

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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PERSONAL AND PRACTICAL

The following taken from an exchange is a life story told in brief compass:

"Maid one
Maid won
Made one."

Maine, one of our poorest States in natural resources, has the largest savings bank account per capita of any of the States. Maine, it is known, is a prohibition State. And yet they say that prohibition does not pay.

We learn that the Criminal Court of Knoxville closed three weeks sooner this year than ever known in saloon days. Thousands of dollars were saved to the State in this one session of the court. The jail had from 75 to 125 persons in it in saloon days. Now there are only about 20 persons in it. Does prohibition prohibit? Does it pay? Read the answers in the above facts.

The *Watchman* is authority for the statement that a Chinese gardener near Fresno, California, has scored one point ahead of Luther Burbank in producing an odorless onion. The new vegetable has the taste and other characteristics of the onion with the disagreeable order removed. Will *The Watchman* please give the name of this Chinese gardener to the anxious public? We imagine that he will have no difficulty in disposing of all the onions he may be able to raise.

The *Central Baptist* gives the following evidence as to the efficiency of prohibition: "In 1903, Dunklin county, Mo., adopted local option and has continued dry until this time. In four years the taxable property of the county increased seventy-five per cent, while the rate of taxation has been reduced twenty per cent." And so it goes everywhere. And that is the reason why saloons are being driven from all of these towns throughout the country.

Speaking of liquor and its evils, the *Watchman* says: "Its deteriorating effects on the physical stamina are clearly seen. Degeneration appears in connection with general alcoholism. Great Britain is alarmed at the effects of liquor drinking upon its factory population. France finds in alcoholism the root of declining birth rate and difficulties in army discipline. In Russia, 'vodka' is the peasant's curse, and was the real cause of the original weakness of the military leaders in the contest with the abstemious Japanese."

In the local option elections in Illinois last week 18 whole counties voted entirely dry. In addition, saloons were abolished from a number of places in other counties. As a result of the elections more than 1,000 saloons were put out of business. The temperance forces of the prairie State are setting fire to the grass out in the country districts, and after a while they will have such a temperance fire raging that the liquor interests will not be able to check it and it will sweep them out of existence, even in Chicago. It will not be long before there will be another Chicago fire bigger than the one in 1872. From that fire Chicago shall rise purified, redeemed more than from the fire of 1872.

Mr. John R. Mott, General Secretary of the World's Student Christian Federation, delivered a series of lectures last week before the Biblical Department of Vanderbilt University on the general theme: "The Problem of Securing Able Young Men for the Christian Ministry." There were four lectures on the following subjects: First Lecture: "Why More Young Men of Ability are Needed for the Christian Ministry of Today." Second lecture: "Why More Young Men of Ability do not Enter the Christian Ministry." Third lecture: "The Principal Direct Causes Influencing Able Young Men to Enter the Christian Ministry."

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	\$ 661.06
Foreign Missions.....	932.62

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

Home Missions	\$ 7,991.71
Foreign Missions.....	10,255.26

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.

Fourth lecture: "The Principal Indirect Causes Influencing Able Young Men to Enter the Christian Ministry." These lectures were very fine and suggestive. We hope they will result in a large increase in the number of ministerial students.

The *Christian Evangelist* recently said: "Some time ago we called attention to the fact that David Lipscomb, of Nashville, Tenn., had represented to the census bureau that he was connected with a distinct religious movement differing in vital and essential particulars from the religious body known as Disciples of Christ, and that he was attempting to gather statistics of his new denomination for the census bureau." Is this true? What about it, Brother Lipscomb? Have you founded a new denomination? Is it a "sect"? What is to be the name of the sect? Lipscombites? Or, do you propose to call them Disciples? If so, how do you spell the "Disciples?" With a big D or a little d?

Says the *Religious Herald*: "Speaking before the seminary students at Louisville, the writer of this paragraph remarked parenthetically that it takes about two Baptist preachers to make an average Baptist take his denominational paper. President Mullins added that it takes four to get him to read it after he takes it. Editor J. N. Pretridge, of the Baptist Argus, who was present at the time afterwards amended by saying, 'And it takes six to get him to pay for it.' All of which is pretty hard on the average Baptist, too nearly in correspondence with the exact facts for him to be able to see the humor in it." To the editor, however, there is no "humor" in it, but only grim truth.

We call attention to the statement of the Home Mission Board on page four. As seen, the contributions from Tennessee to the Board are in excess of what they were this time last year. It will be remembered, though, that the Baptists of Tennessee are asked to contribute a good deal more than they did last year. There are only about two more weeks in which to make contributions for Home and Foreign Missions this Conventional year. We hope that every pastor in Tennessee, if he has not already done so, will take up a collection for Home Missions or Foreign Missions next Sunday or the Sunday following. We trust also that every Baptist in the State will give to these objects as liberally as he can.

A dispatch to the *Nashville Tennessean* of last Monday from Birmingham says: "The situation in Jefferson County, the largest county in the State, is growing

interesting. The arrests for violation of the prohibition laws are growing less in numbers, and it is becoming more and more difficult to get a drink nowadays." Put in connection with this paragraph the following in the same issue of the *Tennessean*: "The anti-saloon movement in the South and States nearer Cincinnati, it is estimated, has cost the brewing interests and liquor trade of the city almost \$4,000,000 worth of business." Now add the following editorial paragraph in the same issue: "Nearly 3,000,000 people in Illinois will be living in 'dry' territory after the 7th of May. No wonder the brewers and distillers object to the temperance people dabbling in politics." And yet they say, you know, that "prohibition does not prohibit."

In view of the statements being made by the liquor men that Prince Bismarck, the great Chancellor of Germany, was a beer drinker, it might be well to recall the saying of Bismarck: "*Bier macht dumm*"—Beer makes dull. Admitting that Bismarck drank beer, it is very evident that he did not attribute his greatness to beer drinking, nor the greatness of any one else. As a matter of fact, it is stated that "some of the severest things ever said against beer as an influence to lower the men of a nation were spoken by Bismarck." The *Journal and Messenger* says that the "campaign of education" of the liquor men reminds one of the campaign carried on by Satan in the garden of Eden." That is a good comparison. We thank the *Journal and Messenger* for it. There is certainly a good deal of similarity between the two campaigns—with the difference, however, that in the Garden of Eden Satan struck at the man through the woman. In the present campaign Satan strikes at the woman through the man.

A recent dispatch told how Dr. W. W. Dailey, aged 60 years, one of the wealthiest citizens of Southern Indiana, was found dead in his home at Selvin Ind., hugging a "strong box" containing his fortune. He did not believe in banks. Death is supposed to have been caused by heart disease. He, however, was not the only man who ever died hugging his fortune. You remember the story of the rich man who said to his soul, "Take thine ease, for I have much goods laid up for many years." But the Lord said to him, "Thou fool. This night shall thy soul be required of thee." "What shall it profit a man if he shall gain the whole world and lose his own soul?" What does it profit him to lay up treasures on earth, but none in Heaven? He may die hugging these earthly treasures, but he cannot carry them with him beyond the grave. The only way for a man to save his money is to give it away, to put it into some channel where it will do good after he is gone.

The following paragraph from the *Examiner* exactly expressed our sentiments: "The presumptuous Italian priest who pretends to be the 'Successor of Peter' as head of the visible Church of Christ—a distinction which Peter himself never claimed—has issued a decree that from and after April 18 marriages between Protestants and Roman Catholics are null and void. That this *pronunciamento* contravenes the laws of the State of New York evidently does not matter to the celibate of the Vatican, but it will matter very much to any Roman Catholic husband or wife who shall foolishly presume to act upon it. The Pope has no authority, of course, to nullify the laws of New York, and any one who acts upon the assumption that he has will find himself disagreeably mistaken. The free republics of the West will not take orders from the banks of the Tiber." The *pronunciamento* of that "Italian priest" is the most presumptuous, the most arrogant, the most outrageous thing of the kind we have ever read. If anything were needed to destroy the respect for Roman Catholicism in this country, it seems to us that this would be sufficient to accomplish that result. Of course the people in Tennessee, like those in New York, will pay no attention to it.

AT DE EN' OB DE JERICHO ROAD.

BY W. H. PIERCE.

I's been a trabblin' many a year
 In dis yer narrer pike,
 An' as de furder en' draws near
 An' de days grows less, 'pears like
 De ol' man's sight grows cl'ar an' bright,
 An' dar's more of day an' less of night,
 An' I smells de flowers in de pasters green,
 An' I feas' my soul on de gorg'ous scene
 'At de en' of de Jericho road.

De hills is mighty high an' steep
 An' de road is hard an' rough,
 An' some of de valleys is dark an' deep
 An' de trabblin' pow'ful tough;
 But right ober yander, jes' ahead,
 Is peace an' res', so de Mahster said;
 So I takes no 'count of what's behin',
 But of what's befo', dar I sets my min',
 At de en' of de Jericho road.

De mile pos' pears to be fur apart,
 An' de lub'd ones draps away;
 Dar's times when de grief in de ol' man's heart
 Seems pilin' up to stay;
 But de Lohd gimme Faith, so I do not fear,
 An' He gimme Hope, for to help an' to cheer;
 So I goes straight ahead, an' I trus' in Him,
 An' I knows He'll be dar when my eyes grows dim
 At de en' of de Jericho road.

Dar's a ribber down at de en' of de road,
 An' I'll come to it in de dark;
 An' right dar's de place whar I draps my load
 An' res' my hand on de ark—
 De ark of de covenant Him an' me
 Has made 'tween ourselves; an' so you see
 Dat do' de ribber be deep an' swif',
 He'll be dar Hissself to gimme a lif',
 At de en' of de Jericho road.

—The Housekeeper.

BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

II. Individualism.

MY DEAR SON: I said there are two moral forces in the universe—God and man, God in heaven, man on earth. They are the two forces to be considered in religion. As we have seen, God has revealed himself to man in the Bible. As we have seen also, man is to take that Bible and read it for himself to find out God's will and purposes toward him. This puts the responsibility for his salvation, for his character, upon the individual. It emphasizes and magnifies the individual. God deals with men, not as a mass through some representative of the whole, such as pope or priest, but with each man individually.

Christianity is intensely individual. In the broad sense of the term it is the most democratic institution ever established. The only aristocracy in Christianity is an aristocracy founded on likeness to the character of Christ. There is no aristocracy of money. Money cannot buy admission into the kingdom of heaven. The golden gate does not turn on golden hinges. Listen: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isaiah 55: 1.) Again, in the last chapter of the Bible, John said: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." (Rev. 22: 17.) There is no aristocracy of blood, so that the child of a pious parent will himself be pious because his father was, or so that the son of a wicked parent will necessarily be wicked because his father was. Those old-Jews in the time of Ezekiel had that idea. They had been saying: "The fathers have eaten sour grapes and the children's teeth are set on edge." (Ezekiel 18: 2.) But God said: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." (Ezekiel 18: 4.)

I believe in heredity, in the influence of father upon son. But heredity is in a physical, perhaps also mental, not in a spiritual sense. I do not forget the commandment which says: "For I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me." (Exodus 20: 5.) But that is in a physical, not a spiritual sense. Spiritually every man stands alone before God. Entering the

kingdom of heaven is not like an army entering a kingdom, a great many at a time. But it is like entering the gates of an exposition, the one, for instance, which was held in Nashville when you were quite small, or the one held in St. Louis a few years ago. Those gates will turn to admit any number of people. They admitted about 2,000,000 in Nashville, and about 20,000,000 in St. Louis. But they turned so as to admit only one at a time. Old John Bunyan was true to the Biblical instinct along here, as he always was, when in his Pilgrim's Progress he made the entrance into the narrow way to heaven a wicket gate so small that only one could go in at a time. In a spiritual sense every man stands singly, individually, alone before God. "Every man must give account of himself to God"—not of another, not of another for him, but of himself. In the kingdom of God, therefore, the individual is the unit. This is true with reference to his entering the kingdom, and is true also after he gets into it. Men are not saved as a mass, but as individuals. They are not dealt with, after they are saved, as a mass, but as individuals. "Know ye not that your bodies are members of Christ?" (1 Cor. 6: 15.) "Know ye not that your body is a temple of the Holy Spirit, which is in you?" (1 Cor. 6: 19.)

Each body, each individual, is a member of Christ. His body is a temple of the Holy Spirit. "Every man shall receive his own reward according to his own labor." "Let every man take heed how he buildeth thereon." "The fire itself shall try every man's work of what sort it is." (1 Cor. 3: 8, 10, 13.)

In a speech delivered in Nashville not long ago, Mr. William J. Bryan, who is known as "The Great Commoner," said: "Just as in matters of government there is an aristocratic view and a democratic view, so in the discussion of every question there is an aristocratic view and a democratic view. The democrat believes that society is built from the bottom; the aristocrat believes that society is suspended from the top. The democrat says legislate for all the people, and their prosperity will find its way up through the classes that rest upon the masses. But the aristocrat says, legislate for the well-to-do, and their prosperity will leak through on those below. It is purely a difference in the point of view. You cannot make a man admit that he is an aristocrat. He will not do it. He will deny it. You will have to go and prove it on him. And the way to prove it is just to ask him a question. Tell him the Bible story of Lazarus and Dives, how Lazarus ate the crumbs that fell from Dives' table, and ask him what he thinks about it, and if he is a democrat he says: 'It is too bad that we have people like Lazarus who live on crumbs,' and then he will organize an Old Hickory Club and discuss it, and see if it is not possible to increase the number of tables so that every man will have a table of his own, and no man will have to live on the crumbs that fall from another man's table. But if he is an aristocrat, what will he say? He says, 'It is a lucky thing for Lazarus that there was a Dives near.'" Leaving out any political flavor which may attach to the above remarks—though I should say that Mr. Bryan did not use the word "democrat" in this particular connection in a political sense—these remarks exactly apply to America. Every American is essentially a democrat, in the broad sense of the term. Our republic is founded on democratic ideas—that is, upon the rule of the people, upon the individual. The Declaration of Independence, written by Thomas Jefferson, says that "all men are created equal"—not equal physically or mentally or socially or financially, but equal before the law, with equal rights, equal privileges, equal opportunities, equal responsibilities. Or, to quote again from the Declaration of Independence, "that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." This is the American idea, the rights of the individual. American government, American society, rest upon that basis. It is that idea, carried to the point of the development of the individual man physically, mentally and morally, which has made America so great. The whole can be no greater than its parts. The greater each part the greater will be the whole.

This fact came out conspicuously in the war between the United States and Spain. That was not only a war between two nations. It was a war between the Old World and the New, between medieval and modern ideas, between the fifteenth and the nineteenth century, between the classes and the masses, between patrician and plebeian, between aristocracy and democracy, between authority and individuality. This difference was marked in the naval battle of Santiago. The officers of the Spanish ships gave wine to their soldiers to stimulate them for the battle; and then were compelled to stand over them with drawn pistols to keep them at their post of duty. On the other hand, the American soldiers had all been thoroughly trained.

Each had his part to perform. Each knew exactly what and where it was and how to do it. Each felt that the success of the battle depended on him. Each was eager for the battle. Each did his part and did his best. The result is known to the world. People wondered why the Americans could make almost every shot count, while the Spanish could not hit anything. This explains it all.

I have dwelt a little at length upon this matter because I wanted to impress upon you the American principle of individualism. The special point I want to make is that this American principle of individualism is also a Baptist principle. The Baptist, like the American, puts emphasis on the individual. He stands for the rights, the privileges, the responsibilities, the largest liberties, the highest development of the individual.

Baptists and Catholics stand at opposite extremes on this principle. To them we may apply the remarks of Mr. Bryan, putting the Catholic for the aristocrat, the Baptist for the democrat, and the church for society. The Baptist believes that the church is built from the bottom, the Catholic believes that the church is suspended from the top. The Baptist proposes to develop all the people, and their development will find its way up through the whole mass. But the Catholic says: "Develop the officials and their development will leak through on those below." The Baptist will organize a Baptist church and seek to save every spiritual Lazarus and make a Dives of him. The Catholic will say that it is a lucky thing for the poor devil of a Lazarus, the common people, that there should be a Dives near in the shape of a priest. The Catholic begins at the top and comes down through pope, cardinal, archbishop, bishop and priest to the individual. The Baptist begins at the bottom, with the individual, and goes up. In fact, with the Baptist, bottom is top and top is bottom. Not only responsibility, but authority, rests in the individual. Louis XIV of France, "the grand monarch," said: "L'Etat—L'Etat c'est moi," "The State—I am the State." But when his successor, Louis XVI, attempting to carry out this idea, lost both his crown and his head at the hands of the infuriated people, it was found that the King of France was not the State after all, but the people were the State. And so the pope can say, "I am the church." But as the progress of enlightenment continues and the spirit of individualism develops and as he loses more and more his hold on people and on countries, as he has been doing, he will find that he is not the church after all.

