and "The Highway of Holiness." Three baptized; 182 in S. S. Miss Henderson, of Broadway spoke to the S. S.

Broadway—Rev. J. C. Davis preached at the morning hour, and the pastor preached at night on "A Message From the Dead to the Living." 450 in S. S.; 2 by letter; many people turned away at night service.

Gillespie Ave.—Pastor Dowell indisposed. Glen Greenlee preached at the morning hour on "Fruit-bearing." Prayer service at night. Four received by letter; 3 baptized; 181 in S. S.

Grove City—Rev. S. G. Wells preached at the morning hour on "Witness Bearing." A. F. Green preached at night on "Seeking the Kingdom." Pastor J. C. Davis preached at Broadway in the morning. 116 in S. S.

Third—"Home Missions" and "Lessons from Transfiguration" were the subjects of Dr. A. J. Holt at Sunday's services. \$100 for Home Missions; 188 in S. S.; 80 in Jr. B. Y. P. U.

Island Home—Brother Pedigo preached at the morn-

ing hour on the subject of "Prayer." Pastor Dance preached at night on "Paul's Third Missionary Journey Narrated." 196 in S. S.

Lonsdale—S. P. White, pastor, preached at the morning hour to the Jr. Order on "Manhood the Foundation of Free Institutions," and at night on "The Nets of Sin." 143 in S. S.

Bell Avenue—Pastor J. H. Sharp preached on "Walking With God," and "What Must I Do to be Saved?" One baptized; 358 in S. S.

Oakwood—Morning subject—"God's Message to His People, and Their Mission to the World;" evening subject—"Samples of Hell on Earth." 105 in S. S. J. W. Crow, pastor.

Stock Creek—Preaching in the morning by J. R. Dykes; in afternoon J. H. Sharp preached ordination sermon and assisted in ordination of Jas. Harris, W. O. Maxy and Joseph to the diaconate. This is a wide-awake country church. More than 95 per cent of resident members are contributors to the church interests. Pastor Singleton is a winner.

MEMPHIS.

First—Pastor A. U. Boone preached on "An Ambassador in Bonds" (Eph. 6:20), and "Belief and Behavior" (Titus 3:8). Five received by letter; one baptized.

LaBelle Place—Pastor John N. Lawless preached on "The Fullness of God" (Eph. 3:20), and "Jesus Abiding His Time" (John 7:6).

Boulevard—Pastor J. R. Wiggs preached at both hours. Morning—"Forgetting the Past, Living for the Future" (Phil. 3:13). Evening—"Despising His Own Soul" (Prov. 15:5). Two by letter; one forward for prayer.

Rowan—Pastor N. B. Graves preached at both hours. Morning theme—"Death" (Job. 60:20-22). Evening theme—"The Christian's Gain" (Phil. 1:21). One conversion. Quarterly collection for State Missions. Good congregations and fine interest. Cottage prayer meetings interesting and well attended.

McLemore—Pastor W. J. Bearden preached at both hours. Morning subject—"The Church Christ's Bride" (Rev. 21:9). Evening subject—"Reconciled and Saved" (Rom. 5:10). Three conversions; one for baptism.

Central—Pastor Thomas S. Potts preached both hours. Subjects—"Go Forward" (Ex. 14:15); "God is no Respector of Persons" (Rom. 2:11). At the unanimous request of the church Pastor Potts withdrew his resignation offered three weeks ago, and announced his purpose to remain with the church.

Binghamton—Pastor O. T. Finch preached on "Jonah's Gourd" (Jonah 4:6), and "A Bad Character in This City Exposed" (Eph. 6:10, 11, 12, 16). Large congregation at night. The New Fleece Station (Blythe Avenue) church will be opened next Sunday at 3 p. m.

Bellevue—Pastor H. P. Hurt preached at both hours. Morning subject—"The Dependency of Christ." Evening subject—"The Cry of the Heart." Large congregations.

Seventh Street—Pastor I. N. Strother preached at both hours. Morning subject—"Christianity a World Power" (Daniel 2:44). Evening—"Evils of the Liquor Traffic" (Eph. 5:18).

HARRIMAN.

Trenton Street—Two fine congregations present last Sunday. Prof. Kershner, of the American University, preached at the evening service. 231 in S. S., although the weather was inclement; 2 received by letter; fine B. Y. P. U. We are making a rally for Home Missions this week. A committee of women is canvassing the membership and we hope for a large offering next Sunday.

JOHNSON CITY.

Roan Street—Preaching at both services by pastor to a full house each time. Three baptized; 244 in S. S.

I took charge of Doyle College, of this place, last August. The school was small, the property was out of repair, and there was no library, but by the co-operation of our people we have improved the college building, and built a large brick home for girls, on the campus, and have enrolled about 70 boarding pupils. A few days ago we received a nice case of books—"Lives of Great Men"—from Mr. W. E. McGregor, of Jefferson City. Had Mr. McGregor studied the needs of our school he could not have suited our needs better. The pupils are perfectly delighted with them. If any of the readers of the BAPTIST AND REFLECTOR happen to feel as much interest in us as Mr. McGregor and have any suitable books that they can spare, we would be glad to have them follow his example. We will be glad to pay all charges.

L. D. RUTLEDGE, Principal.

I begin my fourth year with this church the first Sunday in April. The past pastoral year has been gratifying in many respects. The church more than quadrupled its contributions to missions. It had some valuable additions, a prosperous Sunday-school, and a prayer meeting above the average. And the work has been done under great difficulties. For fifteen months I have had constant, serious sickness in my family, and still I watch by the bedside of a sick wife. She is still helpless, but seems to be regaining her health. If I were a Tennessee pastor, and I sometimes wish I were again, I would help Miss Sarah Rowsey in her work with the West Shiloh Baptist church. I was a Confederate soldier from the first year of the war until the last gun was fired, and I am anxious to see a good Baptist church on the old Shiloh battle-field. May the Tennessee churches come up to her help.

I rejoice at the advance that Tennessee is making in denominational and temperance work. And may the Temperance people succeed in making Carmack the next governor.

E. C. FAULKNER.

Dardanelle, Ark., March 28, 1908.

We have just closed a two-weeks' meeting which I regard as one of the best ever held here. It was conceded by all that there has never been such a series of sermons delivered here. We give God all the glory. Brother J. H. Anderson, our State Evangelist, did all the preaching. I do not believe we have a stronger man in the State. What a pleasure it was to me and my children to have this godly brother in our humble home most of the time.

There were four young men led to Christ. One of the four was my own son, for which our heart goes out in gratitude to God. Two stand approved for baptism, two have joined by letter and others, I believe, will follow.

I laid before Brother Anderson the importance of our little band securing the vacant lot adjoining us. So we went to work and raised the first cash payment. The lot is one hundred feet front and one hundred feet deep. Brother Golden, this means so much to our cause at this place.

Brother Anderson is a great worker, a great gospel preacher and a good man. Again I congratulate our Board on securing his services. God bless him, the work and all the workers.

Lawrenceburg, Tenn.

J. K. BONE.

SOME CONVENTION NOTES.

A private letter from Hon. E. W. Stephens, dated Singapore, February 18, says:

"We are now scarcely half-way of our tour and it is evident that it will be impossible for me to return in time to attend the next meeting of the Southern Baptist Convention. I met the Hon. Joshua Levering in Shanghai and requested him as vice-president, to call the Convention to order, and he promised to do so. More than I can express, I appreciate the honor and confidence shown me by my brethren, and the consideration they gave me in my administration of the office. I hope that the forthcoming Convention will be rich in results and brotherly communion. I have just completed a tour of eight weeks in China, during which I visited many of our mission stations, and was most cordially received. Our missionaries are doing a great work, but much more remains to be done. May the Lord guide us to larger things."

I have also received a letter from the Hon. Joshua Levering, dated Tung Chow, China, February 3. I quote a few sentences: "So far we have visited Rome, Egypt, Ceylon, Burma, Strait Settlements, South and Central China, or rather part of these respective countries. From what we have seen we have doubtless been able to get a comprehensive view of the mission fields of the far East as a whole, their present condition and prospects. The needs of them are all the same, and can be expressed in one sentence—'A large force of missionaries and money for a better equipment.' Surely the Laymen's Movement was born of the Spirit of God for just such a time as this. I trust its message is being heard and responded to all over our Southern Baptist territory with largely increased contributions to our Boards. On April 14th we expect to sail from Yokohama on Steamer Korea for San Francisco, via Honolulu, being due at San Francisco May 1st. From there by easy stages we will reach Hot Springs to attend the Convention, en route home."

I have had considerable difficulty in securing reduced rates over the railroads to the Convention this year, but hope in a few days to make definite announcement regarding the same.

O. F. GREGORY,

One of the Secretaries of S. B. C.
Staunton, Va., March 24, 1908.

MISSIONS

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

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

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

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

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

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

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

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

NASHVILLE ASSOCIATION W. M. U.

A delightful meeting of Woman's Missionary Union of Nashville Association was held Friday afternoon during the Week of Prayer for Home Missions, Mrs. A. C. S. Jackson, Vice-President, presiding.

Opening devotional exercises were conducted by our State Secretary, Dr. W. C. Golden.

Roll call showed representatives from ten of the city churches. Each society made report of progress on their apportionments for State, Home and Foreign Missions. These were indeed gratifying, as in some cases, an amount larger than that suggested had already been raised for Foreign Missions. Others felt sure that their apportionments would be reached, while but very few thought that they would be unable to reach their figures. As societies were then at work on the Home Mission offerings, it was impossible to forecast the result with any degree of accuracy, but all were hopeful of splendid offerings. The summer and fall effort for State Mission will round up for the year's offerings in a great victory of progress.

"Home Missions," by Dr. Lansing Burrows, was the special feature of the afternoon. Using the left hand as an illustration, he said we are to the various departments of Home Board work

what the thumb is to the other fingers on the hand. The one nearest us, the first finger, is the negro. The middle finger might represent the foreign population; the next one, the Isle of Pines, Panama, and Cuba; while the little one is the Church Building and Loan Fund. His presentation of these objects in this unique way was most pleasant and helpful.

Remarks were made by Mrs. W. L. Wene and Mrs. Snow. Mrs. Jackson deplored the fact that so few in our churches were taking the "Home Field," and urged all present to do all they could to place this excellent magazine, together with the "Foreign Mission Journal," into more of our homes.

The following recommendations were read by Mrs. W. C. Golden, and heartily adopted:

1. That the importance of reaching the foreigners in our own city is urgently felt.

2. That we recommend to each society in our Association that such steps be taken by each one, as in their judgment seems wise and practical, to bring them under the influence of our churches.

JAPANESE WIFE AND MOTHER OF THE UPPER CLASS.

HER COURTESY.

