

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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PERSONAL AND PRACTICAL.

The *Christian Observer* says very finely: "Men do not need to try to prop the cross of Christ. It cannot fall. The need is to point men to that cross that they may be saved."

The *Christian Advocate* is authority for the statement that Jonathan Edwards had eleven children; Lyman Beecher had thirteen children; Samuel Wesley had nineteen, of whom John was the fifteenth, and Charles the eighteenth.

One of the tablets exhumed in Assyria belonged to the Accadeans, the immediate descendants of Noah. On this tablet the seventh, fourteenth, twenty-first and twenty-eighth days are marked off in the month, and they are called by the very word "Sabbatu."—W. Reeder.

It is announced that Prof. C. R. Brown, D.D., of Newton, Mass., is to spend the coming summer conducting excavations at Samaria. He is to have as his associates Prof. D. G. Lyon, of the Harvard Divinity School, and special permission has been obtained of the Turkish Government for the work.

The Chancellor of the Exchequer in the new British Cabinet is a Welsh Baptist, Mr. David Lloyd George. This position is second only to that of Prime Minister, and we should not be surprised to see the time come soon when Mr. George will occupy the position of Prime Minister. Think of it! A Baptist Prime Minister of England!

The Supreme Court of Illinois handed down an opinion upholding the constitutionality of the Anti-Saloon League territory act in every particular. The court was unanimous in sustaining the statute under which already, in less than a year's time, 3,000 saloons have been voted out of business in the State. The decision was not unexpected, however, for never in its history has the Supreme Court failed to sustain laws restricting or regulating the liquor traffic. And this, mind you, was in Illinois! The Kingdom is coming.

The *Denver News* recently said: "Have you thought of the significance of the wave of prohibition that is sweeping over our country? It is worth a little thought, we assure you. You may not like it; in fact, there are several things about it that we hardly like ourselves. But this you must admit, that the campaign against the saloon is being waged by men and women whose motives are unselfish. There is hardly one of them who could not make money by stopping the fight. There is hardly one who is not put to inconvenience in some wise by keeping up the fight." This is very true.

The *Baptist Argus* says that "Police Judge McKinney, of Fort Scott, Kan., has a vigorous method of dealing with the liquor question. He has been giving every drunken man brought before the court the alternative of telling where he secured his liquor or being fined \$100. The prison equivalent to \$100 is about 100 days on the stone pile. Judge McKinney invariably ascertains what he wants to know." In Tennessee, under the Ligon law, grand juries are given inquisitorial powers in cases of public drunkenness. This law has resulted in a large decrease of drunkenness in the State.

The following story is going the rounds: A one-armed man entered a downtown restaurant at noon and seated himself next to a dapper little other-peoples-business man. The latter at once noticed his neighbor's sleeve hanging loose and kept eyeing it in a how-did-it-happen sort of way. The one-armed man paid no attention to him but kept on eating with his one hand. Finally the inquisitive one could stand it no longer. He changed his position a little, cleared his

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:

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| Home Missions | \$1,837.85 |
| Foreign Missions..... | 2,893.45 |

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

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| Home Missions | \$10,704.05 |
| Foreign Missions..... | 14,727.11 |

Two more days and the books close. We must get \$1,537.05 for Home Missions, and \$3,259.27 for Foreign Missions, making a total of \$4,796.32. We received over \$4,000 the last day last year. We ought to receive \$6,000 during the next two days. If we can do this, Tennessee will go far ahead.

Yours in service,
W. C. GOLDEN.

throat, and said, "I beg your pardon, sir, but I see you have lost an arm." The one-armed man picked up his empty sleeve, and peered anxiously into it. "Bless my soul!" he exclaimed, looking up with great surprise, "I do believe you are right!"

The N. Y. *Christian Advocate* says that Robert Watchorn, Commissioner of Immigration, was received by the Pope of Rome April 10. He informed the Pontiff that in 1906 no fewer than 700,000 Catholic immigrants landed at the port of New York, and that of this immense number 300,000 were Italians. The Pope expressed his surprise at these high figures. Is there any connection between the above facts and the following, which we take from the *Watchman* of Boston: "There are today in American prisons about 30,000 foreign born persons serving sentence for larceny, assault, burglary and homicide. No naturalization papers have been taken out by 18,000 and no English is spoken by 6,000. They cost the community \$45,000,000 per annum."

The *Christian Advocate*, of this city, gives the following brotherly advice to the *Nashville American*: "The *American*, of Nashville, has settled down to be an advocate of whisky. We are sorry to see so able a paper lend itself to so bad a cause. The advisability of State-wide prohibition for Tennessee at this particular time might be thought open to question. But it is one thing to oppose a special form of legislation and quite another to be constantly printing matter which attacks the whole cause of prohibition. The *American* is playing a losing game. It will alienate the friends of temperance, and when prohibition comes to Tennessee—which is only a question of time—it will be without a constituency." This is as true as it is pointed.

Bristol, Virginia-Tennessee, had from January 1 to April 1, 1907, 537 arrests, 377 of which were for drunkenness. During the same period in 1908 the figures were 271 and 85 respectively. What made the difference? Prohibition! Columbia, Tennessee, had from April 1, 1906, to April 1, 1907, altogether 650 arrests, 240 of them for drunkenness and allied disorders. During the year ending April 1, 1908, there were in all 321 arrests, and of these only 76 for drunkenness and related crimes, including illicit liquor-selling. Commenting on this the *Christian Advocate* says very pointedly: "Why the difference? Prohibition! Yet they say, 'Prohibition does not prohibit.' Well, it seems to prohibit some things. Any measure that will reduce crime by more than fifty per cent is worth experimenting with."

The statement has been made that the great revival in Wales, of which we read a few years ago, proved a failure on account of the numerous defections after the excitement of the revival had died down. The *Homiletic Review* sent its own representative to Wales to study thoroughly the situation. The December number gives the results of that investigation, which was evidently fair and impartial. "It is impossible for me, after instituting careful inquiries, to come to any other conclusion than that which seems to have been reached by the most reliable observers in various parts of Wales. Unquestionably the preponderating opinion among these is that there has been no reaction whatever, excepting one which corresponds to the customary sequel of every genuine religious revival. Large numbers of converts who were too hastily received into fellowship by certain churches have fallen away, but the net gain is enormous."

What have you done about sending your pastor to the Southern Baptist Convention? If you have not made arrangements for him to go, you ought to do so at once. If you cannot get up the money to enable him to go, then let us renew our proposition to send us one new subscriber to the *BAPTIST AND REFLECTOR* at the rate of \$2.00 for every \$1.00 the ticket to the Convention and back will cost, and we will see that the pastor has a ticket. Either the pastor or any member of his church, may take advantage of this proposition. Every year now for several years there are a number of persons who go to the Convention on *BAPTIST AND REFLECTOR* tickets. We hope there will be a number at Hot Springs who will go this way. We have heard of several who are working for subscribers to secure a ticket. We should like to hear from all by May 9th, at latest, so that the ticket may be ready.

Every day now the brewers, distillers or saloon men are forming new and high-sounding "leagues and alliances" to fight prohibition. It has become a sort of mania with these drink-makers to issue daily interviews to the people of the United States declaring that they are law-abiding citizens and that they are going to clean up the business which for a quarter of a century they have absolutely controlled, while permitting and abetting every outrage of decency that it was in the minds of ingenious criminals to devise or invent. The latest meeting held in Chicago declares that "literature on the saloon question bearing on the moral, social and industrial aspects of the liquor traffic is being prepared and will be distributed in all parts of the country." If this be true it makes little difference how many tons of these specious arguments are turned out upon a long-suffering people. The 250,000 living epistles of the saloon gospel in the shape of a quarter of a million liquor sellers have proved the text-book of the masses as to what the liquor business is.

Last summer Rev. J. R. Stratton, of Baltimore, was in Portland, Oregon, supplying the pulpit of the White Temple Baptist church. The Portland Commercial Club offered \$1,000 for the best story on Portland. Mr. Stratton concluded to compete for the prize. On his journey back home he wrote an account of Portland and its attractions, which was published in a Baltimore paper and then sent to Portland. He thought little more about the matter. No long ago Mrs. Stratton told him at the breakfast table that she had dreamed that she was in Portland and saw the judges in a room deciding who should have that \$1,000 prize. One man said, "The capital prize goes to John Roach Stratton." Mr. Stratton laughed at her. That afternoon, however, he received a telegram from the Portland prize judges saying, "You win capital prize, \$1,000. Sincerest congratulations." This was certainly quite a remarkable coincidence, to say the least of it. We wish that the wives of others of our preachers could dream such dreams and then find such a favorable realization of the dream.

KEEP ON KEEPIN' ON.

BY REV. J. L. DANCE.

If the right, you know you're in it
 If the wrong, you know you're out,
 If you've sworn to be true to Heaven,
 And have not a single doubt,
 It matters not what falls upon you,
 Nor what you may come upon—
 Just bristle up and grit your teeth,
 And keep on keepin' on.

If the day looks kinder gloomy,
 And your chances kinder slim,
 And the situation's puzzlin',
 And the prospect's very grim,
 And perplexities keep a-pressin'
 'Till your hope is nearly gone—
 Just bristle up and grit your teeth,
 And keep on keepin' on.

If no stars gleam above you,
 If no sun lights up the dawn,
 If your pathway fades entirely,
 And you don't know where it's gone—
 Just bristle up and grit your teeth,
 And keep on keepin' on.

If no friend on earth stands by you,
 And if Heaven seems to frown,
 And you've almost given over,
 And hope's entirely gone—
 Just bristle up and grit your teeth,
 And keep on keepin' on.

Knoxville, Tenn.

BAPTIST PRINCIPLES.

BY E. E. FOLK, D.D.

IV.—Religious Liberty.

The Confessions of Faith adopted by the English Baptists in 1644, contains, says, Dr. Vedder, "the first publication of the doctrine of freedom of conscience in an official document representing a body of associated churches." It is as follows: "XLVIII. A civil magistracy is an ordinance of God, set up by Him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not only for the wrath, but for conscience' sake; and that we are to make supplications and prayers for kings, and all that are in authority, that under them we may live a quiet and peaceable life in all godliness and honesty.

"The supreme magistracy of this kingdom we acknowledge to be King and Parliament. . . . And concerning the worship of God; there is but one law-giver, . . . which is Jesus Christ. . . . So it is the magistrate's duty to tender the liberty of men's consciences, Eccles. 8:8 (which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much less the enjoying), and to protect all under them from all wrong, injury, oppression, and molestation. . . . And as we cannot do anything contrary to our understandings and consciences, so neither can we forbear the doing of that which our understandings and consciences bind us to do. And if the magistrates should require us to do otherwise, we are to yield our persons in a passive way to their power, as the saints of old have done, James 5:4."

Commenting on this article of faith, Dr. Vedder says: "This is a great landmark, not only of Baptists, but of the progress of enlightened Christianity. Those who published to the world this teaching, then deemed revolutionary and dangerous, held, in all but a few points of small importance, precisely those views of Christian truth that are held by Baptists today. For substance of doctrine, any of us might subscribe to it without a moment's hesitation. On the strength of this one fact, Baptists might fairly claim that, whatever might have been said by isolated individuals before, they were the pioneer body among modern Christian denominations to advocate the right of all men to worship God, each according to the dictates of his own conscience, without let or hindrance from any earthly power."

Oliver Cromwell was not a Baptist. He came nearer, however, "than any man of his time in public life to the adoption of the Baptist doctrine of equal liberty of conscience for all men. He came, at least, to hold that a toleration of all religious views—such as existed among Protestants, that is to say—was both right and expedient; though he seems to have had no insuperable objections to a Presbyterian, or Independent Church established by law and maintained by the State." The

Presbyterians were the dominant denomination in England in the time of Cromwell. They protested vigorously against a general toleration. Thomas Edwards declared, that "Could the devil effect a toleration, he would think he had gained well by the Reformation, and made a good exchange of the hierarchy to have a toleration for it." Even the saintly Baxter said, "I abhor unlimited liberty and toleration of all, and think myself easily able to prove the wickedness of it."

John Milton, the blind poet, author of the immortal epic, "Paradise Lost," was essentially a Baptist. Incensed by such teachings and by attempts in Parliament, then controlled by the Presbyterians, he broke forth in his memorable protest, moved by a righteous indignation that could not find expression in honeyed words or courteous phrases:

"Dare ye for this adjure the civil sword
 To force our consciences, that Christ set free,
 And ride us with a classic hierarchy?"

And with bitter truth he added:

"New Presbyter is but old Priest writ large."

Again he wrote:

"Peace hath her victories

No less renowned than war; new foes arise,
 Threat'ning to bind our souls with secular chains;
 Help us to save free conscience from the paw
 Of hireling wolves, whose gospel is their maw."

In 1689, under William III., an Act of Toleration was passed, "which, though a mass of absurdities and inconsistencies when carefully analyzed, was yet a measure of practical justice to the majority, and of great relief to all. Even then Papists and Jews were exempted from its provisions, and men so enlightened and liberal-minded as Tillotson and Leake protested against granting toleration to them. But from that day to this, forms of persecution ceased forever as regarded all Protestant bodies, though the principle of complete religious liberty has never yet found general acceptance in England." This is shown by the fact that only recently the leavers of the Established Church, or Church of England, or Episcopalians, as we call them, secured the passage of a law requiring that the doctrines of the Church of England should be taught in the public schools, to support which schools every one of all denominations is taxed. This was regarded as so unjust that it caused a vigorous revolt, which was called the *Passive Resistance Movement*. That is, those who joined in the movement refused to pay the taxes, or rates, as they are called there, imposed on them, and passively, quietly allowed their goods to be sold by the officers of the law before they would pay. This movement was supported by all the Nonconformist denominations, notably the Baptists. It was led by a Baptist, Dr. John Clifford.

America is known as the Land of Liberty. It was from the first the Land of Civil Liberty, but not for many years was it the land of Religious Liberty, and then it was through the influence of Baptists that it became such. Some one said that the Puritans came to this country to worship God according to the dictates of their conscience—and to make every one else do the same.

When, therefore, Roger Williams, who was an Englishman by birth, a graduate of Cambridge University, but who came to this country when about thirty years of age (in 1630), and who caught the true American spirit, taught while pastor of a church in Salem, Mass., that "the civil magistrate's power extends only to the bodies and goods and outward state of man," he was banished from the Massachusetts colony. He made his way to Narragansett Bay, founded a town, which he called Providence, in recognition of God's protecting care, and established a colony, whose corner stone was "the principle of religious liberty." The written compact entered into by the first settlers of Rhode Island reads: "We, whose names are hereunder written, being desirous to inhabit in the town of Providence, do promise to submit ourselves in active and passive obedience to all such order or agencies as shall be made for the public good of the body in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together into a township, and such others whom they shall admit into the same, only in civil things."

Dr. H. C. Vedder says: "A few other countries had before this, and for periods more or less brief, tolerated what they regarded as heresy; this was the first government organized on the principle of absolute liberty to all, in matters of belief and practice, that did not conflict with the peace and order of the society, or with ordinary good morals. And though this government was insignificant in point of numbers and power, it was the pioneer in a great revolution, its principle having since become the fundamental law of every American State, and influenced strongly even the most conservative European States. Though he did not originate the idea of soul-liberty, it was given

to Roger Williams, in the providence of God, to be its standard-bearer in a new world, where it should have full opportunity to work itself out, and afford by its fruits a demonstration that it is of God, and not of man." Roger Williams was not at first a Baptist, but finding that he unconsciously embraced Baptist principles he founded what is usually regarded as the first Baptist church in America, at Providence, though many think that honor belongs to Dr. John Clarke, in founding the Baptist church at Newport, Rhode Island.

The first president of Harvard College, which was the first college founded in America, was a Baptist, Henry Dunster. Dr. Vedder says of him: "For preaching against infant baptism, this learned, godly and zealous man was indicted by the grand jury, condemned to suffer a public admonition, and placed under bonds for good behavior, finally being compelled to resign the presidency of the college, of which he had been the greatest benefactor. Shortly after he was arraigned for refusing to have his child baptized, but was saved from further persecution by death."

Dr. Clarke also suffered for his Baptist convictions. While he and Obadiah Holmes were spending the Sabbath with a brother who lived near Lynn, Mass., they concluded to have services. Dr. Clarke was preaching from Rev. 3:10. Two constables broke into the house, arrested them and carried them before the Civil Court. They, says Dr. Vedder, "were sentenced to pay, Clarke a fine of £20, and Holmes one of £30, in default of which they were to be 'well whipped.' A friend paid Clarke's fine, and he was set at liberty whether he would or no; but Holmes was 'whipped unmercifully' (the phrase is Bancroft's) in the streets of Boston, for the atrocious crime of preaching the gospel and of adding thereto the denial of infant baptism." These and many similar instances are enough to make us cry out as Patrick Henry did one time. He was called on to defend three Baptist preachers in Virginia. On reading the indictment setting forth that they were guilty of no less crime than that of "of preaching the gospel of the Son of God," he cried out with suppressed indignation as he waved the paper thrice round his head, "Great God! Great God!! Great God!!!"