The Baptist, on the other hand, says with Terence: "I am a man and consider no part of humanity foreign from me." I am an individual man and as such feel a sympathy for every other individual man. There is no man so high I cannot, and no man so low I will not, reach out my hand to him and call him brother. A Baptist church of Christ is composed of these individual units. Each one is presumed to have been regenerated under the influence of the Spirit of God. Each one has professed to have repented of his sins and to have believed on Christ as his personal Savior. Each one is understood to be a new creature in Christ Jesus and to have consecrated his life to the service of his Master, ready to live for him or to die for him, as need may be. Each one has been baptized for himself on the profession of his personal repentance for sin and faith in Christ.

It is then on such a basis of individualism, regenerated, intelligent, consecrated individualism that Baptist ecclesiastical society rests. Roman Catholics took as their model for church government the Roman Empire, which, as Dr. G. C. Lorimer says, "was a civil hierarchy in which government was everything and the governed next to nothing. The first and principal duty of the citizen was obedience to the State; and the prerogative of the State, which in the last analysis was the emperor, was to provide for the citizen. Hence, on the one hand, the self-immolation of the citizen; and on the other, the donations of oil, corn and wine on the part of the ruler." Thus the Roman Catholics, to quote Dr. Lorimer again, "belittled the individual and assumed that priestly rulers were more responsible for his salvation than he was for his own. Imperial paternalism gave way to ecclesiastical paternalism, and the infantile condition of the race was perpetuated, with the strong presumption fostered that it never was to end. Hence it was proclaimed, and is still proclaimed, that man's first duty is allegiance to the church; and, as in the empire, the authority of the church is resolved into the personal will of its earthly head; and to resist that will, to challenge or debate it, and to hesitate if necessary to crucify intelligence, common sense, and even common morality, that it may be fulfilled, is to incur the major excommunication. Thus individuality in religion was necessarily suppressed and strangled by undue and unwarranted hierarchical supremacy."

All other denominations follow more or less in the

wake of the Roman Catholics in putting emphasis—rather failing to put emphasis—on the individual. But Baptists take their model from the New Testament. Jesus regarded one soul as worth more than all the world. He preached two of his greatest sermons to single individuals, one to a man, another to a woman. He called individuals as his followers. He puts emphasis, honor, dignity, responsibility upon individuals. "He that believeth on the Son hath everlasting life." (John 3: 36.) "Each one of us shall give account of himself to God." (Rom. 14: 12.)

The idea of the Roman Empire and also of Louis XIV was that the State was all, the individual nothing, except as he derived importance from the State. The idea of Roman Catholics is that the church is all, the individual nothing, except as he derives importance from the church. The American idea is that in government the individual is all and the government nothing, except as it derives its just powers from the consent of the governed individuals. The idea of Baptists is that as between the individual and Christ, the individual is nothing, except as he derives his power from Christ through faith. But, under Christ, the individual is all and the church government is nothing, except as it derives its just powers from the consent of the individuals associated together in church capacity.

Dr. Thomas Armitage has well said that the "primary idea of Baptists is not to build up an ecclesiastical system, but to create high and manly Christian character. In other words, it is to create in each individual soul and life a legitimate independency of all men in matters of faith and practice Godward." According to Mr. James Bryce, quoted in *McClure's Magazine*, the salvation of the American system consists in the fact that in the final resort, it is a government by public opinion. "Towering over presidents and State governors," says Mr. Bryce in *The American Commonwealth*, "over Congress and State legislatures, over conventions and the vast machinery of party, public opinion stands out, in the United States, as the great source of power, the master of servants who tremble before it. . . . It grows up, not in Congress, not in State legislatures, not in those great conventions which frame platforms and choose candidates, but at large among the people. It is expressed in voices everywhere. It rules as a pervading and impalpable power, like the ether which passes through all things. It binds all the parts of the complicated system together, and gives them whatever unity of aim and action they possess." This is American individualism. And it is precisely Baptist individualism.

The *fundamental American* idea, then, is very close kin to the *fundamental Baptist idea*. In fact, I think they were both derived from the same source, the Bible—the Baptist idea directly, the American idea indirectly. It seems to me, therefore, that all Americans ought to be Baptists, and I cannot understand why they are not. I am glad to know, though, that more and more of them are coming to be Baptists. America is the most congenial soil in all the world for Baptists. There are more of them here, and their growth has been more rapid, than in any other country on the globe. In 1800 the number of Baptists was one to sixteen of the population of the country. In 1900 it was one to eight. You will live to see the number one to four. God hasten the day when all Americans will be Baptists. It will be only the union of congenial spirits, both actuated by the same important fundamental principle of *individualism*.

ARKANSAS NOTES.

It has been our purpose to write you ever since we came to this State, but have failed. We have to keep in touch with our old home State and with what the Baptists are doing there. And if you are equally interested in us you want to know what the Tennessee boys are doing in Arkansas. So, we write you. We look with pleasure to the coming of the BAPTIST AND REFLECTOR each week. I can't do without it.

Our little city of Newport is a wide-awake and progressive little city of 6,000 people. Its future is promising and all the more so since the Democratic primary last Wednesday, at which time they voted on State-wide prohibition, and it carried about 3 to 1. We are rejoicing over the victory. It was a solemn day in Newport. At one of our churches the women held an all-day prayer service, and at every hour the bell was tolled and men raised their hats all over the city as far as the bell could be heard. All the men were invited to visit this church sometime during the day, before they went to the polls to vote. And when on the next morning the news went over the city that the ticket for State-wide prohibition had carried by nearly 3 to 1, we announced a praise and thanksgiving service at the same church for that evening hour. It was one of the sweet-

est meetings we have ever experienced. Men and women, who have labored long and patiently for this one thing, were overflowing with joy till they could not speak; only tears spoke as they flowed from nearly every eye.

We are praying, planning and expecting whisky to go out of the State within the next two years. Already 58 out of 75 counties are dry.

We are enjoying our work here with the First Baptist church. We have a loving and faithful people to labor with. Since our coming here in September we have doubled our church membership, and nearly half doubled it again.

The field of labor here is great, great in extension and great in outlook. I arrange to hold a series of meetings about every two months. Soon after our coming here we held a ten-days' meeting in a Campbellite neighborhood. There were 55 professions of faith in Christ, and we organized a Missionary Baptist church with 56 members. It was my privilege and pleasure to name it, and I called it "Bethel"—fitting the experience we had there. Bro. O. E. Bryan, State Evangelist, assisted us in a meeting here with our own church, in which we had 33 additions to our membership. We assisted Bro. Connell and Bro. Bryan. At Tuckerman, Bro. Connell's church, in an 18-days' meeting, there were 37 professions of faith, and 25 additions to the church. Bro. Connell has the Baptist church at Walnut Ridge for the other half of his time. It is a beautiful town and a fine people with which to labor. Bro. Connell came from the Seminary the latter part of December, and has a splendid field. His people love him, and he is moving things, but just as we expected. We knew him in college. It was my pleasure to hold an 18-days' meeting for him at Walnut Ridge, in which there were 77 professions of faith, and 68 additions to his church.

Bro. Thomas, of the First church, Jonesboro, led the State this last year in State Missions, which is characteristic of his way of doing things.

G. W. Owens, who came to this State three years ago, has a large church in Fort Smith, and it grows every Sunday with more members. Owens is a coming preacher.

McHenry Seals, who came to this State from Rogersville, Tenn., is pleasing his people at Earl.

Bro. Thompson, of the First church, Paragould, has tied the people to his heart. He held a meeting in his own church during the last month, and had 82 professions.

We boys from Tennessee love our old home State, and if you hear of eastern Arkansas being called Tennessee Annex, you need not wonder why.

ARTHUR FOX.

Newport, Ark., March 30, 1908.

CHINESE EXCLUSION LAWS.

It may interest your readers to know that the people of Southern California are very much interested in securing some modifications or amendments to the present Chinese Exclusion Laws, and we ask your co-operation in giving publicity to the matter, and in aiding us all you may be able to do.

In 1880 we had a treaty with China by which we guaranteed to the subjects of China on our shores, the same rights, privileges, immunities, exemption and protection that were guaranteed to the most favored nation on the earth. This treaty was violated by our Congress in 1882 by its passing harsh and drastic Chinese Exclusion Laws, which have been amended from time to time to such an extent that the Chinese have been deported in droves, charged with being unlawfully in the United States, and having great trouble in defending themselves in the courts because the prosecution is always against the Chinaman.

Various amendments have been passed from time to time, making the laws more severe, harsh and drastic, and causing persecution to a defenseless, inoffensive and useful people. There are now only about 65,000 Chinese in the United States, about 40,000 of them in California. Recently, fruit-growers of the State in convention assembled, solemnly protested against this wholesale deportation of Chinese, and asked Congress to grant us some relief because the Chinese are needed here to do work the white man will not do.

The Congregationalists, in their convention, adopted resolutions upon this subject; so have other religious organizations, and our Southern California Baptist Convention appointed your humble servant, Chairman of the Committee, to attempt to secure this much-needed legislation. Dr. Baer, the President of Occidental College, at a great missionary convention in Pittsburg, a few days ago, made a speech upon this subject, which caused the people to sit up and take notice. Great interest is

being manifested by the religious bodies in Southern California, as it was Californians who demanded this harsh legislation in 1882, violating our treaty.

We are now a world-power and are sending out missionaries to every corner of the globe, and it is very essential to the cause of missions, especially in China, that we recognize that the Golden Rule should be respected and obeyed by nations, as well as by individuals. Many letters are being written from Southern California to the members of Congress and our Senators, asking them to support amendments to the present Chinese Exclusion Laws, which will cause this persecution to cease. None of us favor unrestricted Oriental immigration, but we do want justice done to these people on our shores.

Will not the Baptists and Christians of Tennessee help us?
Yours respectfully,

F. S. YAGER.

Los Angeles, Cal.

OUR KNOXVILLE SUNDAY-SCHOOL WORK.

Rose Ave. Mission Sunday School.—This Sunday-school is situated on Rose Ave., west of the State University, near the Louisville & Nashville Railroad shops, and was organized eight weeks ago; has an average attendance of something like 130, and promises to be the nucleus of a successful denominational enterprise. You will hear more of it and its development later on.

Fountain City.—A Baptist Sunday-school was organized at Fountain City three weeks ago, the school holding its third session yesterday. This school began with a membership of seventy-one; thoroughly organized, and it promises to be a live, prosperous institution around and out of which will doubtless grow a strong denominational enterprise.

Beaumont Ave. Sunday School.—This Sunday-school was organized yesterday (Sunday) afternoon in the Beaumont Addition to Knoxville, a locality lying north of Deaderick Ave. church, south of Lonsdale and west of Brookside Cotton Mills, and is located in the midst of a very promising field. This school was organized with seventy-three members present, fifty-four of whom have not been accustomed to attend Sunday-school. John F. Williams of the Grove City Baptist church was elected Superintendent and William Thomas, Assistant Superintendent. This organization was effected through the agency of Miss Evelyn Henderson, representative of the Knoxville Baptist Union, assisted by Bros. John M. Leek and James T. Moore of the Deaderick Ave. Baptist church and Mr. Williams, who was chosen superintendent. This is the first Sunday-school organized in Knoxville under the supervision of the "Knoxville Baptist Union," which was incorporated on the 11th of March last, for the purpose of fostering denominational interests in Knoxville and vicinity.

The BAPTIST AND REFLECTOR will be made more fully acquainted with the objects and work of the Union later one.

Your fraternally,
W. R. COOPER.

April 6, 1908.

ARE YOU GOING TO CLEVELAND?

The Seventeenth Annual Convention of the Baptist Young People's Union will convene in Cleveland July 8-12. The local committee is working hard to take good care of the Baptist hosts. If we can judge by present inquiries the attendance will be large and representative. Plans are under way for the securing of the finest auditorium in the city as the place of meeting for the Convention. The new Hippodrome, with a seating capacity of 6,000, is said to be one of the finest auditoriums in America. The acoustic properties are as perfect as can be secured. The Hollenden Hotel, capable of taking care of 1,000 guests, has been selected as the headquarters of the Convention.

The keynotes of the Convention will be Missions and Evangelism. Plan to come to Cleveland, Ohio, July 8 to 12.

SEMINARY NOTES.

BY W. N. ROSE.

Olus Hamilton preached for Pastor Kimbro at 11th and Jefferson streets, this city.

Pastor S. E. Reed reports four additions by letter at Eight-Mile.

R. M. Faubion reports good services at New Liberty, Ind., where he is supplying.

State Evangelist McFarland is assisting C. H. Bailey in a meeting with his Lebanon Junction church. Br. McFarland is a consecrated Irishman and preaches the old time gospel with great power. We hope to hear of much good being done.

New York Hall, April 6, 1908.

TENNESSEE BAPTIST HISTORY.

BY A. J. HOLT.

The reading of the splendid book on Texas Baptist History by Dr. B. F. Riley, has set me to thinking about Tennessee Baptist history. With no flourish of trumpets Dr. Riley has written a remarkably accurate and charmingly interesting book, which will be bought and read because of its merits.

Tennessee Baptists have a history. It is not yet written, but it should be. The remarkable progress that has been made by Baptist principles in the last score of years should be put to permanent record. The valorous achievements of our Baptist fathers in pioneer days should be kept before the minds of our children. Baptists have suffered no little in the past, because their history was so inaccurately known. A few years ago a widespread and acrimonious controversy prevailed concerning a question of Baptist history. That controversy would never have been sprung had the Baptists of two and a half centuries ago written a history of the Baptists of that day. Let us not bequeath to posterity an occasion of strife because of our dereliction in this matter. Now, while material for such a history is available, let us put it to record. Dr. Riley has shown us how such a history can be written, published and sold at the modest price of \$1.50 post paid. There have been three books written on Texas Baptist history. "Flowers and Fruits," by Z. N. Morrell, which passed through two editions; "Fuller's History of Texas Baptists," and "The History of Texas Baptists," by B. F. Riley. Each of these books has commanded a ready and extensive sale, yet the price was not over \$1.50 a volume. We should by all means have such a history for the Baptists of Tennessee. With the exception of J. H. Borum's sketches of the Baptist Ministry of Tennessee there is no history of Tennessee Baptists published. Let us have such a history.

Knoxville, Tenn.

[Dr. W. G. Inman, of Jackson, has written a history of Tennessee Baptists, but it is not yet published. We hope it will be soon.—EDITOR.]

SEMINARY NOTES.

BY W. N. ROSE.

J. W. Jamison is spending several days at his home near Murfreesboro, Tenn., preaching and attending to some matters of business.

Dr. R. J. Willingham, of the Foreign Mission Board of Richmond, Va., visited Louisville, Sunday, speaking at Broadway in the morning; Walnut Street in the afternoon, and at Clifton in the evening. He is just back from a visit to our mission fields, and stirs all hearts with the things he has seen and heard.

It has been a joy to all to have with us the last week Dr. W. R. L. Smith, of Richmond, Va., and Dr. E. M. Poteat, of Greenville, S. C. They were with us in the lecture rooms, led chapel exercises for us and ate with us in the dining hall. Both are trustees of the Seminary and were on an official visit. When the Convention meets in Hot Springs, they will have a fine report to make as to the affairs of this great school, and the work being done both by the faculty and students.

Evangelist T. T. Martin is in a meeting with Pastor Hunt, at 22d and Walnut, and Dr. Porter is doing the preaching in a meeting with his Walnut Street church, 3d and St. Catherine Streets. Large crowds are attending both meetings and great good is being done.

The following brethren filled regular appointments Sunday: W. R. Hill, Borden, Ind.; A. C. Hutson, Germantown; T. Riley Davis, Upton; Guy B. Smalley, Glenview. Supplies: A. N. Hollis, Eight-Mile; S. B. Ogle, Brandenburg; S. E. Reed, Good Hope; R. M. Faubion, Underwood, Ind.; W. C. McPherson, Salem, Ind.; Olus Hamilton, 11th and Jefferson Sts., Louisville.

Clyde H. Bailey reports a fine meeting with his Lebanon Junction church. Twenty-five have joined to date and the meeting goes on with increasing interest. Evangelist McFarland is doing the preaching. He is a consecrated Irishman and preaches the old gospel with power and demonstration of the Spirit. New York Hall, Louisville, April 13, 1908.

TENNESSEE COLLEGE FOR WOMEN.

Tennessee College has reached the gratifying enrollment of 199, though this is our first year. The teachers and pupils are enthusiastic and all are doing splendid work. We will have some additional teachers for another year retaining, however, the faculty of this year almost as it is.

The friends who have seen our plant are so enthusiastic that we wish for every one this great

pleasure. The magnificent surroundings are a matter of surprise to all. To fully appreciate Niagara Falls one must see them, so it is with our school.

We will celebrate May first as May Day, giving it as a holiday, having a field day program during the day and a May Day festival in the evening for the benefit of the school library and the two literary societies—"Ruskin" and "Lanier."