Many and grievous were the restrictions in olden times laid upon a Japanese girl of the upper class. Her husband practically chosen for her, she entered upon her new life without any of the illusions of a love match. She was determined to be faithful and submissive, to bring up her children well, and to serve her lord truly all the days of her life, waiting on him at table, attentive to his slightest behest. Very constant seclusion was her duty, and if necessary business called her outside her home, she must not go unattended, and never on foot.

To visitors she was a mere shadow, appearing possibly with gracious service now and again, never speaking nor spoken to, nor spoken of. Friends of her own sex she saw sometimes on formal occasions; but of any spontaneous individual life she knew next to nothing. Even with her children she must preserve her dignity, her aloofness, her impassive self-control; no caress, no demonstration of affection was permissible. My hostess was a charming type of Japanese civilization at its best. Belonging to one of the oldest and richest families of the Empire, she embodied all that is most admirable in its life, while eager and ready to adopt all that is good in ours. Soft voiced, gentle and dignified, her thoughtfulness and hospitality surpassed any I have met with elsewhere, while her courtesy was perfect.

HER DRESS.

My Japanese hostess dressed always in the most exquisitely tinted gowns of native fashion, soft grays and blues and heliotropes, with inner kimono of white, and a single jewel at her girle clasp. Yet she wisely adopted foreign dress for her boy and her youngest girl, reserving the gorgeous kimono of softest silk for the elder one, who is the ideal of a Japanese maiden, with the added culture of European training. She is to come to England some day, "when she is quite Japanese perfect in heart," her mother said to me. "But she must marry before she is twenty-five; this is the custom of our house." This girl might not sleep under any roof but their's unless her mother was with her, or even spend an evening alone away from home.

HER HOME.

The house and its furnishings showed equal discrimination. Partly foreign, partly Japanese, it combined our comforts with their artistic sense; their

neatness and compactness and open-air beauty with our hygienic ideas. In food the arrangements were similar—whatever is best in both was chosen and the result was admirable. "And your English mistresses, do they look after all things?" my hostess queried one day. "We must not do so ourselves, but ask the head servant, and then another and another, and so I cannot find whom to blame; I wish I could go direct as you can." Indeed, the multiplicity of servants and the shifting of responsibility must make a Japanese mistress' life very complicated, and it certainly results in much unnecessary talking. Though scolding must be resorted to at times one cannot imagine that any voice of anger is ever heard, or lowering looks or sullen tones observable—smiles and gentle, soft-footed movements characterize the Japanese maids, whether of private house or inn.

HER CHILDREN.

"Do you never want to kiss your children, or rather to pet them?" I asked one evening of my Japanese hostess, as the three mites having made their formal bow and said their "O yasume nasai," left the room. "Yes, I should like to show my love sometimes, but it would not be good for them, and after they are babies we never do." "But why would it not be good?" I persisted. "Oh, but because they would not then learn self-control, which we must all learn well." "Then if your daughter goes to England, and you do not meet for a year, when she comes back, will you just say, 'O hayo,' when you see her again?" "Yes, she would come and sit before me and we should look much at each other, and perhaps, we should cry a little, but that is all." In those few simple words, what a tragedy of longing, of repressed affection lies hidden! "Noblesse oblige!"

QUICK RELIEF FOR SKIN DISEASES.

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

SOME GOOD BOOKS.

DAYS OFF.—This is a beautiful volume by Dr. Henry VanDyke, the author of many other delightful works. It is made up of twelve chapters, taking its name from the first. It is charmingly written, beautifully illustrated, and gives a vivid picture of rest seasons, life scenes and good cheer. The author's dedication is, "To my friend and neighbor, Grover Cleveland, whose years of great work as a great statesman have been cheered by days of good play as a fisherman, this book is dedicated with warm and deep regards." The publisher, Chas. Scribner's Sons, N. Y., have done a masterly piece of work in the make-up of the book. Price \$1.50.

JERRY MCAULEY, AN APOSTLE TO THE LOST, edited by R. M. Offord, LL.D. This is the fifth edition, revised and enlarged, with new illustrations, of a most wonderful book. The introduction is by Rev. S. Irenius Prime, D.D. Personal recollections, by A. S. Hatch, James Tolcott, Mrs. E. M. Whittemore, Mrs. Spencer W. Coe, Rev. John Calvin Knox, and others who were friends and helpers in the great work of the Water Street Mission, with original sketches by Mr. McAuley, make up the book. There is certainly no better book for a home than this, giving, as it does, the strongest testimony of the power of the Gospel. It is published by the

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BAKING POWDER
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made with Royal Grape
Cream of Tartar
No Alum, No Lime Phosphate**

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THE DELUGE, HISTORY OR MYTH.—This is a striking volume by Rev. L. T. Townsend, D.D. It deals with the objections and criticisms of the biblical statement of the flood. It gives an array of facts from every point of view scientific, and arguments that are unanswerable. It is brief, yet clear, so that the common reader can easily understand it. It is the work of a superior scholar, written in a devout and trustworthy spirit. This volume is also published by the American Tract Society, New York, and may be had for 75 cents.

GOD'S METHOD WITH MAN, PAST, PRESENT AND FUTURE.—This is by Dr. G. Campbell Morgan, London, England. Apart from his great book, "The Crises of the Christ," it is his best book. This is the seventh thousand. The chapters were first delivered as lectures at Northfield and afterwards to his own church. Those who have ever heard Dr. Mer-



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They
Sing

You make yourself unnecessary expense for repairs every time you use a poor wagon grease or allow an axle to go dry.

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gan, or read any of his books, will need no inducement to read this book. The colored chart at the beginning is a most wonderful thing, and is of itself worth the price of the book. It is published by Fleming H. Revell Co., Chicago and New York. Price \$1.00.

DISCIPLESHIP.—This is a new edition of a very interesting little volume of the first addresses of Dr. G. Campbell Morgan. It is very valuable in itself, and is easily worth the price charged by the publishers. There is, however, a special value, as one studies the growth of the author in comparison with this later book. It is a splendid book for a young Christian, and is especially adapted to them. This is also published by Fleming H. Revell, Chicago and New York. Price 50 cents. W. C. GOLDEN.

A TENNESSEAN IN TEXAS.

It always gives me pleasure to write a line to your readers, for among the BAPTIST AND REFLECTOR family, I have many friends who, I am sure, will be glad to hear from me. As I have not written back to my native State for a long time, and because I see a brief notice in the March 5th issue, of the meeting I recently conducted at Oakesdale, Wash., written by Miss Edna J. Martin, in which my name is misspelled, I write these lines. Miss Martin or the printer has my name Rev. J. W. "Stolen," when it should be Rev. J. W. Slaten." Of course, this would make a bad name of me, if the spelling has anything to do with it. The rest of the account is correct and well written. Miss Martin is one of the Lord's chiefest handmaidens and is telling mightily for God in the far northwest. There are several of the Martin family from near Sweetwater, Tenn., at Oakesdale and they are of the true Baptist type.

I had an interesting and profitable visit to Washington. After much correspondence and entreaty by friends there, I secured thirty days' lay-off to

go to Oakesdale to hold a meeting. I was much delighted to meet a large number of my old friends from Madisonville and Monroe County, and other places in Tennessee. Yes, it is a long way to go to hold a meeting, but faith and love for God's cause and lost souls know not distance. I traveled in all by railroad and ship 5,000 miles, going and returning.

I was four days on the Pacific ocean and experienced the severest seasickness. I can say, like the Baptist preacher whose name was Paul, that I have been a night and a day in the deep, for I encountered a severe storm at sea for a day and night. Our ship was tossed by the maddened waves; she rolled from one side to the other; she moaned in the storm; she battled the waves; she conquered, though sometimes at the bottom and then on top of the mountains of water as they lashed their foaming crests over the decks. It seemed at times our peril was certain, but the God of the ocean has controlling power and the ship was saved, and the crew. Before going aboard, I took the Bible and re-read every passage and account of where Jesus and the apostles encountered a storm on the sea or lakes, and reviewed in my heart how Jesus protected his disciples; then I knelt and committed myself to the keeping and power of the same Christ who was able by a word to still the storm on Galilee, and save His followers. I felt safe and knew He could protect me as well and so I committed myself to Him to keep me through the perils of the sea. I thank God for that confidence that we have in Him to keep us while we do His work.

You will remember Jonah's experience with the whale. God told, or called, Jonah to go to Nineveh, and preach to the Ninevites, but Jonah refused to go at first and bought his ticket down to Tarshish. A great storm arose and he hid in the ship and fell asleep. You remember, he was thrown overboard, and the whale

swallowed the poor, sleepy preacher and carried him down into the bottom of the sea. But the whale got so sick of the preacher that he carried him to shore again and gave a big heave of the stomach, and out came the slimy preacher. But this preacher (the writer) had already been to deliver the message and was returning home when the storm came. We did pass by two big whales, sure enough, but this writer was too sick to be out where they could see us, and therefore the whale did not get us. If he had gotten this preacher, I think he would have been sicker than the one that swallowed Jonah, for I was awfully seasick, and am sure I would have been a sickening diet for Mr. Whale.

Well, a word about my work here. I think we are all doing fairly well. We had a great dedication and reunion service last Sunday (March 15th) and it was highly enjoyed by all present, and that means a multitude were present. It reminded us of the time when Solomon's temple was dedicated for multitudes. Our people had come with the glory of God in their heart. The loaves and chicken were spread and the multitudes were all filled at noon. We could not help thinking of how Jesus fed the 5,000 hungry men, women and children. It was a striking scene. We all stood on the mount of transfiguration in the afternoon in the reunion of the church. Several former pastors and members who had moved away were present and enjoyed the reunion very much. Space forbids us to speak of the occasion in detail, but suffice it to say, it was an unprecedented event in the history of the church. It was a foretaste of the real home-coming of God's children in heaven.

My friends will rejoice to know my hands and heart are full, and could find opportunity to do a dozen times the work if I had the power. I need not speak of the bigness of things, and progress in the Lord's work in Texas, for the work is large enough to be seen all over the world. While I love the Volunteer State as a true son, I love Texas also. I have declined at present the fine call and offer of the First Baptist church of Oakesdale, Wash., to remain with my people here at least till August at which time my pastoral year expires. These Texas Baptists just won't turn loose when they take hold of a man. They have the sticking quality and the record for doing things, you know. We are out for \$775,000 for all purposes in the State this year, and hands are busy in the harvest. God bless the bear brethren in Tennessee and especially Brother Folk, who is doing so much to establish Baptist doctrine and refute error, and carry prohibition. Texas is now in the fight for State-wide prohibition and it is hoped and believed that in 1909 our constitution will be so amended as to drive the saloon from Texas.

J. W. SLATEN.

WHAT ABOUT A COOK-STOVE?

Now that summer time and "dog-days" are just ahead, everybody who "summers" at home, is considering how to simplify things and get the most comfort out of an uncomfortable situation.