But I have said enough to show you several things:

1. Baptists have always stood for religious liberty—*religious liberty*, remember, not religious toleration, for freedom of conscience, for the right of every one to worship God according to the dictates of his own conscience, and not according to the dictates of the conscience of any one else.

2. For this liberty they have contended, have suffered, have died. For it they now contend and they would suffer and die, if need be.

3. It is not simply liberty for themselves for which they contend, but liberty for everyone.

The truth is that for the very liberty of conscience they now enjoy, the people of America, of all denominations and all shades of belief, are indebted to the Baptists. In 1785, soon after the close of the Revolution, which was in September, 1783, and two years before the framing of the Constitution of the United States, the Baptist General Committee of Virginia, adopted the following resolution:

Resolved, That it is believed to be repugnant to the spirit of the gospel for the Legislature thus to proceed in matters of religion (assessing citizens for the support of a State Church); that the holy Author of our religion needs no such compulsive measures for the promotion of His cause; that the gospel wants not the feeble arm of man for its support; that it has made and will again through Divine power make its way against all opposition. And that should the Legislature assume the right of taxing the people for the support of the gospel, it will be destructive to religious liberty."

It is not surprising, therefore, to learn that it was on the petition of Baptists that the first Amendment to the Constitution was adopted. It reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." This amendment was adopted in 1789. It was the result of an address to President Washington written for the Baptists by John Leland, the distinguished Baptist preacher. The Amendment was introduced in Congress by James Madison, afterwards President, whose brother, General Madison, was a Baptist.

I repeat that for the very religious liberty which our brethren of other denominations enjoy they are indebted to the Baptists. And yet, some people are disposed to call the Baptists narrow and bigoted and exclusive! They do not know what they are talking about. Never was greater injustice done any people. Baptists are the most liberal people in the world. The rights they claim for themselves they freely accord to

others. They oppose persecution for themselves and they oppose it for others. They have ever been persecuted. They have never persecuted. If they should attempt to persecute others for their religious opinions and worship, they would at once cease to be Baptists, for, as I have said, they would violate the fundamental Baptist principles of Individualism and Religious Liberty.

I close this article with a quotation from Dr. J. L. Burrows on this point: "As a religious denomination, the Baptists have been, in all discussions on this theme, the most liberal and catholic in the world. They have contended for liberty of faith, not only for themselves, but for Romanists, Episcopalians, Presbyterians, Quakers, Jews, Turks and Pagans, and all other peoples. And yet, forsooth, in these modern days, it has been proclaimed that the Baptists are an illiberal, exclusive, narrow sect! The Baptists' exclusive! when the foundation principle of their whole church polity is liberty—the essentiality of voluntary choice to right membership in the church of Christ. Exclusive! when every chapter in our history furnishes a brilliant record of heroic and suffering struggles for soul liberty in which other churches equally with ourselves should be sharers. Exclusive! when we never struck a blow at the shackles that galled our own limbs that did not fall with equal force upon the fetters that bound others. Exclusive! then the sunshine and the showers that fall impartially upon all alike are exclusive." This is finely and truly said.

TEXAS LETTER.

Perhaps your readers would enjoy a word from the West. Texas is emerging from a strenuous past, financially. And we are glad it is in the past. Our people are putting early vegetables on the market, and they will flow in a continual stream northward from this time on. I ate strawberries for dinner yesterday. They have been in market for some weeks. I saw corn that had been plowed one time, last week. Cotton planting is on with a rush. The spring is far advanced. Trees are almost in full leaf. I have never seen a finer spring than this has been so far.

Religious matters are in a lively way. We Baptists do not hibernate. When the mission campaign is over, and the protracted meetings are held, instead of going into winter quarters, we project a series of Mission rallies or Bible Conferences or a more pretentious Bible School. The schools are held at some educational center, and last for ten days. I have been on three programs this season. One at Abilene, one at Brownwood, and one at Gorman. When winter passes, we do not have to wake up and pull ourselves together and limber up our joints. We are already geared and on the move, so we just have to move out on the next line. Orphans' Home work and the Education Commission and the Sanitarium take the winter months to gather up contributions. We are now in the finest campaign in history. Home and Foreign Missions have the right of way. Texas, I think, is about to do the grandest work in its history. Such a body of pastors, and such a company of churches could hardly be found on the face of all the earth. I suppose we have 3,000 pastors who are going to do such heroic work that any one of them standing out by himself would win the admiration of the world. That is why Texas can do things. We are not so many more than other States, nor are we more wealthy. But the magnificent spirit of the body would almost make the lame to walk. We never slacken traces, we just change loads. We close the Mission campaign April 30th, at midnight. On the first day of May, we are out on a campaign for \$250,000 for our new S. W. Baptist Seminary. The prospect is thrilling. And \$100,000 for the Sanitarium.

Introducing the Summer, and while we catch breath, there are to be three or four "encampments" in July, which will afford a little chance for rest and recreation. One at Palacios, down on the gulf, another at Lampasas, in the Middle West—that is mine—one at Stamford on the far-flung line of the western plains, and one at Hughes Springs in Eastern Texas. These are not seasons of idleness, but places of gathering strength and inspiration for the coming summer work, which will already have begun in several camp meetings. Then we will go in for protracted meetings as if that was our life-work. And all through these we will be gathering contributions for Ministerial Education, Old Ministers' Relief, Associational Missions, Education and Orphans' Home and several other things. We get so busy that we are astonished to find ourselves swept right into the most thrilling campaign for State Missions. We are getting ready to do something real worthy. When Texas is really waked up you will see something doing, sure enough. That is why so many of the best men are crowding into Texas. Every real man wants to be where something

is doing. And Texas is the place. We are rather overstocked with men who are looking for easy places, and are waiting for somebody to hitch up the team for them to ride and plow. But there is great room for the man who can clear ground and put in a crop. I could name some good fields for some real good men who could take hold and make things go. If you do not want to lose any of that sort, you may cut out that sentence, for they will come.

I could write a long letter, but if you will let me greet my old friends in Tennessee, my native land that I still love, I will stop.

O. L. HAILEY.

Comanche, Texas.

THE BATTLE WAXES HOT AND FURIOUS.

I have just returned from a brief visit to my children, Dr. R. K. Hackett and family and Mr. A. S. Hackett, the civil engineer, in New Orleans, where I had the privilege of mixing and mingling for a few days in the great revival meeting conducted by Evangelist Ham. They seemed to have had a fine season of revival and awakening for several weeks, with many professions of conversion, when the Evangelist innocently let fly a shaft or two of red hot truth directly at the saloons of that liquor ridden city. Commenting on the title of the song they had just sung, "Where is My Wandering Boy Tonight," the preacher became intensely local and pungent and it was like casting a stone in a hornet's nest, for denunciations and curses hot, fast, and furious, soon filled the air, and from that time on the meeting took on much of the coloring, fire, and excitement of a Prohibition campaign. The Tabernacle place of meeting had been erected on a parcel of ground belonging to the U. S. A. Government and the liquor interests, when things waxed too hot for them, sought to oust the whole "shebang" by appealing to Washington, with misrepresentations and defamation and in this way, measly and cowardly as it was, secured an order for the removal of the structure. In this low down work they were led by one Louis Ochs, a whisky drummer. This man happened to have a speaking acquaintance in Washington, and thus secured an order for the removal of the Tabernacle nuisance—to the liquor men—and thus closed out the meeting. It is but just to say, however, that when the Secretary at Washington learned the facts in the case, he promptly countermanded or suspended the order to remove the building, but it was then too late, for the local order had gone forth and the shed was coming down.

But as is so often the case the devil overdid his own interests, for it is currently believed in the city by many of all parties that that devilish resort and assault on religion and decency of those whisky people has indelibly and irrevocably written the doom of the liquor traffic in New Orleans. May God grant it to be so.

I met a trio and saw more of the Baptist pastors of the city, Brethren Brengle Lawrence, Lee and Horner, all in the meeting and all seemingly brave, earnest and busy sons of the Gospel. I had the pleasure of worshipping with my children in Bro. Brengle's congregation—the St. Charles Avenue church—and hearing a high class sermon by the pastor on the current conflict in the city which showed him to be a workman of mind, manner and metal.

Several hundred conversions were reported (five or six hundred) as a result of the meeting and the people generally, as well as the preachers, regarded it as a great success. They gave Mr. Ham a great ovation on his departure. Perhaps as many as from 800 to 1,000 went to the train in the gloaming to tell him good-bye. They also passed very unanimously and heartily resolutions of appreciation and confidence besides asking him with abundant emphasis to come back next October and conduct another such revival campaign.

J. A. HACKETT.

Meridian, Miss.

FROM BRO. B. W. SPILMAN.

A number of inquiries are coming to me, some of them from Tennessee, as to what is to be done at Blue Mont, the home of the Southern Baptist Assembly, this summer. Already more than 150 lots have been sold and quite a number of the lot owners are going to be there during the summer building their cottages. The Assembly will be busy working on the grounds. From letters coming to me every week we may expect a large number of persons on the grounds in tents during the coming summer. So we have decided to establish a Baptist White Colony.

It may be that quite a number of the Tennessee brotherhood may wish to enjoy a season of outing in the mountains of North Carolina with pure air, pure water, good company. If so bring on your tent and

join the colony. We will be glad to see you. Room for your tent will be given you free of charge and scenery unsurpassed in America. Our depot is more than five hundred feet higher than the depot at Asheville. We have lots as much as three thousand feet above sea level. We are right on the top of the Blue Ridge. To the east one may see the fields and towns for fifty miles, to the north are ten mountain peaks, each one more than six thousand feet above sea level, Mt. Mitchell being among the number.

We will be glad to have you join the White Colony living in tents on the mountain top.

B. W. SPILMAN, General Secretary.

Kinston, N. C.

By far the greatest revival ever known in this section of Texas is now in the sixth week of continuous services and the end is not in sight. There have been nearly seven hundred professions of conversion and more than four hundred have joined the Temple churches. Bro. Geo. C. Cates came, remained five days, broke down, left for a week, came back and remained twelve days. His coming brought great spiritual impulses and power to the meeting. He really does far more for the Baptist cause in his union meetings than he could possibly do in any local Baptist church meeting. He confines himself chiefly to the great fundamentals, atonement, repentance, faith, regeneration, hell, heaven, etc. He preaches the final perseverance of the saints. While he is no mean preacher, even in great bodily weakness, his power is not explained by the quality of his sermons. He is preeminently the praying evangelist. His faith is most extraordinary and his zeal and enthusiasm most powerful and self-consuming. He gets more people to praying and working continually than any one I ever saw. He is preeminently the pastor's friend. The results are most extraordinary in every way. The strengthening of faith and courage for service is most wonderful. I have worked with Moody, Jones, Stewart, Pentecost and Dixon, but never saw such power from God.

C. H. NASH.

Temple, Tex., April 16, 1908.

I have been preaching at Lone Oak every night since Thursday. Congregations have been small, until Sunday night, we had almost the house full, when I preached on Missions, and took a collection for the Foreign Mission work. This little church is in great need of help to finish their house of worship. In our Association last fall somehow the impression went out that this house was already finished; but that is a mistake. It is so that we can use it; but it lacks ceiling and painting. With \$150 we can finish it while I am here to do the work. Dear brethren, one and all, will you not help us in this time of great need, so that this church may be able to dedicate their house this summer? We are very anxious to complete it while I am here, as it will be so much cheaper than to hire a carpenter to do the work.

Now, who will be first to send \$5, or \$2, \$1, or any amount that you feel like giving? Give as unto the Lord and God bless us all and put it into your hearts to help in this work. Send money to me or to J. W. Morrison, Cunningham, Tenn.

A. G. WILLIAMS, Missionary.

I enjoy the BAPTIST AND REFLECTOR so much. I wish it was in every home in Tennessee. I want to beg a little space in its columns for open notes from Clear Springs Baptist church. We have a prosperous little church now of 75 members. An interesting Sunday-school numbering about 50 pupils; good prayer meeting. Rev. W. W. Bailey of Jefferson City, is our pastor, and we feel to thank God for his good work he is doing at this place. The church is putting on new life. We are all enjoying the fruits of a good revival that Brother Bailey held at this place last winter. Young men and bright-eyed boys are taking active part in our prayer meeting. Clear Springs church never was in so good condition as now. Brother Bailey is doing some good preaching for us. His congregations are always large and the attention of the very best. After the sermon Saturday night, April 11th, Brother Bailey took up a collection for Foreign Missions, which amounted to \$26.38. Brother Bailey is a good man and takes sunshine wherever he goes.

A MEMBER.

And now it is Detroit. The *Word and Way* says: "The prohibition wave threatens the submergence of all the saloons of Detroit. The breweries are proposing to head off the wave and conciliate feeling by decreasing the number of saloons in the city by 200." On this the *Word and Way* makes the following pointed comment: "But if saloons are a good thing for the city, why not increase rather than decrease their numbers? And if they are a bad thing why not put them all out of business?" Will somebody answer this question?

THE LINE-UP.

Editor The Tennessean:

Dear Sir—Every Democrat in Tennessee is certainly entitled to a clear and full understanding of the issues in the race for the gubernatorial nomination. The man who, for selfish reasons, would attempt to deceive any voter in this matter is unworthy and unpatriotic.

There is not an intelligent, observing man in Tennessee who does not clearly see and understand the "line-up" in this race, and those who have not read the papers or investigated the situation, should be fully informed—as to the matter, that they may vote their honest sentiments. Then why does any paper or individual fail to "turn on the light."

Every saloon keeper, brewer, distiller and bartender, and all who oppose temperance and prohibition legislation are to a man lined up like a stone wall for Gov. M. R. Patterson for renomination.

Every Democratic minister of the gospel (except the penitentiary chaplains and that fellow at Spring City who said in his recent interview that he was a classmate of the Governor), and every man and woman who is prominently or actively engaged in the campaign against the liquor traffic and in favor of State-wide prohibition is lined up solidly and enthusiastically for Edward W. Carmack.

Every informed man in Tennessee knows that these are the alignments in the present governor's race; then why should any supporter of either candidate attempt to conceal the truth from any voter?

As a traveling man, I have carefully investigated the situation throughout the State, and like all others who have given the matter any attention, with one eye shut and the other only half open, I could have easily ascertained the alignments in this race in any county in which I have been. Let the voters who do not read the papers and investigate the facts, know the truth. Why should a man desire to mislead them, as some are doing?

In brief, the point that I am urging is that every Democrat in Tennessee is entitled to a proper understanding of the "line-up" in this campaign. He is entitled to know that every saloon keeper, distiller and bartender in Tennessee is for Patterson; he is entitled to know that all the ministers of the gospel and leaders in the State-wide prohibition campaign are for Carmack; he can then unite with either side that he desires to. Very sincerely,

J. C. Y. HUGHLETT, JR.

Nashville, Tenn., April 10, 1908.

—Nashville Tennessean, April 13, 1908.

EAST TENNESSEE.

Pastor W. L. Cate preached at Dumplin church on "The Cry of the Saved Soul and Christ's Answer." The text was, "Lord, what wilt thou have me to do?" The answer, "Go ye into all the world and preach the gospel to every creature." Fair congregation. An offering for missions of \$16, which was much larger than is usually made at one time. The work is in a hopeful, promising condition and this historic old church will increase in influence and power.

Rev. W. Y. Quisenberry spoke in the auditorium of Carson-Newman College on Monday morning from 11:15 to 12:00 o'clock. He gave interesting information about the resources and the social and religious life of China. His appeals for help in meeting the spiritual destitution of the millions of Chinese were melting in tenderness. His whole soul is aglow with fervor in the cause of missions. At the close of the service, five young men and four young women declared their desire to labor for the Master's glory in the foreign field, should the way be opened to them.

Dr. S. W. Tindell, representative of the Anti-Saloon League, spoke at our last Sunday morning's service and all were made stronger friends of the cause of temperance, through his forcible array of the dire effects of drink. God speed the day when "State-wide prohibition" shall be declared and enforced in our beloved "Old Tennessee."

Work on our church building resumed. New subscriptions taken to justify pressing on. The Memorial Windows are being subscribed for. Dr. King, treasurer of our building committee, sends out a circular letter of appeal for help. The resources are generous—in many cases much more than is asked. We hope everyone, who gets the letter, will have a vision of the privilege afforded them of helping to prepare the way to the opening of our beautiful house of worship to the hundreds of young people gathered here and impressing them for time and for eternity. The circular letter is being sent to a carefully selected list of persons—those only whom we believe are broad, appreciative and responsive. Such are found only here

and there. They are the noble helpers of every deserving cause. To these only our appeal goes. Its merit is clearly seen by all who want to see it, and, every mail is bringing to Dr. King most liberal responses.

O. C. PEYTON.

Jefferson City, Tenn.

GIVING THE SEMINARY A CHANCE.

BY JOHN R. SAMPEY, D.D.

The trustees of the Southern Baptist Theological Seminary have decided to commemorate the jubilee year of the Seminary's history by raising \$400,000 of additional endowment. The Seminary is now partly endowed, but it needs at once the above sum, if it is to go forward with its great work. The equipment of the Seminary in buildings and grounds is adequate for the immediate needs. Of course the amount needed to keep the buildings in good repair is a very considerable sum. There is at present a debt of \$10,000 due to long delayed repairs which were made 18 months ago. There is also urgent need of money for the purchase of new books for the Seminary library. A good reference library is absolutely indispensable, if the faculty and students are to pursue their studies to the best advantage. Such a library would also be a blessing to our Baptist people throughout the land. All students wishing to make original research would have access to its shelves under suitable conditions. The Seminary greatly needs to enlarge in many directions, but is at present estopped for lack of means.