We have had many noted visitors during the year, and are looking forward to having many more. Our last Missionary lecture was delivered by Dr. J. M. Frost of Nashville, Tenn., on "Missionary Conviction." At the business session of the Missionary Band they decided to support a Bible woman in China. We hope this is but the beginning of great things in our college. The next Missionary address will be delivered on Tuesday, May 5th by Dr. C. B. Waller, of Chattanooga, Tenn., and the Missionary sermon at the close of school will be preached by Dr. G. W. Perryman of Knoxville, Tenn. We are to have Prof. L. P. Leavell with us from April 25th to 28th; we count ourselves indeed fortunate.

Friends of the school have been exceedingly kind in sending us names of young ladies who should be in college, and we thank them most heartily. Our campus has been looked after this spring by interested friends and over sixty beautiful trees have been planted. A number of books have been sent in for our library. Would be glad to have others do so. The prospects for another year are very bright, and rooms are already being engaged. The friends of female education think that this school fills a long felt want in Tennessee and the South. We hope to have every southern state represented next year.

Brethren pray for us, that the Lord may use us for His glory.

Fraternally,

GEO. J. AND HENRY BUBNETT.

Murfreesboro, Tenn.
April 8, 1908.

NEW ORLEANS MEETING

The Tabernacle built in this city on the new post office site, two weeks ago by seventeen Protestant churches under whose auspices Evangelist M. F. Ham, of Kentucky, has been conducting a wonderfully successful gospel meeting, has been ordered immediately demolished by the Treasury Department of the United States, at the instigation of one Louis Ochs, a whiskey drummer, who travels for the liquor house of Jos. A. Magnus & Company, of Cincinnati, Ohio. The verbal permission to erect the tabernacle, had previously been gotten from the local United States authorities by a committee of clergymen. From the first there has been a terrific opposition on the part of the liquor interests, to the movement led by Mr. Ham. Threatening letters have been written him; the tabernacle has been stoned during public worship, and the press has been filled with bitter attacks.

In spite of all this, never in her history has New Orleans had as great a religious revival, at the one now threatened by the action of the United States Government, in ordering the immediate demolition of the great tabernacle, built at a heavy cost to the Christian people of New Orleans. The most intense feeling exists.

J. C. BARR, Chairman,
Pastor LaFayette Presbyterian Church.
C. V. EDWARDS,
First Baptist Church.
J. W. CALDWELL,
Carrollton Presbyterian Church.
W. W. HOLMES,
Louisiana Avenue Methodist Church.
C. L. NOURSE,
Memorial Presbyterian Church.
E. F. SCHUESSLER,
Eighth Street Methodist Church.

New Orleans, La., April 10, 1908.

THE HOME MISSION SITUATION—TENNESSEE AHEAD OF LAST YEAR.

The situation as to Home Missions is critical, but hopeful.

We must have at least \$175,000 during April, if we meet our obligations and come to the close of the year without debt.

Up to December 1, 1907 we had made a great advance over the previous year, but since then on account of the money panic, we have not advanced. Only heroic giving for a fortnight will save the day. If our forces will make a combined and noble effort for the next two weeks the landing can be reached. Every pastor should enlist his whole force of men and women just now.

Up to April 1st Tennessee has given \$5,640.93 which is a gain over last year of \$981.21. Nearly every State

has made an increase. The percentage of increase from all the States up to April 1st over last year was 20 per cent. With a united effort we ought to double this percentage of gain during April. That would clear us of debt.

Brethren of Tennessee come to our help. Let's make the next two Sundays, April 19th and 26th, memorable for gifts to Home Missions, and may the Lord of hosts be with us.

B. D. GRAY, Corresponding Secretary.
Atlanta, Ga., April 9th, 1908.

FROM BROTHER QUISENBERRY.

I am to have the pleasure of spending the remainder of this month in your State, in the interest of Foreign Missions. I have asked Bro. Waller, as Vice President of the Board, and Dr. Golden to arrange the program for me.

I am to begin work at Johnson City next Sunday.

During the month of March I spoke fifty times. There was given \$9,166.25 and forty-eight young people offered themselves publicly to go as missionaries. So, you see the Master was good to me.

I hope I can have the pleasure of meeting you personally during my work in Tennessee. May the Master richly bless you in heart and your great paper.

Could you not persuade some of the country churches to have all day meeting "with dinner on the ground," in the interest of Foreign Missions. Our country brethren, this year, have the money, and will give it if they can be wisely and lovingly appealed to. Yours for His glory,

W. Y. QUISENBERRY.

New Decatur, Ala., April 3, 1908.

ONLY TWO MORE WEEKS!

Our books close in two weeks. Whatever is done for Home and Foreign Missions for the Convention year 1907-08, must be done during that time. We received last week the following:

Home Missions	\$ 661 06
Foreign Missions	932 62

We have received during the Convention year the following:

Home Missions	\$ 7,791 91
Foreign Missions	10,255 26

To do as well as we did last year we must secure during the next two weeks the following amounts:

Home Missions	\$4,449 39
Foreign Missions	7,733 12

This makes a total of \$12,182.51. Every one must help and not fail to send in their offerings on time. We ought to secure \$20,000 for these two objects before the books close. Every pastor ought to watch for special gifts, and every treasurer ought to make sure to mail his remittance so that it will reach this office before six o'clock, on the evening of April 30th.

Yours in service,

W. C. GOLDEN.

REV. W. Y. QUISENBERRY.

Brother W. Y. Quisenberry gave us nearly two weeks in Alabama in the interest of Foreign Missions. He goes to Tennessee today. I write to urge that pastors give him the best hearing possible. Your people know him as an interesting speaker. His visit to China and Japan has filled him to the brim with missionary information and, if that were possible, added to his enthusiasm for Foreign Missions. Notwithstanding the interference of rains at several important points, several thousands of dollars will be added to the Foreign Mission offering which we would not otherwise have received.

The Lord bless his efforts at this critical juncture.

Montgomery, Ala.

W. B. CRUMPTON.

REMEMBER, BAPTISTS!

It is just two weeks till the books of the Foreign Mission Board close! Will they record a debt? Will Tennessee do her part to avoid such a denominational calamity. Our 160,000 Baptists gave \$582.66 last week! That is better than the week before, but we will do more this week. Let the country churches adopt the suggestion of Brother W. Y. Quisenberry, in last week's BAPTIST AND REFLECTOR. It is a good plan; we have tried it among the country churches in our Association.

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

Chattanooga, Tenn.

PASTORS' CONFERENCES.

NASHVILLE.

First—Pastor Burrows preached on "Hearing and Doing" (James 1); and at night on "What Do You Want?"

Third—Pulpit filled at both hours by J. N. Booth, in exchange with Pastor Yankee. Big day and good time.

Central—Fine audiences. Subjects: "The Only Foundation," and "Acquaintance With God." One baptized; fine S. S. and B. Y. P. U.

North Edgefield—Pastor Snow preached on "Mansions in Glory," and "New Testament Prayer Meetings and Their Results." One addition by letter. Good congregations. The church has appointed a pulpit committee and are anxious that a pastor will soon be secured.

Immanuel—Dr. Collins Denny preached at both hours. Fine congregation in the morning.

Seventh—Pastor Wright preached on "Do You Know," and "Seeking a Place for the Lord." One profession; 302 in S. S.

Centennial—Pastor R. D. Cecil preached on "My Heart's Desire," and "Prayer to God for Israel is That They Might be Saved," and "Speak, Lord, Thy Servant Heareth." Two additions by letter; one approved for baptism; one profession of saving faith; 176 in S. S.; 40 in Jr. B. Y. P. U.; 35 in B. Y. P. U. Fine congregations; a great day. 83 in S. S. at Overton Street Mission.

Howell Memorial—Pastor Cox preached at both services. Morning theme: "The Way of Cain," evening: "What Think Ye of Christ?" Good congregations; 205 in S. S.; one by letter.

Belmont—Pastor Francisco preached at both services. Morning theme: "Scenes at the Cross;" evening theme: "The Great Supper."

Lockeland—Bro. E. H. Yankee preached morning, afternoon and evening; 120 in S. S.; 4 professions; 3 reclaimed. Meeting continues; interest good.

South Side—Pastor Stewart preached on "The Unfailing Barrel and Cruse," and "Roll Ye Away the Stone." Good Sunday-school.

Una—Pastor Fitzpatrick preached at both hours. Morning subject, "Foundation;" evening subject, "The Passover." 119 in S. S. Dr. Folk will preach next Sunday at both hours.

Mill Creek—Pastor Reid preached on "The Master's Call," and "Accountability to God." Service in the new house. Eleven additions by letter. Reorganized the Sunday-school with 77 members. Good day.

Gallatin—I. J. Van Ness preached on "The Incarnation." Fine congregation and S. S.

Franklin—Geo. W. Smith, pastor, preached on "The Transfiguration of Christ," and "Seeking and Saving the Lost." Good congregations at preaching, and a large increase in S. S.

CHATTAHOOGA.

First—Dr. J. A. Chambliss of Plainfield, N. J., preached at both services. 392 in S. S. The Philathea class entertained with a banquet on April 10. A Baraca class has been organized which promises well.

Second (Tabernacle)—Pastor C. B. Waller preached to fine congregations on "In Memory of," and "In the Secret Chambers of the Imagination." 300 in S. S.; 55 in Avenue Mission; 78 in Avondale Mission; one by letter; one approved for baptism; one baptized; one conversion; great interest. Pastor Waller goes this week to assist in revival meetings at First church, Bristol, Va.-Tenn.

St. Elmo—Pastor Brown preached in the morning on "Missions." At night Mr. H. D. Huffaker and Mr. F. A. Seagle made addresses on "Temperance."

Alton Park—A good day. Enthusiastic S. S. Deep spiritual services at both hours. Morning subject: "Confession;" at night: "Spiritual Declension." Quite a number forward for prayer; approximately \$135.00 raised on our church building. The work is very encouraging.

Rossville—Pastor Chunn preached in the morning on "Godliness Profitable to All Things." 300 in S. S. Rev. C. B. Waller preached at 3 p. m., a very good sermon. Rev. J. G. Hunt preached at night, which was the beginning of a series of meetings. Many asked for prayer.

Hill City—Preaching by Pastor King. Morning on "Brotherly Love;" evening on "Seeking the Kingdom." Baptized 22; 13 approved for baptism; 12 professions at night, making 75 since the meeting began. Meeting continues through the week. 153 in S. S.; 35 in B. Y. P. U. Greatest meeting in the history of the church.

MEMPHIS.

Binghamton—Pastor O. T. Finch preached on "Sab-

bath Desecration, a Nation Wrecker," and "The Bible."

At the evening service a great mass meeting was held and in addition to the sermon by the pastor, addresses on temperance were delivered by Miss Alexander, of Knoxville, and Rev. Jones, pastor of the Christian church, and a stand taken again for temperance.

Boulevard—Pastor J. R. Wiggs preached at both hours. Morning on "The Heavenly Citizenship" (Phil. 3:20); evening on "The Perils of a Great City" (Prov. 7:61). One received by statement. Eight forward for prayer.

Seventh St.—Pastor I. N. Strother preached at both hours on "The Last Passover" (Luke 22:15), and "Three Things About Enoch: His Faith, His Life Work, His Translation."

McLemore Ave.—W. J. Bearden preached at both services on "Heirs of God" (Rom. 8:17), and "Resistance of Salvation" (Mark 5:7). Good congregations; fine S. S.

Rowan—Pastor preached at both hours on "Triumphs of Christianity" (110th Ps.), and "Fellowship" (Acts 2:41-47). One received by letter. Good interest at both hours. Rev. J. H. Snow, with his excellent wife, will begin a meeting with the church the 29 inst.

First—Pastor A. U. Boone preached on "The Promoter" (Heb. 10:24), and "Progressive Christianity" (John 15:15). Two received by letter.

Central—Pastor Thomas S. Potts preached at both hours on "I Am the Light of the World" (Jno. 8:12), and "Almost Thou Persuadest Me to be a Christian."

Bellevue—Pastor H. P. Hurt preached at both hours on "A Serpent and a Rod" (Ex. 4:2-3), and "What the Husband Expects of His Wife." One by baptism. Very large congregations.

LaBelle Place—Pastor John N. Lawless preached on "Prudence" (Matt. 5:25), and "Elijah the Dejected" (Kings 19:4). Three additions by letter.

JOHNSON CITY.

First—Brother W. Y. Quisenberry, of Louisiana, preached at the morning hour to a good house, one of his soul-stirring sermons, with power. At the close he made an appeal for the Foreign Mission Board, and raised \$342. One brother had previously given \$500, and minor collections \$21, making a total of \$863, from this church, during the year. Bro. Brown, superintendent of the Mountain Schools, preached at night to a good house, in which he held his audience spellbound for one hour and a quarter. His message was a power that will be remembered for a good many days. Brother Hodge has been indisposed for the past few weeks, is now in about his usual health, and additions are being made at nearly every service. Our Sunday-school is growing. Organized the Henry Addition Mission Sunday-school with 63; prospects are fine; a good substantial work.

Roan St.—The S. S. hour was given to Dr. Quisenberry. He gave us a fine talk on Foreign Missions and while we had made our contributions to Foreign Missions some months ago, we gave \$50 more. Dr. A. E. Brown, of the Home Board, preached a great sermon at the 11 o'clock service. Pastor preached at night; two received by letter; 289 in S. S.

HARRIMAN.

Trenton St.—Pastor J. E. Hughes preached at both hours to large congregations. Revival services will be held during the week, Dr. Perryman of Knoxville, assisting. Great interest is manifested; four requests for prayer at the evening service; one received by letter; 282 in S. S.; collection \$6; good B. Y. P. U.; 94 in Mission S. S.

KNOXVILLE.

Rocky Hill—Pastor F. E. White preached on "Church Activity," and "Christ Our Prophet." 68 in S. S.

Maryville Baptist Church.—Preaching by Rev. W. L. Singleton at both hours. Morning hour subject, "The Way to Heaven;" text, "Follow Thou me;" evening text, "Is the Young Man Safe." Large congregations at both hours, good interest and helpful service.

I will engage in evangelistic work soon. Would be glad to communicate with any brother who desires my assistance in revival meetings. Would gladly consider invitation to conduct tent meetings in destitute places. I am yours in the service of the Master.
Columbia, Tenn. JOHN HAZELWOOD.

Bradley's Creek church is nearly ninety years old and is still vigorous, although it possesses a quantity of dormant power. Oh, that churches everywhere would awaken and realize that they can do all things through Christ, their Head. In February our church called Rev. W. J. Watson to the pastorate. He has entered upon the duties understandingly and forcefully, and we feel that he is the under-shepherd we need. Saturday,

April 11th (our regular meeting day), Rev. B. McNatt visited us and preached an edifying sermon. On Sunday following Brother Watson did the preaching and took a collection for Foreign and Home Missions. We hope thus by our mite to help lift the debt resting over our Boards.
A MEMBER.

Lascassas, Tenn.

Yesterday was a great day in the history of the Columbia church. We took our collection for Foreign Missions and got \$1,355. We feel sure that it will go to \$1,500 when others are heard from. The amount is very gratifying when we take account of the fact that our Home Mission offering of nearly \$250 was taken just a month ago. Our people are greatly rejoiced and we look hopefully to the future.
T. H. ATHEY.
Columbia, Tenn.

Services at Mt. Olivet were largely attended. Four valuable additions to the church. A cash collection for Foreign Missions was taken amounting to \$35. Three subscriptions for the BAPTIST AND REFLECTOR. Mt. Olivet church is one of our best churches, and is becoming alive to her duties.
Mt. Juliet. G. A. OGLE.

Please accept my sincere thanks for copy of BAPTIST AND REFLECTOR and brotherly notice. My doctor says it would have all been over with me in a few hours but for the operation, which took place two weeks ago. It will be at least one more week before I get out of the infirmary and much longer before I can again go to work. I write this lying flat on my back. How thankful I am for so many beloved and loving friends. I know many prayers have gone up to God for my recovery. God bless you and your readers.
Your brother in Christ,
Cairo, Ill., April 11th. W. H. SMITH.

Since starting out for the BAPTIST AND REFLECTOR two weeks ago today, I have visited and been kindly received at Buena Vista, West Port, Yuma, and Wildersville, Lexington, Jackson, Mercer and Whiteville. During this time I have preached fifteen sermons. I find the BAPTIST AND REFLECTOR growing stronger in this territory, and the pastor at each of these places is your friend. I find Whiteville one of the best towns and churches in West Tennessee. Bishop Thorn and his wife are strong in the hearts of their people, but I fear that another State will move him from this territory. Enclosed find list of 15 names, with remittance.
Whiteville, Tenn. W. I. FEAZELL.