We interview the ice-man; order thin clothes; plan to ease up here and relax there; but more than likely forget the one most important item in the whole hot-weather scheme—some means of doing the family cooking without the insufferable heat of a coal fire in the kitchen.

Everyone with experience knows how tiresome it is to stay in a stuffy room to prepare a meal, let alone the doing of a big baking. But everyone doesn't know how very easy it is to change a hot kitchen to a cool one, and do better cooking at the same time. Just add to your list of summer conveniences a New

A DOCTOR'S PRAISE

What a Conscientious Physician Has to Say About a Great Female Medicine.

Many a doctor, who has tried (remedies of his particular school in for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Mots, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Thedford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit.

"I have also lately used Wine of Cardui in four cases, two of amenorrhea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

Perfection Blue Flame Oil Cook-Stove and you've done all that any one can do to lessen hot weather discomfort.

Wouldn't it be fine of a summer morning to step in the kitchen, put on the kettle, broil the steak, bake the muffins, filter the coffee and give the breakfast call in one-fourth the time you'd take to do it all on a coal stove?

And wouldn't it be fine to be as cool when the breakfast was prepared as when you first entered the kitchen?

People who have tried it say that the New Perfection Oil Stove actually does everything in the line of cooking and domestic service without overheating the room or the worker.

Undoubtedly the reason is to be found in the blue flame principle on which the stove works.

A cylindrical chimney concentrates the heat at the stove top and in this way prevents surface radiation as in a coal or wood stove.

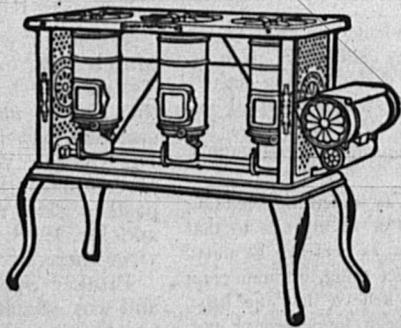
It is easy to see that this lessens very much the matter of personal discomfort in summer housekeeping.

So don't forget the New Perfection Oil Stove in your summer plans and you will have a comfortable kitchen and the best cook-stove in the world.

Put This Stove in Your Kitchen

It is wonderfully convenient to do kitchen work on a stove that's ready at the instant wanted, and out of the way the moment you're done.

Such a stove is the New Perfection Wick Blue Flame Oil Cook-Stove. By using it you avoid the continuous overpowering heat of a coal fire and cook with comfort, even in dog-days. The



NEW PERFECTION Wick Blue Flame Oil Cook-Stove

is so constructed that it cannot add perceptibly to the heat of a room; the flame being directed up a retaining chimney to the stove top where it is needed for cooking. You can see that a stove sending out heat in but one direction would be preferable on a hot day to a stove radiating heat in all directions. The "New Perfection" keeps a kitchen uniformly comfortable. Three sizes, fully warranted. If not with your dealer, write our nearest agency.



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A LAST WORD.

We have given all sorts of warning to those of
our subscribers who are more than a year be-
hind. As we have repeatedly stated, the law re-
quires that we shall discontinue their paper after
April 1. This issue of the paper, therefore, is
the last one they will receive, unless they are
willing to pay the extra postage for sending it to
them. We do not want to lose a single one of
our subscribers. We should part with them with
much regret. The discontinuance of their paper
is not voluntary upon our part, but is simply in
compliance with the law of the United States
Government. We hope that every one of those
whose time has been out for more than a year
will at once remit the amount they are due and
also renew for another year. If we do not hear
from them, we shall be compelled, as a matter of
business, to put their accounts in the hands of
the Publishers' Adjusting Association, whose
business it is to collect such accounts. We should
regret very much to do this, and should only do
it as a last resort. Let us hear from you at once,
please.

NATIONAL PROHIBITION.

In discussing the likelihood of a prohibition
plank being inserted in the platform of the Na-
tional Democratic party, Mr. Walter Edward
Harris, the Washington correspondent of the
Nashville Banner, said:

"It might gain thousands of votes from the prohibi-
tion party, but temperance workers have not heretofore
been notoriously loyal to their friends."

There is too much truth in this, or, at least,
there used to be too much truth in it. We are
glad to say, though, that temperance people are
more and more coming to stand together and
work together and vote together for the protec-
tion of their homes and schools and churches.
More and more they are coming to put principle
above party, religion above politics, moral above
material interests, boys above money and the
home above the saloon. The saloon men care
nothing for party. They will throw their influ-

ence and their votes to whichever party will
stand for them. As long as they did this and the
temperance people put party above principle, the
politicians were on the side of the saloon men,
because the votes were on that side. Now, how-
ever, when the temperance people are standing
together, politicians are coming over to their
side, because the temperance people represent a
far greater number of votes than the saloon men,
if they can only be held together.

We will take this occasion to say that we be-
lieve the strongest plank that either party could
put in its platform this year would be a temper-
ance plank. If not one absolutely forbidding the
manufacture and sale of liquor in the United
States, at least one demanding the prohibition of
the shipment of liquor into dry territory, and also
demanding that the United States Government
shall cease to issue privilege taxes for the sale
of liquor where its sale is prohibited by law.
Whichever party puts some plank of this kind
in its platform is going to sweep the country.

After the above was written, we saw an edi-
torial in the *Golden Age*, headed, "A Candid
Look Ahead," the last two paragraphs of which
are as follows:

"If the Republican party should nominate Hughes on
a dry platform and the Democrats should fail to see
the advantage, Hughes might carry half the Southern
States. If the Republicans stick to liquor, no matter
whom they nominate, and the Democrats nominate
Bryan on a dry platform, the Democrats will carry
Ohio, Iowa, Maine, New Hampshire, Vermont, Mass-
achusetts, Rhode Island and Connecticut, with enough
of the old doubtful States to make the victory sure.

"If either party should adopt a distinctively and
frankly dry platform and the other does not, the prohi-
bition party will poll the smallest vote it has polled
since its organization. The conscientious prohibition-
ists in both parties will turn mugwump and vote their
principles without regard to party. If neither party
will venture to espouse prohibition, the prohibition party
will cast so strong a vote that half the States in the
Union will become 'doubtful States,' and it is possible
that the prohibis. may carry enough of them to throw the
election into the house and win the president. The
time has come when prohibition must be dealt with as
a national issue."

"MONUMENTAL IGNORANCE."

The *Baptist Chronicle* publishes the following
paragraph from an editorial in the *New Orleans
World*, in reply to an article in the *World* by
Dr. Walter M. Lee, headed, "Wanted a News-
paper" in New Orleans to Stand for Prohibi-
tion:

"A Baptist preacher printed in these columns Thurs-
day what the *World* takes to be an appeal to this
paper to be strong and brave enough to come out for
prohibition.

"I know not whether the gentleman belongs to the
variety 'hardshell' or the variety 'softshell.' That is,
I do not know whether he holds that not being entirely
immersed is entire demnation or whether partial im-
mersion will appease the great God we believe has
this mighty universe and all its mysteries in the hollow
of His sublime hand.

"I mention this, my ignorance, as something shedding
light on his appeal and on the *World's* attitude to that
appeal. Whether or not he holds, as perforce he must,
that immersion total is the correct thing, or immersion
partial the road to salvation, I believe that the babe,
irrespective of whether it has been immersed or not,
has a much better chance at salvation than either he or
I—and that the majestic God of Destiny and of the
infinite centuries will not take it out on that babe
simply because it has or has not been immersed totally
or partially by its elders.

"In short, there is room for a very honest and very
sincere difference of OPINION. As I have said, I
believe that babe has smooth sailing into paradise. He
cannot believe that, because he is COMMITTED to
the opposite belief."

Commenting on this the *Chronicle* says:

"We reproduce this for two reasons—the amusement
of our Baptist people, and to give our readers an idea
of some dense ignorance in New Orleans about the Bap-
tist movements of the world. We should be glad for all
the Baptist papers of the South and of the country
to copy this unique editorial utterance. It will furnish
a little diversion in the business stringency now upon
us. And if the *World* is representative of the intelli-
gence of New Orleans pertaining to things Baptist, it
would convince our people that we need to increase
our missionary force in that ignorant metropolis.

"We learn from this paper that 'Hardshell' Baptists
immerse entirely and that 'Softshell' Baptists can

make out with partly immersing and that Baptists be-
lieve babies cannot get into paradise, unless the 'Hard-
shells' immerse them entirely or the 'Softshells' im-
merse them partially.

"Just think of it!—This was taken from the editorial
page of a New Orleans daily."

We confess we did not suppose that any one,
even in Catholic New Orleans, could be quite
so ignorant of Baptist beliefs as that.

McMINNVILLE.

We had a most enjoyable visit last Sunday to
McMinnville. It was Field Day of the Anti-Sa-
loon League there, and we could not resist the
urgent and repeated invitations both of Superin-
tendent Hamilton and also of our McMinnville
friends to be present on the occasion. We
preached in the morning at the Baptist church
to a fine audience and, together with Judge John
L. Nolen, of Nashville, spoke at a union mass
meeting at night held in the Methodist church.
McMinnville is the county seat of Warren coun-
ty. It has a population of about 2,500. For
many years it was cursed with saloons. These,
however, were abolished several years ago. It
has been troubled somewhat recently with blind
tigers and with the jug trade. On Sunday after-
noon a mass meeting of men was held at the
court-house, presided over by Mr. W. R. Hamil-
ton, Acting Superintendent of the League. At
that meeting a Law and Order League was or-
ganized, composed of 25 leading citizens of the
town. A number of speeches were made telling
of the need for such a League and pledging co-
operation with it. The good citizens were evi-
dently deeply in earnest in their determination to
secure the full enforcement of the law, and we
believe that good will result.

Rev. R. L. Peoples is the popular pastor of the
Baptist church. The church was never in better
condition than now. There are nearly 100 mem-
bers. The congregations are excellent; the Sun-
day School is flourishing, the Ladies' Aid Soci-
ety is larger than ever before, and the church now
gives more money to missions than it has ever
done, besides raising the pastor's salary with
more ease than ever. All of this is very gratify-
ing. Some years ago we had the pleasure of
supplying the church for a few months during
the pastorate of the now lamented Rev. I. S.
Baker, who wished to spend a session at the
Seminary. We learned then to love the breth-
ren there, and it was quite a pleasure to see them
again, though we could not help a feeling of sad-
ness at missing a number of familiar faces in the
congregation. We enjoyed very much being in
the hospitable home of our friends, Brother and
Sister A. H. Faulkner.

REV. W. S. SPLAWN.

We learn with much regret of the death on
March 18th, of Rev. W. S. Splawn, of Bonham,
Texas. He had been ill for some months with
that fearful malady, Bright's disease. His fun-
eral was preached at Bonham on March 19th, by
Dr. George W. Truett, of Dallas, assisted by
Rev. Forrest Smith, of Sherman, and the local
pastors. His remains were carried to Louisville,
and Dr. E. S. Alderman conducted funeral ser-
vices there.