We are fully persuaded that the time has come for the Seminary to have the right-of-way in all parts of our Southland. Brethren in charge of important enterprises in the various States ought to so shape the affairs committed to their hands as to give the Seminary a comparatively clear field at least a year. It is not often that the Seminary appeals for such a concession, and the importance of the work it is doing is argument enough in favor of its request. We would bespeak for President Mullins and his colleagues a most generous response from both churches and individuals. Money invested in the endowment of the Southern Baptist Theological Seminary will yield a large spiritual dividend through the coming years.

Louisville, Ky.

SEMINARY NOTES.

Guy B. Smalley has been called to the Second church, Paducah, but has not yet signified his acceptance.

The following were regular appointments Sunday: W. C. McPherson, Boston; S. E. Reed, Eight-Mile; A. C. Hutson, Germantown; T. Riley Davis, Upton; Guy B. Smalley, Glenview.

W. C. McPherson has received an unanimous call to the First church, Salem, Ind. This is a beautiful city of some thirty-five hundred population and offers splendid opportunities. Brother McPherson thinks he may be able to accept.

Your correspondent is open for work, having decided to go into the pastorate at the close of the present session. The third Sunday I had a pleasant visit to Newbern, Tenn., supplying for the Baptist church. Newbern is a splendid town and the Baptists have a strong church with good opportunities for service. Last Sunday I preached for the churches at Powersville and Brooksville, Ky. This is the field recently held by John A. Davis, who has accepted work at Erwin, Tenn. Brother Davis is held in high esteem by the people there and did a fine work.

Professor Hawes is to give a reading at Norton Hall this evening. He is very popular with the students and will have a fine audience.

Dr. B. H. DeMent supplied at Broadway Sunday at both hours.

New York Hall, Louisville, Ky., April 27, 1908.

OAKWOOD REVIVAL.

A very successful and gracious series of revival services has just been conducted at the Oakwood Baptist church. The meetings continued for a little more than two weeks. Rev. J. L. Dance, Pastor of the Island Home Baptist church, of this city did the preaching. He won his way to the hearts of all who heard him. He preaches the "Old-time" Gospel with directness, simplicity, and power; and with an unshaken conviction that it is still the "power of God unto salvation to every one that believeth."

Among the visible results of the meeting may be mentioned the following: Conversions, 15; approved for baptism, 17, and quite a number of "backsiders" were thoroughly "warmed over." The spiritual status of the church was greatly revived, and the general re-

ligious tone of the entire community was strengthened.

The faithful labors of Brother Dance will be long remembered by all who heard him. He returns to his chosen field of labor followed by the heart-felt benedictions of a grateful pastor and people.

J. W. CROW.

Knoxville, Tenn., April 24, 1908.

CONVENTION MESSENGERS.

Let every person who is not an associational delegate who desires to go to Hot Springs as a representative from Tennessee, send me his name at once. There will be room on the delegation for every one who will go. If your church has given enough to be entitled to a delegate, let me know that fact also. If you have been appointed by your Association, make sure to carry with you a copy of the Minutes, or the filled-out blank furnished you by Dr. Lansing Burrows. Let every one go who can. Remember to send me your name at once.

W. C. GOLDEN.

Rev. J. H. Sharp, pastor of the Bell avenue Baptist church, spoke Sunday morning to a large congregation in his church, this having closed the second year of his work at that place. Taking as his subject and commenting on the 15th chapter of First Corinthians, he brought out the many incentives to a better Christian service. It is fair to say, Rev. Sharp's labors have been crowned with great success during the past two years—nearly two hundred and fifty additions to the church, the Sunday school nearly doubling its enrollment, an addition having been built to the church which doubles its seating capacity. The spiritual conditions of the church are most excellent and everything points with pride to the noble work of this young pastor, who stands for something and believes in doing things. There have been but few Sundays during this time, when there have not been conversions and additions to the church. At Sunday morning's Sunday school and church service some five or six were converted. The revival services will be held all this week with Dr. Taylor, of the First church, preaching every night.—*Knoxville Journal and Tribune.*

Find a check for my renewal to the Baptist and Reflector. I hope you will be able to secure the 10,000 subscribers, for your paper is certainly worthy of that number and more, too. I enjoyed your first article on "Baptist Principles" and will look forward to all of them. I have been elected as one of the State evangelists for Kentucky. The call was unsought and unexpected, but Bro. Powell keeps urging me to accept; so I have decided to do so and will enter upon the work just after the meeting of the Southern Baptist Convention. I have several invitations already for meetings.

I hope to shake hands with you at Hot Springs. Hurrah for Carmack! I do hope he will beat Gov. Patterson.

The Lord bless you in your work. I put no paper before the BAPTIST AND REFLECTOR.

S. M. McCARTER.

Elkton, Ky., April 3, 1908.

In a secular paper of recent date the question was asked: "What mode of baptism was used in apostolic days?" The answer was, "Nobody knows, though many are cock-sure that only their own preference could have been used." I wondered if this were true. If "nobody knows," then nobody is prepared to "go teach all nations and baptize them." If we do not know what Jesus meant when he gave us the commission, then we are yet unprepared to carry out the commission. Then, why all this talk about sending the gospel to the heathen? If "nobody knows" what baptism is, then "nobody knows" what we are to teach the heathen to "observe" that Christ had commanded. So to say that "nobody knows" how the apostles baptized leads to pitiable confusion and undermines the whole work of bringing the world to Christ.

MRS. IDA B. FLETCHER.

Shiloh, Tenn.

Dr. W. M. Vines, pastor of the Freemason Street church, Norfolk, Va., recently preached for the Hanson Place Baptist church, Brooklyn, N. Y. The congregations were large, and Sunday evening, after the service, the committee unanimously assured Dr. Vines of a call to the church and urged him to accept. The church has paid a salary of \$5,000 per year, and assured Dr. Vines that whatever salary was required would be made satisfactory to him by the church. Dr. Vines says that while he has the call under consideration, only a clear and strong sense of duty, regardless of salary, would induce him to accept.

PASTORS' CONFERENCES.

NASHVILLE.

Central—Good audiences. Subjects, "Dignity of Duty," and "The Heart in Religion." Fine S. S. and B. Y. P. U.

Gallatin—I. J. Van Ness preached in the morning on God's Providence.

Howell Memorial—Pastor Cox preached at both services. Morning, "What a Church Is and What It Is Not;" evening, "The Things That Remain." 219 in S. S.

Third—Pastor Yankee preached on "Argument in Prayer" and "God's Question to Men;" 260 in S. S. Pastor goes to Knoxville to conduct meetings at the Bell Ave. church there.

Mill Creek—Pastor Reid preached on "Missions;" good congregation; 82 in S. S. No service at night owing to the inclemency of the weather.

North Nashville Baptist church—Pastor Swope preached. Morning subject, "God's Goodness and Man's Response;" evening subject, "Choice." One received for baptism. 215 in S. S. Special meetings begin next Sunday. Gordon W. Hill, evangelist, and DeWitt Hill, singer will assist the pastor.

Edgefield Baptist church—Arch C. Cree, pastor. Sunday-school, 344. Morning, "Heaven;" evening, "Prayer." The first quarter of the year the church reported 47 additions and over \$5,000 to all objects.

Seventh Church—Pastor sick. Bro. W. C. Cleveland, preached at 11 o'clock on "Helping to Answer Your Prayer—Substitution." Bro. Francisco preached at night. Fine S. S.

South Side—Pastor Stewart preached on "Home Missions" and "Gratitude." 88 in Sunday-school. There were 47 in the West End Mission Sunday-school.

Belmont—Pastor Francisco preached at morning service, "Sin Unmasked, and Grace Unveiled," at night at Seventh church.

Lockeland—Pastor Booth preached in morning on John 13:17. Sunday-school good. No service at night because of the rain.

First Church—Pastor Burrows preached on "The Answer to a Burdened Conscience," and "Experience of Grace." One added by letter.

North Edgefield—Pastor Snow preached in the morning on "Securely Guarded." Evening, "Report of work accomplished during pastorate of two and one half years. One baptized. Dr. Joe Jacobs, of Kansas City, with us at morning service and told us something of his work.

Centennial—Pastor R. D. Cecil. Texts, Daniel 12:3, and Exodus 32:26. One baptized, 172 in S. S.; 22 in Jr. B. Y. P. U.; 10 in B. Y. P. U.; 88 in S. S. at Overton St. Mission.

CHATTANOOGA.

First Church—Rev. W. Y. Quisenberry preached in the morning on "World-Wide Missions." No service at night. 406 in S. S. Dr. Massee, of Raleigh, N. C., will visit the First church on May 17th, to look over the field before accepting the call so heartily extended on April 19th. W. Y. Quisenberry will address the women of the city on April 28th, in the First church.

Second (Tabernacle)—Pastor C. B. Waller returned from a great meeting in Bristol and preached at both hours on "World-Wide Evangelism," and "Fools and Foolishness." 340 in S. S.; 91 in Avondale Mission; 70 in Avenue Mission; one by letter; great interest; 30 to 40 requests for prayer; two professions; good collection for Foreign Missions.

Brother W. Y. Quisenberry was in the conference and spoke feelingly of the work of Foreign Missions.

Preached at 11 a.m. at the First church, at 7:30 p.m. at the Central, and to a mass-meeting Monday night at the Second church.

Highland Park—Pastor preached at both services to full house. Had a "freewill offering" in cash amounting to \$38. As a result of meeting already seven have united with the church and others are interested whom we hope to gather in the Sunday evening evangelistic services. S. S. attendance 151; collection \$3.

St. Elmo—Pastor Brown preached morning and evening. Subjects: "Bitter Waters," and "A Christian Soldier."

Alton Park—Fine day with our church; 60 in S. S. Pastor preached on Missions and took an offering of \$10 for Home and Foreign Missions. Night services—congregation fine; several forward for prayer; fine interest among unconverted. Our church is taking on new life.

East Chattanooga—Pastor spoke in the morning on Home Missions, in the evening on Foreign Missions. Took offering for missions amounting to \$18. 170 in Sunday-school.

Hill City—Preaching by Pastor King. Theme: "Atonement," and "The Power of the Holy Spirit." 148 in S. S.; 35 in B. Y. P. U.; a great day.

Inman St., Cleveland—Pastor Stivers preached on "Preparation for Revival," and in the evening delivered the last of the series of sermons to young men. Large audiences; two professions. The new Packard organ is now installed.

HARRIMAN.

Trenton Street—Two fine congregations; good B. Y. B. U.; 284 in S. S.; one for baptism. The ten days' meeting, in which Bro. Perryman assisted, greatly strengthened our church. It was a genuine revival among Christians and resulted in a few conversions. Bro. Perryman did some fine preaching.

LaBelle Place—Pastor John N. Lawless preached on "Life," and "The Supreme Moment" (2 Cor. 6: 2).

Seventh St.—Pastor I. N. Strother preached on "A Pastor's Plea" (2 Thess. 3: 1), and "Unconscious Excellence" (Ex. 34: 29). Collection for Foreign and Home Missions over \$100.

Central—Pastor Potts preached on "Great Grace the Inspiration to Great Service" (2 Cor. 9: 8), and "Lions in the Way" (Prov. 26: 13).

Bellevue—Pastor H. P. Hurt preached on "The Problems of a City Church," and "What is Expected of the Son."

Union Ave.—W. D. Bosdell of Aberdeen, Miss., preached at both hours. Pastor E. W. Reese offered his resignation as pastor on account of illness. The resignation was accepted.

Boulevard—Pastor J. R. Wiggs preached on "The First Resurrection" (Rev. 20: 5-6), and Rev. W. J. Bearden at night on "Christian Possessions" (2 Cor. 3: 22). Eleven professions. Two for baptism. Meeting continues.

McLemore Ave.—Pastor W. J. Bearden preached at the morning hour on "The Christian's Usefulness" (Titus 3: 1). Rev. J. R. Wiggs preached at night on "Christianity a Fact" (1 John 3: 14). Fine congregations. The best S. S. in the history of the church.

Binghamton—This church was bowed in grief on account of the death of one of our most beloved members, Mrs. A. F. Kilpatrick. The funeral service was conducted by the pastor, O. T. Finch, assisted by Rev. H. P. Hurt, and Rev. W. J. Bearden. No other service during the day except S. S.

First—Pastor A. U. Boone preached on "Our Example" (John 13: 15), and "No Thought for the Morrow" (Matt. 6: 31). One received by letter.

KNOXVILLE.

Broadway—Pastor Atchley preached at both hours on "The Scriptural Method of Giving," and "Is God Responsible for the Evil in the World?" 440 in S. S.; one baptized; one approved for baptism; two received under watchcare of the church.

JOHNSON CITY.

Roan St.—Preaching by pastor morning and night. Nine received on profession of faith; 270 in S. S.

I am now temporarily located at Coal Creek, Tenn. All my brethren and friends will please direct all correspondence to this point until further notified.

D. W. LINDSAY.

I can't do without our home paper. I only wish you could get it into every Baptist home in Etowah. Etowah is the coming town of East Tennessee. It is growing all the time. We have a nice church building up here almost completed. We also have a good Sabbath school. I feel proud, as Superintendent, of such a growing school, as we have good attendance all the time. We had 147 last Sunday. But we need a pastor here very badly to take hold of the work.

W. J. SAMPLE.

Etowah, Tenn.

Last Sunday was a great day for our church here. We raised \$42.00 for Missions and \$65.00 for the purpose of papering our church. Twenty-two have been added to our church since January 15. A Baraca Class was organized March 1 with 28 members. Now we have an enrollment of 63 members. There were 134 in Sunday-school last Lord's Day. Subjects for Sunday, April 26th: Morning, "Letters to the Seven Churches;" evening, "Man, His Innocence and Fall."

We are now planning for Children's day, first Sunday in June. Victory is ours, by the grace of God.

C. H. BERRY.

Greeneville, Tenn.

The First Baptist church, of Tullahoma raised, yesterday, for missions, \$65. This is more than twice the amount raised a year ago. The pastor was gratified, and spoke some tender words of encouragement to the members present. It is generally believed that this church will do a larger work in the immediate future. The brethren, together with a progressive Ladies' Aid Society, seem to be awake to the fact that the time has come to launch out. Yesterday's work is a fitting climax to indicate the growth of the work during Brother Moore's pastorate.

Tullahoma, Tenn.

M. A. COOPER.

I was at Hillsdale Saturday and Sunday. Rejoice with me on our mission collection at the eleven o'clock service which, with a little previously collected, amounted to two hundred and six dollars. This is the finest collection in the history of the church and the best I ever saw in a country church. Friendship and Hartsville are breaking their previous records. I was never more determined to push the cause of missions than now. Think of it, ye rich country churches, giving nothing while your little sister church lays on the table \$206.00 for the glory of God. Go thou and do likewise.

Hartsville, Tenn.

JOHN T. OAKLEY.

Mulberry is in the center of the world and is "doing things." We have recently raised money and insured our church property for five years. We have a box ready for the orphans with nearly \$15.00. The W. M. U. is doing fine work. We are now repainting and papering our church. I ran over to Kelso last Thursday evening and assisted Bro. Savell and others in organizing a church in that town. We organized in a tent, but the brethren there are pushing to completion a neat little chapel.

May the Lord direct them to the right man for a pastor.

Mulberry, Tenn.

N. B. WILLIAMS.

Blountville Baptist church, in the Holston Association, did the nice thing on Sunday, April 19. Pastor Pope preached one of his big sermons on Missions—especially Foreign Missions—on "Go ye into all the world and preach the gospel to every creature." At the conclusion of which the church and congregation contributed \$19.72 over and above his salary and the sexton's. We have a little on hand, enough to make about \$23.00, which will be sent this week to headquarters. Brother Pope was very much gratified at the result, and said this is the pluckiest little church that he knew of, though a lot of our members were not out.

Brother Pope now has the care of the churches at Blountville, Butler and Mountain City, having resigned at Bluff City. He is a strong man and we are proud of him.

N. J. PHILLIPS.

It is with much regret that we give up our beloved moderator of the Clinton Association, Rev. H. B. Clapp, who has gone to Texas for his health. It is with still greater regret that the Baptist church of Coal Creek gives him up as her much beloved pastor. I don't think I ever saw a church and pastor more devoted to each other. Bro. Clapp is a great and good man, and a noble preacher. He both preaches and practices noble Christian living. He stands for all that is progressive, great and good; for purity of morals, sobriety of homes and honesty in conduct. The saloons never had a greater enemy. Bro. Clapp and his church fought manfully in the effort to rid LaFollette of saloons during the last session of the Legislature. We will miss him so much in our great temperance fight this summer and fall. We hope his health will permit him to return to Tennessee some day. The prayers of his many warm friends are that he may be spared many years in which to serve Him whom he loves.

D. W. LINDSAY.

Coal Creek, Tenn.