Last Sunday was a great day for our people at Bells, Tenn. Bro. F. B. Holcomb, of Jackson, was with us and assisted in the ordination of three deacons, Brethren Wilson, Bridges and Rust. After a very interesting Sunday-school in the morning, Bro. Holcomb preached a fine sermon on "The Qualification of Deacons." In the evening he again addressed a large and attentive audience. Bro. Holcomb is a strong preacher and presented the word of God in that earnest, enthusiastic, and interesting way that made an impression on the minds of our people.

The Baptist church at Bells has had a hard struggle, but we are taking on new life, and by the "grace of God" we expect to win.

Our revival will begin the third Sunday in September; Bro. L. D. Summers assisting. We had a gracious meeting last year and are expecting a greater this time. And brethren do pray that God shall give us victory for Crockett county and especially Bells, as it is a hard place for Baptists.

Paris, Tenn.

A. POTTER.

I preached out in the country last Sunday morning and at Hohenwald at night. Good services at both places; several came forward for prayer. One joined by letter at the night service.

Brother Hull, our faithful missionary here, is doing all he can to get the work organized. The Lord is with him. The little church here now has twelve members, but they are all poor and not able to do much in the way of building. Brother Hull has canvassed the town and succeeded in collecting enough for the lot and enough lumber for the framing. But, as many of you know, most of the people here are Swiss, and are not interested in church work.

We must have a house and we feel that the noble men and women who have stood by us so faithfully in other fields are not going to desert us in this hard but important one. Pray for us and when you have some money that belongs to the Lord, send it to Dr. Golden and designate it Hohenwald, and it will come at once.
Hohenwald, Tenn. W. H. RUNIONS.

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, L.L.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.

Items of Interest.

Our books close April 30th.

Do not delay your remittances.

Some of our churches are a day or two late every year.

We ought to have a great campaign for Tennessee College.

The Convention opens at Hot Springs, Thursday evening, May 14th.

April 30th is the last chance to help Home and Foreign Missions for the year 1907-08.

Always give the name of your church when you send money, that we may give proper credit in the State Convention Minutes.

It would make a great difference in our work if we had Baptist Brotherhoods or Laymen's Leagues in every church. Send for our new manual and organize your men.

After the Convention at Hot Springs, comes the Estill Springs Encampment. It opens on Monday, June 22, and closes Sunday, June 28. Begin now to make your arrangements to attend.

The Secretary will be glad to speak on the Laymen's Work as he goes about, and assist in organizing Brotherhoods or Leagues. He could make short trips for night meetings during the week.

It would be a great and gracious

thing if the churches, especially in the country and villages would send their pastors to the Estill Springs Encampment. The hotels have made a rate of one dollar per day, and the railroads will doubtless make the usual rates of one fare plus twenty-five cents for the round trip.

Report For Six Months.

The following is a summary of the reports of the missionaries and colporters in our State for the six months ending March 31, 1908:

Missionaries employed	28
Missionaries handling books	11
Colporters employed	43
Total number of workers.....	82
Days labored	8,494
Stations supplied regularly	226
Stations supplied irregularly.....	272
Sermons preached	4,081
Addresses delivered	1,371
Total sermons and addresses	5,452
Professed conversions	1,338
Churches organized	4
Constituent members	61
Baptized into mission stations	516
Received by letter	538
Received by rel. or res.....	134
Total number received	1,249
Church houses built	8
Church houses repaired.....	8
Cost of bldg. and repairing.....	\$12,484.50
Chs. paid mission pastors.....	\$6,535.67
Chs. gave to State Missions.....	\$645.65
S. Schools organized	29
Enrollment in same	1,093
S. S. addresses	526
S. S. supplied with literature	37
S. S. Institutes held	6
Bibles and Testaments sold	1,215
Bibles & Testaments donated	352
Other books sold	2,626
Pages of tracts distributed.....	64,554
Religious visits made.....	14,955
Families found without Bible	425
Families prayed with.....	2,481
Received from sale of books.....	\$2,746.62
Received for col. work.....	\$174.47

Ready.

Ready to go, ready to stay,
Ready my place to fill;
Ready to serve in any way,
Ready to do Thy will.

Ready to be, ready to bear,
Ready to watch and wait;
Ready to do my duty, Lord,
Ready for small or great.

Ready to work, ready to give,
Ready with heart and hands;
Ready for Thee, at home to live,
Ready for foreign lands.

Ready to do, ready to dare,
Ready for any task;
Ready, grief and pain to bear,
Ready, if that is best.

Ready to do, to dare, to die,
Ready to take my stand;
Ready the hardest task to try,
Ready at Thy command.

—W. C. G.

Six Months Gone.

This issue of the Quarterly gives a summary of the first six months of our State Convention year. Some things are very hopeful. In these we should rejoice and take courage for still larger and better things. There are some features that are not so encouraging. These should move us to double our diligence in duty. They should also move us to an inquiry as to how we may make continued progress. We ought to try to find out why one quarter's work falls below another.

During the last six months, the churches under our missionaries have not given so much to State Missions as in the same period of 1906-07. Neither has there been so much given on church building and repairs. The falling off most to be deplored is that in the number of baptisms reported. The financial flurry, of course, has had much to do with all of these. The same depression has probably hindered in soul saving, as well. Whatever may be the cause, any falling off is greatly to be regretted.

Our Gains.

A comparison of the contributions of the last six months with those for the same period of 1906-07 shows that we gained in five of the seven objects fostered by the Convention. The gains are as follows: Ministerial Relief, \$222.39; Ministerial Education, \$475.89; Orphans' Home, \$923.54; Home Missions, \$239.52; Foreign Missions, \$267.64; making a total net gain of \$2,030.52. This is a fine showing.

The gains, it will be noticed, are on the objects that have been most pressed. A special letter has been sent to churches all over the State concerning the needs of the Orphans' Home. To this, the people responded nobly. There have also gone out from the State Mission rooms, seven hundred letters to churches that gave little or nothing to either Home or Foreign Missions during the last State Convention year. Many of these have responded, and we are hoping that many more will before the books close April 30th.

Our Losses.

There are only two objects out of the seven fostered by our Convention that show a loss compared with the same period of last year. They are: Sunday School and Colportage, \$87.12, and State Missions, \$12.84, making a total of \$99.96. This falling off is very small, but it is greatly to be regretted, because we should have made great gains. There is nothing on which we can so little afford to fall behind, as State Missions. This is our seed corn of hope for all missions.

The pressing needs of Home and Foreign Missions have been upon us, and our churches have given their strength to these. April 30th closes the Convention year. Then will begin our campaign for our State work. Our expenditures for State Missions during the last six months have been \$6,000, while our receipts have been \$3,523.95. It will be seen from this that if we had not come to the State Convention with a balance, we would today be borrowing, at interest, \$2,500, to enable us to make payments to the missionaries at work for us.

A Soul Saving Campaign.

In footing up the reports of this quarter, one of the deepest regrets was the small number of baptisms. Of course, the financial depression, severe winter weather and sickness, have all had something to do with this falling off. Some of our missionaries have been sick the whole winter through. Some of the colporters who hold successful meetings in the winter have been compelled to give much of their time to the sick in their homes. This has cut down the number of baptisms, as well as the work in general.

The winter has now passed, and the spring time is here. Let us start in for a soul-saving campaign. Let us pray and work to this end as never before. Those who give all their time to one point might preach in near-by school houses or plan for tent and arbor meetings in the summer. The first Baptist preacher the writer ever heard was under a brush arbor. Out of this grew a Baptist church, in which he was converted, licensed and ordained.

Missions in America.

Retrenchment in Home and Foreign Missions would be to defy God's command, and to trifle with a lost world. There is nothing to do but to enlarge and go forward. This much is said to prepare the way for saying that this is our opportune time for work in our home land. If we let the opportunity go by unimproved, sad will be the results not only for missions at home but in foreign lands. There are a number of things that indicate that this is our opportunity.

China has more than 400,000,000 people. Europe, with her conglomerate governments, has an equal number. And yet the 85,000,000 of people in the United States have marketable products valued at more than that of Europe. In 1880, the value of our farm products was \$286 per capita. In 1907, it was \$600 per capita. If the gospel is not given to our people, and those coming to our shores, we shall soon have a godless nation steeped in covetousness and heathenism. Now is the time to work at soul-saving and missions in America.

Etowah and Hohenwald.

Many have been greatly interested in Etowah, the new town between



Knoxville and the Georgia line. It is less than three years old, and has a population of nearly 5,000 people. Our church building preacher, Rev. W. H. Runions, went there in November. He left there a few weeks ago, having completed a splendid church house. The little church furnished most of the money for the building. They are a faithful band, and the outlook is bright for the work at that place.

Brother Runions is now at Hohenwald, seat of Lewis County. Brother J. H. Hull is the pastor of the little church of eight members, half of whom are his own household. He and Bro. Runions begin the task of building without money. There is only one other Baptist church in the county, and that a very small mission church. We have gone into many needy places, but probably none have been so needy and helpless as this one. Those who believe in helping in destitute places now have the opportunity of doing so. Money sent to this office for this point will be credited to State Missions.

The Laymen's Movement.

The special committee on laymen's work, recommended at the Knoxville Convention, that the work of organizing and training the laymen be placed in the hands of the State Mission Board, with instructions that a committee of three laymen be appointed for this purpose. They also recommended that every church proceed at once to organize its laymen for the study of the objects fostered by the church, the Association, the State Convention and the Southern Baptist Convention.

The committee also suggested that beside the usual officers there be a vice-president for each ward in which a city church has resident members. Monthly meetings should be provided for and a program committee, of which the pastor should be a member, should be appointed. This committee should plan a course of study and select leaders for each meeting. A small manual has been prepared, which contains suggestions for organization, and helps for maintaining these meetings and may be had from the State Mission rooms, Nashville, Tenn.

Estill Springs Encampment.

The Baptist Encampment for Tennessee opens at Estill Springs, June 22, and closes June 28. The usual rate of one dollar a day has been secured at the hotels. It is also hoped that both hotels will be under the same management this year, which will guarantee better service than ever before. It is also expected that a rate of one fare plus twenty-five cents for the round trip will be secured from the railroads. It will be noticed that the opening is on Monday, and the closing on Sunday following. We should make this Encampment the greatest of all, and the closing days on Evangelism should be the crowning services of all our Encampments.

The Bible teacher for the season will be one of Tennessee's own sons, Dr. W. J. McGlothlin, of the Southern Baptist Theological Seminary at Louisville. Dr. H. A. Porter, the new pastor of Fourth and Walnut Street, Louisville, successor to the lamented Dr. T. T. Eaton, will also be one of the speakers. Rev. Harvey Beauchamp, one of the field men of the Sunday School Board, will be in charge of the Sunday-school work. Rev. T. B. Ray, Educational Secretary of the Foreign Mission Board, and well known to the Encampment, will give two evenings in exhibiting scenes in foreign mission lands by means of a most wonderful moving picture machine. This feature, of itself, is believed to be worth the trip to the Encampment. The closing days, beginning with Friday evening, will be given to Evangelism, in which Dr.

(Geo. W. McDaniel, of Richmond, Va., will be the leading speaker.

Tennessee College.

There are but few of our people that realize what we have at Murfreesboro in Tennessee College for Women. On the old Union University campus of fifteen acres, one of the most magnificent buildings of modern make-up to be found in the State, has been erected. The building has 135 rooms, lighted with electricity, and heated by steam. The plant is easily worth \$125,000. The College opened last September with a full corps of efficient teachers. At the close of the first six months, the enrollment reached 196, representing eight different States. This is nothing short of wonderful, and thus far has cost the denomination absolutely nothing.

There is a feature in this great enterprise, however, that ought to interest every Baptist in Tennessee. Strong appeals and liberal responses have been made for the University at Jackson, and for Carson and Newman. The time has now come when this should be done for Tennessee College. The fitting up of the 135 rooms in this building has cost nearly \$20,000, and when entirely completed, will be nothing less than this sum. Every Baptist in the State ought to have a part in this. We need a great educational campaign for this school enterprise beginning with May. We ought to pay for the furniture in the building by the first of September. This is the least that we should be expected to do for the rising womanhood of Tennessee. There are many churches that could fit up a room at \$100. There are many individuals who ought to believe in Christian education enough to do the same. There are parents whose daughters died before the time for such an opportunity as this school affords, who could fit up one of these rooms as a blessed memorial to the departed ones, and do a gracious service to the living. Shall we not have a great campaign for Tennessee College?

From the Treasurer.

(W. M. Woodcock.)

The receipts for the six months of our State Convention year ended March 31, 1908, were as follows:

Ministerial Relief	\$ 599 67
Ministerial Education	906 46
S. S. & Colportage	188 01
Home Missions	3,401 72
Orphans' Home	4,422 84

Foreign Missions	4,854 85
State Missions	3,523 95

Total receipts	\$17,897 50
The receipts for the six months ended March 31, 1908, as compared with the same period last year, show the following gains and losses:	
Ministerial Relief (gain)	\$ 222 39
Ministerial Education (gain)	475 89
Orphans' Home (gain)	923 54
S. S. & Colportage (loss)	87 12
Home Missions (gain)	239 52
Foreign Missions (gain)	267 64
State Missions (loss)	12 84
Total net gain	\$2,030 52

The loss on State Missions and Sunday School and Colportage was only \$99.96, but it ought not to have been any. We hope the time will never come again when we will be compelled to report a loss on any of the objects fostered by the churches of our State Convention.

SHOULD LAFOLLETTE GO DRY?

The saloons of LaFollette are a great curse to the people of Campbell and the neighboring counties. We are sorry to say that in many respects, the town is like unto Sodom. There are, we know, more than fifty righteous there, but with this one exception the place is morally worse than ever Sodom was. In this beautiful valley of Powells, there are but very few homes but what are grieved over the influence of whiskey sold at LaFollette. In this town of Jacksboro, a close neighbor to LaFollette, it is not an uncommon thing to see from two to six men on the streets, beastly drunk. There are about seventy-five or eighty homes in this town, and from these homes I could name thirteen men who regularly are found beastly drunk, and these men are getting their "tea" at LaFollette. There are also a great number of men in these homes who are dram drinkers and well wishers of the liquor traffic. It is a very easy matter to point out drunkards' homes, up and down this valley. These men seem to believe the way to get rid of the whiskey at LaFollette is to drink it up. While this pen records these

words there are five men drunk here, and one in the cold grasp of death. Judge Perkins was a noble man in many respects, but the LaFollette liquor got the best of him and cost him his life. Others are swiftly marching to a drunkard's grave. Oh! poor souls, take warning and flee from the wrath to come by changing your walks.

But who are to be accursed for this great wickedness? It looks like men ought to know better than to drink poison, if others do sell it to them. You drunkards are first to be accursed. The reason men are found along these pikes in an intoxicated condition, cold and muddy, is because the police force does not watch after the drunkards close enough. It is a shame for a gentleman or lady to have to ride on some of the trains that leave LaFollette, because they are nearly always loaded with jugs and drunkards. I hope the officers of the law will more rigidly enforce the laws against public drunkenness, and keep them in the lock-up until they are sobered. But where are the men that voted, as they said, "to save the water works, electric lights and schools of LaFollette?" Have they heard of this man's death? Have those men who fought us temperance people at Nashville a year ago, hid their faces as they hear Truth walking? Will our officers of this State who vetoed and betrayed our trust be found, like Pilate, washing their hands to get rid of men's blood?

Many, many men's garments are stained with drunken men's blood in Campbell County.

LaFollette is a beautiful site for a small city. It has many rich minerals which God has hid to make the LaFollette company and the citizens of this county a prosperous and happy people. I am a friend to those who operate its mineral resources, but I am not a friend of the liquor traffic, because it is a curse to humanity. The saloons of LaFollette have brought a darker cloud of gloom, despondency and despair to hover over this beautiful valley than the bloody war of the States ever brought over it. More midnight tears have been shed in the past eight years over drunken sons and husbands than for all other troubles that ever visited this people.

I would that the churches of the State could see this evil as your servant sees it. Being a Campbell County boy I know whereof I speak.

I appeal to the citizens, the churches, the mothers of this county and State for a better and purer county, a better governorship, and better men as legislators and officers. We are greatly in need of a temperance governor in Tennessee, temperance legislators and a dry town at LaFollette.

Brethren, let us join hand in hand and vote for purity, sober men and the reign of the peace of God. Will you join my church and me in prayer unto God Almighty to remove the saloons out of LaFollette at the next session of our Legislature?

F. R. WALTERS.

Jacksboro, Tenn.

A CALL TO PREACH.

Bro. C. C. Brown, of South Carolina, makes an error in stating that as we are not called to preach as Paul was called, therefore we are not called. Paul had a miraculous conversion and a miraculous call also. We are converted by the Spirit and called by the Spirit, i. e., impressed to duty.