Brother Splawn was born in North Carolina
and was educated in that State and at the South-
ern Baptist Theological Seminary in Louisville.
After his graduation he served the churches at
Pewee Valley, LaGrange and Burk's Branch,
Ky. From 1892 to 1895 he was pastor in Louis-
ville. In 1895 he accepted a call to the pastorate
of the church at Gainesville, Texas, where he
remained for six years. During his pastorate
there he conducted a protracted meeting which
continued for three months, and in which 800
people were converted. In 1901 he accepted a
call to the pastorate of the First Baptist church,
Bonham, Texas, where he remained until his
death. The *Daily Favorite*, of Bonham, says of
him:

"His whole thought was for the members of his
flock and the people of this city. He built up and
strengthened his congregation, and led it to be one
of the greatest Missionary churches in the State. He
was a man whom every one liked for his kindly dis-
position, tender heart, generous ways and unselfish life.
He did a good work in the world, and has left his
impression on this generation. The good that he has done
lives after him."

In 1892 he was married to Miss Annie Bacon,
of Louisville, a noble, cultured, Christian woman,

who, with two children, survives him. We extend to them our deep sympathy in their great sorrow.

RACE TRACK GAMBLING IN WASHINGTON.

The Washington *Herald*, of Washington, under the heading, "Race Track Evil Gets Death Blow," had a long article, from which we take the following extract:

"By an overwhelming majority the House of Representatives yesterday afternoon passed a bill which will forever end betting on horse races in the District of Columbia, when concurred in by the Senate and signed by the President. Thus on the first day of the spring meeting at the Benning race track, a death blow is given to bookmaking. Not only will the ordinary, well-known kind of bookmaking be affected, and put out of business, but the 'perambulating' kind, the 'layers of bets' of all sorts, within or without the 'mile limit,' will be forced to seek other haunts in their merry hunt for 'easy money.' Representative Thetus W. Sims, of Tennessee, with a goodly show of generalship, urged the passage through a reluctant and unresponsive District Committee, but a willing House, an amendment to a common street bill, which will effectually blot out this gambling disgrace. To Mr. Sims belongs the credit. He won the fight alone, unaided, nay, even hindered by other members of the House District Committee. It was through his grasping of an opportunity which might easily have been passed unnoticed that the amendment was inserted and that Benning's fate is sealed."

The *Herald* also prints the picture of Mr. Sims and over it the words, "Won Battle of Benning." It is gratifying to know that race-track gambling will be discontinued in Washington, and also that to a Tennessean is due the credit for this result. Mr. Sims deserves much honor for the stand he has taken in Congress on moral issues, such as race track gambling and the abolition of saloons from Washington.

TICKET TO THE SOUTHERN BAPTIST CONVENTION.

As you know, the Southern Baptist Convention meets this year at Hot Springs, Ark. This is only a short distance from Tennessee, and there are many Baptists in this State who will want to go. Especially every Baptist pastor in the State ought to go. It is a great inspiration to any pastor to attend the meeting of the Convention. It stimulates him to do better work as preacher and pastor, and it broadens his views and gives him a fund of missionary information, which renders him much more helpful to his people.

The session at Hot Springs promises to be a very delightful one. We believe the finest session of the Convention we ever attended was the former meeting at Hot Springs in 1900. We are anxious for just as many Tennessee Baptists as possible to attend this Convention. It may be that the question of finances stands in the way of some going, especially some pastors. We therefore make the following proposition: Send us one new subscriber to the BAPTIST AND REFLECTOR, at the rate of \$2.00, for every \$1.00 the ticket will cost from your place to Hot Springs and return, and we will see that you have a ticket to the Convention and back. Some of our friends are already at work upon this proposition. We hope that others will go to work. At every meeting of the Convention for a number of years now, there have been several persons who went to it on BAPTIST AND REFLECTOR tickets. We wish there could be as many as twenty-five or thirty to go that way this year. We should be glad to send you sample copies of the paper to be used in securing subscribers. Write to us for them.

THE LIGON LAW.

Says the *American Issue*:

"In Tennessee they have a way of bringing a witness to time when he refuses to tell where he got illegal whiskey. A week or two ago, Harry Sumpter, a young white man, a member of a good family, was sent to jail to subsist on a water and cracker diet until he refreshed his memory enough to tell where he purchased a lot of illegal whiskey.

"When called as a witness before the grand jury, in connection with the crusade against 'boot-leggers,' which is being carried on by the local Law and Order League and the officers, Sumpter testified that he had been able to buy as much whiskey as he wanted and

only on last Sunday purchased seven quarters from a man, whose name he would not give. He will be kept in jail until he agrees to divulge the information.

"The grand jury is expected to return many indictments. Two hundred and fifty witnesses have been summoned and are testifying before it, as a result of the activities of the agents of the Law and Order League."

This action of the grand jury was under what is known as the Ligon Law, giving to grand juries inquisitorial powers in cases of public drunkenness. This law was introduced in the Senate by Hon. L. A. Ligon, a prominent Baptist lawyer of Carthage, who was a member of the State Senate in 1905.

QUESTION BOX.

Q.—"Has a Baptist minister the authority to go into a prison and baptize a criminal who is condemned to be hanged, who has not been approved for baptism by a Baptist church? Please answer through the columns of your paper."—*Reader*.

A.—No. We answered this question practically last week when we stated in response to a question that a proper baptism consists of four things:

1. A proper subject—a believer.
2. A proper form—immersion.
3. A proper design—to express the fact of his salvation, not to procure salvation.
4. A proper authority—the church. If there is no such authority, then anybody may baptize and time, anywhere, and you would have the utmost confusion. The church is the custodian of the ordinances, and has a right to say who shall receive them. If this is true of the Supper, as all admit, it is of baptism. Only in this way can authority and regularity be preserved.

Such an action as indicated shows disrespect for church authority. It also has a tendency to make both the criminal and other people think that baptism has some effect upon the salvation of the soul.

RECENT EVENTS.

Rev. W. James Robinson recently assisted Rev. P. H. C. Hale in a meeting at Rogersville Junction, in which there were 25 professions of faith. Brother Robinson's work at Morristown is doing nicely. The Sunday-school is good, and the audiences at preaching and prayer meeting are large.

The Tullahoma Baptist Sunday-school last Sunday contributed \$10 to Missions. This was from the Sunday-school alone. Brother A. P. Moore, the pastor, expects to take a collection next Sunday from the church, and it is thought that this amount will be considerably increased. The church was never in better condition than now.

Rev. Hasford B. Jones has resigned the pastorate of the church at Elizabethton, his resignation to take effect the first of May. About 37 have joined the church during his pastorate. He has made no plans, as yet, for work. Brother Jones is an excellent man. He graduated from the Seminary last year with the degree of Th.G. We hope that he will remain in Tennessee.

We had a pleasant visit last week from Brother W. P. D. Clark, of Hickman. He is pastor of the churches at Riddleton and other points. We were anxious to be with him at the Fifth Sunday meeting of the New Salem Association to be held at Riddleton, but another engagement prevented. We hope, however, to have the pleasure of being with him there a little later.

Rev. L. B. Jarmon, of Wartrace, who for many years has been the efficient representative of the BAPTIST AND REFLECTOR, passed through the city last Friday, on his way to Greenbrier, to attend the Fifth Sunday meeting of the Cumberland Association. After that is over he will visit a number of other points in Robertson and Montgomery Counties in the interest of the BAPTIST AND REFLECTOR.

We were glad to have a visit last week from Brother J. H. Moore. He is a Tennessee boy, born and reared near Bell Buckle. For some years he has been preaching and teaching in Kentucky. He is now Professor of History in Bethel College, Russellville, Ky. He has been elected President of Ohio Valley College, at Sturgis, Ky., and also pastor of the Baptist church at that place. This is said by Dr. P. T. Hale to be one of the coming schools of Kentucky. Brother Moore has not yet decided whether he will accept the position or not. His old friends in Tennessee will be glad to know of the good work which he is doing in Kentucky.

Since our last issue the following have sent in new subscribers: E. J. Willis, Springfield, Tenn.; Mrs. Jacob Freshour, Townsend, Tenn.; Mrs. W. H. January, Trenton, Tenn.; W. W. Bailey, Jefferson City, Tenn.

After serving the church at Toccoa, Ga., for six years, Dr. M. M. Riley has resigned. He lives at Gainesville, and the time had come when it became necessary for a resident pastor to take charge of the work. Dr. Riley could not move to Toccoa, although urged to do so. During his pastorate the Toccoa church built a handsome house of worship costing \$12,500.—*Baptist Courier*.

Dr. W. M. Steele has tendered his resignation both as pastor of the Pendleton Street church, Greenville, S. C., and as Professor of the Chair of Philosophy in Furman University. The *Baptist Courier* says: "This action was taken by Dr. Steele because he feels the need of rest and change of climate. He has not been well for sometime and he hopes by giving up work for the present that he may regain his health. It is announced that he will return to Canada. The resignation of Dr. Steele and his departure from Greenville will be very sincerely regretted."

Rev. E. J. Baldwin, formerly of Harriman, recently of Nashville, has been called to the pastorate of the churches at Tracy City, Cowan and Estill Springs. He will preach two Sundays at Tracy City and one each at Cowan and Estill Springs. For the sake of convenience, he will live at Cowan, which is about half way between Tracy City and Estill Springs. His work at Tracy City, especially, starts off quite auspiciously. There were four conversions at the last regular meeting.

It was a great pleasure last week to have a visit from our old friend and college mate, Brother L. T. Buchanan, of North Carolina. It had been nearly thirty-two years since we had seen him. Time had made many changes, and we did not at first recognize him. Through all the years, however, we had never forgotten him, but had thought of him many a time. It was a joy to talk of the days that were gone and friends and schoolmates of the long ago. Brother Buchanan was in the city on business. After leaving college, he told us, he taught school for a number of years. He is now traveling in the interest of medical books. We commend him cordially to the physicians of Tennessee.

Dr. P. T. Hale, formerly President of Union University, at Jackson, and now Corresponding Secretary of the Baptist Education Society of Kentucky, received a telegram last week conveying the pleasing information that the General Education Board of New York had given the Society \$50,000 to be applied to the permanent endowment of the Williamsburg Institute, at Williamsburg, Ky., one of the schools affiliated with the Education Society. The Education Society of Kentucky will also give \$75,000 to the Williamsburg Institute. When this is done, Dr. A. Gatliff, of Williamsburg, will deed to the Education Society, 4,000 acres of valuable coal lands, from which the Society will have, it is expected, a considerable annual income with which to aid all of the schools that are affiliated with it. The Education Society has saved several of the Baptist schools in the State, has given general confidence to the denomination in the stability and usefulness of its institutions, and is proving a great help to the educational situation in Kentucky.