The following have recently sent in new subscribers to the BAPTIST AND REFLECTOR: Eli Rymer, Fetzer-ton, Tenn.; L. B. Jarmon, Wartrace, Tenn.; O. A. Utley, Centreville, Tenn.; H. F. Burns, Collierville, Tenn.; J. B. Carter, Hartsville, Tenn.; J. W. Pangle, Russellville, Tenn.; L. H. Milligan, W. H. Hodges, Trundie's Cross Roads, Tenn.; and J. G. Hughes, Lebanon, Tenn.

We are now in a great meeting in our school of nearly 500 students. Most of the unsaved have been converted. Several have surrendered for foreign mission work. We are happy.

Martin, Tenn.

H. E. WATTERS.

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, LLD, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

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

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

MISSION SCHOOLS.

"TWO KINDS OF PEOPLE."

Two kinds of people on earth I mean
Are the people who lift and the people
who lean.
Wherever you go you will find the
world's masses
Are always divided in just these two
classes.
And oddly enough you will find, too,
I ween,
There is only one lifter to twenty who
lean.
In which class are you? Are you eas-
ing the load
Of overtaxed lifters who toil down the
road?
Or are you a leaner, who lets others
bear
Your portion of labor and worry and
care?
—Ella Wheeler Wilcox.

A HOLD ON THE FUTURE IN MEXICO.

"Education is your hold on the future. The day school has been helpful, especially to the children of Mexican Christians. The public school is indeed godless. Many of the teachers are unbelievers and even the Christians are not allowed to teach evangelical truth. In strongly Catholic communities the Protestant children are sorely persecuted, not with stake and gibbet, but in

the thousand ways that childish cruelty can invent. We need to give careful attention to this question."

THE PAPACY SMITTEN IN ITALY.

Formerly the schools were entirely in the hands of the priesthood. "Now no priest, no monk, no nun, no sister is permitted to be a teacher in any national school—all the teachers of these schools are laymen and laywomen. Education in Italy is national, secular, compulsory, free and lay. The children of Italy, during school years, must attend the national schools; before and after that term priests and nuns are at liberty to teach them. The attitude of the people to Protestantism is manifestly friendly. The gospel of Christ preached in all its simplicity, is well received, and the halls where services are held are always crowded. At the present moment Italy is open to the gospel."—*Missionary Review*.

THE EDUCATIONAL MOVEMENT IN CHINA.

Within the past two years the wonderful educational system in operation for 1,400 years has been completely westernized in idea, if not always, through lack of teachers, in practice. To remedy this lack from 12,000 to 14,000 students have been sent to Japan and other lands to acquire modern knowledge. Such an educational exodus has never before been seen in the world's history. Think of what it means; as many as in all the great British universities combined, and the end is not yet! And besides this, untold sums of money, both public and private, are being spent in building and equipping schools and colleges. The first school ever opened to Chinese girls was that at Singapore, opened in 1825. The first such school in China was opened at Ningpo, by Miss Aldersy, in 1844. It is said that only one woman in a thousand in China can read. But a blessed change is rapidly taking place. How we wish all could see the great difference in the looks of the poor, depressed, ignorant girl and the intelligent, cheerful, happy school-girl. We praise God for the marvelous change which is taking place. In a few years there will be many girls' schools all over China.

A NEW CHIVALRY IN CHINA.

The new chivalry in China was recently manifested in a telling way. In a certain city a man of social standing attempted to make a Christian school girl his wife, at the same time retaining his secondary wives. The young men students in the government university were so angry at this insult to an educated young woman and public feeling ran so high, that the man was unable to carry out his purpose.

The present educational renaissance in China may well contest a place as the world's eighth wonder. When we hear the people at a mass meeting demanding "three girls' schools to one boys' school," the whole procession of old-time wonders is left out of sight. The dazzling opportunity for Christian missions to help this nation in its life and death struggle flashes upon the vision.

And so, each in its own way, the countries of the world are proving that "The entrance of thy word giveth light." One by one the obstacles are being removed, life is being made richer and better for the poor and oppressed, and the way is being made smoother for the coming of His feet who ushers in the kingdom of peace and good will for women as well as for men.

EDUCATION IN YORUBA COUNTRY.

The natives have no schools of their own, for they had no written language till missionaries reduced Yoruba to writing. Now, however, there are a

number of schools kept up by the different missions. Christian parents, and frequently heathen parents, send their children to these schools. Here they are taught reading and writing and other primary branches. They are also, by means of the catechism, taught the elementary truths of Christianity as well as some familiar passages of scripture. Should you meet a child who had been two or three years in our day school at Ogbonoso and ask him for the Ten Commandments, the Lord's Prayer, or other familiar passages he could give it readily. The same would be true if you asked him concerning the simple truths of Christianity.

Some make fine progress in their books. One girl from a home where nothing was known of reading was ready for the third reader in a year. Others do as well, though there are, of course, many dullards who will never make progress with books. They do best in the studies than can be mastered by memory work.

In some places the people are beginning to appreciate such schools, even heathen people sending their children. In some cases, they even give us their children outright. My wife and I have nineteen that have been given to us. They do the work about our house, work on the yard a certain part of every day, and go to school. They have a separate house in our yard to live in, and they all come to our house for prayers every morning, when each one repeats a verse of scripture. Other missionaries do a certain amount of the same sort of work, and no child so taken into the mission has ever failed to become a Christian. Still, heathen parents give them to us.

REV. J. S. COMPERE.

THREE WITNESSES TO CHRIST'S DEATH.

BY J. R. LAMB.

"In the mouth of two or three witnesses every word shall be established."—Matt. 18: 16, 2 Cor. 13: 1.

The three witnesses to Christ's death are: First The Scriptures. I Cor. 15: 1-4; two, Baptism (Rom. 6: 3, 5; Col. 2:12); third, the Lord's Supper. I Cor. 11:26.

Christians are well agreed that the Scriptures and the ordinance of the Lord's Supper testify to the Lord's death. But I see in the BAPTIST AND REFLECTOR of Feb. 13, on page 2, that Rev. J. W. Patton does not agree with Rev. Branson's statement that "baptism symbolizes the death and burial and resurrection of Jesus Christ." Brother Patton says "we think he is mistaken." He then adds: "The death of Christ is not symbolized by baptism, except as it might be inferred from the burial." In this I think Bro. Patton is mistaken. Paul says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death." Read carefully Rom. 6:2-11. Certainly "we are baptized into death," and Paul says "we are baptized into His (Christ's) death." The words, "baptized into His death," and "planted together in the likeness of His death," clearly signify that baptism symbolizes the death of Christ as vividly as it symbolizes His resurrection. It certainly cannot be denied that "we are baptized into His death," in some sense, and if we deny that we are baptized into His death symbolically, then we must admit the Campbellite dogma that we are baptized into the merits of His death in actual fact. The words say "we are baptized into His death," and it is the part of sound faith to accept the fact. Paul says it is the "likeness of His death," and "the likeness of His resur-



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rection," and I cheerfully accept his explanation.

We should remember that it requires both the ordinance and the subject to complete the symbol, the immersion and the immersed. The symbol of death is found in the regenerate believer, who, on presenting himself for baptism, is to "reckon himself to be dead in deed unto sin." (verse 11.) Christ has "died unto sin once," and through that death the regenerate believer has also "died unto sin," and on account of his own death to sin he is buried with Christ in baptism. In this sense it is "the dead baptized for the dead." Both the physical death of Christ, and the normal death of the regenerate believer to sin, is symbolized in the burial of the child of God in the baptismal water; and on "coming up out of the water," both the physical resurrection of Christ's body and the resurrection of the spirit of the believer from the spiritual death state into eternal life in Christ are symbolized.

To all standing at the margin of the water, ready to be baptized, Paul gives this instruction: "Now if we be dead with Christ, we believe that we also shall live with Him." "Likewise reckon ye also yourselves to be dead in deed unto sin, but alive unto God through Jesus Christ our Lord." Those only who are "in deed dead unto sin, and alive unto God," are fit subjects for baptism, and this fitness is secured through the death of Christ as well as through His resurrection. His death is the essential basis in the whole scheme of redemption, for "without the shedding of His blood there could be no remission of sins." Hence the two ordinances, baptism and the Lord's Supper, and the Scriptures testify of His death. To my mind baptism symbolizes the whole plan of redemption. It figurates all that is taught verbally in the gospel.

BAPTISM DEFINED.

Baptism consists of: One, A gospel-taught believer, who, in repentance, has died unto sin; and by faith in Christ has been raised to a new life in the Spirit, of which he has been born into the heavenly family, as a subject for baptism; second, a divinely commissioned and scripturally qualified administrator of the ordinance; third, the repetition of the sublime ceremony, in which the awful names of the Triune God, as Father, Son, and Holy Spirit are pronounced, and in whose name the solemn ordinance is administered, and into which majestic appellation the child of God is baptized; fourth, an act which, taking both the baptized and the baptism, symbolizes, first, the death, burial

and resurrection of Christ. (Rom. 6:3-5); second, the death of the believer to sin and the resurrection of his spirit to life in Christ. (Rom. 6:11); third, the new birth of the believer and his complete cleansing and salvation. (Rom. 6:6-8, Col. 2:12, 13., I Pet. 3:21, Jno. 3:5); fourth, the death, burial and resurrection of our bodies. (Rom. 6:5, I Cor. 15:29). All of these are necessary for a gospel baptism, and the absence of either so subverts the ordinance as to render it no baptism in Christ's esteem. In a gospel baptism all the fundamental teachings of Christ are symbolized. It is the means of salvation, with the end, set forth in a glorious figure. The Lord's Supper is a corroborative ordinance, emphasizing the Lord's death and second coming. (I Cor. 11:26). I admire Bro. Patton's idea of "keeping the symbolism of the ordinances clear," and heartily "subscribe" to every line of his article except his objection to the fact that in the symbolism of baptism the death of Christ is involved. A "Pedobaptist preacher" is very likely to assault the fact that baptism symbolizes the death of Christ, and by false argument "demolish" the belief of the fact in some, but I think he will find it rather hard to "demolish" the inflexible word of Almighty God, which emphatically says, that "so many of us as were baptized into Jesus Christ were baptized into His death;" and that by this act we are "planted together in the likeness of His death." Certainly in the immersion of one already dead to sin, but alive unto God in the spirit, the death, burial and resurrection of Christ are symbolized.

THE REMEDY FOR SKIN DISEASES.

Tetterine, the fragrant, antiseptic and healing ointment, is the finest prescription ever discovered for Eczema, Tetter, Skin and Scalp diseases, and Itching Piles. It relieves the worst itching in a few seconds and destroys the germs, thus curing the disease much quicker and surer than any other remedy. Costs only 50 cents at druggists or by mail. The Shuptrine Co., Savannah, Ga.

ANGELS OF MERCY.

Every immigrant is in need of the friendly word of assurance, if nothing more. But the tragedies which are daily enacted there give the warm-hearted missionary abundant opportunity to be an angel of mercy. These are pictures for a master's brush. Take that big-eyed, sweet-faced Swedish mother,

whom I saw standing at the entrance to the woman's apartment. Her children clung about her dress, but her husband was not near. Perhaps he had been sent to the detention pen for deportation, perhaps he had failed to arrive. Whatever the reason, terror filled her eyes, and her gentle face was drawn in agony, as she leaned upon the little Baptist woman who spoke her own tongue, and was to her God's own angel. In that busy spot, there was one with leisure and skill to befriend the friendless.

Services such as these fill the days of the Ellis Island missionaries. They speak most of the tongues in this modern Babylon. Often they have opportunity for nothing but the giving of a greeting, a tract, or a Bible, in the speech of the fatherland. Frequently, though, they can introduce the stranger to the friendly offices of some minister or church-worker at the destination to which she is bound. The aim is not only to show kindness to the immigrant and to give him a Christian welcome, but also, as far as possible, to keep the shaping, guiding hand of religion and, if possible, his own church, upon him in the new home which he is entering.—*New York Sun.*

AFTER MANY DAYS.

As we are called upon to work and walk largely by faith and do not often learn of actual results in our specific work, I thought it would encourage you to learn what was told me for my own encouragement by one of our German Baptist pastors whom I met during our meetings at Jamestown. He reminded me of a letter I wrote him several years ago concerning a German family whom we met at the landing at the time of their arrival in this country. After helping and talking with them, we were specially impressed with their spiritual need, and were glad they were going to where we could direct them to a German Baptist church and pastor. This pastor and his people showed their interest in the newcomers and the Lord blessed their endeavor to such an extent that now this entire family, together with others of their kin and friendship, are members of the church, and five of their friends are very near, so that they feel assured that before long they, too, will take the stand for Jesus and His church, which would bring the total number up to twenty souls saved by this one act of kindness and seed-sowing. Do you wonder that I felt like singing out loud: "Praise God from whom all blessings flow?"

Another to whom we offered our literature was a German Hungarian. He gladly accepted the papers, etc., yet lingered and hesitated while scanning our shelves. Finally he asked: "Lady, can't I have one of those little books you used to give out?" I understood immediately that he meant a Testament or Gospel, but desired an explanation as to how he knew of this, since he was the first one to receive anything that day. This is what we learned of him: He came to this country three years ago for the first time, leaving his wife and children at home in their native land. Upon his arrival here he, among others, was the recipient of not only some literature, but also a Gospel, which he read until he dearly loved it. A few months ago he went back home to look after his own, and when he left them the second time he placed "the little book" in his wife's hands, "that it might prove a blessing to her, as I hoped to see you and get another for myself." There were just only a few copies left on our shelves which I had pushed out of sight for special cases. When the request came "in this wise," I did not dare to refuse, for I was convinced that this indeed was a "special."

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

The next "special" came right along when a fatherless lad of fifteen asked for "The Book" also. Could I refuse to give to the boy who was coming away alone to cast his lot among a "foreign people with a strange tongue" the one thing he was asking for and of which I knew it might be his "rod" and his "staff" in life?—Marie Buhlmaier.



Southern Baptist Convention

Hot Springs, Arkansas

May 13th to 20th, 1908

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TO CHURCH TREASURERS.

Have you sent in the contributions which have been made by the members of your church for Home and Foreign Missions? If not, do so at once. Remember that the books of the Boards close on Thursday night, April 30th. If you have any contributions on hand, send them in immediately. Do not send them by mail. It is too late now for that. Telegraph the amount to Dr. W. C. Golden or W. M. Woodcock, Treasurer, Nashville, Tenn. Then send the contribution by check or money order. This is exceedingly important. Attend to the matter at once.

THE WEST TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION.

This Convention met at Greenfield, on April 22-24. After a Praise and Prayer service, the Convention was called to order. The enrollment showed, altogether, about from 150 to 200 visitors in attendance. They came from all over West Tennessee. Besides, the local attendance was quite good, especially at night. The officers were re-elected, as follows: President, T. E. Glass; Secretary, Fleetwood Ball. Rev. L. D. Summers, of Greenfield, delivered a happy address of welcome, to which Rev. C. P. Roney made an appropriate response. The reports of Vice-Presidents showed that most of the Vice-Presidents had taken a good deal of pains to get up their reports, as Brethren E. H. McFadden, of the Big Hatchie Association; L. L. Walker, of the Beach River Association; C. A. Derryberry, of the Central Association; G. H. Crutcher, of Friendship Association; W. I. Gates, of Little Hatchie Association; A. W. Foster, of the South Western Association; S. W. Hampton, of the Shelby County Association; T. B. Holcomb, of the Western District Association; and L. D. Summers, of the Weakley County Association.

The program was so extensive that we shall not be able more than to barely mention the subjects and speakers. Rev. Gilbert Dobbs delivered a splendid address on "The Age of Spiritual Awakening." In the afternoon Rev. J. T. Early conducted a Praise and Prayer service, after which there was a thirty minute conference on pastoral work, led by Dr. G. H. Crutcher, with the following subjects and speakers: 1, "In what does the pastoral oversight consist?" Rev. W. H. Major; 2, "Name some essentials for interesting the children in the preaching service," Dr. H. C. Irby; 3, "How to create a spirit of reverence for God's day, house and Book," Rev. Fleetwood Ball; 4, "The pastor's relations to teachers' meetings and training classes," Rev. E. L. Watson; 5, "How to develop the spirit of benevolence in the child," Rev. R. P. Mahon; 6, "How can pastors prepare the teacher for soul-winning?" Rev. E. G. Butler; 7, "How to improve the music in the Sunday-school," Rev. Gilbert Dobbs. All of these addresses were quite good. Rev. T. B. Ray then made an interesting address on "Missions in the Sunday-school," followed by Rev. E. G. Butler in an excellent address on "What department of the Sunday-school needs the most attention?"

At night the Praise and Prayer service was led by Rev. W. A. Gaugh. In the absence of Dr. Penick, who was to have preached the Convention sermon, but was detained by the meeting in his church, a mission mass-meeting was held, with inspiring addresses by Revs. R. P. Mahon and T. B. Ray. At the conclusion of the exercises Rev. R. E. Corum, a student in Union University, announced that he had decided to give himself as a foreign missionary.