Brother Brown should not write any more articles on the subject, for he is not a competent witness. He is in the attitude of the old darkey that heard his master, who was a Christian-Campbellite, on the witness of the Holy Spirit. He said there is no such thing.

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves From the Agonies Caused by Female Disease and Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Left the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-intoxicating, always reliable and effective.

Obtainable at all prominent drug stores in \$1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

When they went home, he said: "Jim, how did you like my sermon?"

"Master," said Jim, "you said that there is no such thing as the witness of the Spirit; you ought to have said, Master, not as you knows of."

Brother Brown, you ought to say that there is no such thing as calls—as you know of.

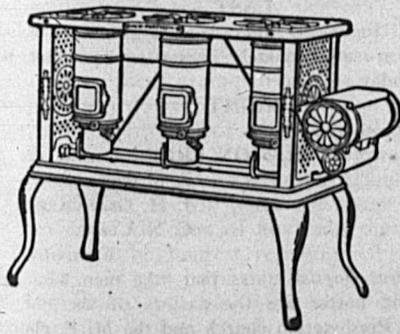
S. N. FITZPATRICK.

Lebanon, Tenn.



MRS. R. P. MAHON, MORELIA, MEXICO.

You Will Need an Oil Stove



When warm days and the kitchen fire make cooking a burden—then is the time to try a New Perfection Wick Blue Flame Oil Cook-Stove.

Marvelous how this stove does away with kitchen discomforts—how cool it keeps the room in comparison with conditions when the coal

fire was burning. The quick concentrated heat of the

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

goes directly to boil the kettle or bake the bread, and none is diffused about the room to overheat it. Thus using the "New Perfection" is real kitchen comfort. Made in three sizes and fully warranted. If not with your dealer, write our nearest agency.



The **Rayo Lamp** Just such a lamp as everyone wants—handsome enough for the parlor; strong enough for the kitchen, camp or cottage; bright enough for every occasion. If not with your dealer, write our nearest agency.

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PASTORS AND THE CONVENTION.

Remember that the Southern Baptist Con-
vention meets near the borders of Tennessee this
year. There ought to be several hundred peo-
ple in attendance upon the Convention from this
State. At least every pastor ought to go, if it
is possible for him to do so. We suggest two
ways by which the pastor may be enabled to take
the trip: 1. Let his church send him, if it can.
It will not take much money and, divided among
all the members, will amount to comparatively
little for each one. The pastor would return
from the Convention refreshed, stimulated, a
stronger Baptist, a better Missionary Baptist,
with a fund of information about our mission
work which will make his sermons more inter-
esting and more helpful in the year to come.
Let some member of the church take this mat-
ter in charge and see that the pastor goes. If,
however, this is not done, then we repeat our
proposition: 2. Find out what the cost of a
ticket will be from your place to Hot Springs
and return—it will be about one fare for both
ways—send us one new subscriber to the BAP-
TIST AND REFLECTOR at the rate of \$2 for each
\$1 the ticket will cost, and we will have a ticket
for you. This offer applies either to pastors or
to any one else.

MORMONISM AS A NATIONAL MENACE.

"A former resident of a New England town, now re-
siding in Salt Lake City, was told of the propaganda
being conducted in her old home by Mormon mis-
sionaries; a woman of exceptional poise of judgment and
with some experience of Mormonism at its capital, she
writes of her surprise at New England's leniency:
'Their religion, if it can be called such, is the most des-
picable I ever saw, but one has to live among them to
know how low they are. There is little danger of any
decent "Gentile," as we are called, ever being convert-
ed to their faith, but their missionaries go all over the
world, and bring back as converts foreigners that hard-
ly know enough to go in when it rains. Polygamy is
practiced here right along; they have to be careful
here, however, as the city is controlled by Americans.

But the State is controlled by "The Church," and they
say in small towns there are any number of plural
wives.' A recent number of the Idaho Scimitar prints
a list of twenty men and twice or thrice as many women
who as Mormons cohabit in defiance of law and mor-
ality and in defiance of sentiment based on the highest
demands of society; the person who compiled the list
says he can find a hundred similar cases in Idaho.

"Hand in hand with the moral menace of Mormonism
in Utah, Idaho and adjoining States, goes the corre-
sponding political menace. We have space to mention
only the latest instance from the current political his-
tory of Idaho. Two Republican conventions are to be
held in the State this year—one to appoint delegates to
the National Republican Convention, and one to nomi-
nate a State and Congressional ticket. In the appor-
tionment of delegates to the State conventions the Mor-
mon element, to quote Senator Dubois' words, 'con-
trolled absolutely and so manipulated the appor-
tionment as to enable the hierarchy to continue its dicta-
tion.' Affairs have changed little since Dr. Talmage
in 1888, said: 'The malaria of Salt Lake has smitten
the nation with moral typhoid,' and affairs have changed
not at all since Dr. Morehouse said last May at Wash-
ington, 'Mormonism presents the most difficult problem
in our home mission work.' We mention this old sub-
ject again this week precisely because of the bearing
the Mormon menace ought to have on the size of some
missionary offerings before March 31."—Pacific Baptist.

We have tried faithfully to point out to the
Baptists of Tennessee and to the people of the
South the Mormon menace. It is not confined
to Utah. Nor is it confined to the North. Only
a few days ago a gentleman from West Tennes-
see wrote to us about how the Mormons had in-
vaded his community and had captured his own
brother. Let us suggest that if you want to know
more about this Mormon menace you might
write to the BAPTIST AND REFLECTOR, and secure
a copy of the "Mormon Monster," by the editor.
The first edition of this book is about exhausted.
We have only a few copies left. The price of
the book was \$2. We will send one of these
copies to any one for \$1.50, postage paid. This
offer will hold only so long as the books last.

Since the above was written we find a fine
article in *Living Water*, entitled, "Experience
Awheel and Afoot in Mormonism," from which
we take the following extract: "Their idea of
salvation may be seen from the statement which
a Baptist lady near Salt Lake City heard a Mor-
mon dignitary preach at the funeral of a boy in
1905: 'When you hear it preached (we had just
been there) that the blood of Jesus Christ
cleanses from all sin, DON'T BELIEVE IT,
IT'S A LIE! His blood has nothing to do with
the cleansing of our sins; it is the gospel and
the gospel alone that can save us.' By 'gospel'
he meant the ordinances, chiefly baptism by a
Mormon elder, which alone can wash away sins,
according to Mormon doctrine. The above is
the genuine Mormon doctrine, though not
usually put so blasphemously." Shall Mormons
bring this "gospel" to our people? Shall we not
rather carry them the true gospel of salvation by
grace through faith in the blood which, and
which alone cleanses from all sin?

VISIT TO PARIS.

In response to a very cordial invitation from
our friend, Dr. W. H. Ryals, pastor of the First
Baptist church, Paris, we had a most delightful
visit last Sunday to Paris. Dr. Ryals was for
nearly four years pastor of the Paris church.
He resigned to accept a call to Corinth, Miss., but
neither he nor the church was satisfied with the
separation. And so last December he began his
second pastorate. The members of the church
and people of the community are delighted to
have him back. And no wonder. He is one of
the most cultured men, one of the finest preach-
ers and one of the most royal souls in our
Southern Baptist ministry. He has a noble peo-
ple at Paris with whom to labor. Paris and
Ryals are just fitted to each other. The union
between him and them was evidently made in
Heaven and seems to have been predestined from
all eternity. Dr. Ryals was pastor at Trenton
for fifteen years or more. This is the second
time he has tried to get out of Tennessee, but
has not been able to stay. We hope he is back
now for good, never more to roam.

In addition to the Sunday-school and preach-
ing services morning and night, we had the
pleasure of attending the B. Y. P. U. meeting
on Sunday night. This was presided over by

Brother Otway Yates, and was quite an interest-
ing meeting.

On Monday the Ladies' Aid Society of the
church had an all-day meeting at the home of
Mrs. J. T. Currier, about a mile and a half in
the country. Some dozen ladies were present.
They spent a busy day sewing. They carried
their dinner with them. It was served in the
dining room of Mrs. Currier, and was elegant
and abundant. We counted ourselves fortunate
in being the guest of the ladies at dinner, along
with Dr. Ryals and Brother Currier. We make
special mention of this all-day meeting, partly to
express our enjoyment of it, and also because we
hope that other Ladies' Aid Societies or Woman's
Missionary Unions over the State will decide to
have a similar all-day meeting.

On June 1st, Dr. L. G. Broughton, of Atlanta,
is to begin a meeting in Paris. He will preach
in a large tent on the square. The meeting will
continue about twelve days. It is expected that
great good will result. It was quite a pleasure
to be with Dr. Ryals in his hospitable home. In
addition to one of the most beautiful church
houses we know anywhere—which was erected
under the former pastorate of Dr. Ryals—the
Baptists of Paris have one of the nicest pastor-
iums in the State. Altogether, our visit to Paris
was most enjoyable. Besides Dr. Ryals, Breth-
ren D. T. Spaulding and Andy Potter live in
Paris, preaching to churches around. Brother
Spaulding is Trustee of Henry County. He
preaches, however, every Sunday. He is Mod-
erator of the Western District Association.
Brother Potter is now a student in the Grove
High School, but expects to return to the Union
University next session.

BAPTISTS ANNIHILATED.

Rev. C. W. Powell was recently assisted in a
meeting at West Plains, Mo., by State Evange-
list G. E. Kennedy, in which 111 persons united
with the church. Neighboring towns also were
reached. The meeting was all the more remark-
able because it followed a series of sermons indi-
cated in a poster, which the *Central Baptist* pro-
duces, as follows:

"TOO BAD!"

Sunday evening, February 23,

DR. G. W. HUGHEY

of Galena, Mo., the greatest living authority on Chris-
tian Baptism, will fire the first

SHOT

at 7:30 p. m., continuing each evening until he has proven
beyond a reasonable doubt that immersion, as the
scriptural mode is based on nothing less than the tradi-
tion of

DEAD

formalists, knocking from immersionists their

LAST

prop. Dr. Hughey is interesting, logical and schol-
arly. You are affectionately invited to hear him, be-
ginning Sunday

NIGHT

at the M. E. church, South.

ADMISSION FREE.

S. F. STEVENS,

J. H. GLANVILLE,

C. N. CLARK,

Committee.

The *Central Baptist* states that "the men who sign
this startling poster are the pastors of the M. E.
church, the Presbyterian church and the M. E. church,
South, of West Plains."

It would seem from the result of the meeting
that the Baptists of West Plains were not en-
tirely annihilated. The *Central Baptist* expresses
it:

"The people of West Plains seem not to have com-
prehended the light which came to them. Dr. Hughey's
visit evidently produced conviction."

We suggest that it might be well for some of
our Baptist pastors in Tennessee to invite Dr.
Hughey to deliver his series of sermons in their
town, to be followed by a meeting, which we
hope would have the same results as in West
Plains.

CHURCH, HOME, SCHOOL VS. SALOON, DISTILLERY, BREWERY.

It is announced from Chicago that two hun-
dred members of the Illinois Manufacturers' As-
sociation, the strongest commercial delegation
that has ever been sent out of this country, will
go to Japan, China, and other Eastern countries
within the next six months to work for the ex-
tension of American trade. The association will

take the initiative in formally planting the flag of American industries in the Orient.

It is the intention of the committee to call upon the Emperor of China, the Emperor of Japan, to visit Korea and the Philippines and to lose sight of no opportunity for the furtherance of American trade in the Far East.

It is to be hoped that no manufacturer of whiskey and beer will be allowed in this delegation. It would be an outrage to have such men go from America to China and Japan as the representatives of a Christian government, and sell to those people stuff which will do more to debauch and destroy them than anything else could possibly do. It would be a severe reflection not only upon our country, but upon Christianity, which is known to be the prevailing religion of the country. Nothing could do more to degrade Christianity in the eyes of the heathen and to bring the missionaries of the cross into disrepute than for its distillers and brewers to be allowed to flood the heathen countries with their iniquitous wares, as they have flooded America with them.

More and more it is becoming evident that there is a death struggle going on between the church and the home and the school on one side, and the saloon and distillery and brewery on the other side. The church and the home and the school represent everything that is good in the world, and the saloon and distillery and brewery represent everything that is bad in the world. The church and the home and the school represent God in the world, and the saloon and distillery and brewery represent the devil in the world. Either the church and the home and the school must put down the saloon and distillery and brewery or the saloon and distillery and brewery will put down the church and the home and the school. Which shall it be?

FAMILY PRAYERS.

Says the *Christian Advocate*:

"Family worship is of value chiefly because of its implications. It is not the particular scripture which is read or the form of prayer which may be uttered that leaves an impress on the childish mind so much as it is the reverent attitude of the family in the presence of the All-Father. 'I had the impression that God and Jesus Christ were very dear and highly honored friends of my mother,' said one in describing his childhood. Happy child is he in whose recollections such impressions early gather! To see his father whom he reverences himself reverencing a Heavenly Father may change the whole current of a boy's life."

Very true. And yet, how many fathers are there, Christian fathers, members of the church, deacons, it may be—shall we say preachers?—who never have family prayers? Brother, you do not know what you miss. That time when you call your wife and children around you and read to them a chapter out of God's Word, and all kneel down together and you offer a petition to the Throne for God's blessings upon them is not time lost. It is time gained. It is the sweetest and most sacred experience of the family circle. It will leave the deepest impressions upon the children of anything that you could do and will be longest remembered when you are gone. If you have not been accustomed to having family worship, don't neglect it longer. Repair the broken family altar and offer your evening sacrifices upon it. Do it and *do it now*.

SECRETARY TAFT.

The BAPTIST AND REFLECTOR and other papers recently stated, on what seemed good authority, that the parents of Secretary W. H. Taft were formerly members of the Mt. Auburn Baptist church, Cincinnati. The *Journal and Messenger* says, however, that this is a mistake, that "the mother of Mr. Taft was not the first wife of his father. She was a member of Ninth Street Baptist church, and during her life her husband attended that church with her. But she died early, leaving one son. The second wife was not a Baptist, but, as we understand, an Episcopalian. The father no longer attended a Baptist church, and while Mr. Taft is an excellent man, of high character, and nothing is to be said against him, he makes no profession of orthodox Christianity."

It is true, however, as we stated, that Mr. William J. Bryan is the son of Baptist parents, that he had his trunk packed ready to go to William Jewell College, when the representative

of a Presbyterian school came by and persuaded his father to send him to that school, with the result that Mr. Bryan became a Presbyterian. It is also true that Governor Charles E. Hughes, of New York, a prominent candidate for President, is the son of a Baptist preacher, and is himself, a strong and consistent Baptist.

DR. HARTWELL.

Dr. J. B. Hartwell, the venerable missionary, will celebrate this year his 50th anniversary as missionary in China. He says:

"On November fifth of this year, it will be fifty years since my wife and I took passage on the five hundred ton bark, *Howqua*, in New York harbor, for a voyage to Hong Kong. This voyage, a very successful one for those days and that mode of travel, occupied one hundred and twenty-eight days, so that it was the Spring of 1859 before we reached China. I remember some friend asked me, when leaving home, when I expected to come back. I answered: 'When there is a railroad over the Rocky Mountains and a line of steamers across the Pacific,' never expecting such a thing would be in my day. I remained in China thirteen years, and then went home by just that route, by steamer across the Pacific, and by rail over the Rocky Mountains."

Dr. Hartwell has been ordered home for a period of well-earned rest.

RECENT EVENTS.

On the last Sunday in March the Sunday-school at Bluff City gave \$3.31 to Foreign Missions.

Rev. W. M. Murray, of Columbus, Ga., has accepted a call to the pastorate of the First Baptist church at Brewton, Ala. He began work there last Sunday.

Rev. G. A. Ogle, of Mt. Juliet, with his daughter, Miss Nell Ogle, and his step-daughter, Miss Maggie Joe Bishop, gave our office a pleasant call last Monday.

Rev. B. McNatt, of Culleoka, Tenn., has accepted a call to the pastorate of the Milton, Auburn and Smith's Fork churches. He is located in Murfreesboro, that he may have the benefit of the school for his children. He says: "Tennessee College is the best that I know."

Dr. George W. Truett, pastor of the First Baptist church, Dallas, Texas, is assisting Dr. John E. White in a meeting at the Second Baptist church, Atlanta, beginning on April 7th. Dr. White pays a fine tribute to Dr. Truett in the Atlanta paper. The tribute is both true and just.

Since our last issue the following have sent in new subscribers: John B. Adams, Cate, Tenn.; Earnest Workers, Shelbyville, Tenn.; Rev. W. I. Feazell, Mercer, Tenn.; Rev. G. A. Ogle, Mt. Juliet, Tenn.; Mrs. Dora M. Henslee, Dickson, Tenn.; Prof. John W. Williams, Mulberry, Tenn.

The *Christian Index* announces that Dr. T. P. Bell, senior editor of the *Index*, with his wife and daughter, will go to Europe, sailing from New York on the 18th of June. We congratulate Dr. and Mrs. and Miss Bell upon the opportunity of taking a trip to Europe, and wish them a most delightful and prosperous voyage.