On Saturday we attended the Fifth Sunday meeting of the Duck River Association held at Fosterville. The following ministers in the Association were present: Brethren L. D. Agee, G. L. Boles, B. W. Cole, C. V. Hale, A. P. Moore, J. A. Taylor, D. B. Vance and M. E. Wooldridge. Brethren A. J. Brandon, Sr., and E. S. Miller, of Christiana, were among the visitors. With so many speakers, the various subjects did not lack for full discussion. The introductory sermon was preached by Brother J. A. Taylor on Friday night. When we reached the house Rev. A. P. Moore was making a strong speech on "A Wide Awake Church." The subject of "Soul Winning" created much interest. It was led by Brother Tom Byrom, a consecrated layman of Tullahoma, and a number of excellent speeches were made upon it. Brother G. L. Boles was announced to preach on Saturday night, and Rev. D. B. Vance on Sunday morning. We regretted that we could not be present longer than Saturday. The church at Fosterville is young, having been organized only about a year ago. It now has some forty members, among them some of the best people in the community. Rev. C. V. Hale, of Shelbyville, is the popular pastor. We are glad to know his health has improved. We hope it will be fully restored. We have promised to spend a Sunday at Fosterville soon.

THE HOME

THE GIRL WHO SMILED.

The wind was east, and the chimney smoked,
And the old brown house seemed dreary;
For nobody smiled, and nobody joked.
The young folks grumbled, the old folks croaked,
They had come home chilled and weary.

They opened the door, and a girl came in;
Oh, she was homely—very!
Her nose was pug and her cheek was thin,
There wasn't a dimple from brow to chin,
But her smile was bright and cheery.

She spoke not a word of the cold and damp,
Nor yet of the gloom about her;
But she mended the fire and lighted the lamp,
And she put on the place a different stamp
From that it had had without her.

Her dress, which was something in sober brown,
And with dampness nearly dripping,
She changed for a bright, warm, crimson gown;
And she looked so gay when she so came down,
They forgot that the air was nipping.

They forgot that the house was a dull old place,
And smoky from base to rafter;
And gloom departed from every face,
As they felt the charm of her mirthful grace
And the cheer of her happy laughter.

Oh, give me the girl who will smile and sing
And make all glad together!
To be plain or fair is a lesser thing;
But a kind, unselfish heart can bring
Good cheer in the darkest weather.

—Selected.

THE UGLY GIRL.

"I am going to found an Ugly Club and be its president."

A general laugh greeted Madge Orton's sally, and the girls clustered around her hammock like bees around a honey-pot. "Count us in," came the chorus.

"Not one of you!" was the reply. "Too large a proportion of fine complexions, straight noses, brown eyes and curly hair. Three points disqualify."

Madge rose briskly. "Go on with your cramming, girls; I have my lessons and am off to recruit members."

The four girls looked after Madge fondly. There was no doubt that she was homely; yet while they deplored the shape of her nose and lamented the dullness of her complexion, they all fell under the magnetism of her presence, and tried to copy her wholesomeness and charm.

"I thought all this nonsense had been trained out of me," Madge said to herself, as she hurried down the street. "Blessings on my mother who taught me to face facts with a smile; yet when I overheard Jack Haddon's friend say, 'Oh, spare me from that ugly one,' I confess it hurt. Now I am going to try to restore my equanimity by calling on the homeliest people in town."

At her first stopping place the girl was welcomed by a woman of queenly

form and carriage, but whose face was dreadfully scarred.

"Come and see the miracle of the garden!" she exclaimed, leading Madge to a sandy patch of ground from which rose stalks of exquisite pink lilies. "Hall's Amaryllis," she said; "and a week ago not a sign of life was here. The leaves appear and die down in the spring, but in August up spring these rosy beauties, often, as now, on my wedding day."

Madge looked up involuntarily into the poor pitted face, so alive with intelligence and spiritual illumination. Was there some wistful look in the girl's eyes which the elder woman saw and interpreted? "I have never referred to it before," she said quietly. "I was called a beauty when I became engaged to Mr. Temple. Some weeks later I caught the smallpox and rose from my bed—so! I offered to release my lover; but after seven years we were married, and not one moment of all these years has his love and devotion failed me."

"Better than Esther in 'Bleak House,' Madge said to herself; "or Lamb's offer of marriage to 'the divinely plain Miss Kelly.' Now for Margaret Fuller, another lovely soul disguised in a homely exterior."

Young voices reached her ears, and through an open door she saw a group of children hovering about a mere scrap of a woman, unshapely, sallow, with a cast in her eye.

"We are telling stories," the little woman called to Madge gayly. First it was Beauty and the Beast, and the children assure me that even an ugly person may be amiable; then it was 'Cyrano de Bergerac,' whose very nose they think adorable; and now it is old Socrates—"

"Who looked," broke in a boy, using the very words of Plato in which Margaret had told the story, "like the masks of satyrs in the shop windows; and they are made to open in the middle, and there are images of gods on them. Beauty and wealth and honor were of no account to Socrates, but I looked within and saw in him divine and golden images of such fascinating beauty that I was ready to do in a moment whatever Socrates commanded."

In his eagerness the little fellow scrambled off his chair, and Madge saw that he was humpbacked. All the other children were wizened or crippled; but in the face of each shone a happy light of possible achievement.

"Is this a club?" she cried, winking back the sudden tears. "Please let me join it. I know stories, too, and games galore." She picked up one child in her arms and the humpbacked boy played with her soft dress. Two young men passed the porch and surveyed the picture with sympathetic satisfaction. Madge recognized Jack Haddon and his friend—Lucy Elliott Keeler, in *The Congregationalist*.

BABUSHKA—"LITTLE GRANDMOTHER."

"In the spring of 1906 I traveled deep into the interior of one of the most central provinces of Russia," writes Kellogg Durland in the *April Woman's Home Companion*. "In a remote village many leagues from the nearest railroad I learned of a woman, who in many respects is one of the most remarkable personalities in Russia in a generation. Her name is the key to thousands of hearts. Her life has been the inspiration of millions. No person—man or woman—has been more constantly by the police than she. For years a price of many thousand rubles was on her head. Yet she is one of the sweetest, the purest, the most loving and most lovable souls it has ever been my privilege to meet.

"For thirty years this woman has been

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a leader of the movement for liberty in Russia. Back in the year 1878 she was arrested and exiled to the mines of Kara in central Siberia, and there she spent no less than twenty-three long years.

"The name of this remarkable personality is Catherine Breshkovsky. From nearest Russia to farthest Siberia she is known, revered and loved. Not only does every one in the great empire of the Czar know her by her own name, but also by the word of familiar endearment, which in Russia means "Little Grandmother"—*Babushka*. Any beloved old lady may be a *babushka*, but there is only one whom every Russian instantly thinks of when reference is made to *Babushka*. It is almost like the Little Corporal or the Widow of Windsor. I know this, because I have asked about *Babushka* in St. Petersburg and Moscow, in south Russia, in the Caucasus, in north Russia, on the Volga, on the Don, and in distant Siberia, and never once was I called upon to explain whom I meant."

AUTHOR OF "THE RED REIGN" ON "RUSSIAN WOMEN OF THE REVOLT."

Neither history nor fiction has given to the world a more marvelous record of woman's patriotic devotion and daring than Kellogg Durland's thrilling story of one of the Russian women of the Revolution in the *April Woman's Home Companion*.

"*Babushka*" she is called. She is a noble-born Russian woman, who has given her life to the cause of freeing the people of Russia. After she had spent three years in prison, four years more in the mines of Siberia, and fourteen years more in exile, she exclaimed to an American who visited her, "We may die in exile, and our children may die in exile, and our children's children may die in exile, but something will come of it at last."

The story of this wonderful woman is dramatically and sympathetically told by Kellogg Durland, who visited her in her hiding place in Russia for the *Woman's Home Companion*.

WHAT IS POWER

Nature supplies force. Wind turns the wind-mill. The brook turns the water-wheel. Coal runs the engine and food runs the man. Some things contain little force, some things much.

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Young South

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

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

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

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

MISSION TOPIC FOR APRIL: JAPAN.

Let us all wear kimonos and be thoroughly Japanese this whole month. I give you below a lullaby to sing to your dollies:

Some one is swinging on you green vine—

Fuji-ko fuji san o!
Backward and forward—isn't it fine?

Fuji-ko, fuji san o!
'Tis an airy sprite, a wee bit elf—

'Wisteria, herald of sleep,
So close your eyes and behave yourself

And she'll let you in fairland creep.
One, two and three,

Lullaby-be,
To and fro on the cherry tree,

Hush-a-by, lullaby-be.
She'll lay her white fingers upon your

dark eyes—
Fuji-ko, fuji san o!

And you'll float along through the summer skies.

Fuji-ko, fuji san o!
You will pluck the flowers that grow

along
Both sides of the Milky Way,
And Wisteria will sing you her own

sweet song—
'Til the stars show the coming day.

One, two and three
Lullaby-be,

To and fro on the cherry tree,
Hush-a-by, lullaby-be.

YOUNG SOUTH CORRESPONDENCE

Now, we are off on our fifteenth year! Are you ready? I want you to study about Japan this first month. I want you to pray earnestly for Japan. I want you to give to Japan. At Battle Creek, Mich., our dear Mrs. Maynard is striving to win back the health lost, while she was representing us at Kokura. Don't forget each day to ask God to send her renewed strength.

We have made quite a good beginning, as you will see when we read the letters together.

First of all, let me give you on: from our "Chief," Dr. Folk:

"I am glad to see the Young South is coming up so nicely. I hope by the end of April you will receive a sufficient amount to pay the salary of our missionary in full, besides helping liberally along other lines, as you have been doing."

EDGAR E. FOLK.

The "Chief's" orders must be obeyed. So come right on with the sunny April days and add to the fund for Japan.

No. 2 is from Whiteville: "The Woman's Missionary Society of Harmony church wishes to send a small contribution to help finish Shiloh church. Enclosed you will find \$7.20."—Mrs. J. H. Howse.

How glad I am to have so generous an offer to add to the check for Miss Rowsey's church. Please thank the ladies, Mrs. Howse.

Oakland sends No. 3: "Enclosed find

\$5.25. Give \$2.50 to the Foreign Board and \$2.50 to the Orphans' Home, and send me the Journal. I am late getting it off, but better late than never. May God bless the noble work of the Young South."—Emma Smith.

Thank you, so much. You start us off nicely on three lines.

No. 4 comes from Wilhoite: "Sunday-school class No. 4 of Smyrna church sends \$1 for the Sunbeam school at Ying-Tak."—Bertie McCullough.

We are most grateful. We want to add as much as possible to the special fund needed to build this school in China by the time the Convention meets. Please tell the class how much we appreciate their aid, Miss Bertie.