While the attendance on the first day was good and the interest great, both the attendance and the interest were greater on Thursday. Quite a number came in early that morning and spent the day. The Praise and Prayer service was conducted by Rev. C. L. Skinner. One of the finest addresses of the Convention was delivered by Dr. W. H. Ryals, on "The Value of Doctrinal Teaching." Rev. C. P. Roney spoke strongly on "Our Sunday-schools: Where They Are and Where They Are Not." Prof. L. P. Leavell, Field Secretary of the Sunday-school Board, then delivered one of his practical and popular addresses, which was greatly enjoyed. He was followed by Dr. Byron H. DeMent, of Louisville, in an eloquent and inspiring address on "Opportunity of a Generation."

In the afternoon Rev. J. E. Skinner, of Trezevant, conducted the Praise and Prayer service. Rev. Joe P. Jacobs was given opportunity to present the work of the American Baptist Publication Society. Prof. C. C. Ferrell, of the University of Mississippi, delivered a scholarly address on "The Service of the Imperfect." In the absence of Dr. J. M. Frost, the editor of the BAPTIST AND REFLECTOR spoke on "Our obligation to Teach the Scriptures." The afternoon session closed with another interesting address by Prof. Leavell. Again at night he gave one. These addresses by Prof. Leavell were among the most interesting features of the Convention. They were so practical and helpful. Rev. M. E. Ward spoke earnestly on "A Forward Look; the Endowment and Equipment Needed for the Coming Year." The Convention was brought to a close by an eloquent address by Dr. W. C. Golden, on "Ways to Win in Sunday-school Work."

The Convention then adjourned to meet April 21-23, 1909, with the West Jackson church, Rev. E. G. Butler to preach the Convention sermon; Rev. E. L. Watson, alternate. As stated, the attendance upon the Convention was quite large. Outside of the bounds of the Convention were the following visitors: Dr. Byron H. DeMent,

Louisville; Prof. L. P. Leavell, Oxford, Miss.; Rev. C. W. Knight, representing the *Western Recorder*. Rev. J. P. Jacobs, representing the American Baptist Publication Society; Rev. T. B. Ray, representing the Foreign Mission Board; Dr. R. P. Mahon, of Mexico; Dr. W. C. Golden, and the editor of the BAPTIST AND REFLECTOR, of Nashville.

On Wednesday night of the meeting Dr. J. B. Moody preached to an overflow congregation, in the Presbyterian church nearby, one of his strong gospel sermons. The whole Convention was greatly enjoyed and will do much good. Greenfield seemed proud of the honor of entertaining it, and the hospitality was of the most cordial and generous sort. We had a delightful home with Brother W. B. Shannon.

The Committee on Resolutions, Rev. C. P. Roney, chairman, reported strong resolutions in favor of State-wide prohibition. These resolutions were unanimously adopted.

As we state elsewhere, Rev. L. D. Summers, the popular pastor of the Baptist church at Greenfield, has decided to enter the evangelistic work. He will at present, however, preach two Sundays in the month at Greenfield. He has done a great work there during the two years of his pastorate.

THE CARMACK-PATTERSON DEBATE.

Our readers will probably expect us to have something to say about the Carmack-Patterson debate in Nashville on last Saturday night; for one thing, because the debates between these two candidates for Governor are attracting the most attention of anything else in the State. They are the most talked about, and so perhaps will be the most interesting item of news. Then, too, there have been such conflicting reports about these debates in various places that our readers would like to know the truth about them. Besides, there is a moral issue involved which makes it proper and perhaps imperative that we should discuss these debates.

1. As to the audience. It was the largest audience perhaps which ever assembled in Nashville. It is estimated that there were 7,000 people inside of the Auditorium and about 3,000 turned away. Of those on the inside a large majority were evidently in sympathy with Senator Carmack. The estimates vary from two to one, to ten to one. The usual estimate was three to one. Mr. P. A. Shelton, who had charge of the Tabernacle, put it five to one. This is our estimate. The Patterson people were evidently surprised. According to reports the audiences in East Tennessee had been largely in favor of Senator Carmack, the majorities running from three to one at Chattanooga to twenty to one at Morristown, except at Johnson City, where it is said the audience was about evenly divided. They hoped to stem the tide at Nashville and had made great preparations to do so. But so many people appeared on the streets of Nashville Saturday with Carmack badges on, it was a revelation. The Patterson people did not seem to understand where all the Carmack people in the auditorium came from. It was evident, however, that they were there. It was charged that the Carmack people "packed the hall." That, too, was evident—they packed it almost to suffocation. It should be said, though, that the Patterson people stationed a brass band in front of the auditorium before the doors were opened to drum up a crowd and had men to pin Patterson badges on all who would take them. A noticeable feature of the audience was the fact that nearly every woman was for Carmack, including a delegation of W. C. T. U. women. Another noticeable feature was a Carmack Club of about 250 Vanderbilt students, which lent much inspiration to the occasion by their yells and songs. This club was all the more remarkable

able as showing the drift of public sentiment because Governor Patterson was formerly a Vanderbilt student.

2. As to the speeches: That of Senator Carmack was sharp, direct, pointed, convincing. We never heard a man receive such a terrific arraignment as he gave Governor Patterson, and the audience applauded to the echo every point made. Governor Patterson's speech was cool, deliberate, adroit, evasive. He did not answer a single point made by Senator Carmack, and some points he did not even attempt to answer. Evidently there was no answer to them. An intelligent gentleman sitting by us remarked that he was never so disappointed in a speech in his life.

3. As to the primary plan and the Memphis Charter bill and other issues, we need have nothing to say now. The chief issue, the one which received the largest share of attention on the part of the speakers and which created the greatest interest in the audience, was the temperance issue. Of this it is proper that we should speak. By far the longest, loudest applause of the evening was given to Senator Carmack, when in a bold and manly way he declared for State-wide prohibition and urged that the liquor traffic should be driven from the State in one mighty battle. The demonstration which followed this declaration was most enthusiastic. It seemed as if the whole audience rose to its feet spontaneously. The people shouted, yelled, clapped their hands, waved their handkerchiefs and hats, and in every way possible expressed their enthusiastic approval. The loudest, longest applause received by Governor Patterson was when he said that "the Democratic party is too big to be led around by the nose, like a steer, by E. E. Folk and Ira Landrith." This declaration was received by prolonged cheers and cries by the whiskey friends of Governor Patterson on the stage and in the audience. He also attempted to reply to a strong article in the papers of that morning by Bishop E. E. Hoss, who sat on the platform among the Carmack people.

It should be stated that as a matter of fact, outside of a few good men, who looked out of place, nearly all the followers of Governor Patterson, both on the stage and in the audience, were liquor men or those who sympathize with the liquor traffic. The remark of Governor Patterson, and its reception by his followers, served to show both his opposition to temperance people and measures and the character of his followers. While, as we have said, there were a few exceptions, yet the line-up was very clearly evident between the temperance people on one side and the whiskey people on the other side. That line-up will become more marked as the campaign proceeds. A prominent Democrat said to us a day or two ago, "I was never a Prohibitionist, and am not now in theory, but," he said, "it's simply a question of the people of Tennessee against the liquor interests of the State." On such a line-up there should be no question as to where any Christian man, any moral man, stands. Since our name has been called, let us ask: Which would Governor Patterson and his followers prefer—that the Democratic party should be led by ministers of the gospel, temperance workers, or by distillers, brewers and saloonkeepers—for instance by E. E. Hoss, Ira Landrith and E. E. Folk, or by Maney Schwab, William Gerst and Jim Williams? It seems to be a choice between the two classes. Which would they prefer? Which would you prefer?

TESTIMONY OF DR. BUCKLEY.

We take the following editorial from the *Christian Advocate* of last week:

"Colonel William Jay, Presiding Officer of the Saint Nicholas Society, one of the oldest in this city or country, comes of a family noted for refinement. Either

he has good cause to complain of his treatment by the New York Times, or he has lowered his hereditary escutcheon. For that paper states explicitly that in his opening remarks he uttered these words concerning Governor Hughes:

'The Governor is a good man—a very good man, but I think that in this he is a little narrow. He is a Christian, and a very good one, but a member of a branch of the Christian church which is not as broad as some. In fact, he is a Baptist.'

"It would seem that 'when wine comes in wit goes out' is illustrated here—or if not there is no excuse to be found. In the most latitudinarian churches intolerant and narrow men can be found; in the most polite and ceremonial, clowns and slovenly people are sometimes seen, while in the strictest sects the 'broadest' thinkers often appear.

"The narrowness of the governor consists in his adherence to the constitution, his abhorrence of gambling, and his not being willing to give license to the rich, and strict law—on the same acts—to the poor! But the thing that lowers the colonel in the esteem of the diners—after the next day, at least—is that he should disparage the whole Baptist denomination. When his ancestors were intolerant the Baptists alone—in this country—declared for and gave full liberty of speech and conscience. The Baptists have never attempted to control other people's religion by law or to make laws for others than themselves, and they are broad enough to let every church control itself. The remarks attributed to the colonel are an instance of narrowness. Should he contradict the *Times* we will publish the same with pleasure."

We copy the editorial from the *Advocate* in full. It is certainly a strong and striking confirmation of our articles on "Religious Liberty" in the paper of last week and this week, and all the more striking because coming from a man like Dr. Buckley. While an intense Methodist, he is, however, a scholar and at the same time is fair minded. This testimony will do to go along side the testimony by Locke and Bancroft and others. Cut it out and put it in your scrap book.

SUGGESTIONS FOR THE CONVENTION.

In connection with the meeting of the Southern Baptist Convention at Hot Springs, we wish to make two suggestions:

1. The missionaries ought to be given more time than they are usually given at the Convention. As we said last year, in writing an account of the meeting of the Convention at Richmond, it is a shame that these missionaries, who have been spending years on the foreign fields and have come to tell their brethren back at home about their work, should be given only five minutes in which to do so. Each one ought at least to have as much as 15 minutes, and half an hour, if possible. If necessary, those of us who remain in this country and who are accustomed to attending the Convention every year should cut down our speeches to give time to these missionaries. We make this suggestion now, so that the Secretaries of our Boards and the Committee on Order of Business may take the matter under consideration and arrange to give more time to the missionaries than has usually been given.

2. There ought to be a Committee on Resolutions appointed by the Convention to take under consideration all resolutions offered to the body and make a report to the Convention. Heretofore it has been customary to let any one introduce a resolution at any time he could get the floor and make a speech on it. The Convention would reject or adopt the resolution without having the opportunity of considering it very thoroughly, as usually the discussions upon it were very brief. This Committee on Resolutions, however, can take full time for the consideration of these resolutions. We give notice in advance that we propose to make a motion on the first day of the Convention to appoint such a committee. We may state also that we have some important resolutions to present to the committee, which we hope will be reported back to the Convention and unanimously adopted.

RECENT EVENTS.

Rev. Joseph Connell has become pastor of the Baptist church at Walnut Ridge, Ark. He says: "My work is progressing nicely. Have been here four months and had 95 additions to my church. The field is ripe to harvest. Pray for us in our new field."

Rev. R. L. Baker requests his paper changed from Pembroke, Ky., to Arcadia, Fla. During the first day of his pastorate of the church there were five additions. Brother Baker is a Tennessee boy, a nephew of the lamented Dr. Jesse Baker of Jefferson City.

We have received a neatly printed invitation from the faculty and senior class of the Rhea County High School to be present at the Commencement Exercises of this school in Dayton on May 4th. Our young friend, James Bartlett Cochran, is a member of the senior class.

The *Western Recorder* says: "We are glad to be able to announce that Dr. M. B. Adams remains in Kentucky. Frankfort saints made such a protest that he yielded to their wishes and will continue as pastor, where he has wrought wisely and so well." Well, we are sorry. We had hoped very much that Dr. Adams would accept the call to Jackson. He would have found a fine field.

We were glad to have a visit last week from Rev. J. S. Thompson, of Portland, Tenn. He had brought his daughter to the city to have an operation performed on her. We are glad to know that she is getting along nicely. Brother Thompson, by the way, was married only recently to Mrs. Petway, of this city, daughter of Judge Quarles. We extend to them our heartiest congratulations.

The office of the Secretaries of the Southern Baptist Convention will be in the writing room of the Eastman Hotel, where they will be found from Wednesday, May 13, 10:30 a. m. to 10:00 p. m., and Thursday, May 14, 9:00 a. m. to 7:00 p. m. Representatives of Associations will be expected to present themselves with their credentials, for enrollment. Financial delegates and fraternal messengers are also requested to file their cards as soon as possible after arrival.

Rev. L. D. Summers, the popular pastor of the Baptist church at Greenfield, has been elected as State Evangelist. He will continue to preach half of his time at Greenfield for the present, until the church can secure a pastor. Brother Summers is one of the most successful pastor evangelists in the State. He has done a remarkable work at Greenfield. He is especially devoted, however, to evangelistic work, and we believe he will be able to accomplish great good in it.

A great meeting is in progress in the Baptist church of Martin. It is conducted by Pastor I. N. Penick. The ministerial students in Hall-Moody Institute, however, are assisting him in every way possible, preaching on the streets and talking to the students in private. Already there have been a large number of conversions—we have not heard the exact number to date. It is hoped that every unconverted student in Hall-Moody will become a Christian before the meeting closes.

The *Baptist Advance* says: "Last week Rev. Ben Cox, pastor of the First Baptist church, this city, and president of the Advance Publishing Co., submitted to a very severe surgical operation at St. Vincent's Infirmary in this city. His many friends will rejoice to know that he has gotten on well since; in fact in a remarkable way. On the Sunday previous prayer was made for him in all the Little Rock churches. Surely the Lord has heard his people in Bro. Cox's behalf." We hope to hear of the full recovery of Bro. Cox.

We have received from our friend, Dr. A. J. Barton, pastor of the First Baptist church, Waco, Texas, a copy of the Year Book of that church for 1908. It is beautifully printed. It showed a membership on January 1, 1908, of 919. 143 were received during the previous year, 33 by baptism. The total contribution of the church amounted to \$24,361.84. The new church building is nearing completion. The combined audience room is regarded by many who have seen it as "one of the very best in the whole land, if not the very best." It will have a total seating capacity of perhaps 3,000. This is certainly a remarkably fine showing. The many friends of Dr. Barton in Tennessee, where he was educated, where he married, and where he was pastor for some years, first at Lexington, afterwards at the North Edgefield church, Nashville, will be glad to know of the splendid work which he is doing in Texas.

THE HOME

GRANDPA'S HOUR.

REV. T. L. BAILY.

"Here we are, Grandpa. Did you think we would stay at home just because it was snowing?"

Four bright little faces peeped through the open door; and eight little feet were rather noisily engaged in stamping the clinging snow from them.

"No, indeed; I knew such brave little folks as my grandchildren were would not mind this little storm. It is nothing like what we used to have up among the mountains, three, four or six feet deep, and such terrible drifts sometimes."

"O! tell us all about it, Grandpa; this is just the kind of a day for a storm story." And four pairs of eyes sparkled so bright at the thought that with a merry twinkle in his eye Grandpa Rodgers said:

"Well, I guess you must have your own way about it this time, but you must get indoors first. I cannot stand out in the storm to talk to you."

"Sure enough," said Will. "I guess it will be rather warmer in Grandma's sitting room than out here."

Grandma had everything ready for her little visitors. The big chimney place was well piled up with blazing logs of hickory, and a genial warmth and glow was shed all over the room. The visitors were soon in their chosen places, impatient for the commencement of the story.

"Now, Grandpa, we are all ready," said little Amy, as she curled herself like a kitten in Grandma's big easy chair; "go on."

"I must think for a little while. One of the biggest storms I remember came after we had lived among the mountains for three or four years. We had built a pretty comfortable house. You might not think it was very comfortable, but we were satisfied with it; even if we could see out of doors through the cracks between the logs."

"Was it a log cabin, Grandpa, like the pictures in my new book you gave me Christmas?" asked Tommy.

"Well, something like them, only not quite so neatly built; perhaps the person who drew the picture never saw a real log cabin, or I think he would have left some of the logs a trifle rougher than he had them. However, the picture looks very much like the one we lived in."

"When it got very cold we had to make bigger fires and pile blankets or bear skins on our beds to keep ourselves warm."

"Oh! Grandpa, did you have real bear skins, and did old Zach, that lived with you, shoot the bears?"

"Some of them he did, but all the men at the camp had some hand in providing the skins. But I must tell you about the storm. It was a week or two after Christmas."

"Did you have Christmas up in the mountains—and a tree and lots of presents just like we do now?" was Ike's question. He had been sitting quietly listening, but could not refrain from breaking out at the idea of Christmas in Grandpa's time.

"Yes, we had Christmas, but the trees were all out in the woods, and the presents were all in the stores, or other people's houses, miles and miles away from us. But we did sing and tried to remember what the day was intended to remind us of."

Amy was getting a little restless at so many breaks, and said:

"Won't you please tell us about the storm, Grandpa?"

"I will, but you interrupt me so much I cannot get to it."

"Go on, and we will keep right still."

"It had been snowing a little for a month past, but not much at any one time. This time the clouds looked very black and heavy."

"Black clouds full of white snow."

"Hush, Tommy, you were not to say a word." At this they all laughed and Grandpa joined in it, saying: "All right, we will let it pass this time."

"Toward evening the wind commenced blowing quite hard and when father came in from the little stable where we kept our cow and horse, he said:

"It looks as if there would be considerable of a storm before morning; I fixed old Jerry up the best I could, but he will have a hard time of it; the snow comes in everywhere."