After being compelled to accept the resignation of Rev. Thomas Spurgeon, on account of his continued ill health, the Metropolitan Tabernacle of London called to the pastorate of that church Dr. Archibald G. Brown, who was a former student of Mr. Charles H. Spurgeon and who has been acting as co-pastor of the church with Mr. Thomas Spurgeon for some years.

The bills to repeal the race track gambling laws in New York, which passed the House of Representatives by a large majority failed in the Senate last week by a tie vote of 25 to 25. The bills were urged by Gov. Hughes. He threatens to call a special session of the Legislature to secure their passage. They are supported by the overwhelming sentiment of the people of the State.

That was a pathetic letter by Rev. H. B. Clapp in the BAPTIST AND REFLECTOR of last week. Brother Clapp was the beloved pastor of the Baptist church at Coal Creek. He was also the efficient moderator of the Clinton Association. He is held in high esteem by every one. It seems a pity that in the midst of his usefulness he should be compelled to give up his work.

We hope that he may soon be fully restored to health and strength. We trust also that he may be able to return to Tennessee.

The *Baptist Record* says that Rev. C. V. Edwards has resigned the First church, New Orleans. His health is giving away under the continuous strain. Brother Edwards was formerly of Tennessee. He was doing a good work in New Orleans. We regret to learn of the break-down in his health. We are not very much surprised at it, however. We hope that he may soon be fully restored to health.

In speaking of our visit to Watertown last week we said, "As many of our readers know, the Watertown church is an off-shoot of the Old Round Lick church, which is located a short distance away from Watertown, with a membership of 250. The Watertown church now has a membership of about 150." By dropping out a line in the sentence, the printer made it unintelligible. And so we repeat it as written.

Rev. Jas. H. Oakley, pastor of the First Baptist church, DeFuniak Springs, Fla., is conducting a revival in the northern part of the town. These services are among people who do not attend church. A great revival is expected. The church voted Sunday to send their pastor on the field April 15 to spend a month for the purpose of raising \$3,300 on the church debt. Some of this has already been raised for the past week.

Dr. J. B. Moody passed through the city last Tuesday on his return from Orlinda, where he had been spending a week preaching. We are sure the Orlinda saints enjoyed very much his brief ministry to them. Dr. Moody is known as one of the strongest preachers in our Southern Baptist Zion. He set a good example, by the way, to others over the State by voluntarily subscribing for stock in the Baptist Publishing Company. He said he wanted to have a share in every good Baptist thing going. That was just like him.

On last Sunday fourteen new members were received into the First Baptist church, of Morristown, nearly half of them for baptism. Two were baptized. The Sunday-school has become so large that it has been found necessary to add three new rooms to the building. One room had already been added since the present pastor, Rev. W. James Robinson, took charge of the church. The congregations are large and the interest is great in the work. So far 101 members have been received since Brother Robinson became pastor, 18 months ago. This is a fine work he is doing.

Dr. E. C. Dargan, pastor of the First Baptist church, Macon, Ga., has just closed a two week's meeting. He, himself, did the preaching, giving a series of expositions of the Psalms in the afternoon, and sermons on the fundamentals of religion at night. George A. Fisher, of Boston, Mass., rendered excellent service as a gospel singer and chorus leader. The *Christian Index* says: "It was a great spiritual meeting, and has been a great blessing to pastor and people. Nine new members were received into the fellowship of the church by baptism, and others are to follow."

Says the *Western Recorder*: "And now Dr. M. A. Adams is to join the Kentucky exiles in Tennessee. We have it on the authority of a prominent brother that the First church, Jackson, Tenn., has extended him a unanimous call and that he has signified his acceptance. He was regarded as a fixture at Frankfort, where he has rendered service of a high order. We enter our protest. Kentucky cannot afford to lose two such men as Hoover and Adams. However, both are young and, in due time, may discover their mistake and return to God's country. The calf shall be duly fattened but, brethren, don't protract the festal occasion too long."

Said the *Midland Methodist* of last week: "Rev. W. L. Patton, who was formerly a member of the Holston Conference, Methodist Episcopal church, South, and then a member of the Congregational church and a pastor in its communion, is now a member of the Baptist church and pastor in Dayton, Tenn. Twenty years ago this editor appointed Brother Patton class leader and sent him to hold services on Walden's Ridge, near the head of Sequatchie Valley. He was a good boy, and made a good man and a strong preacher. We love him still, even if he does change pastoral fields. He is a clean man anywhere." This is very gracefully and graciously said. It is also well deserved.

THE HOME

GRAMMAR IN A NUTSHELL.

BY AIMEE M. WOOD.

Three little words you often see
Are articles,—a, an and the.

A noun's the name of anything,
As school, or garden, hoop or swing.

Adjectives show the kind of noun,
As great, small, pretty, white or brown.

Instead of nouns the pronouns stand,
Her head, his face, your arm, my hand.

Verbs tell us something to be done:
To read, count, laugh, sing, jump or run.

How things are done the adverbs tell,
As slowly, quickly, ill or well.

Conjunctions join the words together,
As men and women, wind or weather.

The interjections show surprise,
The noun, as in or through the door.

The interjection show surprise,
As oh how pretty! ah, how wise!

The whole are called nine parts of
speech,
Which reading, writing, speaking teach.

—The Layman.

THE MIGHTY FAMILY OF THE SMITHS.

Leslie's Weekly of January 16, devotes several columns to "The Greatest Family on Earth," the sub-title being "Something About the Smiths." The writer says that for three centuries prior to Captain John Smith, of Virginia fame, the Smiths flourished in England. Forty years before this country was discovered many Smiths emigrated to France and Spain. The list of Smiths whose names are enshrined in the national biographies of America and England contain more than five hundred. The number of living Smiths of distinction is almost as large. The New York Telephone Directory contains the names of six hundred Smiths. If all the Smiths in all the directories were put together, "one would have a roster as long as that of the Grand Army of the Republic," of which John C. Smith, of Chicago, has been one of the department commanders. He goes on to quote them and says that while F. Hopkinson Smith is the many-sided Smith, Joseph F. Smith, the President of the Mormon Church, is the most married Smith; and another Joseph Smith is the head of the Reorganized Mormon Church, who is only decently married. He specifies as great men in this country, not now living, S. F. Smith, author of "My County 'Tis of Thee;" three Generals Smith in our Union and Confederate armies; Gerrit Smith, the philanthropist, and his living grand-nephew, Gerrit Smith, a widely known musical composer and the founder of the Manuscript Society of Composers.

We can add a little to this:

Professor Ernest Bradford Smith, of the University of Pennsylvania, just before he married had his name changed to Ernest Smith Bradford, thinking that there were too many people bearing the name of Smith. This reminds us of a circumstance. The Hon. Frederick Smyth, Governor of the State of New Hampshire and Mayor of Manchester, also occupying some office of honor under the United States Government, was a self-made man. He changed his name from Smith to Smyth. A brother of

his sold wood to a man, and on being asked (as he came from the same town which was honored in being the governor's birthplace) whether he was related to the mayor (as he then was) he said: "When Fred Smyth (pronouncing the 'y' long) and I were boys and had holes in the knees of our trousers and went to the country school, we were brothers; you can make what you please out of us now."

Many a change has been made. Mr. Durant, the founder of Wellesley College, was a Smith; and when we crossed the Atlantic and sat at the table with Lord Strathcona, the present High Commissioner for Canada, he was then known as Sir Donald A. Smith, principal founder of the Canadian Pacific Railroad, and a noted philanthropist. He said that he had been in company with three men, all originally named Smith, and he was the only one who had retained the name. One of the other two, William Smith, was a member of the Legislature of California when it was a territory. He made up his mind to change his name from William Smith to Amor de Cosmos. When the bill was presented in the Legislature, which was for the most part drunk at the time (as it was near the adjournment), a wag moved that his name be changed to Amor de Maginiss, and according to Sir Donald A. Smith, the report was that the only thing that prevented the motion, as amended, from carrying, was the casting vote of the Speaker, who was still in possession of his head. De Cosmos had some brains and rose to the position of Premier of British Columbia; afterward he sought to be a prominent factor in the government of Canada, but he encountered too much opposition from Sir John MacDonald, the unconquerable, after which he grew melancholy and believed people united to kill him; barricaded his house and sank into insanity—of which there was no doubt a germ in him or he would not have conceived such a name.

Nevertheless, Smith is as good a name as any other, and any good man can give it a distinguishing fame. Smith is as numerous in other languages as in our own. When surnames had to be taken they were taken from trades or colors and all things animate and inanimate; and as there were more smiths than any other sort of mechanics, that name appeared in all the local settlements.

The English "Who's Who" for 1907 has no less than thirty-two columns of living Englishmen named Smith, Smyth, Smythe or Smijth. The American "Who's Who" has forty-seven columns of biographies of persons bearing the name in its varied forms.

The Minutes of the Methodist Episcopal Church show two hundred and fifty-five ministers by the name of Smith now living. The record made by Nathan Bangs, coming down to 1840, shows ninety-nine preachers named Smith who had entered the ministry of the Methodist Episcopal Church in this country since its beginning.—*Christian Advocate*.

A MANUFACTURER'S OPPORTUNITY.

We offer for sale on easy terms one 20-ton capacity Oil Mill and one 56 Knitting Machine Hosiery Mill at a bargain and on easy terms. This plant cost \$32,800.00, and is offered for \$25,000.00, payable one-fourth cash and balance at one, two and three years, notes of purchaser to be secured by mortgage of property and to bear legal rate of interest.

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

The plant consists of one complete one-press Oil Mill of 20-ton capacity per day for the manufacturing of cot-

ton seed oil, cotton seed meal, hulls and linters. The Mill is in good condition and is now in operation. It has a complete steam plant consisting of one boiler of 100-horsepower, one engine of 60-horsepower, and one engine of 35-horsepower. The building is of brick with a metal roof. The knitting plant consists of 50 knitting machines and all auxiliary machines for the complete manufacturing of men's half hose, 176-needle gauge, together with complete dyeing and finishing plant. Daily capacity, 364 dozen pairs of half hose. This is housed with the Oil Mill in brick, metal roof building 35x140 feet, on two acres of land, which also contains three four-room cottages in good condition. The purchaser by erecting a cotton gin could gin from 5,000 to 6,000 bales per annum and blow the seed direct into the Oil Mill seed-house. Ordinary laborers and managers can be secured locally by paying reasonable wages and salaries. It is the only manufacturing enterprise in the town.

This plant was built at a cost of \$32,800.00, but only \$15,000.00 of capital stock was paid in. It suffered a heavy loss in the failure of the Darlington Refinery, which forced the plant to sale and a bank in another town which had loaned the money was forced to buy it in. It is therefore offered at only \$25,000.00 in order to enable the bank to realize upon the property. This is a great opportunity for a wide-awake young man with \$6,250 capital with which to make the first payment.

This Oil Mill made 50 per cent profit on its first year's operation, and by good management the purchaser ought to be able to make the mill pay for itself.

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

THE GIFT OF YOUTH.

If our young people become revelations of God to their age they must obey the law of service and not the law of self.

In His human birth, Jesus Christ attracts the mothers to His cause; in His early years in Nazareth, He interests the children; in His lowly surroundings, makes Himself the friend of the poor; in His grief and woes, finds followers among the sorrowing multitudes; in His crucifixion, He draws all men unto Himself; and as the Young Man Redeemer, charms the young people of the world with His enchanting personality. Christianity needs the youth with their boundless faith and hope, and their fiery enthusiasm. Young men won the battle of Marathon. Young men saved Paris during the French Revolution. Young men fought the battles of the American republic, liberated the slave, and established freedom upon enduring foundations. Three-fourths of the soldiers of the Civil War were under thirty years of age, and one-half under twenty-four. In the recent conflict, when the suffering reconcentrados were relieved, and the Pearl of the Antilles slipped from the palsied hand of Spain, the brave warriors who achieved the victories in that war for humanity were mere boys—from the farm and factory and schoolroom.

It was a little girl who inspired the organization of the British Bible Society; it was a Methodist young woman who gave to Robert Raikes the idea of the Sunday-school; it was another young woman whose writings resulted in the establishment of the Fresh Air Funds of all the large cities; and one of our bishops declines the honor of originating the call for "Twenty Millions Twentieth Century Thank Offering," and says that it was the product of the faith of a devoted Methodist girl.—*Selected*.

WAS DELIRIOUS WITH ECZEMA

On Chest, Back, and Head—Pain, Heat, and Tingling Were Excruciating—Nerves in Exhausted Condition—Sleep Badly Broken.

CURE BY CUTICURA SEEMED LIKE MAGIC

"Words cannot express the gratitude I feel for what Cuticura Remedies have done for my daughter, Adelaide. She is fifteen years of age, and had never had anything the matter with her skin until four months ago, when an eruption broke out on her chest.

The first symptom was a redness, and then followed thickening and blisters, which would break and run matter. I took her to a doctor, and he pronounced it to be eczema of a very bad form. He treated her, but instead of being checked, the disease spread. It showed itself on her back, and then quickly spread upwards until the whole of her head was affected, and all her hair had to be cut off. The pain she suffered was excruciating, and what with that and the heat and tingling her life was almost unbearable. She became run down in health, and at times was very feverish, languid, and drowsy, and occasionally she was delirious. Her nerves were in such a low state that she could not bear to be left alone. In spite of the cold weather she would insist on having her bedroom window open, and would lean out on the window-sill. She did not have a proper hour's sleep for many nights. The second doctor we tried afforded her just as little relief as the first, and I really do not know what we should have done if we had not read how Cuticura cured a similar case. I purchased Cuticura Soap, Cuticura Ointment, and Cuticura Pills, and before the Ointment was three-quarters finished every trace of the disease was gone. It really seemed like magic. Her hair is coming on nicely, and I still apply the Cuticura Ointment as I find it increases the growth wonderfully. Mrs. T. W. Hyde, 1, Ongar Place, Brentwood, Essex, England, Mar. 8, 1907."

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.

INDIAN CREEK ASSOCIATION.

The Fifth Sunday Meeting of Indian Creek Association was held at Bethlehem church, March 27-29. The following program was carried out:

10 a. m.—Devotional services, led by J. N. Davis.

11 a. m.—Sermon, by J. L. Morrison.

1:30 p. m.—"Our Obligation to Give the Gospel to a Lost World," J. L. Morrison, W. R. Puckett, J. N. Davis, J. H. Carroll.

"In Our Southland," L. B. Chapman, W. R. Puckett, J. N. Davis, J. H. Carroll.

March 28, 10:30 a. m.—Devotional services, led by J. N. Davis.

"To the Heathen," W. R. Puckett, J. N. Davis.

1:30 p. m.—"The Need of a Full Cooperation Among Our People, for the Accomplishment of This Work," J. H. Carroll, W. R. Puckett.

"Did Christ Make Atonement for All Men?"—J. H. Carroll.

March 29, 11 a. m.—Sermon by W. R. Puckett on "What Baptists Have Done for the World."

Collection for Foreign Missions, \$10.

J. N. DAVIS,

Moderator.

L. B. CHAPMAN,

Clerk.

Agents Wanted To sell REX OIL and REX CHILL TONIC to your neighbors. No traveling salesmen wanted. J. S. Burton Medicine Co. Sherman Texas

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.

YOUNG SOUTH CORRESPONDENCE

Mission topic for April: "Japan." How are the Young South "Japs" getting on? Hurry up the help you are going to send in before April ends.

Dr. and Mrs. Willingham have reached Richmond, Va., and all is well with them, but I am sure Dr. Willingham's heart is rent with anxiety, as he sees the conventional year so nearly over, and so far nothing like what was expected in the treasury.

What shall the Young South message be to him? Is there a \$5 bill that belongs to God in your strong box? Is there a dollar, a half, a quarter, or even a dime, that you mean to give to Japan? Won't you send it on *this very day*? L. D. E.

YOUNG SOUTH CORRESPONDENCE.

First of all today, I have a letter from Rev. N. Maynard, acknowledging the receipt of the \$40 you have given on the scholarship of Satoru San, our "Bible Woman" in Japan.

Mr. Maynard had just returned to Salem, Va., from Battle Creek, Mich., where he had taken Mrs. Maynard. He says: "I thank you heartily for the help and I hope that it may be a blessing to them whose consecration it represents, as well as to the one who receives the direct benefit."—Nathan Maynard.

I am sure all who gave that \$40 have laid up treasures in heaven. Be certain to remember our former dear missionary every day in earnest prayer. Two months at Battle Creek may do wonders for her with the Lord's blessing.

No. 2 comes from Trezevant:

"I am a little girl eight years old. I send 25 cents for the Young South missionary, and my little brothers, Jack and Thomas, also send 25 cents each for the same purpose."—Mary Amanda Hillsman.

