

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—Mr. Thomas Urquhart, ex-mayor of Toronto, the ablest mayor that city ever had, has given up a very extensive legal practice to give his whole time, without compensation, to the interests of the Laymen's Missionary Movement, as its General Secretary.

—As a result of the Laymen's Missionary Movement in Canada, most of the larger churches have increased their gifts for Home and Foreign Missions 400 per cent, and many of the smaller churches have even surpassed that proportion of increase.

—Rev. J. C. Massee of Raleigh, N. C., has been called to the pastorate of the First Baptist church, Chattanooga, Tenn., and has indicated his acceptance. Dr. Massee has been pastor of the Tabernacle church, Raleigh, for some years, and has done a great work there. At the same time he was called to Chattanooga he received a call also to the Central church, Atlanta, Ga. We are glad he decided in favor of coming to Chattanooga. He will find a great opportunity there.

—Referring to the fact that North Carolina voted in favor of prohibition by over 40,000 majority last week, the *Washington Times* remarked: "It's hard to believe that a great big State like North Carolina possesses 40,000 majority of cranks, fools and fanatics, as the saloon advocates like to call their opponents. The other explanation seems to be that a lot of people, and an increasing lot, who are neither cranks, fools nor fanatics, have enlisted in the warfare against the saloon." Well said.

—The following is suggested as a plank for political platforms, State and national: "Loyalty to 'Government of the People, by the People, for the People,' requires that the people of every State shall have the opportunity to vote on the liquor question, and also that Congress shall in some way withdraw the federal shield of interstate commerce from 'original packages' of intoxicants shipped to unlicensed liquor dealers from outside of the State, and shall prohibit the issuing to such unlicensed dealers of the federal tax receipts, commonly regarded by the people, and by some juries also, as a federal license."

—The First Baptist church at Jackson has extended a unanimous call to Rev. H. W. Virgin, of Kansas City, Mo. He visited the church after the Southern Baptist Convention, and made a very favorable impression on every one. He has accepted the call and will take charge of the church about July 1. He is a graduate of the Seminary and is a man of fine culture as well as a man of deep piety. He will find a splendid field at Jackson. The church has about 600 members. The pastor of the First church also has the opportunity of much usefulness among the students of Union University.

—We attended the Fifth Sunday meeting of Concord Association last Saturday. It was held at Powell's Chapel in Rutherford County. This church was founded by Dr. W. D. Powell, now of Kentucky, many years ago, and named for him. Rev. J. W. Shepard is the present beloved pastor. The church has recently built a new and neat house of worship, which was dedicated last Sunday. Dr. W. C. Golden preached the dedicatory sermon. There was a large attendance at the meeting. We always enjoy being with the Concord brethren.

—Have you heard from North Carolina? There was something doing in the Old North State last week. On May 26th a vote was taken on the prohibition of the manufacture and sale of liquor in the State, and the proposition carried by a majority of over 40,000. Out of ninety-eight counties in the State, seventy-eight went dry, and they were carried by even bigger majorities than anticipated. The law goes into effect

January 1, 1909, at which time also the prohibition laws of Alabama and Mississippi go into effect. After that time the following States will have State-wide prohibition: Maine, Kansas, North Dakota, Oklahoma, Georgia, Alabama, Mississippi and North Carolina. In 1910 you may add Tennessee to the list, and we think also other States.

—Gen. Stephen D. Lee died at Vicksburg, Miss., on May 28th. Gen. Lee was a distinguished soldier in the Confederate Army, rising from the rank of captain to that of lieutenant-general. After the death of Gen. John B. Gordon he was elected commander-in-chief of the United Confederate Veterans. He was for some years principal of the Agricultural and Mechanical College of Mississippi, at Starkville. For several years however, he has been a member of the United States National Park Commission. Gen. Lee was a Baptist and a noble and consistent Christian man. In fact, we believe he was a Baptist minister, though he never perhaps preached regularly. He will be greatly missed not only by the people of Mississippi, but by the Confederate veterans throughout the South, and indeed by the whole country. He was held in the highest esteem by every one.