Next comes Sevierville, with No. 5: Every year brings us one like this from a dear "Mother in Israel." She says: "I send you \$2. Let \$1 commemorate my 80th birthday. The other is from my four little grandchildren, Lucile, Broadus, Angus, and Oliver Maples. I am truly glad to send this small offering, but I have not words at my command in which to express my gratitude for the dear Lord's tender mercies to me. He has kindly permitted me to live another year. In His own good time, He will call me up higher. What a happy meeting it will be with those I love who have gone before! Pray that my last days may be blessed with peace and happiness. Give my kind regards to the many readers of the Young South."—Mrs. James Maples.

Isn't that beautiful? The grandmother and the grandchildren working together for the Master. Shall the offering go to Japan?

And then our good friends at Clarksville send No. 6: "Enclosed we send you \$13.00. Give \$9 to the Home Board for the El Paso school, and \$4 for the scholarship for our little girl in China. We have had a letter from Mrs. Pruitt, who tells us that our little protegee has already entered school and is very anxious to learn. We send our best wishes to the Young South."—The Clarksville Sunbeams.

This makes \$5.50 on the scholarship. What a grand band is this of ours in Clarksville! I have never ceased to regret that I could not attend the State Convention there, a few years ago, and meet them face to face. They help us in so many ways. God make them doubly useful this year. Little Hugh Dayton Huffaker of Chattanooga, has had a picture postal from Mrs. Pruitt, thanking him for cards sent for the use of this mission.

No. 7 is from Nashville: "We enclose \$2.50, which we earned by selling violets. Please give it to Mrs. Rowe. We are sorry to see her salary has not been made up. We hope you will be able to report the full amount before April ends."—"The Little Folks," viz., Annie White Folk, Edgar Estes Folk, Jr., Cornelia Folk, Joseph H. Folk.

I thought you would come to the rescue. Thank you a thousand times. Such a sweet use to put the violets to.

No. 8 is from Grand Junction: "Enclosed find \$1.50 from the band of Willing Workers, to be used for the church at Shelbyville. Please send another copy of Our Mission Fields to Miss Nannie Philip, our president. Best wishes to the Young South."—Beatrice Dunbar, Secretary.

If you don't mind, I'll have \$5 to send Miss Daisy Lane. Wouldn't that be nice? Thank those Willing Workers most heartily, Miss Beatrice.

In No. 9, Mrs. T. M. Bryan, Milton, sends 30 cents for three calendars. I shall order them at once.

No. 10 from near Gallatin, says: "Enclosed find 10 cents for Shelbyville church. Shelbyville was my old home. I lived there until I was eight years

old, and I love the place still. I wish the Young South great success."—Mrs. Alice Lovell Dempsey.

That's another name for the "Little Booster." Thank you.

And No. 11 closes the first week: "Enclosed you will find \$2 for State Missions, from Caney Ford Mission Society."—Ruth Allison, Secretary.

They never fail us. We are most grateful.

Don't you agree with me, that we begin well? Come on by the score while April passes. Remember, we are Japanese this month. God bless you all.

Fondly yours,
LAURA DAYTON EAKIN.

Chattanooga, Tenn.
(First Week, Fifteenth Year.)

RECEIPTS.	
For Foreign Board—	
Miss Emma Smith, Oakland (J).....	\$ 2 50
Mrs. J. Maples, Sevierville (J).....	1 00
L., B., A. & O. Maples, Sevierville (J).....	1 00
"The Little Folks," Nashville (J).....	2 50
S. S. Class No. 4, Smyrna church, by B. McC (Ying-tak school)....	1 00
For Orphans' Home—	
Miss Emma Smith, Oakland.....	2 50
For Home Board—	
Clarksville Sunbeams, by S. F., (El Paso school).....	9 00
For Shiloh Church—	
Woman's Missionary Society, Harmony church.....	7 20
For Foreign Journal—	
Miss Emma Smith, Oakland.....	25
For Literature—	
Mrs. Bryan, Milton (3 calendars).....	30
For State Board—	
Caney Ford Society, by R. A.....	2 00
For Shelbyville Church—	
Willing Workers, Grand Junction, by B. D.....	1 50
Mrs. A. L. Dempsey, Gallatin.....	10
For Chinese Scholarship—	
Clarksville Sunbeams, by S. F.....	4 00
For Postage.....	02
Total.....	\$34 87

RECEIVED SINCE APRIL 1, 1908.	
For Foreign Board.....	\$ 8 00
" Orphans' Home.....	2 50
" Home Board.....	9 00
" Shiloh Church.....	7 20
" Foreign Journal.....	25
" Literature.....	30
" State Board.....	2 00
" Shelbyville Church.....	1 60
" Chinese Scholarship.....	4 00
" Postage.....	02
Total.....	\$34 87

BAPTIST CEREMONIES ABOVE PAR.

On Thanksgiving of November last, I was called on to officiate in a marriage ceremony of a very fine young man and an accomplished young lady, who were on their way to Nashville over the N., C. & St. L. R. R. I said the words with pleasure, to the happy couple and they went on their way rejoicing. Later, I received the following letter through the mail:

"March 9, 1908.

"Rev. O. A. Utley, Centreville, Tenn.

"Dear Sir and friend—After some time to test your binding, and now being satisfied and unable to present a counter bill, I herewith enclose you ten (\$10.00) dollars, and extreme thanks. I trust to be able to remember you each Thanksgiving.

"Yours very sincerely,
"J. S. —"

My reply to this letter was as follows on the next mail:

"Centreville, Tenn., March 10, 1908.

"Mr. J. S. —,

"Dear Sir and Brother—Please accept many thanks for the enclosed gift of March 9th. Quite a large amount for

DOCTOR ADVISED USE OF CUTICURA

After Other Treatment Failed—
Eczema in Raw Spot on Baby Boy's Face Lasted for Months—
Cried with Pain when Washed.

ECZEMA WAS CURED AND HAS NEVER REAPPEARED

"Our baby boy broke out with eczema on his face when one month old. One place on the side of his face the size of a nickel was raw like beef-steak for three months, and he would cry out when I bathed the parts that were sore and broken out. I gave him three months' treatment from a good doctor, but at the end of that time the child was no better. Then my doctor recommended Cuticura. After using a cake of Cuticura Soap, a third of a box of Cuticura Ointment, and half a bottle of Cuticura Resolvent he was well and his face was as smooth as any baby's. He is now two years and a half old and no eczema has reappeared. I am still using the Cuticura Soap; I think it is the finest toilet soap I ever used. I keep my little girl's hair and face cleansed with it too. I am so thankful for what Cuticura has done for us. Mrs. M. L. Harris, R. F. D. 1, Alton, Kan., May 14 and June 12, '07."

SANATIVE

Antiseptic Cleansing Is Best Accomplished by Cuticura.

Women, especially mothers, find Cuticura Soap, Ointment, and Pills the purest, sweetest, and most effective remedies, for preserving, purifying, and beautifying the skin, scalp, hair, and hands, for the treatment of inflammatory and ulcerative conditions, as well as for restoring to health, strength, and beauty pale, weak, nervous,

prematurely faded, run-down women. Guaranteed absolutely pure under the United States Food and Drugs Act.

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

so little done. The 'binding' I trust will never sever. It is like Baptist religion, it holds forever. May you and Mrs. — have a very successful life, and live to the age of a thousand years.

"Yours for good 'binding,'" "O. A. UTLEY."

My reply was intended to be a joke, but there is more sound truth in it than joke.

"If you want anything done right, go to the right authority, and you get a good 'binding.' If you want to be a church member, go to the right church (Missionary Baptist). If you want binding baptism, go to a Missionary Baptist church to get it. If you want genuine religion, take the Baptist religion, which comes from Jesus. If you don't want to fall, be a Missionary Baptist that's planted on the rock. If you want to fall, go to a Methodist or a Campbellite and you will get what you look for. If you want to love your wife, let a Baptist preacher marry you.

O. A. UTLEY.

CAN CANCER BE CURED? IT CAN.

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

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

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Evangelist H. M. Wharton of Germantown, Pa., is to assist in a revival at Emmanuel church, Alexandria, La., which begins in April.

Evangelist J. H. Dew of Liberty, Mo., is to assist Rev. W. J. Epting in a revival at Iuka, Miss., beginning the third Sunday in May.

Rev. J. D. Johnson of Okolona, Miss., has accepted the care of the church at Ellisville, Miss.

Evangelist Otto Bamber has been with Dr. I. P. Trotter in a revival with the First church, Hattiesburg, Miss., since March 15.

The Baptist Standard of last week published in full the charter of the new Southwestern Baptist Theological Seminary at Waco, Texas, of which Dr. B. H. Carroll is president. There is not a dull sentence in the document.

Dr. W. S. Splawn of the First church, Bonham, Texas, died Tuesday, March 17, aged about 50. He was one of the leading men in the Baptist ministry. The remains were carried to Louisville, Ky., for burial.

Rev. W. H. Petty of Mercedes, Texas, formerly pastor at Wildersville in this State, is doing great good in his field despite the handicap of no organization or church building.

Rev. C. B. Waller of the Second church, Chattanooga, Tenn., is to assist Rev. G. N. Cowan in a revival with the First church, Bristol, Tenn., beginning April 5.

It is thought likely that Dr. J. B. Cranfill of Dallas, Texas, will be the candidate for President on the Prohibition ticket. He is a live wire on that subject.

A revival in High Street church, Charlottesville, Va., in which Dr. H. W. Tribble was assisted by Dr. J. J. Porter of Joplin, Mo., resulted most graciously.

Dr. J. B. Hutson of Pine Street church, Richmond, Va., was lately assisted in a revival by Rev. E. Pendleton Jones of Hampton, Va., which resulted in 33 conversions.

Rev. H. W. Kemp, after a pastorate of nineteen years at Scott street church, Baltimore, Md., has resigned to become pastor of Old Saters church, the oldest in that State.

Rev. R. J. Bateman has resigned the pastorate of Spurgeon Memorial church, Norfolk, Va., to become pastor of Park Place church, Norfolk, Va.

The Word and Way reports a dim recollection of having once heard of Baptistism, but asks what has become of it. It was last heard of in a fruitless effort to unite Campbellites and Baptists. The Campbellites will likely swallow the poor thing.

Rev. W. M. Rudolph, who wrought so well at Oran, Mo., has been called to the care of the First church, Pierce City, Mo., and accepts.

Rev. N. R. Pittman of the Word and Way, has been called to the care of Troost Avenue, Kansas City, Mo. He is pungent as writer or preacher.

State Evangelist W. A. Pipkin lately assisted Rev. S. W. Brumfield in a revival at Crane, Mo., which resulted in 36 additions.