Thanks to all of you! This helps us very much.

No. 3 is from Halls:

"Enclosed find \$1.40 for Japan. This is a mission collection from Class No. 5, First Baptist church at Halls, consisting of 21 boys."—Mrs. W. T. Nunn, teacher.

Shall I give it to Japan? Thank all the little lads, please, Mrs. Nunn.

No. 4 is from Gallatin:

"Enclosed find \$1 for our missionary's salary. We hope you will have the full amount by the end of April. We are glad to note that the Young South is working so nicely. May God's richest blessings ever be theirs."—Lena and Grace Smith.

They never fail us. We have only to announce a need, and they step in. This offering is so much needed now. Mt. Juliet sends No. 5:

"Enclosed find \$2 for our missionary, with much love and many prayers."—Mrs. R. A. Martin.

This comes from another faithful

friend, and we are most grateful and appreciative.

Arkansas comes next in No. 6:

"I send 25 cents for Mrs. Rowe from myself and the 'Barksdale Boys,' and 10 cents for the Shelbyville church. My husband had an uncle, Dr. James Barksdale, who lived in Shelbyville many years and was a staunch Baptist. I do hope you will be spared those tears when you meet Dr. Willingham."—Mrs. W. H. Barksdale.

Just as far back as I remember anybody, I remember Dr. Barksdale. He was one of my father's best friends. He is buried in the church-yard, and was a life-long deacon.

I have sent Miss Daisy Lane \$5.30, that the Young South has given to help rebuild the church, and I will write again with this and any other dimes that may come in. Thank the boys for their timely help to Japan.

In No. 7, Mrs. E. W. Bourne, of Port Royal, asks of 75 cents sent for three subscriptions to the Foreign Journal. I find no record of their reception on my books. I very much fear I did not receive it. I shall write to the Journal and enquire at once. It would have been acknowledged in the paper the first Thursday after its reception.

No. 8 brings \$4.65 from the Ripley Band for Mrs. Rowe. We are most grateful.

No. 9 brings a glad message from those dear classes at Sweetwater with \$4.96. Mrs. M. C. Lowry will thank them. They are never long away from our work, and our hearts go out to them.

And then No. 10 ends this chapter with \$1.50 from Mrs. Julia T. Johns, Smyrna, who wishes 25 cents given to the Shelbyville church, "the church where my uncle used to worship," she says, and the uncle is the same good old Dr. Barksdale. It will give me much pleasure to forward this with our Arkansas friend's gift to Miss Daisy. Mrs. Johns also gives 75 cents to our missionary, and 50 cents to the Orphans' Home, and has our gratitude for all of it.

Let me see. It will be April 16th when you read this. Hurry up! I want \$100 this month without fail. How much a few X's and V's would warm our hearts! In great hope,

Yours faithfully,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

RECEIPTS.

First week in April, 1908	\$34 87
Second week in April, 1908	17 21
Third week in April, 1908	—
<i>For Foreign Board—</i>	
Mary A. Hillsman and brothers,	
Trezevant	75
Class No. 5, Halls S. S., by Mrs. N.	1 40
L. & G. Smith, Gallatin	1 00
Mrs. R. A. Martin, Mt. Juliet	2 00
"Barksdale Boys," Arkansas	25
Ripley Band	4 65
Primary Classes, Sweetwater, by Mrs. L.	4 96
Mrs. J. T. Johns, Smyrna	75
<i>For Orphans' Home—</i>	
Mrs. J. T. Johns, Smyrna	50
<i>For Shelbyville Church—</i>	
Mrs. W. H. Barksdale, Arkansas	10
Mrs. J. T. Johns, Smyrna	25
Total	\$68 69

RECEIVED SINCE APRIL 1, 1908.

For Foreign Board	\$32 01
"Orphans' Home	3 00
"Home Board	15 76
"Shiloh Church	8 20
"Foreign Journal	50
"Home Field	25
"Literature	70
"State Board	2 00
"Shelbyville Church	1 95
"Chinese Scholarship	4 00

Postage ----- 32

Total ----- \$68 69

CORRESPONDENCE.

The following was accidentally omitted last week in making up the paper: Here we are, ready for the second week in our fifteenth year! I hope you are working like beavers for Dr. Willingham. He and dear Mrs. Willingham are nearing the homeland, and I want so much to bring a big, broad smile to his face, by telling him what the Young South has accomplished, in spite of the stringency of the times and other hindrances. Do your *very best* now for fickle April. Don't delay. The days slip by so fast!

I hope all the bands have sent reports of all they have contributed through the Young South to Mrs. Snow. If a blank has not been sent your president or other officer, write at once for one. Address Mrs. J. H. Snow, 816 Meridian Street, East Nashville.

Let us see what the postman has brought this second week.

Bethel Springs comes first: "Enclosed you will find \$1. I am sorry to see our friends falling short. Use this offering where it is most needed. You can tell better than I. I hope the funds will be greatly increased by the last of this month. Let us all work a little harder and pray a little more."—Your Tennessee Friend.

Let us all say amen. Thank you so much. The dollar shall go to Japan, with our sincere gratitude.

Then No. 2 from Ashland, Miss., inquires why a calendar has not come. I can't say, but I have ordered it again, thinking perhaps I might have overlooked it. I trust Mrs. Gresham is enjoying it now.

THE TORTURE OF ITCHING ECZEMA

is almost instantly relieved and quickly cured by Tetterine, a fragrant ointment prepared by The Shuptrine Co., Savannah, Ga. It is the finest prescription ever discovered for Eczema, Tetter, Itching Piles, and Scalp and Skin Diseases. If your druggist cannot supply you, send 50 cents in stamps to The Shuptrine Co., Savannah, Ga.

UNITY ASSOCIATION.

Report of Unity Association Fifth Sunday Meeting, which met with Unity church:

The meeting was called to order Saturday morning by the pastor, C. L. Rhodes, and led in prayer by Bro. E. Z. Newsom. This body in its organization elected Bro. W. A. Gaugh as Moderator, and Bro. R. E. Corum as Clerk. Saturday's program was carried out in full, the vacant places being occupied by visiting brethren. The most interesting subject of the entire meeting was discussed Sunday morning, which was, "Was the First Church a Missionary Baptist Church?" The question was handled from the following standpoints: "From a Doctrinal Standpoint," by Bro. J. H. Turner; "From a Historical and Prophetic Standpoint," by R. E. Corum; "From a Practical Standpoint," by Bro. Ernest DuBoise.

Elder E. Z. Newsom preached at 11 o'clock Sunday morning, on "The New Birth." After the sermon a collection was taken for State Missions, amounting to \$2.80.

By a request of the church, the Sunday evening's program was dispensed with, and Elder W. A. Gaugh preached on "The Security of the Believer." The sermon was heartily enjoyed by the congregation, both from the stand-

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THE DAINY DESSERT
7 delightful flavors
Complies with
all pure food
Laws

point of proof and inspiration to the saints.

Bro. C. L. Rhodes tendered his resignation, and Bro. J. W. Barnett accepted a unanimous call to the care of the church. This is a good field for a great work, and Bro. Barnett being one of the leading ministers of Union University was may expect great success.

A bountiful dinner was served on the ground both days. The next Fifth Sunday meeting will meet with Middleton church at Middleton, Tenn.

R. E. CORUM.



REV. CHAS. NEAL, LEON, MEXICO.



MRS. CHAS. NEAL, LEON, MEXICO.

I did not attend our Fifth Sunday Meeting in William Carey Association on account of promising to preach for the Minor Hill church, which is without a pastor. We had three good services and took a collection for Home and Foreign Missions. We had a real good time. Hope that we did some good. This church is expecting Rev. Spencer Tunnell of Florence, Ala., to hold a meeting beginning July 4. Our work is moving along nicely considering the weather and measles and mumps and grippe. We feel that we have had a great loss at Thompson in the death of Bro. Sid White, a very consecrated member whom we all loved and regretted very much to give him up. Also, Bro. Guy White, his grandson, who was baptized last August, aged about 17 years, a real good boy. Bro. Folk, we have enjoyed reading the BAPTIST AND REFLECTOR this year more than ever. It gets better and better. I certainly did like Bro. Branson's articles.

J. N. IRWIN.

Bunker Hill, Tenn.

Mrs. Winslow's Soothing Syrup

has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1028. - AN OLD AND WELL TRIED REMEDY.

AMONG THE BRETHREN.

BY ILEETWOOD RALL.

Fort Worth, Texas, has launched a campaign to secure the Southwestern Baptist Theological Seminary. Dr. B. H. Carroll, of Waco, its president, recently visited them.

Rev. C. P. Roney, until recently pastor at Milan, Tenn., has accepted the care of Salem church, near Laneview, Tenn., one of the most responsible fields in the State, and has begun work. He will labor with his accustomed success.

Rev. Ross Moore of the First church, Pine Bluff, Ark., is preaching in a revival with Rev. L. R. Scarborough at the First church, Abilene, Texas, and sinners are coming to Christ.

Rev. C. P. Welch, of Waco, Texas, has been called to the care of the church at Reisel, Texas, and accepts.

Rev. J. M. Dawson, one of the editors of the *Baptist Standard*, has accepted the care of the church at Hillsboro, Texas.

Rev. J. M. Talley of Calvary church, Denison, Texas, vacates that pastorate to take up work at Sulphur, Okla.

Louisville, Ky., is after the Southern Baptist Convention of 1909, and we will not be surprised to see it go there. Dr. M. P. Hunt is chairman, and Dr. Lloyd T. Wilson, secretary, of the committee to get it there.

Will Moore, a bright young business man, recently gave up a lucrative position in Memphis to become the assistant pastor of Dr. A. U. Boone, of the First church. Bro. Moore is not a preacher and may never become one.

Evangelist M. W. Barcafer and wife lately held a meeting with Rev. J. O. Willett, at Cape Girardeau, Mo., which resulted in 63 additions.

The church at Versailles, Ky., secures a splendid pastor in Rev. O. O. Green, of Compton Heights, St. Louis, Mo.

Rev. W. Jas. Robinson, of the First church, Morristown, Tenn., delivered the annual address before the Y. M. C. A. and Y. W. C. A., of Tusculum College, Tusculum, Tenn., a strong Presbyterian school.

Rev. J. B. Wakem of Eldorado, Mo., had about 100 of his members to attend a social at his residence. A man and his wife expressed a desire to join the church. It was called to order and they were received as candidates for baptism, after which refreshments were served. Rather unconventional!

Harvey D. Holtzclaw has accepted the position of Advertising Agent for the *Western Recorder*.

Rev. M. J. Hoover has resigned as pastor at Newport, Ky., to accept a call to Terrell, Texas.

Rev. R. E. Guy, a student at Union University, Jackson, was lately ordained by Trammel Fork church, near Scottsville, Ky. Rev. J. W. McQueen delivered the sermon.

The *Arkansas Baptist* says: "Conventions, boards and secretaries are confessedly extra-scriptural, hence we cannot agree to tolerate them among Baptists." But you can without hesitation tolerate a State Baptist Association of Arkansas, which has an Executive Committee with a clerk, performing like functions to the institutions you say you cannot tolerate. Chapter and verse, please!

In the revival at Palmetto Street church, Mobile, Ala., in which Evangelist Sid Williams assisted Rev. J. W. Sandlin, there were 83 accessions, 48 for baptism.

Rev. T. F. Kelley has been chosen city missionary of Joplin, Mo., and began work April 1st.

Dr. W. M. Vines, of Freemason St. church, Norfolk, Va., preached for Hanson Place church, Brooklyn, N. Y.,

last Sunday, and the Virginians fear the Brooklyn Baptists are courting him.

The church at Kissimmee, Fla., loses Rev. C. M. Brittain, who becomes pastor at Lake City, Fla.

Evangelist J. J. Porter, of Joplin, Mo., has just closed a meeting at Aurora, Ill., with the result that over 140 were converted.

Rev. O. L. Powers, of High Point, N. C., declines the call to the College Hill church, of Lynchburg, Va.

The church at Hickory, N. C., failed to secure the services of Rev. W. A. Smith, of Berkley Avenue church, Norfolk, Va.

In the revival with the First church, Sumter, S. C., in which Dr. H. M. Wharton assisted Dr. C. C. Brown there were 62 accessions, 47 by baptism. Dr. Brown says after a man reaches 25 years of age there is not much use to preach the gospel to him.

Dr. L. M. Roper of the First church, Spartanburg, S. C., lately assisted Rev. W. J. Langston in a meeting at Conway, S. C., which resulted in more than 20 conversions.

Rev. Harvey Beauchamp, of Little Rock, Ark., field secretary of the Sunday-school Board, at Nashville, has decided to move his headquarters to Texas at the request of the Board.

Dr. J. B. Searcy, corresponding editor of the *Baptist Advance*, will become a candidate for Chaplain of the next House of Representatives of Arkansas.

Dr. J. W. Millard, of Atlanta, Ga., lately closed a meeting with Rev. C. J. Thompson, at Durham, N. C., which resulted in about 20 accessions.

Rev. J. W. Rose of Edenton, N. C., has accepted the position as one of the State Evangelists of Kentucky, with headquarters at Hopkinsville.

Rev. T. A. Tatum of Elizabeth City, N. C., becomes pastor of the church at Edenton, N. C., a strong field.

Dr. Geo. W. McDaniel of Richmond, Va., lately held a great meeting with Rev. H. H. Hutten in the First church, Charlotte, N. C. There were over 50 professions and about 35 accessions.

Rev. J. H. Oakley is everlastingly at it in the work of his pastorate at DeFuniak Springs, Fla. After holding a prayer meeting each Thursday night for three months in the northern part of the city, a mission has been organized and a revival is now in progress. His church puts Brother Oakley in the field for three months to raise a debt of \$3,300.

ANNOUNCEMENT.

The Originator of the Combination Oil Cure for Cancers and Tumors says that under his present management, the chances for a cure are far better than ever before. Write for free book to Dr. Bye, 316 N. Illinois St., Indianapolis, Ind.

FOLK-McQUIDDY DISCUSSION.

A casual reading of the "Folk-McQuiddy Discussion" would leave the impression that both Folk and McQuiddy had successfully done each other up. The truth is that they have both done about the best that could well be done in presenting the Baptist and Campbellite positions on the great subject debated; and they have about equally castigated each other for ignorance, vanity, garbling and unfairness in the presentation—not saying just here, which one of them had the best, or all the ground for the charges preferred. But for the fact that McQuiddy had the Herculean task of defending the legalistic sophistry of the most superficial form of ritualism known to any of the creeds of Christianity, he would stand out as a master of theology, if not of dialectics; but his defense has to partake of the nature of his doctrine, and

is characterized by much shifting and dodging to meet a strictly logical and scriptural issue. Upon the surface of his argument, confounding the literal and the figurative, the spiritual and the physical, the subjective and the objective, the cause and the effect, in revelation and religion, he appears to the ordinary reader as unanswerable; but in view of the plan of salvation as powerfully, yet simply presented by Folk, and which is so clearly revealed with its clean-cut distinctions between the things confounded by McQuiddy, all the arguments of the latter, however plausible and consistent with his creed, are sophistry and delusion in the light of the gospel plan of salvation.

In reading this debate it must be remembered that Campbellism is doctrinally Pelagian rationalism, compounded with Romish baptismal ritualism. While it holds to a divine plan of salvation, it denies the divine operation of repentance, faith, hope, love, or any other grace wrought of God in the heart, in order to apply that plan to the otherwise helpless sinner. Only through a discursive belief of the truth and a physical submission to baptism does the sinner reach remission of sins, complete regeneration and receive the gift of the Holy Spirit. The sinner is not dead and is amply able to believe and obey; and the process of application is entirely human down to the point of baptism in which the so-called blessings of salvation are said to be secured.

Even then the believer enjoys only remission of "past sins," and must obey the law of Christ to the end for the remission of future sins. His regeneration, as claimed, is a dual monstrosity of water and Spirit, and what function the "gift of the Holy Spirit" can fill in the Campbellite who, before remission and regeneration, can believe, repent, love and obey in order to the blessings of salvation, is beyond discovery. He is neither "saved by grace," nor "kept by the power of God, through faith unto salvation," without work; and the grace of God in redemption is held precisely as the provision of God in nature: the believer must live precisely by the methods of grace as he lives by the provisions of nature—without supernatural aid within to begin or end with.

The Campbellite is a stranger to the doctrine of justification by faith, without work, which appropriates the personal righteousness of Christ. The merit of Christ is only a stepping-stone upon which the sinner, through faith and obedience, may save himself; and, hence justification by work is essential to justification by grace in order to right relations with God in the salvation of the soul. In other words, the Campbellite justifies the believer by making his own personal righteousness acceptable to God through Christ. He takes justification from the personal righteousness of Christ and applies it to his own; and this makes Christ, not simply the justifier of the Campbellite person, but of his actions and of his person for the sake of his actions—which is absurd, according to both Paul and James.