—Speaking of the prohibition wave, the *Nashville Tennessean* says: "And this wave is by no means confined to Dixie. Milwaukee storage houses are filled with saloon fixtures shipped back to brewers from territory which has gone dry. In desperation the liquor forces of Wisconsin sent former Governor Peck into the South to write articles showing that the movement against the saloon is a failure. But in spite of all efforts to head off the temperance forces, bar fixtures are returning to Milwaukee by the train-load and brewery stocks are going down. Ohio distillers have ceased to improve their plants and some of them are known to have conceded that the old Buckeye State cannot be kept in the wet column for many years longer."

—Referring to the fact that he and Dr. Thomas of the *Baptist Courier*, and Dr. Armstrong of the *Central Baptist*, and the editor of the **BAPTIST AND REFLECTOR** are the oldest Baptist editors in the South in point of service, Dr. Pitt of the *Religious Herald*, says: "Oh, well, let us all agree not to grow old. Why should we? We do not know a finer group of boys than these Southern Baptist editors. Keep your heart young and all will be well. But it sounds curious to one who has always counted himself a youngster and whose tastes and habits are still largely those of a boy, to see himself described as senior in point of service among the fifty or more Southern Baptist editors. There must be some mistake. At any rate that is the way we *feel*, whatever the figures may show." So with us, Dr. Pitt.

—The Northern Baptist Convention met at Oklahoma City last week. The temporary organization effected at Washington last year was made permanent, with Gov. Charles E. Hughes as president, Dr. Harry Pratt Judson of Chicago, vice-president, and Dr. W. C. Bitting of St. Louis, corresponding secretary. Gov. Hughes was detained on official business, and Dr. Judson presided. Thirty-three States and Territories were represented by about 800 delegates. Oklahoma stood at the head of the list with 129; Kansas was second with 127; and Illinois third, with 99; Iowa had 57. From all New England came 32; from the Middle States, 80; New York had 43; Massachusetts, 22; Pennsylvania, 27; Connecticut, 4; New Jersey, 10. More than one-half came from west of the Mississippi. A number of interesting and important addresses were delivered.

—Referring to a false statement made by the liquor interests which it calls, "A Great, Big, Black One," the *Golden Age* says: "The trouble with the leaders of the saloon forces, that is, the trouble for them, is

the fact that they have never learned the art of adroit falsifying! They tell such big ones when they do start out that they fall by their own weight and 'writhing in pain, die amid their worshippers.'" This has been well illustrated in Tennessee in the present campaign. The organs of the liquor interests tell the most outrageous and unscrupulous falsehoods day after day, falsehoods so gross and palpable that they must know them to be falsehoods. But they seem to proceed upon the idea that somebody will believe these falsehoods. They forget, however, this is an enlightened age. People have more than one source of information. There are not as many fools in the world as they are counting upon. This they will find out to their cost.

—After a spirited discussion the General Assembly of the Presbyterian church U. S. A., in session at Kansas City, declined, by the narrow vote of 217 to 211, to endorse the Standard American Revised Edition of the Bible as the best version before the American public, and to commend its widest usage among the Presbyterians. The line of discussion in the assembly is not given in the press dispatches. We wonder, however, if the translation of Matthew 3:11 by the Revised Version had anything to do with it. The King James Version reads: "I indeed baptize you *with* water." The Revised Version, however, puts it, "I indeed baptize you *in* water." Soon after the publication of the Revised Version some of our Presbyterian brethren made considerable objection to it on that ground. Scholars among Presbyterians know, though, that this is the correct translation.

—In its report to the General Assembly of the Presbyterian Church, U. S. A., at Kansas City, the Committee on Temperance said: "Eight million six hundred thousand people abolished the saloon last year, including four entire States. The seven prohibition States have a population of over 10,000,000, while 27,000,000 more live in other prohibition territory, making about 45 per cent of the total population of the United States free from the blighting influence of the saloon. In recent years no legislation favorable to the liquor traffic has been enacted." It was shown that the victories of the opponents of the traffic were not confined to rural districts, but such cities as Kansas City, Kan., Atlanta, Ga., Birmingham, Ala., and Worcester, Mass., have banished the saloon. The Temperance Committee reported that while there was a time when more States than at present had prohibitory laws more than twice as many people today live under prohibition than at any previous time in the history of the United States.