Cunning Refractory Powell of the Arkansas Baptist, took bait, cork and all in the squib we published lately about the convention of Regular Baptists in Nashville. We expected him to nibble, but did not think he would be quite as easy as he was. We only wanted to see if he would call his Gospel Mission schism of Baptists Regular. He doesn't have that much audacity.

Rev. W. E. Pipkin, of Wynne, Ark., has been called to the care of the church at Forrest City, Ark.

Dr. Thomas Semmes Potts, has with-

drawn his resignation as pastor of Central church, Memphis, Tenn., to the great delight of his people and all the Baptists of Tennessee.

A magazine publishing company has been organized at Hot Springs, Ark., with Rev. W. T. Amis as President, capitalized at \$25,000. The publication is to be called the Amis Magazine, and is to be devoted to the interests of reform, State and National. The first issue is to appear October 1, and will have a circulation of 10,000.

The revival at Immanuel church, Little Rock, Ark., in which Evangelist W. H. Sledge is assisting Rev. O. J. Wade, has resulted in 100 additions, and the work goes on. Bro. Sledge begins a revival next Sunday at Ohio Street church, Pine Bluff, Ark.

The members of Ohio Street church, Pine Bluff, Ark., have given their popular pastor, Rev. J. S. Rogers, a horse and buggy.

Rev. C. L. Skinner of McKenzie, Tenn., was unable to fill his appointment at Huntingdon, Tenn., Sunday, because the Board of Mayor and Aldermen would not permit services in that town on account of a threatened small-pox epidemic. There is a worse epidemic in Huntingdon than small-pox, which only the grace of God can heal.

Dr. W. M. Steele has resigned the care of Pendleton Street church, Greenville, S. C., and also as Professor of Philosophy in Furman University. He needs rest and a change of climate.

Dr. M. M. Riley of Gainesville, Ga., has resigned the care of the church at Toccoa, Ga., because that church had grown to need a resident pastor.

Rev. J. H. Moore of Russellville, Ky., has been elected to the presidency of Ohio Valley College, and to the pastorate of the church at Sturgis, Ky. He has not signified his acceptance.

Walnut Street church, Louisville, Ky., has given \$8,000 to the Kentucky Education Society, and the pastor, Dr. H. A. Porter, says the contribution will run to \$10,000. A recent convert from the Catholics gave \$250.

Rev. H. W. Cole has been assisted in a revival at Bales Chapel church, Kansas City, Mo., by Evangelist E. B. Pratt, which resulted in 90 professions, and 49 accessions.

In the revival at the First church, Durham, N. C., where Dr. C. J. Thompson is being assisted by Dr. J. W. Millard of Atlanta, Ga., many are being saved, over 30 professions being made on one Sunday.

The Biblical Recorder seems to have inside information and suggests that the Sunday School Board is endeavoring to procure the services of Rev. B. W. Spilman of Bluemont, N. C., for at least a part of his time as field secretary. We hope the Board will succeed.

Rev. Andy Potter of Paris, Tenn., will hold a revival with his church at Alamo, Tenn., beginning September 6. This scribe will assist in the work.

Rev. R. D. Cross has resigned as pastor at Moorehead City, N. C., and is taking special work in the Seminary at Louisville.

Rev. C. P. Roney has resigned the care of the church at Milan, Tenn., after an eventful pastorate of several years.

Rev. T. Riley Davis, formerly pastor at Waynesboro, Tenn., but now a student in the Seminary at Louisville, has lately held a revival at Upton, Ky., resulting in 30 accessions, 16 by baptism.

The efforts of some of our papers to get the name of the Russian brother, who is touring America in the interest of mission work in his country, right, are highly amusing. A correspondent to the Recorder calls him Baron Valdamer Nuxkull.

Rev. Geo. H. Crutcher of Dyersburg, Tenn., is to be in a revival with Rev. R. A. Kimbrough at Blue Mountain,



STEWART HOME AND SCHOOL

FOR FEEBLE MINDED

CHILDREN AND ADULTS

I want to send my Catalogue to every one interested in the care and training of feeble minded children. You ought to know how such cases can be developed by special methods in teaching and special medical care. Let me send you my catalogue to-day. Address: Dr. John P. Stewart, Box 4, Farmdale, Miss.



THE SILVER TRUMPET

A brand new book of pure, sweet gospel songs for Revivals, Sunday schools, etc. It contains 144 pages, and is in round and shaped notes, bound in boards and muslin. This book is just from the press, and is my BEST. Do not fail to see it. Send 25c for a sample copy. This ad. may not appear again. Address the author and publisher.

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Under care Presbyterian Church. Offers to young women four thorough courses of study. Sixteen teachers and officers—experts. Site unrivaled for healthfulness and beauty. Board and tuition \$100 per year. For catalogue, address EDWARD P. CHILDS, President.

Mississippi, during this month. Bro. Crutcher had resigned as pastor at Dyersburg, expecting to leave the State, but his church prevailed upon him to withdraw the resignation and raised the salary twenty-five per cent. That is as it should be.

CURED BY ANOINTING WITH OIL.

Cancer and Tumor permanently cured with a Combination of Oils. Write to the originator for his free books. Beware of imitators. Address, Dr. Bye, 316 N. Illinois St., Indianapolis, Ind.

To the Churches of the Sequatchie Valley Association:

This Conventional year will soon close, and what are you going to do for Missions? Are you going to let the year go by without giving anything? Let every church make April a missionary month. Divide the four Sundays and give two for Home and two for Foreign Missions. Let the pastor or the Sunday School Superintendent see that his church gives something for Missions during the month of April, for the Board is greatly in need of your help, for—

"Hark! the voice of Jesus saying,
Loudly crying unto all
In my vineyard work today,
Harken to His call.

"If you cannot give your thousands,
You can give the widows mite,
And the least you do for Jesus
Will be precious in His sight.

"Let none hear you idly saying
There is nothing I can do,
While the souls of men are dying,
Then the Master calls for you."

Now if you want to do great things for the Master, subscribe for the BAPTIST AND REFLECTOR, for it is a stimulant for the cause. Try it and see.

W. B. BLUNT.

South Pittsburg, Tenn.

My lines have fallen in pleasant places, and I think I have one of the best churches in the State, as to its energy and enthusiasm. They also know how to make a pastor's heart thrill with joy. Last night my people made an assault on my home, and when the smoke of battle cleared away, and quiet had settled down over our peaceful home, we found an abundance of everything good to eat, left by them, to cheer the inner man. May God bless them in all of their expressions of kindness extended to one of his weakest servants. Our work in the city is moving on nicely, under the

5 DRESSES ANY MAN

FREE TRIAL OFFER



I WILL give you my splendid outfit on a 60-day free trial entirely at my own risk, providing you are the first from your locality to accept my generous offer. I have always sold these splendid outfits to dealers, but this season, commencing with this very day, I have made up my mind to sell direct to the wearer and save every man the enormous profit that has always gone into the pocket of the dealer. To make my new plan a success right from the start I decided to place with one reliable person in each community my complete outfit for \$5.00 and not one cent more.

This is my stylish ten-piece outfit—1 stylishly tailored suit, 1 President dress shirt, 1 King Edward cap, 1 pair Empire suspenders, 1 pair mud-proof hose, 1 Chesterfield tie, 3 fine handkerchiefs, 1 set gold buttons.

To be safe in securing this offer send at once for tape order blank, etc., for I can give to but one in a locality at this advertising price.

F. O. LINDQUIST, Manager
CANADA MILLS CO. Dept. 205, GREENVILLE, MICH.

DON'T SWALLOW IT.

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer.

Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee. PORTER MEDICINE CO., PARIS, TENN.

sweet-spirited pastors that it has ever been my lot to work with, and to be in their presence is an inspiration, and a leadership of such godly, consecrated pastors. We have the most lovable, blessing to the over-burdened pastor. The liquor battle is on in earnest, and may the Lord give us the victory.

Fraternally,
J. R. WIGGS.
Memphis, Tenn.

Deafness Cannot be Cured

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

We will give One Hundred Dollars for any case of deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure.

P. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

FIFTH SUNDAY MEETING.

The New Salem Fifth Sunday Meeting was held at Barton's Creek church Friday night. The meeting was organized by electing A. E. Johnson, Moderator; S. N. Fitzpatrick, Clerk.

The sermon was delivered by Elder S. M. Gupton, followed by a helpful talk by Elder J. H. Anderson.

Saturday morning devotional exer-

cises were conducted by Elder J. S. Rice.

"Missions," in three parts, were discussed by J. H. Anderson, S. M. Gup-ton, and S. N. Fitzpatrick. Closed with a covenant for special prayer for Mis-sions.

"Aged and Infirm Ministers" was dis-cussed by Elders S. G. Shepard and W. A. Rushing.

"Societies" was discussed by W. A. Rushing and S. N. Fitzpatrick.

The W. C. T. U. was commended by leading speakers.

On Sunday a reminiscent talk was made by Brother Rice; then a sermon by S. N. Fitzpatrick, concluded by Elder S. G. Shepard.

A collection for Missions was then taken.

A resolution asking our Congressmen to urge the passage of the Sims bill, prohibiting the sale of whiskey in the District of Columbia, was introduced by S. N. Fitzpatrick, and passed unani-mously.

The weather and measles made the congregations small, but we had fine dis-cussions and sermons, and a good meet-ing. S. N. FITZPATRICK.

ACHES AND PAINS, RHEUMA-TISM,

or a generally tired feeling are nature's ways of letting you know that some or-gan of your body is out of order and needs attention—such as Stomach, Bow-els, Kidneys, Liver or any other func-tional part of the body. Nature does not send you these pains to torture you, but to warn you that you are in danger and need to supply these parts with what is missing. Do not neglect these warnings, for the consequence may be serious. Write me today, describing your condi-tion fully, let me be your doctor to tell you just what to do to get well. It will cost you nothing for this advice and I send a trial treatment free. You can decide for yourself whether or not you wish to follow my treatment after the free trial. Write today to Dr. F. A. Barret, 1271 South Seventh Street, St. Louis, Mo.

MISSIONARY RALLY.

I take great pleasure in sending to our beloved BAPTIST AND REFLECTOR a program of the special missionary rally held with the Erin Baptist church, on March 24th.

Brother P. W. Carney preached a very earnest and helpful sermon at 11 o'clock, on the text, "My Heart is Fixed, O God, My Heart is Fixed" (Ps. 57:7). Brother Carney was then elected moderator, and the meeting ad-journed until 2 o'clock, for dinner.

In the afternoon Brother Carney called the meeting to order, and after devotional exercises, Brother J. H. Burnett, of Springfield, delivered an address on "Foreign Missions," followed by an address by Brother Carney, on "Home Missions." Both of these ad-dresses were very instructive, and were thoroughly enjoyed by all present.

In the evening B. H. Lovelace spoke on "Systematic Giving," and this was followed by a soul-stirring sermon by Brother Burnett, on "Paul's Vision" (Acts 26:19).