All this and more of the fallacies of Campbellism, Dr. Folk has so thoroughly exposed in his vigorous and masterly defense of salvation by grace through faith, without work, as revealed in the gospel. He held his opponent squarely and persistently to the proposition that the line of salvation must be drawn at faith; and through all the multitude of coordinate issues and the maze of sophistries and irrelevances employed by his opponent, he came out clearer and bigger and mightier in the establishment of his simple, but all-conclusive proposition. His proof texts, so many and so dogmatic, in the declaration that salvation or justification is by

grace through faith only and apart from any or all the works of law, were never met except in the futile efforts to bend the whole tenor of revelation on the subject to the old ritualistic interpretation of the few Scriptures which unite the declarative with the procurative in salvation, or justification, and in which, by way of symbol or metaphor, the declarative takes the sense of the procurative. The volume is largely taken up by this form of discussion on the part of Editor McQuiddy, and its refutation by Dr. Folk; and high amid the wreckage of his opponent's shattered sophistry and argumentation, rises the column of Folk's invulnerable defense of salvation or justification by grace, through faith, without work, according to the gospel.

Dr. Folk properly emphasizes the ordinances and good works, in their place and as symbols and evidences of salvation by grace; and he so emphasizes justification by work as the proof of justification by faith; but, in the light of the Scriptures, he logically discriminates between salvation and its signs—the tree and its fruit—yet in their inseparable relation. His argument by analogy of the figurative terms of the Lord's Supper employed as in baptism to declare but not procure the spiritual in salvation, is unanswerable. Baptism no more remits or washes away sin efficiently—no more effects regeneration—than eating the flesh and drinking the blood, symbolized in the Lord's Supper, really continues to retain spiritual life in the believer, as held by ritualists. The Spirit of God by the Word alone effects life in the soul of the believer. The blood of Christ alone washes away, or remits his sin, through faith. Baptism and the Lord's Supper, aside from being memorials of great facts, respectively symbolize the facts of salvation by grace, of justification by faith—the facts of life procured and continued by grace through the faith of those born of God; and, in these figurative senses alone we "put on Christ in baptism"—"eat His flesh and drink His blood."

Let everybody read this book—a most able discussion of the subject at issue on both sides. Both Baptists and Campbellites are indebted to Folk and McQuiddy for about the best that can be done on the subject.

GEO. A. LOFTON.

A WOMAN'S APPEAL.

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

I was at my regular appointment at Defeated Creek Saturday and Sunday. The services were wonderful on account of the presence and power of the Holy Spirit. It did me good to hear some old time rejoicing and praising the Lord. The church is greatly strengthened by our beloved Brother F. Kuykendall coming among them, and preaching several days and nights. He did great good. One brother has already claimed his hope from that meeting. Oh, the great power of the gospel and of seed-sowing. Brother Kuykendall is a great soldier for Christ. He has the courage of his convictions. I pray that he may live long to fight sin, the new fads, forms and formality. Come again, Bro. Kuykendall.

R. B. DAVIS.

Carthage, Tenn. *

Classified Advertisements.

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WANTED—30,000 telegraphers, on account of the new 8-hour law. Draughon's Colleges, 30 in 17 states, give written contracts to secure position or refund money. Address Jno. F. Draughon, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, Little Rock, or San Antonio.

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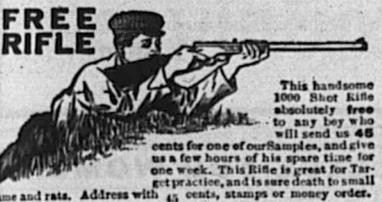
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ALTAR CHAIRS, SUNDAY School Seats, School Desks, Portable Chairs, Collection Plates, Communion Tables, Lodge Furniture, etc. Ask for big Catalog No. 60. E. H. Stafford Mfg. Co., Chicago, Ill.

ORDINATION SERMON.

On April 8, 1908, at the request of the Second Baptist church, Jackson, Tenn., the following brethren acted as a committee to examine Brother F. B. Nafe for the ordination to the work of the ministry: Dr. G. M. Savage, J. T. Earley, W. A. Gaugh, R. E. Corum, S. S. Glenn, R. E. Guy, J. W. Wood, J. W. Barnett, J. A. Carmack, M. N. Davis, and O. F. Huckaba.

J. T. Earley was elected moderator, and O. F. Huckaba, clerk. Brother Earley conducted the examination. Although the questions asked were rigid, Brother Nafe answered them all in a very prompt and scriptural manner, giving evidence to the satisfaction of all that he is a workman chosen of God.

The ordination sermon was preached at eight o'clock p.m., by Dr. Savage, from 2 Tim. 4:2. The charge to the candidate was delivered by Brother Gaugh, who also presented the Bible. The ordination prayer was led by Bro. Huckaba.

Brother Nafe is a student in the University, having entered here from Tullahoma last September. He is held in very high esteem by all the brethren and gives promise of much usefulness in the ministry. M. N. DAVIS, Jackson, Tenn., April 10.

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1615 West Main, Richmond, Va.

FEED THE BABY WHAT IT WANTS.

"A baby knows when he wants to eat, and is provided with an excellent and most musical apparatus for conveying that fact to your apprehension," says Dr. Woods Hutchinson, in the February *Woman's Home Companion*. "He knows what he wants, and will reject vigorously what doesn't suit him. And you may be sure that he knows far better than most adults when he has had enough."

"This faculty is present from his very earliest appearance upon the stage of life. During the first three days of his existence the healthy baby cries but little and sleeps almost constantly; and we have now discovered that during this period he not only requires no food, but is better off without it. He is still digesting and living upon the nourishment in his blood derived from the veins of his mother, and until that process is completed, food in his little stomach is a foreign body. In fact, the impression that colic or 'colickiness' in a baby is a natural characteristic is chiefly due to the senseless insistence of officious nurses and anxious mothers upon crowding things into the baby's stomach during his first three days. There is another clear indication on the part of Nature of this fact, if we had only been open-minded enough to see it, in that there is no natural supply of nourishment for the child until the close of these three days. The horrible things that are poked into the unfortunate baby's mouth in order to correct this stupid oversight on the part of Nature and keep it from starving to death would almost stagger credulity.

"His faculty of knowing what he wants in the way of food is equally to be trusted. He is largely a creature of circumstances here, and if what he really likes doesn't happen to be offered him, he of course can indicate no preference for it. He vastly prefers Nature's own source of nourishment, and is a thousand times justified in his preference. Nature has taken a quarter of a million years in fitting a cow's milk to grow not a baby, but a calf, and a mother's milk to grow a baby, and we cannot expect to completely reverse the process in one generation. Not only is the natural supply a far better food, but it is infinitely freer from risks of contamination and the conveyance of disease."

Fine day Sunday. Preached three times to fine audiences. We are rallying for Home and Foreign Missions. Hope to meet many of the brethren at Portland this week. Brother Curtis, a member of First Baptist church, Nashville, was with us and preached in the afternoon. J. T. OAKLEY, Hartsville, Tenn.

OUR TWENTIETH ANNIVERSARY ENDOWMENT FUND.

A leaflet recently issued and distributed explains this effort in a clear and striking manner.

In brief, it is this: Because of the kindness of the Sunday School Board in purchasing the \$20,500.00 building for Woman's Missionary Union Training School, we are endeavoring to raise a similar amount for the endowment of its needs. As Woman's Missionary Union will celebrate its twentieth anniversary next May, it is most fitting that this be accomplished by that time. It seems a beautiful coincidence that the number of years of our history is identical with the number of thousand dollars required for this endowment—a thousand dollars for each year.

Some have given large amounts, but it is hoped that this offering will include the gifts of many who wish to have a small part in this great work. This is one of the places where a gift may be put, so that the interest on it

goes on year after year in its good work, helping to fit young women for the work to which they feel God is calling them.

For every ten dollars given by a society or an individual, a beautiful souvenir receipt will be sent by our State W. M. U. Treasurer, Mrs. J. T. Altman. We earnestly hope that she may have occasion to issue many of these in the next two months.

The first service at the next annual meeting in May at Hot Springs will be the twentieth anniversary celebration. At this service, our State Treasurer will receive as many \$100 receipts as the gifts of our State entitle her. At this great rally meeting, where the blessings of the Lord upon our work will be set forth, may it not be found that Tennessee Woman's Missionary Union is among those who have joyously done their part in the completion of this task of love?

FOLK-MCQUIDDY DISCUSSION.

I have twice read the "Folk-McQuiddy Discussion on the Plan of Salvation." I have read it critically and impartially. As to the book, it is neatly printed and easily read. As to the merits of the discussion, I have this to say:

Brother Folk planted himself squarely upon the unmistakable teachings of the Word of God that "the plan of salvation" is "repentance toward God and faith in our Lord Jesus Christ"—"apart from works." He triumphantly sustained his position by an overwhelming array of scriptural quotations. He boldly stood out in the open that the penitent believer is saved by faith—at faith; without works of obedience, in addition to faith, to save. Elder McQuiddy granted that the "obvious" meaning of the multitude of passages cited by Brother Folk teach that sinners are saved by faith, but the effort of McQuiddy from start to finish was an "obvious" effort to disprove the plain passages quoted by Brother Folk. McQuiddy's efforts to the careless reader are plausible on the surface, but no man ever came so near a plausible argument to miss the truth further. I have read many discussions, but I must say the whole tendency of Mr. McQuiddy's article was a vain effort to hide the plain "obvious" meaning of the Bible and play to the galleries or presume on the credulity of his readers. A braggadocio and bombastic spirit prevails throughout the gentleman's efforts to hide Paul's statement: "For by grace are ye saved through faith and—that apart from works." (Eph. 2:8.) A fish out of water never floundered as McQuiddy did in this discussion. His arguments were constant contradictions and suicidal. For instance, he said the gospel plan of salvation was never preached until Pentecost (page 151), and then argued all through his articles that "born of water and spirit" (John 3:5) was the plan of salvation.

He criticized Brother Folk for quoting passages before Pentecost, to prove the plan of salvation and then cuts his own heart out by quoting Ecclesiastes 12:13, 14; Matthew 7:21; John 5:28, 29 and forty others. He argued that faith is dead till it strikes the water, thus confessing he repented on a dead faith, and confessed on a dead faith and went to the creek on a dead faith. He quotes, "Ye see then how a man is justified by works and not by faith only" (Jas. 2:24) to prove baptism is the work the alien must do to make his dead faith save him; but every Bible-reader knows Abraham's faith was alive and counted to him for justification, long even before Isaac was born. McQuiddy must contend Abraham's faith was dead till he offered Isaac, or abandon his proof text. The passage shows Abraham who

was "Justified by faith without works" (Rom. 4:1-8), was long years afterwards also justified by works and James adds, "Ye see then how that by works a man is justified and not by faith only." Language could not be plainer than James, that Abraham was, in his Christian "career," "justified by works," and that he was previously "justified by faith only." To admit Abraham had a live faith before he offered Isaac tears the heart out of McQuiddy's argument. To contend his faith was dead till he offered Isaac is to tear the heart out of the Bible.

McQuiddy argues that salvation is going on a train from Nashville to Chattanooga; Folk argues the sinner is saved by faith at Nashville and McQuiddy then quotes, "baptism doth also now save us." (1 Peter 3:21.) He then argues salvation takes place at Chattanooga—not at Nashville—and he will never reach Chattanooga—heaven—unless he "keeps the whole law," and never "offends in one point." Thus he denies that baptism saves at Nashville. He also repudiates Mark 16:16: "He that believeth and is baptized shall be saved." by putting in the passage "from his past sins," an expression put into the mouth of the Holy Spirit by the sectarian McQuiddy for sectarian purposes.

McQuiddy ridiculed Brother Folk for quoting here and there statements from A. Campbell that he (Campbell) taught "baptismal regeneration," but Folk shows McQuiddy to be inexcusably guilty of "doctoring" the returns of such scholars as Hovey, Hackett, Graves, etc., by dickering with what they did say; and then McQuiddy pokes fun at Folk for producing letters from certain men intimating that he (McQuiddy) is above the necessity of such a course, and then he brought in letters from Ditzler, McGarvey, Lard, Shepherd, Robertson, Carver and others to prove he (McQuiddy) is infallible. And then it is funny to read that McQuiddy says after citing the testimony of some of the fathers found in Orchard's History (pp. 23, 24, 34 and 44), and claims these fathers taught "baptismal regeneration," which is Baptist doctrine, but A. Campbell repudiated it, "and put it away with other Baptist errors." (p. 358.) But Lipscomb, Kidwell, Campbell, Elam, Srygley, Harding, Warlick, and the whole Campbellite debating fraternity have quoted these fathers in Orchard's History approvingly. McQuiddy not only whacks his own brethren over the head, but now admits these fathers in the second century were Baptists. Floundering!!! Once more, Mr. McQuiddy argued that "eis" always looks forward and marks boundaries, thus, "baptized into (eis) Christ," but when Folk produced a dozen passages where people believed into (eis) Christ," McQuiddy's ice breaks and under he goes.

The book is a readable book and needs to be studied. Folk has the spirit of a humble Christian, dealing with an eternal subject; McQuiddy evinces the spirit of a dogmatic partisan. His arguments broke wherever they were touched. The argument of Folk will be standing at the judgment as the truth of God.

JOHN T. OAKLEY.

Watertown, Tenn.

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Iona was a dutiful daughter, a lovely wife, a kind neighbor and an exemplary Christian. May the bereaved husband, father, mother, brothers and sisters remember that those who sow in tears shall reap in gladness. May they take comfort from the Comforter and always feel in their hearts that she is a star to brighten their heavenly home; for as the tender hand of God leads our loved ones, one by one, across the still and silent waters of death, it is only warning us that we too must one day cross over.

Call not back the dear departed,
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On the border land we left her,
Soon to meet and part no more.

Far beyond this world of changes,
Far beyond this world of care,
We shall find our missing lov'd one
In our Father's mansion fair.

One by one, earth's ties are broken;
Oh! we see our loved one decay,
And the hopes so fondly cherished,
Brightens, but to pass away.

One by one our hopes grow brighter
As we near the shining shore;
For we know across the river
Waits the loved ones gone before.
M. J. HODGE.

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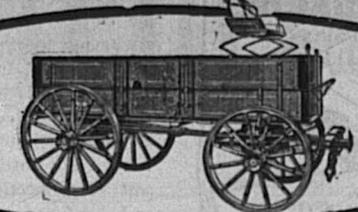
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The Mass Meeting is not being aimed at, but institute and spiritual "clinic" work. For instance, open air meetings and shop meetings will be held daily and conferences of the workers will follow in which their experience may be discussed.

Dr. Eaton, who is an open-air speaker, *par excellence*, is in charge of this work. The work of world and city evangelism is to be studied and presented in a way to exalt the missionary and evangelistic services of the present-day church.

It is worth while to lay plans to be in Cleveland. It is always a delightful city and the delegate will not be weary because of poor ventilation and sultry air, even in July.

Go to Cleveland!

A HAPPY BALD-HEADED MAN.

H. Dayton, a chemist living at 3009 1/2 Magnolia Ave., St. Louis, Mo., accidentally discovered a mixture that made his hair grow. He tried it on his bald-headed friends with the same results. He is so proud of it that he has had the receipt printed by the thousand and is sending it to all who write and enclose stamp.

TENNESSEAN IN GEORGIA.

As a lost sheep from the fold of old Tennessee, I just felt like I wanted to let the brethren know I am still living, and have a deep interest in Tennessee. While I love old Georgia, and have a fine field of labor, and my people all seem to love me and are making some progress in the work, when I think of old Tennessee, there is something that makes me feel like she is the garden-spot of the world.

While I have many things to encourage me in my work, yet there is one thing connected with it that will compel me to leave it, and that is the health of my wife. The climate is so disagreeable that she has been compelled to go back to Tennessee. I am still here, but will not be here very long, and should some of the churches want to use me in meetings, I would be glad to serve them. And furthermore, I will be open to a call and will consider it should any need me as pastor.

I only leave my work here because of the failing health of my wife. The field is broad and needs much work, and it is a field that pays a pastor for his services, as that is one of Georgia's great failings. Most of the fields pay what they promise.

I long to see Tennessee dry and then see all the saloonkeepers and their customers converted and join the Baptist churches. May God hasten the day.

I have been reading the BAPTIST AND REFLECTOR about twelve or fourteen years, and I believe if all the saloonmen were converted and would read this paper, together with the Bible, they would all be Baptists. And if they were, and were to push the Baptist cause with as much interest as they do the liquor business, old Tennessee would be the greatest Baptist State in the Union. If this were true, what would Tennessee do with the editor of the BAPTIST AND REFLECTOR and W. C. Golden, and thousands of others?

I hope I have not been so lengthy that this will go into the waste basket.

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

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

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

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

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