"I remember I peeped out the door but shut it very quickly, the snow came in like a great white cloud. We heard the wind howling among the trees or whistling 'round our cabin as if determined to find some other way of getting in beside the cracks, but they were quite wide enough to let in all we wanted and a great deal more, too."

"But we went to bed, and I guess most of us slept pretty soundly, for daylight, such as it was, came before any of us were out of our beds. We did not have to come down stairs, for we were there already, our house was only one story high, and gave us plenty of room for all we needed. Father was the first one to go out; he always attended to the horse and cow—but this morning he did not get very far before we heard him calling. Of course, we all went to the door to see what was the matter, and there was father almost up to his neck in a huge snow drift. Our little stable was completely snowed up and he was trying to find the door. We could not keep from laughing at his predicament, but it was no laughing matter after all, for father could not get out; and no one of us was able to help him just then. The men who were helping father cut the trees down had a cabin like ours a little farther up on the mountain, and we hallooed as loud as we could to try to make them hear, but did not seem to succeed, when mother thought of another way, and taking father's old gun down from the hooks where it hung—"

"O! Grandpa, is that the very same gun you have now? You said it belonged to your father when he lived among the mountains."

"Yes, dear boy, it is the same gun, and father said he would not part with it for all the trees and the ground they grew upon, in the whole country; for he said it saved his life."

"Mother fired it off, and it did make a big noise, and we soon heard an answer to it, for a gun up in the direction of the other cabin was fired off, and we knew there would be some help soon, for that was the signal agreed upon when anything at an unusual hour happened and help was needed."

"In a very little while two strong men were seen plowing through the snow drifts and approaching our house. We called to them that 'father was buried up in the snow near the stable.' All this time he was trying his best to reach the stable, and had almost succeeded when the two men with shovels had partly dug a path to where he was and relieved him. Father was almost exhausted, and was glad of the help.

"In the meantime, mother was busy in her kitchen—it was kitchen and sitting room all in one—and the smell of coffee and fried bacon was almost strong enough to reach the men at the stable, and when they came back to the house they were quite ready to empty the dishes mother had well filled for them."

"Did they find Jerry and the cow?"

"Yes, indeed, they did, and a real comfortable time they had all night; the



Confederate War Pictures

BY GILBERT GAUL,

NATIONAL ACADEMICIAN,

With Introductory Sketches by
THORNWELL JACOBS.

Exquisitely reproduced in four colors, on heavy polychrome paper.

Those who love the South and her brave old veterans have desired for many years to have their courage, their devotion, their unmatched heroism and the home-life of their families crystallized on canvas. After nearly a half century this has just been done. Gilbert Gaul, of New York, was employed several years ago, and has now finished the series. It is called with the *Confederate Colors, 1861-5*, and consists of six paintings, as follows:

No. 1. *Leaving Home*.—Shows a typical Southern interior of the period. A lad is telling his homelfolk good-bye. One sees the newspaper fallen to the floor, the favorite bird-dog pleading infinitely with his eye, the father, mother, sister, slaves—all done as if a photograph had been magically turned into colors.

No. 2. *Holding the Line at all Hazards*.—A battle scene. The last magnificent stand of "those who had fate against them." One of the finest battle scenes ever painted.

No. 3. *Waiting for Dawn*.—A campfire scene. The snow covers the ground. A farm house burns in the distance. The "enemy's" battle line glows on the horizon. A masterpiece.

No. 4. *The Picket and the Forager*.—Companion pieces sold as one picture. The first shows a lonely picket on duty. The second presents a bread and chicken-laden forager returning to camp after a day's excursion.

No. 5. *Betting on the Flag*.—The boys in blue are backing their cause with a pile of coins in a social game of cards between the Rebs. Southern tobacco is the bet of the "Johnny Rebs" that the bars will be victorious. One of the most popular of the series.

No. 6. *Tidings*.—A pretty Southern girl is reading with kindest wishes for the success of your praiseworthy undertaking, 1 am, Your truly, STEPHEN D. LEE.

United Confederate Veterans,
Office of Commander-in-Chief,
Columbus, Miss., April 11, 1907.
Southern Art Publishing Co., publishers
of Gilbert Gaul's Famous War
Paintings.

Gentlemen: I congratulate you on publishing the portfolio of pictures, "With Confederate Colors," by the artist Gilbert Gaul. He is the subject of this country. As an artist he is endorsed by the National Academy of Design and others of highest repute. It seems most timely that the South is at last to have pictures which are really historical documents, and which are to be held by her people, because Mr. Gaul's pictures are made in a sympathetic translation of the war period. The portfolio should be not only in every Southern, but in every American, family. These paintings, with their pathos, their tragedy, and the grandeur of the great war period, will perform a great duty in pointing the younger generation to avoid drifting into channels which might provoke a like repetition of our great Civil War.

With kindest wishes for the success of your praiseworthy undertaking, 1 am, Your truly,

STEPHEN D. LEE.

a letter from the front to the groups of the troops eagerly to listen, and a wounded soldier on furlough forlets his bandaged arm as he hears tidings from the firing line. A beautiful and touching picture.

Mr. Gaul's strong brush has portrayed with much realism, not their bitterness and re-crimation, but their magnificent motive, their magnanimous courage, their unmatched devotion. Those who love the real values of the Old South will prize these pictures beyond price, and indeed they should appeal to every intelligent American, man or woman.

Pictures 15x19 inches, reproducing every shade of tone and motif, and embossed so as to give perfect canvas effect. Each one is a masterpiece, depicting the courage, sacrifice, heroism, suffering and home life of the Southern soldier.

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snow had piled up all around the rickety stable so that the cold wind was shut out entirely; father said it was almost too warm for the animals."

"How deep was the snow, Grandpa?"

"I can hardly tell you. I remember hearing one of the men say, 'it must be well on to six feet,' and I think it must have been."

"Did you have good sleighing, then?"

"No, indeed; at least not for a good while, the drifts were so deep some of the roads—I can hardly call them roads, they were only paths through the woods—were not clear enough to travel before spring, and we did not have any sleighs, only some rough sleds we used to haul the logs on, but we got along first rate."

"Here comes Mother. What have you got there? I guess that ends my story."

"No, no; Grandpa. I know what she has. We can eat and listen at the same time."

"Perhaps Grandpa cannot eat and talk very well at the same time—try eating

first and see what will follow afterwards."

So Grandma's plate of warm doughnuts proved so attractive, conversation became general, and no one took notice how hard the snow was falling during their hour nor how deep it had become.

"O! just see. Are we going to have a storm like the one you have just told us about?"

"I do not think so, Tommy, or I am afraid we would have to keep you here all night, and that would be too bad."

"Let us stay, Grandpa, and pretend we are all buried in the snow."

"What would Mamma and Papa do then?"

"I do not know, unless they came over for us."

That is just what they did, or Papa at least, for there he was shaking off the snow and opening the door, said: "Come, little folks, time to be home now."

"Good-bye, Grandpa; good-bye, Grandma," and they were off.

=Young South=

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

Young South Motto: Qui non profit, deficit.

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

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

MISSION TOPIC FOR APRIL:
"JAPAN."

JAPANESE BABIES.

A little bird sings from over the sea—"I've been to a land that pleases me." 'Tis a fabulous land, where babies don't cry

From the time they are born till the time they die."

You queer little baby way over the sea, Tell us, O tell us, how can it be?

Aren't Japanese baby clothes ever too tight?

Don't Japanese babies wake up in the night?

Do Japanese teeth come through without pain?

Or Japanese children tease babies in vain?

Don't Japanese pins have points that prick?

Won't Japanese colic make little folks sick?

You queer little baby, if secret there be, Send it, O send it, way over the sea!

There is no such secret. Far off in Japan

Some babies can cry, and they'll prove that they can!—Selected.

HAPPENINGS IN JAPAN.

Japan means the place where the sun comes from, or as the Japanese put it, "The Sunrise Kingdom." It is composed of numerous islands. There is a beautiful legend concerning the origin of the islands. It is said that once there appeared in the sky a rainbow of surpassing brilliancy and beauty. On the arch of the bow sat a fair god. The rainbow slowly descended until the end of it touched the sea. The beautiful god leaned over, dipped his spear into the water, and raising it, shook from it the drops of water. Each drop as it touched the sea became a beautiful island.—*Foreign Journal.*

LITTLE CHILDREN IN JAPAN.

The little children in Japan Are fearfully polite; They always thank their bread and milk Before they take a bite, And say, "You make us most content, Oh, honorable nourishment!"

The little children in Japan Wear mittens on their feet; They have no proper hats to go A walking on the street; And wooden stilts for overshoes They don't object at all to use.

The little children in Japan With toys of paper play, And carry paper parasols To keep the rain away; And, when you go to see, you'll find Its paper walls they live behind.

—Selected.

YOUNG SOUTH CORRESPONDENCE

Let us see! When you read this it will be April 30th, and a new month

be ready to begin. I hope, oh, I do hope, that we shall have \$150 to report by May 1, 1908. I want to tell Dr. Willingham, that, if we did fail on our missionary's salary for 1907-08, we are not going to do it in 1908-09, and prove it by showing our record for the first months of the fifteenth year.

I hope some member of the Young South will go to the Convention at Hot Springs, Ark., and write us an account of it. How I should like to go, myself!

Oh, yes; there have been letters this week, that I am glad to share with you.

No. 1 is from Goodlettsville, from an old friend; whom we are glad to welcome back to our page. She says: "Please find enclosed \$1.35. Mamma sends \$1 to Mrs. Rowe, 25 cents to Miss Sarah Rowsey, and I send 10 cents to 'Baby Ruth,' with my best wishes."—Susie Ivy Cunningham.

Many thanks. I sent Miss Rowsey \$21.45 not long ago that the Young South had contributed to the church at West Shiloh, in the last four months. This quarter starts us off again. Seats are still to be provided, and lots of other things. So keep on until Miss Rowsey cries "Enough!"

No. 2 is from Calhoun: "You will please find enclosed 50 cents for the Orphans' Home. I hope you will have great success in the next few days. I am a Baptist and a well-wisher for missionary work."—Mrs. Mattie Wright.

We are much obliged. The Home in West Nashville is well worthy of your kindly interest and aid.

No. 3 is very short but to the point. It comes from Memphis, and says: "Enclosed find \$1 for Japan."—Mrs. J. S. Stanton.

I'm sure we've heard from her before and we renew our sincerest gratitude. Japan needs all we can spare now.

And then comes New Market in No. 4: "Enclosed find \$1.42, from the Dumplin Sunbeams. It is our Easter offering for the Young South missionary."—Mrs. J. N. Bull.

That was sweet in these Sunbeams. Be sure to thank them, Mrs. Bull.

No. 5 comes from Grand Junction: "Brother and I send 50 cents each for you to use as you think best. We are members of the Grand Junction Willing Workers. Brother is eight years of age and I am ten. The Young South has our best wishes."—Charles and Willie Tate, Jr.

Shall I give the dollar to Japan? That's where we are farthest behind. We thank you from our hearts for the much needed aid.

Stanton comes next in No. 6: "We, the Band of Willing Workers of Stanton Baptist church, have recently made a donation to Home Missions, but as we are eager to have Mrs. Rowe's salary paid before the first of May, we make another effort, and send FIVE DOLLARS, for that purpose. Success to the Young South."—Earle Brum, Secretary.

Isn't that fine? We are deeply indebted to you. The Young South always has good friends in Stanton. This comes in so nicely.

And then comes Greenbrier with No. 7: "Our Band sends FIVE DOLLARS AND FIFTEEN CENTS. Give \$1 to the El Paso school, 20 cents to our 'Bible Woman' in Japan and the remaining \$3.95 to our missionary."—Mrs. John V. Sprouse.

That's splendidly done. Please thank the Band, Mrs. Sprouse.

No. 8 comes all the long way from Texas: "Enclosed find \$1 for Mrs. Rowe. I am not a member of the Young South, but I enjoy your page very much."—John Markham Ferguson.

Oh, yes, you are. Anyone who reads our page, and feels so kindly to us that he sends even a much smaller offering

than this, is a member of the Young South. We hope your interest will deepen as it grows. We have a number of members in Texas. We thank you very much.

And then we close with a sweet note from one who never fails us, a Nashville friend, who remembers us every year: "Enclosed find FIVE DOLLARS, to be used as you think best. It is sent with love and best wishes."—A Friend.

I hope I shall see the dear donor "face to face" some day, and have the pleasure of telling her how much her aid has been appreciated by the Young South. I am so proud to give this generous offering to Japan.

That's all for April. Now, let's see what May, the Convention month, will bring. Come on, at once!

After the Convention we may change our lines of work somewhat, as the W. M. U. directs. I'll give you full directions in good time.

Thanking you sincerely for all you have done in April, I am,

Yours fondly,
LAURA DAYTON EAKIN.
Chattanooga, Tenn.

RECEIPTS.

To April 22, 1908 \$113.75

Last week in April —

For Foreign Board—

S. I. Cunningham, Goodlettsville (J) 1.10

Mrs. J. S. Stanton, Memphis (J) 1.00

Dumplin Sunbeams, by Mrs. J.

N. B. (J) 1.42

Charlie and Willie Tate, Jr., Grand Junction (J) 1.00

Willing Workers, Stanton, by

E. B., Secretary (J) 5.00

Greenbrier Band, by Mrs. J. V.

S. (J) 3.95

J. M. Ferguson, Texas (J) 1.00

A Nashville Friend (J) 5.00

For Orphans' Home—

Mrs. Mattie Wright, Calhoun, 50

For Home Board—

Greenbrier Band, by Mrs. J. V.

V. S. (El Paso school) 1.00

For Shiloh Church—

S. I. Cunningham, Goodlettsville 25

For Japanese Bible Woman—

Greenbrier Band, by Mrs. J. V.

S. 20

Total \$135.17

RECEIVED SINCE APRIL 1, 1908.

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" Foreign Journal 1.00

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" Literature 70

" Stats Board 2.10

" Shelbyville Church 1.95

" Chinese Scholarship 4.00

" Japanese Bible Woman 20

" Postage 32

Total \$135.17

At Kelso, in Lincoln County, a presbytery was called, which met under the Wm. Carey Association tent, on the evening of April 16, 1908, for the purpose of organizing a Baptist church. After a very strong discourse from Brother J. F. Savell, of Fayetteville, the presbytery was organized by the election of Brother E. J. Cambron, of Flintville church, as moderator, and L. M. Shofner, of Mulberry church, as clerk. The presbytery was composed of E. J. Cambron and C. T. Layman, from Flintville church; Brethren Torry and Kilpatrick, of New Hope church;

BABY BOY HAD ITCHING HUMOR

Which Broke Out in Different Places
—Nothing Would Help Him—
Mother Almost in Despair—Skin Quickly Healed Without a Scar and Trouble Has Never Returned

SINCE USING CUTICURA MOTHER GIVES IT PRAISE

"Several months ago, my little boy, now two and a half years old, began to break out with itching sores. I began to doctor him, and as soon as I got them healed up in one place they would break out in another. I was almost in despair. I could not get anything that would help him. One evening I read a testimonial from a

lady who had cured her little boy with Cuticura. I began to use the Cuticura Soap and Cuticura Ointment, and after using them three times, the sores commenced to heal. He is now well, and not a scar is left on his body. They have never returned nor left him with bad blood, as one would think. Cuticura Remedies are the best I have ever tried, and they are surely great. I shall always have them in the house, handy, and shall highly recommend them to any one who is suffering likewise. I cannot give them too much praise. Mrs. William Geeding, 102 Washington St., Attica, Ind., July 22, 1907."

ITCHING TORMENTS

From little patches of eczema, tetter, milk crust, psoriasis, etc., on the skin, scalp, or hands of infants, children, or adults are instantly relieved and speedily cured, in the majority of cases, by warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great Skin Cure, assisted, when necessary, by mild doses of Cuticura Resolvent. Cuticura Remedies are guaranteed absolutely pure.

Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Coated Pill (5c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Prop., Boston, Mass.

—Mailed Free Cuticura Book on Skin Diseases.

Brethren Williams, Harrison, and Shofner, from Mulberry church, and Bro. Savell, from Fayetteville church. Bro. N. B. Williams read the Articles of Faith, found in Pendleton's Manual, and adopted by all our Baptist churches, and also the church Covenant; and it was accepted and adopted by the church upon motion and second. We proceeded to organize a church, when twelve charter members were recognized upon their letters, as the Baptist church at Kelso, Tenn., and the right hand of Christian and church greeting was extended them by the presbytery. Then an opportunity for membership was given, when three others were received as candidates for baptism, and one was received by letter. May heaven's richest benedictions rest upon the church that we trust has the approving smile of our Heavenly Father.

L. M. SHOFNER.

BETTER than Cake, Pudding or Pastry
Jell-O
THE DAINTY DESSERT
Cheaper too
10 cents a package
Serves Six



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This handsome 1890 Shot Rifle absolutely free to any boy who will send us 45 cents for one of our samples, and give us a few hours of his spare time for target practice, and is sure death to small game and rats. Address with 45 cents, stamps or money order.

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

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

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Sold by Druggists, etc.