—The *Examiner* states that "Congressman Bennet of New York, has introduced a bill authorizing the appointment of a commission of five senators and five representatives to collate information concerning the alcoholic liquor traffic, and to consider and recommend any needful legislation in relation thereto. The bill makes it the duty of the commission 'to investigate conditions with respect to the character and effect of excise and liquor legislation; to investigate the alcoholic liquor traffic in its relation to revenue and taxation, and its general economic, commercial, criminal, moral, and scientific aspects in connection with pauperism, crime, social vice, and public health and general welfare of the people; the relation of the General Government thereto in its various departments, and to the different States in the exercise of their police powers for the regulation, control or prohibition thereof.' It is further provided that the commission shall have power to send for persons and papers and to administer oaths, and that it may report to Congress from time to time and shall submit a final report of results and recommendations at the close of the period (two years) for which it is appointed. A thorough report of this kind would make a valuable addition to the public knowledge on this immensely important question." So it would. Let us have it.

I SHALL LIVE TO SING THE VICTORY OVER DEATH.

MAY GILTNER.

Thou art the resurrection and the life.

Since this I know,

Savior Divine, to Thee I come.

Now wash me white as snow.

I do not stop to reason out

Why I need Thy love and care,

Before Thy mercy seat I kneel

In meek and humble prayer.

I bring my wandering heart to Thee,

And lay it at Thy feet,

Oh, my Savior bless me

With hidden manna sweet.

Seal Thy name upon my forehead

With a touch of gold,

Within Thy holy temple now I stand,

A ransomed soul.

I'll keep my faith unshadowed still,

To one fixed trust I'll cling.

O blessed Guide and Master, hide me

'Neath the shadow of Thy wing.

Better far than silver or gold,

Fame or earthly power,

To take up my cross and heavenward march,

Crowned with thorns instead of flowers.

Time may shatter down this fragile shell,

Take away this fleeting breath,

My ransomed soul shall live

To sing the victory over death.

Beautiful, sublime and glorious,

Majestic, grand and free,

Over death victorious

Wrapt in its own eternity.

BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

VI.—REGENERATION.

MY DEAR SON—The atonement is what God through Christ has done for man. Regeneration is what God through Christ does in man. It is the application of the benefits of the atonement to man. It is a change of the dispositions of the soul wrought by the Holy Spirit through faith in Christ.

Regeneration is a distinctive characteristic of Christianity. There is no other religion in the world which has any such principle in its system. The central feature of all others consists in the observance of forms and ceremonies, or at most in efforts at moral reformation. In either case it is a cold, mechanical, surface religion, physical and not spiritual. But the essential characteristic, the cardinal principle of Christianity, next to the divinity of Christ, together with his death and resurrection, is regeneration. This principle more than any other, so far as its effect upon man is concerned, differentiates Christianity from all other religions and puts it upon the plane of a spiritual and not a mere physical religion.

Buddhism has its lord, Confucianism its master, Mohammedanism its prophet, and each of them its priests, its temples, its ceremonies and its rules of life. But none of them know anything about the change in the dispositions of the soul which must be the basal, fundamental fact in all true religion. The doctrine of the new birth announced by Christ to Nicodemus that night was a new teaching in the world.

I said that regeneration is a distinctive characteristic of Christianity. May I add that it is a distinctive characteristic also of the denomination of Christians usually called Baptists. The time was, and that not so very long ago, when they alone of all denominations in the world stood for that principle in its essential, spiritual meaning. And while there are others who now claim to hold it, it is, I believe, through the leaven of Baptist influence that they have been led to adopt it. Besides, there is no denomination which holds to it so strictly and so consistently as do Baptists. With Catholics, with Episcopalians and with Lutherans it means the ceremonial observance of a physical ordinance as the medium of regeneration, and consequently in countries dominated by them we see the State church, of which all citizens who have been baptized—as all are expected to be in infancy—are members without regard to character, and in which, as Professor Tholuck said to Joseph Cook, they are "all mixed up pell mell together." With Presbyterians and with Methodists there is a strong leaning toward the idea of baptismal regeneration, especially in their custom of baptizing infants, as is evident from their baptismal ceremonies. With Campbellites there is a distinct belief in baptismal regeneration, however

vehemently they may deny it or may attempt to explain it away. Alexander Campbell himself said that "regeneration is equivalent to immersion" and through all the arguments of his followers you can see that idea prominent.