We were never more kindly treated than we were by the Erin people. They are thoroughly in sympathy with our

mission work and are setting the pace for many of our larger churches in the matter of systematic giving, which seems to be the only solution to our mission problems. We expect to hear greater things from the Erin church in the future.

Guthrie, Ky. B. H. LOVELACE.

KOKOMO WOMAN GIVES A FOR-TUNE.

Receives Hundreds of Requests Daily. In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medical treatment to afflicted women.

Sometime ago we announced in the columns of this paper that she would send free treatment to every woman who suffered from female diseases or piles.

More than a million women have ac-cepted this generous offer, and as Mrs. Miller is still receiving requests from thousands of women from all parts of the world, who have not yet used the remedy, she has decided to continue the offer for awhile longer, at least.

This is the simple, mild and harm-less preparation that has cured so many women in the privacy of their own homes after doctors and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea, or whitish discharges, ulceration, displace-ment or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness and piles from any cause, or no matter of how long standing.

Every woman sufferer, unable to find relief, who will write Mrs. Miller now, without delay, will receive by mail free of charge, a 50-cent box of this simple home remedy, also a book with explan-atory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, 4456 Mil-ler Building, Kokomo, Ind.

THE APRIL AMERICAN BOY.

The smiling, satisfied face which looks out from the front cover of the April *American Boy* is an index to the interesting, instructive, and pleasing matter this number contains. Jimmy Jones, Pirate; Four Boys on the Miss-issippi; and That Dillingham Boy, con-tinue to delight their readers. Mr. Weir's fine serial, Canal and Jungle, is regrettably concluded. Among the shorter stories are: The Poetry of Steeples, which tells of how one man's heart was in his art; How Karl Got Even, is a humorous April 1st story, showing that the biters do get bitten sometimes, and Fooling Father, the moral of which is that fathers are not as often fooled as their sons think. Inter-esting articles are: A Poor Boy's Country; The Origin of Easter; The Devil's Bible; A Few Hints on Golf; The Boy on His Muscle; A Wonderful Educational Scheme; April in the Gar-den, and The Boys' Poultry Yard. The boys who desire to have clean, healthy bodies will find Talks with the Doctor; Some Secrets of Cleverness, and De-structors of Boys, unusually interesting. Forty Stunts in Magic for Amateurs and Trapping Hints for Boys contain many things for boys who enjoy mysti-fying their friends and those who de-light in capturing animals. Every one of the regular departments will well repay the reading of them. 82 illustra-tions. \$1.00 a year. The Sprague Pub-lishing Co., Detroit, Mich.

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Bound with highly polished brass. When properly cared for they never wear out; the best is always the cheapest in the end.
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The Convention Teacher	12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2
B. Y. P. U. Quarterly (for young people's meetings) in orders of 10 each	6

B. Y. P. U. Supplies
Topic Card 15c per dozen, 75c per hundred. How to Organize—with Constitution and By Laws. Price 10c per dozen. See B. Y. P. U. Quarterly in list above.

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2. Their special adaptation to our people.
3. Their advertisement of the Con-vention's work.
4. Their value in denominational training.
5. The basis for the Board's busi-ness operations.

They are used in 90 per cent of all the re-ported Sunday Schools in the South.
Why not every school support the Con-vention in this work? Why not 100 per cent?
Every order increases the Board's use-fulness. Samples sent on request.

Baptist Sunday School Board
J. M. FROST, Secretary NASHVILLE, TENN.

Dr. Brown's Magic Liniment

This bottle for you—FREE

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



SINFUL SADDAY SON OF A COTTON MILL



The Story of an Orphan Cotton Tot who Made Good.

Beautifully Illustrated
Thirty-five Pen Sketches
Twelve Full Page Wash-Drawings
Cover in four colors

The Boy-Book of the Year—Just Out.
By Thornwell Jacobs

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

SINFUL SADDAY

Bright, attractive, intensely interesting, full of adventure, of pathos, humor—written so that the youth reads it through a second time. This, in brief, is a description of the book.
"A soulful story of human interest, and on a timely subject which every one should read."—John Trotwood Moore.
"Full of action and entertaining."—Nashville Banner.

AN IDEAL PRESENT FOR BOYS.
A fatherless Cotton Mill Boy is the hero, a little vagabond made of manly stuff. The way he gets to the Thornwell Orphanage is fascinating enough, but when he meets those hundred boys who are to be his companions the real fun and pathos begins. BALL, SPOOKS, MUSCADINES, BONFIRES and a thousand other things that a boy loves and fears and dreams about, and the whole woven into a VIVID, THRILLING, FORCEFUL story of a live boy. Some parents say that they want to take it away from their children to read it themselves. It makes a splendid holiday or birthday present. One soon comes to love Sinful Sadday even in his battles, to watch, fascinated, his black eyes of deep-dyed devilry, and to rejoice with the brilliant youth he turns out to be. Buy it for your boy—now. Price 96 cents, postage prepaid.

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Famous Fast Vestibled Train

To FLORIDA

Operated daily between Chicago and Jackson-ville the year round. Leaves C. & E. I., La-Salle St. Station, Chicago 10.05 p. m., Evans-ville 6.50 a. m., Nashville 12.17 p. m.; arrive Chattanooga 4.35 p. m., Atlanta 8.42 p. m., Macon 12.05 a. m., Jacksonville 7.50 second morning. HISTORIC AND SCENIC ROUTE over

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For folders and sleeping car accommodations, address W. L. Danley, General Passenger Agent, Union Station, Nashville, Tenn.

OBITUARIES.

NEWBILL.—Bro. James Newbill was born in Halifax County, Va., more than 80 years ago, and died at his home in this place in September, 1907. He was an active and devoted member of this church for more than 40 years. His seat was rarely vacant at a church service until he was stricken with the infirmities of old age. His last illness was a lingering one, which he bore with patience and Christian fortitude. He was active in Sunday School work, having taught classes of young men from its organization until his last illness. He was liberal with his means in support of his pastor, and every church enterprise. His walk, in life, while perhaps not blameless was worthy of emulation, for indeed he builded not with "hay, wood and stubble," but with "gold, silver and precious stones."

Whereas, It has pleased our Father to remove him from our midst, be it Resolved, That we bow in humble submission to His will.

Resolved, That a copy of these resolutions be sent to the family, and a copy to each of the papers—The Baptist Flag, and the BAPTIST AND REFLECTOR for publication.

JAS. R. HILLSMAN,
W. G. WARE,

Committee.

Trezevant, Tenn.

GREEN.—Mrs. Rebecca Rogers Green was born May 16, 1834, and died January 13, 1908, being 73 years of age. She was converted in 1863, making 45 years spent in the service of her Saviour. She was a charter member of the Hill City Baptist church. Her favorite song was "Blessed be the name of the Lord," which selection indicates her love for the Master. She said she was perfectly willing for God's will to be done, for she, like all true Christians, believed that God doeth all things for the best to those who serve the Lord. She left three sons, a daughter, and a husband to mourn her loss. May God comfort them in their great sorrow, and may it only draw them closer to him, so that they may meet her some sweet day in the bright beyond.

Resolved, That we extend to the bereaved children our loving sympathy, and that a copy of this be sent to each member of the family and a copy be spread on our church book, and a copy be sent to the BAPTIST AND REFLECTOR.

L. E. BROWN,
MISS WINNIE REEVES,
WILLIE WADE,

Committee.

GILKEY.—Whereas it has pleased Almighty God to remove from our midst our sister, Mrs. Dolly Gilkey;

Be it resolved, that in the death of Sister Gilkey this church has lost a devoted member, and her family a find and loving mother.

Be it further resolved, that a copy of these resolutions be sent to the family and a copy to the Baptist Flag and the BAPTIST AND REFLECTOR, for publication.

JAS. R. HILLSMAN,
W. G. WARE,

Committee.

Trezevant, Tenn.

BARNES.—On February 2, 1908, Bro. John Barnes passed to his reward. He was born August 8, 1848. He was a true man, obliging to his neighbors, faithful to his friends, and loyal to his church. In his young manhood he joined the Spring-Creek Baptist church. He went into the organization of the Kirkwood Baptist church, of which he was a faithful member. He was a charter member of the Baptist church at Saddlers; church clerk and superintendent of the Sunday-school, always attending regularly the services of his



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church and the sessions of the Cumberland Association. He was a Baptist of deep conviction. His life has been a power for truth, righteousness and the kingdom of God. Surely a noble man has fallen. The battle has been fought and the victory won. He "rests from his labors, and his works do follow him." He is survived by a brother, Rev. C. A. Barnes, that noble man, gospel preacher, and effective church builder, and by a nephew, Thomas Barnes, with whom he made his home. Bro. Barnes was shown every kindness and attention during his illness. The writer conducted the funeral services from the home of Bro. Thomas Barnes, after which his body was laid to rest in the family cemetery.

J. H. BURNETT.

CHERRY.—It was a bright, beautiful, May morning in 1900, when God gave to Dr. and Mrs. E. M. Cherry, a smiling babe, more beautiful to them than all the birds, and flowers that nature had just called from out there sleeping place. They christened him Henry Clinton and he grew to be one of the sweetest children I ever knew. He was exceptionally bright and beautiful, and so friendly and manly in his ways. He always had a pleasant word for everyone he met. I never saw a child have so many friends among the old and the young. But just before Christmas, he was taken ill. He rallied, but only to have a relapse in a few weeks. So patiently did he bear his sufferings. I can imagine I see him, as he would kneel down by his bed, and when his breath was so short, he could only lisp a few words at a time, he would repeat the little prayer his mother had taught him. Even when he was dying, after he had told them that they knew he was dying, he would not forget to say "thank you," for every drink of water they gave him. On February 1, 1908, just after the sun had hidden itself in the western horizon, the "silver cord was broken," and little Clinton fell asleep to awake in a world where there shall be no death. Eyes that had shed no tears for years, and hearts that seemed to know no sympathy, were melted over his little body, as he lay at rest, with a sweet smile resting on his face which seemed to say, "Angels have borne my spirit away."

ONE WHO LOVED HIM.

McDUFFIE.—On January 17, 1908, Mrs. Dr. T. M. McDuffie passed away. Her husband, thinking that the climate of Florida would restore his wife to health, moved to that State about two years ago. All that medical skill and loving friends could do was done.

Mrs. McDuffie was born in 1870. She professed faith in Christ in her girlhood, joined the Baptist church, and lived a noble, consecrated and consistent life. She left a sorrow-stricken husband and three little daughters to mourn her departure. The Orlinda Baptist church, of which Mrs. McDuffie was a member, has lost a jewel. The writer conducted the funeral service from the Orlinda Baptist church in the presence of a vast concourse of sorrowing friends, after which her body was laid to rest in Orlinda cemetery.

J. H. BURNETT.

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