CONCERNING THE RESIGNATION OF REV. J. H. SNOW.

As the Rev. J. H. Snow, following what he considers the call of Providence and the line of duty, has resigned the care of this, the North Edgefield Baptist church, we desire to put upon record our love for him and his wife and our high appreciation of the excellent service they have rendered.

For nearly three years he has gone in and out among us, and we have found him always a true and sympathetic pastor and an able minister of the gospel of Christ. By his wise leadership he has led the church forward in every department of work and leaves it in a better condition than ever before for fulfilling its mission.

We count it a great privilege to have had as our pastor a man who holds the high rank that Bro. Snow does in the denomination, and who everywhere is held in great esteem and love among his brethren. The blessings of his labors will continue to come even after he has gone from us, as proof of the wisdom of his plan and the efficiency of his labors while he served as pastor.

He leaves the pastorate of this church to enter the larger field of evangelistic work. We assure him and his family that our best wishes and earnest prayers shall follow them wherever their lot may be cast and in whatever work they may enter. We sincerely regret, however, that Bro. Snow can not see his way clear to remain with us as our pastor, for we feel that the work which he has carried forward so efficiently and so nobly will almost surely suffer loss by his absence.

Your committee recommends that a copy of this paper as expressing the sentiment of this church be sent to Bro. Snow, and also a copy be sent to the **BAPTIST AND REFLECTOR** with request for its publication.

Respectfully submitted,
GEORGE K. GRANT,
R. B. STODDARD,
ANNIE H. CRAIG,
Committee.

OIL CURE FOR CANCER.

Dr. Bye's Combination Oil Cure is a recognized Cure for Cancer and Tumor. Beware of Imitators. Write today to the Originator for his free books. Dr. Bye, 316 N. Illinois St., Indianapolis, Ind.

Will you please change my address from Horse Cave, Ky., to Clinton, Ky. I have resigned here to accept the position of Missionary in West Kentucky Association beginning the 1st of May. My heart is sad over the thought of leaving the church here. The Lord has blessed my work and I have learned to love the many faithful ones who prayed for me and co-operated with me in the work. I accepted the position in West Kentucky because it appealed to me as an opportunity to do more good. Of course, I shall be more busy than ever and will need the more to have the **BAPTIST AND REFLECTOR** to follow me up to keep in touch with my friends and loved ones in the State of my nativity.

S. A. OWEN.
Horse Cave, Ky., April 25, 1908.

Rev. C. P. Roney and Brother S. P. Moore were with us yesterday at Right Angle church, and assisted in the ordination of five deacons—Brethren Woods, Nesbett, Nevils, Cunningham and Vawder. We had three collections by letter and two fine services; also, very good collection for missions. We have our new church completed and everybody is rejoicing over the way the good Lord has helped us build it, even though we were driven out of the Hardshell house.

M. E. WARD.

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The only satisfactory beverage when you're hot and tired and thirsty is

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Cooling and Crisp as frost.
Relieves fatigue.
Deliciously thirst-quenching..
Absolutely wholesome.

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A HIGH GRADE COLLEGE FOR WOMEN



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Everything new and first class.
Not how cheap, but how good.
No malaria—Fine bowling alley.
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Campus of 15 acres—Beautiful.
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This bottle for you—FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully.
We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on the parts of cloth and pressed directly to the place where the pain exists the pain instantly disappears. It is different from other liniments in which the rubbing soaks the nerves, produces warmth, and starts up the circulation.
We know it does all these things—and we want you to know it.
Send for the sample bottle and try it. Write to

BROWN CHEMICAL CO., Dept. A.

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AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. R. C. McElroy, editor of the *Baptist Banner*, supplied the pulpit of the Second church, Jackson, Tenn., last Sunday. No doubt the saints were delighted.

After preaching once a month at Forest, Miss., for twenty years, Rev. J. A. Hackett, of Meridian, Miss., has resigned and Rev. W. B. Sansing becomes pastor for twice a month and lives in the parsonage.

Evangelist Otto Bamber has closed a meeting with Dr. I. P. Trotter in the First church, Hattiesburg, Miss., which resulted in 74 additions, 37 by baptism. The membership now numbers 675.

Halls, Tenn., instead of Newbern, Tenn., is the pastorate Rev. W. L. Howse, late of Tuscaloosa, Ala., has entered. Anyhow we have him in Tennessee.

Rev. C. P. Ryland, of Windsor, Va., has accepted the care of the church at Roxboro, N. C., and takes charge May 3d.

Rev. H. T. Musselman, at the head of periodicals of the American Baptist Publication Society, is also instructor of Sunday-school Pedagogy and Methods, at Crozer Seminary this year.

Dr. R. H. Pitt, the gifted editor of the *Religious Herald*, is just closing a period of supply work with the First church, Tampa, Fla. His return to Virginia with health re-invigorated gives joy to his friends.

Rev. Joseph Piani, a converted Catholic priest, is in the Seminary at Louisville, studying to be a Baptist preacher. He is a native of Italy and was educated at Rome to be a priest.

Dr. W. M. Vines, of Freemason St. church, Norfolk, Va., has been called to the care of Hanson Place church, Brooklyn, N. Y., at a salary of \$5,000. His present pastorate has added \$600 to his salary, making the amount \$4,200 and, of course, wants him to stay.

Rev. Luther D. Summers, of Greenfield, Tenn., has been employed by the State Mission Board as evangelist and will devote half time to the work temporarily. He has many eminent qualifications for the work.

Rev. W. E. Foster, of Clifton church, Louisville, Ky., has resigned there to become pastor of the church in San Angelo, Texas.

Dr. W. D. Powell, of Louisville, corresponding secretary of State Missions, was called to Trimble, Tenn., Friday of last week to preach the funeral of the daughter of Mrs. Ida Holloman. Dr. Powell says Kentucky Baptists have already surpassed their gifts of last year to Foreign and Home Missions.

The *Arkansas Baptist* pours out vials of wrath on the head of the man who reminds Gospel Missioners that, in supporting State and General Associations with Executive Committees, they are fostering institutions which perform the functions of the Conventions they so much despise. They say Boards lay out work for the churches, while Gospel Mission Committees execute the will of the churches. Such a statement reverses the facts. Nobody can outstrip Gospel Mission leaders in laying out work for and dictating to the churches.

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

We Guarantee Our Cures.
THE KELLAM HOSPITAL,

1615 West Main, Richmond, Va.

The *Alabama Baptist* prints a recent sermon by Rev. H. B. Folk, on "What Right has a Baptist Church to Exist?" which is a veritable gem.

Rev. C. W. Henson, of Howard College, has been called to the care of the First church, Anniston, Ala., and takes charge under very flattering conditions.

The *Western Recorder* in announcing that the Baptist World Publishing Co., which has been organized to take over the *Baptist Argus*, finds that paper in financial straits.

Our Gospel Mission brethren claim that only those who believe in their slip-shod methods of conducting missionary operations are Landmark Baptists. Rev. Geo. Hollowell explains in the *Baptist Flag* that J. R. Graves was the original Landmark Baptist. He was far from being a Gospel Missioner. So there you are!

Evangelist Dan Shannon has closed a great meeting at Terre Haute, Ind., which resulted in 175 conversions and a large number of accessions. Eighty-nine came forward for prayer in a single service.

Rev. Ross Moore, of the First church, Pine Bluff, Ark., had a great meeting with Rev. L. R. Scarborough, of the First church, Abilene, Texas. The first week there were 50 conversions and 32 additions.

The revival at Winona, Miss., in which Evangelist Sid Williams assisted Rev. Martin Ball resulted in 63 additions, nearly all by baptism. It was one of the best meetings the church has ever known.

Mr. John S. Pearson, for nine years business manager of the *Biblical Recorder*, of Raleigh, N. C., retired April 15th to equip himself for the practice of law. J. S. Farmer succeeds him.

Rev. H. C. Marley gives up the pastorate to Lenoir, N. C., to accept a call to the work at Gentry, Ark.

Rev. H. B. Taylor, of Murray, Ky., through his forceful church paper, *News and Truths*, says instead of constructing a stone monument to the memory of Dr. T. T. Eaton, the Baptists of the South should put \$5,000 in the hands of the *Western Recorder* to be known as the T. T. Eaton Tract Fund; to be used in widely circulating Dr. Eaton's publications.

Legrande, M. Jones, 58 years old, one of the truest, best men in the church at Trezevant, Tenn., died last week, the victim of paralysis. Funeral services were conducted by his pastor, Rev. J. E. Skinner. A good man has gone.

Rev. E. S. Atwood has been forced to resign the pastorate at Eldorado, Ill., on account of bad health and has gone to New Mexico to live.

Our aggressive friend, Editor C. R. Powell, of the *Arkansas Baptist*, kindly sent us a sixteen-page document purporting to tell the differences between the constitution of the Arkansas Baptist State Convention and the statement of principles of the State Association of Arkansas Baptist churches. Here is a fair sample of the differences he claims to find: "There is no warrant in the Scriptures for a Convention, therefore Baptists should have no Convention." Well, we read eagerly to see if Brother Powell would produce warrant in the Scriptures for an Association. But he doesn't do it. Discover the difference between tweedle-dum and tweedle-dee and you have the difference between the two bodies. If one is unscriptural, the other is as much so.

The B. Y. P. U. Convention is to be held in the dining room of the Eastman Hotel, Hot Springs, Ark., May 13-14. Drs. Geo. W. McDaniel, Richmond, E. Y. Mullins, Louisville, J. C. Massee, Raleigh, O. S. Russell, Hannibal, E. C. Dargan, Macon, J. Harry Tyler, Baltimore, and Prof. L. P. Leavell will speak.

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Hawthorne's Sermons

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Programs, Supplements and Mite Boxes Sent Free on Request.
Name the Number Needed.

The Collection for the Bible and Colportage Fund of the Sunday School Board

For the Sunday Schools of the Southern Baptist Convention

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THE CLOUD OF WITNESSES, and Other Sermons. J. B. Hawthorne, D. D. Cloth, 12mo., 281 pages, \$1.00 postpaid.

THE MEMORIAL SUPPER; A Plea for Organic Church Life. J. M. Frost. Cloth, 12mo., 282 pages, 90 cents postpaid.

THE HIGHWAY OF MISSION THOUGHT. Eight of the Greatest Discourses on Missions. Edited by Rev. T. B. Ray. Cloth, 12mo., 270 pages, 75 cents postpaid.

ISAAC TAYLOR TICHENOR, the Home Mission Statesman. J. S. Dill, D. D. 12mo., 168 pages Cloth, 50 cents; paper, 25 cents postpaid.

AN EXPERIENCE OF GRACE: Three Notable Instances—Saul of Tarsus; John Jasper and Everett Hale, Jr. J. M. Frost. Small 12mo., 99 pages. Cloth, 40 cents; paper, 25 cents postpaid.

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J. M. FROST, Corresponding Secretary

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Do you know that we are growing oranges equally as good and as prolific in production as in California or Florida, and better markets? Land values are low, but rapidly advancing; no irrigation necessary. Send for our Special letter on growing oranges and figs in the Gulf Coast Country of Texas. Reliable Agents Wanted.

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Do you think you can sell Life Insurance? No work pays better. Do you want to try? The opportunity is yours. Accept it. I have an especially attractive proposition. Write me today. Address, W. A. Webster, Mgr., 301 Jackson Bldg., Nashville, Tenn.

Rev. L. A. Stranburg of Gentry, Ark., lately secured a judgment against the Mayor of Gentry for false imprisonment. Brother Stranburg has been after the lawless element of his town.

Dr. H. M. Wharton witnessed gracious results from the meeting he lately held with Rev. W. A. McComb in Emmanuel church, Alexandria, La. There were 64 accessions to the church.

Rev. J. Benj. Lawrence of Coliseum Place church, New Orleans, La., has closed a meeting at Slidell, La., which resulted in 75 professions of faith. The whole community was stirred.

Rev. W. O. Anderson of Tabernacle church, Kansas City, Mo., has been called to the care of his old charge, First church, Springfield, Mo., and it is understood will accept.

"The Money Basis" is the caption of a splendid article in the *Baptist Standard* by Dr. J. B. Moody of Martin, Tenn. He argues that, since the convention is pre-eminently a financial one, it follows that the churches which furnish no funds for missions have nothing to represent.

Rev. C. H. Nash of Temple, Texas, whose church has just been through a meeting under the leadership of Evangelist Geo. C. Cates, in which there were nearly 700 conversions, and more than 400 accessions, argues that Cates does more for the Baptist cause in his union meetings than he could possibly do in a local Baptist church meeting.

Evangelist L. E. Finney of White-wright, Texas, reports a great meeting at Lone Oak, Texas, resulting in 72 professions and 34 accessions.

Evangelist B. J. Matthews has closed a meeting at Kearney, Ark., which re-

A NEW SONG BOOK

The Beacon Light, just from press, and is for Sunday Schools, Revivals and general use. Contains 144 pp., Round and Shaped Notes, bound in Boards, Muslin and Tag-board. Do not order books until you see this one, it is the Best that money and talent can produce, contains many New and Original songs never before published, together with many of the Old Favorites. Sample copy in Muslin or Tag-board, postpaid, for Two Dimes. Address, GEO. W. BACON, White Pine, Tenn.

FITS St. Vitus' Dance and Nervous diseases Permanently cured by Dr. Kline's Great Nerve Restorer. Send for FREE \$2.00 trial bottle and treatise. DR. R. H. KLINE, Ld., 931 Arch St., Philadelphia, Pa.

FREE World Wonder

(WELTWUNDER)
Stereoscopic and Colored Views sent postpaid. The name and address of two or three canvassing agents and 25 cents. This introductory offer limited—act quick.

ART VIEW CO., CHICAGO.

sulted in over 50 conversions, none under 20 years of age.

Rev. S. W. Kendrick of Dalhart, Texas, lately assisted Rev. J. H. Clouse in a meeting at Channing, Texas, with the result that 17 were saved and ten added to the church.

DON'T SWALLOW IT.

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

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

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

Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee.

PORTER MEDICINE CO., PARIS, TENN.

OBITUARIES.



An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicinal Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c. a box; Soap 25c. a cake; Pills 25c. a box. Sold by all druggists, or sent by mail.

JOHNSTON, HOLLOWAY & CO.,
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Every Lady Reader

Of this paper is cordially invited to write for free samples and free copy of our

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Not Ill-Fitting, Ready-Made, but
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LOWEST PRICES FOR QUALITY GOODS

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In each town to ride and exhibit sample 1908 model. Write for Special Offer. **Finest Guaranteed 1908 Models \$10 to \$27** with Coaster-brakes and Puncture-Proof tires. **1906 & 1907 Models \$7 to \$12** all of best makes. **\$200 Second-Hand Wheels** All makes and models. **\$3 to \$8** Great Factory Clearing Sale. We Ship On Approval without a cent deposit, pay the freight and allow **TEN DAYS' FREE TRIAL!** Tires, coaster-brakes, parts, repairs and sundries, half-fusil prices. Do not buy till you get our catalogs and offer. Write now. **MEAD CYCLE CO., Dept. 208 Chicago**

COLLINS—Mrs. Sallie Hurt Collins was born at McLemoresville, April 7, 1837. She was married to Mr. A. E. Collins, December 20, 1860. She died April 15, 1908. She was seventy-one years and eight days old. She was the mother of three children, two of whom survive her. Her husband preceded her to the life beyond about three years. There are many relatives and friends that greatly mourn her death.

Mrs. Collins as a Christian woman was pious and consecrated. She was possessed of a spirit of deep reverence and profound devotion to God. The worship of God and the study of His Word had a large place in her life. As long as she was able she was regular in her attendance at religious services, and was at home in the sanctuary of her church. In her active life she was teacher in the Sunday-school, and a zealous worker in all the departments of church life. And even in the last years since she has been unable to attend the public services of her church she has been constant and earnest in the quiet chamber of devotion and prayer. Up to within a week's time of her death she took great interest in all the work of the church and the denomination, and kept up with all the news of the work at home and abroad. Though unable to attend the services of the church, she still gave to it and to her pastor the most loyal support. The Bible and the denominational papers were her daily companions, and she always rejoiced at the prosperity of Zion.

She was kind, sympathetic and charitable. The law of her home was a never-failing stream of gentleness and encouragement. Love was the scepter with which she ruled her household, and the source of her strength. To those outside of her home she was sympathizing and charitable, and one of her greatest delights in life was in extending a helping hand to the sorrowing and needy. She was always ready, not only to give material help, but to exercise the gentle ministries of a gentle love.

In conversation, Mrs. Collins was far removed from mere idle gossip and vain janglings. She was familiar with "the Law of the Lord," and enjoyed conversing upon any Bible topic. As already said she kept informed on the religious news of the day and took pleasure in discussing any religious topic of interest. She was also a daily reader of the news papers and of books in general. When she spoke it was not gossip or slander or idle talk, but sentences of prudence and sound sense.

The principles of the Christian religion gave beauty and strength to her character. Her life duties were performed from religious motives and for religious ends, and her words of love fill the air with fragrance today, and shall be found unto praise, and honor, and glory at the appearing of Jesus Christ. Her influence for good in the world has been felt much oftener than recognized, perhaps, and will be felt now long after her face and voice are no longer seen and heard. Long live her sacred memory in our lives, and may every one of us emulate the virtues of her life, and at last meet her in the sweet by and by.