And if any of these denominations do repudiate the theory of baptismal regeneration, the kind of regeneration in which they believe is too often a reformation instead of a regeneration proper, a change of actions, and not of the nature back of the actions. I do not mean to be narrow or bigoted, but I speak the cold facts of history when I say that Baptists are the only people who have ever made a spiritual regeneration their distinguishing characteristic, their fundamental principle. This they have done all down the ages. Sometimes they have carried that principle through fire and blood, but ever and everywhere they have held aloft the banner with the noble inscription upon it, REGENERATION BEFORE CHURCH MEMBERSHIP. In the face sometimes of the bitterest persecution they have insisted that neither church membership, baptism nor reformation has any effect upon the salvation of the soul, but that before all these must come regeneration, and that without it church membership is a meaningless form, due either to hypocrisy or self-deception, baptism is a hollow mockery and a lie, and reformation is but a temporary makeshift at best, even if it be not a sham and fraud.

I say is the theory of Baptists. It may not always be their practice. They may not always live up to their own teachings. Sometimes the goats may slip in among the sheep, as did Simon Magus. Sometimes those who do not give evidence by the divine test of "By their fruits ye shall know them" that they have thus been born again under the influence of the Holy Spirit may be allowed to remain among their membership, for various reasons. But these facts are due to the weakness of human nature. We are dealing now with theories. The theory may be perfect and the practice imperfect. This is true with Christianity and Christians. The theory of Christianity is perfect, but Christians who try to practice it are often very imperfect. Other things being equal, however, the better the theory the better the practice. The higher the standard, the higher will be the attainment. The more perfect the ideal, the more perfect will be the real. At any rate, this regeneration is the cornerstone of Baptist principles, the bed-rock of their faith, as well as a characteristic of Christianity itself. If it be so important a matter then, let us consider it carefully in all of its relations as given us by inspiration, to find out all we can about it.

I have but two general points to discuss:

I.—The necessity of regeneration.

II.—Its nature.

I.—The necessity of regeneration. "Ye must be born again"—not ye ought to, ye must. It is an absolute necessity that ye should.

1. This is seen in the nature of man. The sin of Adam corrupted the fountain of human nature, so that every one now born into the world comes with the dispositions of his soul turned away from goodness and God, and with a bias toward evil. Every fibre of his being is poisoned by sin, every faculty perverted so that in every impulse he is led to prefer self to God. Here is what the Scriptures say about it. "Behold, I was brought forth in iniquity; And in sin did my mother conceive me." (Ps. 51:5.) "As it is written, There is none righteous, no, not one; There is none that understandeth, There is none that seeketh after God; They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not so much as one: Their throat is an open sepulchre; With their tongues they have used deceit: The poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood; Destruction and misery are in their ways; And the ways of peace have they not known: There is no fear of God before their eyes. For all have sinned, and fall short of the glory of God." (Rom. 3:10-18, 23.) "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not." (Rom. 7:18.) "For the mind of the flesh is death." (Rom. 8:6.) "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." (Rom. 8:7, 8.) "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually judged." (1 Cor. 2:14.) "And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived

in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest." (Eph. 2:1-3.) "That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit." (Eph. 4:22.) Here then you have the man not only a sinner but sinful, not only committing personal sins, but his whole nature corrupt, "shapen in iniquity," "conceived in sin," "with no good thing dwelling in him," "carnally minded," instead of spiritually minded, "at enmity with God," "not subject to the law of God," "neither can be subject to it in his present state, "by nature a child of wrath," "dead in trespasses and sins." It is in these facts that the necessity for regeneration is found.

(Continued next week.)

AMERICAN CATHOLICISM.

BY REV. OSCAR HAYWOOD.

The writer, a resident of New England, proposes to give the readers of the BAPTIST AND REFLECTOR his impressions—after long and careful observation—of some pronounced and radical changes which are just now making in the social conditions of New England; and which mean more to the religious and political future of our country than the proposed article can define. It is well for the nation that New England is experimental ground, for we may be sure that whatever succeeds in this conservative soil can succeed anywhere in the country, while many pernicious isms are frosted in the shell here and never get out of the incubator.