C. P. RONEY.
Milan, Tenn.

MCCURDY.—The many friends and relatives of Mrs. Sadie Allan McCurdy, nee McClure, of St. Louis, Mo., will be shocked and grieved to learn of her death, which occurred suddenly and without warning on Thursday night at 11:25, at the St. Louis Baptist Hospital. As a child and maiden, Sadie made for herself a warm place in the hearts of her numerous friends here

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.

I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feelings up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation.

Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER", with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 241

* Notre Dame, Ind., U. S. A.

APPEARANCES COUNT FOR MUCH

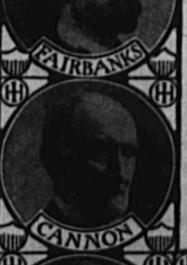
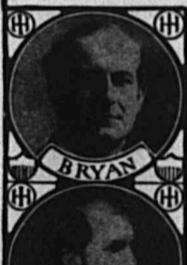
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Who Will be President?



Ten Men are Favorably Mentioned for This Great Office:

BRYAN, CANNON, FAIRBANKS, FOLK, HUGHES, JOHNSON
KNOX, LAFOLLETTE, SHAW, AND TAFT

We know something of their political views, but little of their personal traits and habits.

What are their antecedents and ancestry?

What are their home occupations and relaxations?

What are their social ties and to what secret orders do they belong?

What are their church connections?

What are their views on temperance and other great moral issues?

¶ Ten articles wholly impartial but absolutely true, describing the personal side of these ten men, are to be published immediately in ten weekly issues of the HOME HERALD.

\$100.00 IN GOLD

¶ A prize of \$100 in gold will also be given October 1st to that person who gives the best reasons (in 100 words or less) for the nomination of the particular candidate of his choice next June. The committee awarding this prize is composed of the editor, in association with these well known men: Bishop Samuel Fallows, and Gov. J. Frank Hanly, of Indiana.

¶ If you wish better to compete for the prize or to know some interesting and authentic facts concerning the personal life of the ten men who are being considered for the greatest elective office in the world, read the HOME HERALD for the next ten weeks. It will be even more than ever one of the most interesting publications in the world.

JUDGE MCKENZIE CLELAND, who has been a subscriber for nearly fifteen years, has lately said:

"Of all the papers which come to my house the Home Herald is one of the very brightest and most highly prized. My children are always eager to get it, and we all like it and feel we could do without it. I enjoy a paper that dares to be original, independent and fearless."

¶ If you wish to read an original, independent and fearless description of the personal side of these ten leading presidential candidates, cut out or copy attached coupon which secures you the HOME HERALD thirteen weeks for only 25 cents—a quarter of a year for a quarter of a dollar, including these ten great articles on the ten presidential candidates.

Do not delay, send your money now before these articles begin. This offer is for a limited time only and will not be repeated in this publication.

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THE HOME HERALD, ROOM 6, 110 LASALLE AVE., CHICAGO
I ENCLOSE 25 CENTS, FOR WHICH SEND ME POSTPAID THIRTEEN WEEKLY ISSUES OF THE HOME HERALD, WHICH WILL CONTAIN THE ARTICLES ON THE TEN PRESIDENTIAL CANDIDATES, DESCRIBING THEIR PERSONAL LIFE, IN ACCORDANCE WITH YOUR SPECIAL OFFER.

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25 DOSES 25 CENTS.
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NEVER SOLD IN BULK.
TAKE ONE
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The most popular because the most profitable breed of Poultry. Easily raised. Easily confined. Easily sold.

The Attacoo Strain of White Wyandottes is noted for laying, and for that plump, juicy, tender meat that the Southern folks appreciate so much. If the batch is bad, we sell a second sitting for \$1.00. It costs no more to raise thoroughbreds than scrubs. Why not raise poultry whose eggs are worth \$1.50 per dozen? Introduce thoroughbred blood into your yards.

ATTACOO POULTRY YARDS,
Eastland Avenue,
Nashville,
Tenn.

CHARLCIE MCCLURE.

Robinson Fork, Tenn.

MALONE—The death angel visited the home of Brother Lox on October 6, 1907, and plucked from their embrace the fairest flower of the home, his granddaughter, Mary Pol's Malone, aged fifteen years, four months and eight days. She was the pet of the family, the pride of the home and the comfort of their lives. She was taken sick Friday at noon and died Sunday. Oh, how hard that we can no longer hear her sweet voice, nor see her pleasant smiles. How often we are made to realize that in the midst of life we are in death. We don't know why God took her from her loved ones. He works in a mysterious way, His wonders to perform.

She has gone from their circle;
Her dear face no more they'll see.
Until they've crossed death's river
And entered into eternity.

Her sweet voice they loved to hear,
Now is singing praises sweet,
As she, with the saints of Heaven,
Worships at Jesus' feet.

Oh! so hard to part from her,
Yet our God doeth all things well,
And some day He'll call her loved ones
To Heaven with her to dwell.

Dear bereaved, let us try to cease weeping for the bright rose that has gone. God knoweth best. "All things work together for good to them that love God." Arise, and go hence, knowing that Jesus has gone to prepare a place for you, that where He is you may be also.

SALLIE BOOTH.

Mrs. Winslow's Soothing Syrup

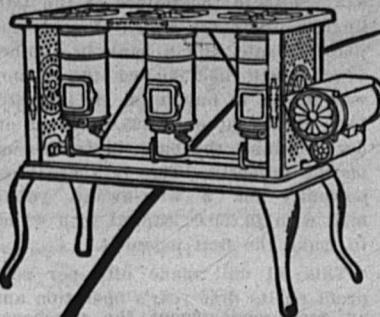
Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best Remedy for DIARRHEA. Sold by DRUGGISTS in every part of the world. Be sure and take Mrs. Winslow's Soothing Syrup and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1000. AN OLD AND WELL TRIED REMEDY.

at Lynnville and Cornersville with her grace, amiability and sweet voice, remarkable even in childhood for its flexibility and purity of tone. She was ever eagerly sought and a most welcome guest at any and every assembly of young friends.

When she moved with her parents to St. Louis it was with deepest regret we bade her good by, though with hope in our hearts that we should again and often see her, little dreaming that our parting was for all time. Sadie's nature was exceptionally pure and unselfish in her intercourse with her relatives and friends—bright and affectionate in the home circle, a veritable sunbeam. In the first bloom of womanhood, only a year ago, she gave her love and life into the keeping of her young husband, R. G. McCurdy, and he was in every way most worthy and appreciative of the priceless gift. Only two weeks since she entered into that tenderest, holiest era of a woman's life—motherhood. Her life, thus perfected and rounded, God, in His mysterious wisdom, has transplanted the young wife and mother, the tender flower to bloom in His bright gardens above. The blow, doubtless, seems crushing and overwhelming to the devoted husband, the stricken father, loving sisters and young brothers, and it may be long ere they can realize only the tender love of our Heavenly Father in taking to Himself one with such bright prospects of happiness, such capacity for making life here beautiful for others. She cultivated every Christian grace with an exalted sense of right and wrong, she lived her religion of love and charity. May we live as worthily and meet you, Sadie, in God's Kingdom above.

CHARLCIE MCCLURE.

Hot Stove—Cool Kitchen



How do you expect to endure the broiling days of summer if you prepare all the food over a glowing coal fire?

You need a "New Perfection" Oil Stove that will do the cooking without cooking the cook. It concentrates plenty of heat under the pot and diffuses little or none through the room. Therefore, when working with the

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

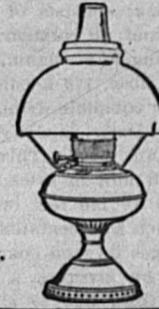
the kitchen actually seems as comfortable as you could wish it to be.

This, in itself, is wonderful, but, more than that, the "New Perfection" Oil Stove does perfectly everything that any stove can do. It is an ideal all-round cook-stove. Made in three sizes, and fully warranted. If not with your dealer, write our nearest agency.

The Rayo Lamp

a substantial, strongly made and handsome lamp. Burns for hours with a strong, mellow light. Just what you need for evening reading or to light the dining-room. If not with your dealer, write our nearest agency.

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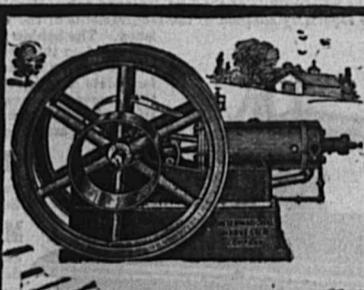
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For rates and complete information, which will be cheerfully furnished, apply to any agent of the Southern Railway, or write to J. E. SHIPLEY, District Passenger Agent, Nashville, Tenn.



A Reliable Power as a Farm Help

established a new order of things. Any one who will carefully consider the matter must see that they are money makers and money savers.

They make short, easy, pleasant work of what always has been hard, slow work.

They save the farmer's strength, save him wages of hired men, save time, and enable him to do more work and make more money out of his farm than ever was possible before.

There is no doubt that on the average farm an I. H. C. gasoline engine will more than repay its first cost each year.

The nice adaptation of these engines to all farm duties is one of their most excellent features.

They are built in:

VERTICAL, 2 and 3-Horse Power.

HORIZONTAL (Stationary and Portable), 4, 6, 8, 10, 12, 15 and 20-Horse Power.

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Also sawing, spraying and pumping outfits.

There is an I. H. C. engine for every purpose.

It will be to your interest to investigate these dependable, efficient engines. Call on the International local agent and get catalogues and particulars, or write the home office.

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Send us your address and we will show you how to make \$3 a day absolutely sure; we explain the business fully, remaining guaranteed a clear profit of \$3 for every day's work absolutely sure. Write at once.

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A MANUFACTURER'S OPPORTUNITY.

We offer for sale on easy terms one 20-ton capacity oil mill and one 55 Knitting machine hosiery mill at a bargain and on easy terms. This plant cost \$32,800 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 cotton-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 horse power, one engine of 60 horse power and one engine of 35 horse power. 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 dying and finishing plant. Daily capacity 364 dozen pairs of half hose. This is housed with the oil mill in brick, metal roof building 35 by 140 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 five to six thousand 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 close, 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 \$6,250.00 capital with which to make the first payment.

This oil mill made fifty 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.

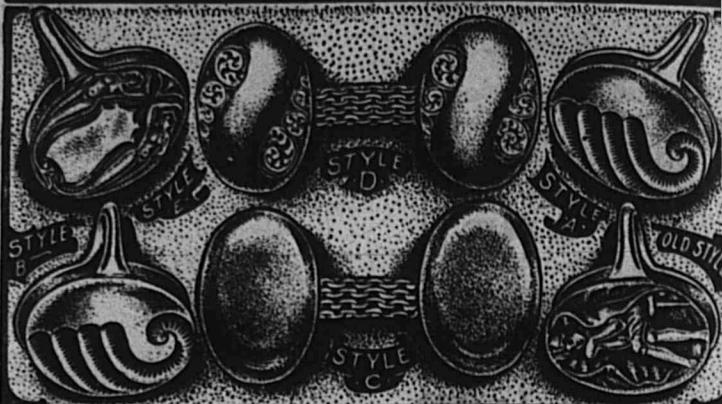
If interested, write at once as the mill will be sold to the first purchaser offering. Address JACOBS & Company, Agents, Box 609, Clinton, S.C.

THE MAY HOUSEKEEPER.

In the list of fiction for *The Housekeeper* for May, there are two particularly clever stories, "Roxana's Proposal," by Anne Warner, and "His Failure," by Emma Lee Walton. For the first, imagine a girl who has looked forward to a proposal from infancy; then the auspicious moment—the automobile breaks down; and as a parting word after the strenuous day, "Oh, I forgot, I meant to propose this morning." The other stories are good and there are many pages of especial interest to the home, fashions, cookery, fancywork, pages for the children and the usual departments. The Housekeeper Corporation, Minneapolis, Minn. Sixty cents a year.

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OF THESE
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The nobby "Rex Patent" buttons for gent's link cuffs, can be put off or on in a jiffy.

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CHILDREN
AND
ADULTS

I want to send my Catalogue to every one interested in the care and training of feeble minded children. You ought to know how such cases can be developed by special methods in teaching and special medical care. Let me send you my catalogue to-day. Address, Dr. John P. Stewart, Sup't., Box 4, Farmington.

THIS COUPON SAVES YOU \$15 TO \$20

SIGN IT
TO DAY

OUR NEW PLAN OF SELLING MACHINES IS BREAKING ALL RECORDS

Because it gives you the opportunity to test the machine thoroughly in your own home absolutely without cost.
Because it saves you all the profits of agents and dealers, thus saving nearly one half of the cost.
Because every machine we send out is thoroughly tested and fully guaranteed for a period of ten years
Because our machines make friends for us wherever they go and are our best advertisements.

Description of Our Beautiful New "Southland" Models.

Models A, B, and C, are built by expert machinists of long experience and superior skill. The materials used are selected with greatest care from the best that the market affords. The woodwork is of the best seasoned oak. Highly polished. Piano finish. Color, golden oak. Models A, B and C are full family size with high-arm head, and are especially adapted to the requirements of the home. The shuttle is cylindrical and self-threading, being hardened, ground and highly polished. The bobbin holds a large quantity of thread. The feed is simple, strong and positive. The stitch regulator is located on the front of the bedplate. The needle is self-setting. The upper tension is self-threading and has a simple tension release. The automatic bobbin winder is positive and fills the bobbin quickly and smoothly. The face plate is easily removed for cleaning and oiling. The presser bar lifter has two lifts, one high and one low, and the presser foot is easily removed for putting on the attachments. The head is both graceful in design and beautifully finished with attractive decorations. The bright parts are all polished and handsomely nickel-plated. The dress guard acts also as a belt-holder, and the belt always remains in position on the balance wheel of the stand.

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

Model B Drop head. Hand lift. Otherwise the same as Model A. Golden oak, piano finish. Full family size. High-arm head. Handsome stand of latest ribbon type, very durable. Patent dress guard. Ball bearings. Five drawers. Ten-year guarantee. Sold by agents for \$25 to \$30. **OUR PRICE, freight prepaid** \$18.00

Model C Box cover style. Otherwise identically the same machine as Model B. Guaranteed for ten years, and with proper care will last a lifetime. Sold by agents for \$25 to \$30. By selling direct to the people we can offer it for **OUR PRICE, freight prepaid** \$18.00

Attachments Free The prices quoted above include a complete set of attachments, consisting of ruffler, tucker, four hems, binder, braider, shirrer, foot-hammer, bobbins, oil can, screw driver, paper of needles, thumb-screw, gauge, book of instructions, and written guarantee.

We sell needles and parts to fit any machine. Write for prices.

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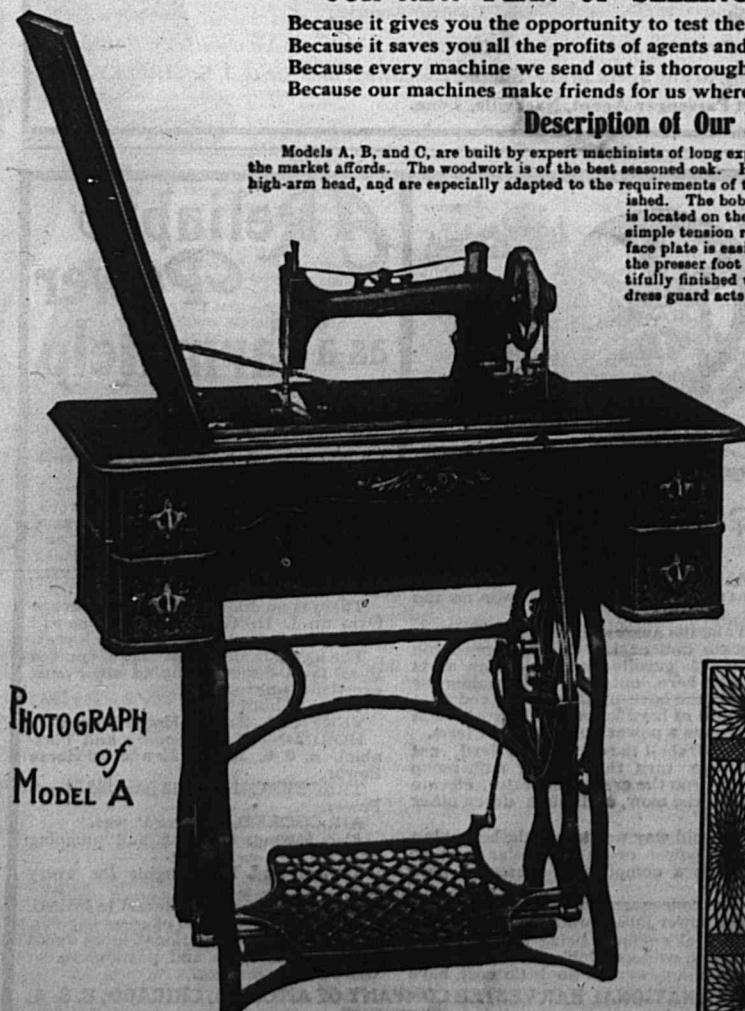
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of
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