That our American civilization is probably failing to assimilate the alien elements which are being overwhelmingly dished out to us by the Romanized nations of Europe, is obvious to any casual observer traveling through the New England States. Consummate national conceit has made us believe that our institutions are competent not only to withstand the invasion of pernicious ideas, and successfully divert perilous tendencies from within or without, but able as well to turn currents of error into streams of truth and change subtle paganizing agencies into ministers of light and liberty.

Among intelligent people it is currently believed that Romanism has reformed, that the American product is a vast improvement on the European, though no supposition could be more erroneous. All those beliefs prevalent in the days of Luther are affirmed by priests and believed by hundreds and tens of thousands of devotees in the land of the Puritan, with the addition of the doctrine of papal infallibility. Today indulgences are sold in Connecticut and Massachusetts; and a son of a bishop in the Methodist Episcopal Church, because his name chanced to have a foreign flavor, was written to and offered one year's indulgences for twenty-five dollars. An intelligent young man, of the writer's acquaintance, for the assertion of his American independence in refusing to attend mass, was met with the threat from the priest that he would with one word turn him into a hitching post. For any one who believes that this ancient system of superstition is effete, or that modern life is performing the miracle of changing the beast into an angel of light, it is expedient that he reside in the most conservative portion of the Republic six months, and there witness everywhere the effects of transplanted Catholicism. He will observe multiplied evidences, indisputable, on all sides that Rome is not being Americanized, but that America is becoming Romanized, that the immigrant is not being changed by our institutions, but that these institutions are succumbing to the subtle power of the unyielding religion of the immigrant.

This system, half Pagan and half Christian—root, stem and branch opposed to Americanism—is subsidizing courts of justice, intimidating the Protestant pulpit, dominating the press, corrupting and degrading to its own ambitious designs politics and the ballot box; sectarianizing the public schools and secularizing Sunday. Cardinal Manning advised Romanists throughout the world to enter politics as Romanists, and to do this especially in England and the United States, and today in the municipal elections of New England the priests must be reckoned with.

Once in the State of Connecticut the Catholics opposed the public schools, today they practically control them. While the children of Romish parents attend in large measure the parochial or church schools, leaving the American schools to Protestants, yet fifty per cent., and in many instances seventy-five per cent. of the teachers in the latter are Roman Catholic. Where these devotees of Catholicism preside over Protestant youth the atmosphere is surcharged with Romish suggestions. In one case of the writer's own knowledge, information secured from reliable sources, first hand, the teacher compelled a child of Baptist par-

LIBERTY.

A slave to self, by sin enchained,
 Within a rebel's cell restrained,
 Condemned to die—no hope remained.
 Then fetters fell. One spake, "Go free!"
 'Twas Christ who brought me liberty.

Still ignorance and fear abide,
 And knowing but in part, I'm tied
 By bands of prejudice and pride.
 Yet seek I Truth and, finding, see
 That Truth brings fuller liberty.

By flesh and sense imprisoned still,
 Base nature thwarts the nobler will
 The soul's high mission to fulfill;
 Nor from earth's bonds may I be free
 Till death shall call to liberty.

O, Thou, the Way for prison-pent,
 The living Truth from Heaven sent,
 The Life through whom death's veil is rent,
 Strong Son of God, at last with Thee
 My soul shall know full liberty.

—J. E. C.—Cumberland Presbyterian.

ents to study during recess the Catholic catechism as penalty for misconduct. The teacher often informs Methodist, Baptist and Congregational children that "there will be no lesson tomorrow, for it is St. So-and-So's day."

"In St. Mary's Parish, Cambridgeport, Mass., for attending a public school after Father Scully had commanded attendance at the parochial school, a boy was stretched upon a table, and his back lashed till for two weeks the child could not lie down on account of his wounds."—(*Fall of Republics*, page 286.)

With observing people it is generally understood and believed that, in many communities, the Catholic Church, when so disposed, has all the say and sway in the courts, for it does not scruple at perjury, subornation and bribery in high and low places to effect coveted ends. There has recently come under the writer's notice, and is now in process of execution, a case of persecution and utter abortion of justice, which would appear natural in the days when the priest commanded rack and fagot, but it appears very unnatural in Connecticut today, and under the spires of Yale College. An ex-Catholic priest, native of Poland, who had become convinced of his error and renounced the papal authority, and had joined a movement to organize and propagate an independent church among the Poles and Lithuanians, and had phenomenally succeeded, having gained a following of some four hundred from the mother church in a few weeks, in one city, was arrested and punished as follows: A young, ignorant Catholic girl swore that he had in anger spoken harshly to her and called her names on the street. Her testimony was supported by five or six other Catholics, and contradicted flatly by a dozen good and intelligent witnesses, among them a leading lawyer. He was prosecuted by a Catholic attorney, convicted and fined \$300, in default of which he was sent to jail, where he has languished for two months. He is a man of irreproachable character, spiritually minded and considerate of others. This case is given in this connection because of the writer's intimate knowledge of the details, he having been present at the trial and having repeatedly entertained the prisoner at his house. The young woman prosecutor, meantime, may prolong the imprisonment indefinitely for a limited period, by paying the board of the persecuted. That board bill is now being met by the Romanists of a New England city, with the result that the helpless and innocent man is broken in health, desperate, and his little flock scattered; and so the first decade of the twentieth century sees the inquisition established on American soil. Gregory XVI., who held that "the salvation of the church would come from America," said: "Out of the Roman State there is no country where I am Pope, except the United States." It was in New England that a Romanist paper published the following paragraph at the head of its editorial page: "No good government can exist without religion, and there can be no religion without an inquisition, which is wisely designed for the promotion and protection of the true faith."

Waterbury, Conn.

VINE DRESSING.

BY GEO. VARDEN, LL.D.

The Lord Jesus in instructing us about the husbandman's method of vine dressing for the purpose of increasing the fruit-bearing qualities of the vine, says: "Every branch that beareth fruit he purgeth it that it may bring forth more fruit," adding a little farther on:

"Herein is my Father glorified that ye bring forth much fruit."

One of the most brilliant men and commanding orators that ever filled a pulpit was Robert Hall. We never tire of reading his life, by Olynthus Gregory, LL.D., professor of mathematics in the Royal Military Academy, Woolrich.

To two events in Hall's life we call attention as illustrative of God's method of vine dressing. In his early life there were several kinks in his theology. In this article we mention only two of these.

An enthusiastic student of metaphysical philosophy, he had, while assistant pastor of Broadmead Church, Bristol, drifted into speculations at variance with the views of the Baptist brotherhood. In the profession of principles which he laid before this church he frankly stated in writing: "I am, and have been for a long time, a materialist, though I have never drawn your attention to this subject in my preaching, because I have always considered it myself, and wished you to consider it, a mere *metaphysical speculation*. My opinion, however, upon this head is, that the nature of man is simple and uniform; that the thinking powers and faculties are the result of a certain organization of matter; and that after death he ceases to be conscious until the resurrection."

Before Hall had reached his twenty-seventh year the All-wise One called home his beloved father, Rev. Robert Hall, of Arnsby, whose picture is in our study. "This providence," writes Dr. Gregory, "led the son to call to mind several occasions on which his father, partly by force of reason, partly by that of tender exhortation, had exhorted him to abandon the vague and dangerous speculations to which he was prone. Some important changes in Mr. Hall's sentiments resulted from an inquiry conducted under such solemn impressions, and among these may be mentioned his renunciation of materialism, which he often declared he *buried in his father's grave*."

Not many years after this event, while Hall was minister at Cambridge, attracting highly cultured audiences in this City of Colleges, so strenuously did he study to hold his large and eager congregations that a severe fever set in, which brought him in his own apprehension and that of his friends to the brink of the grave. This gave him, writes his biographer, "an opportunity of experiencing the support yielded by the doctrines of the Cross in the near views of death and judgment. He never before felt his mind so calm and happy. The impression was not only salutary but abiding, and it again prompted him to the investigation of one or two points, with regard to which he had long felt himself floating in uncertainty. Although he had for some years steadily and earnestly enforced the necessity of Divine influence in the transformation of character, and in perseverance in a course of consistent holy obedience, yet he spoke of it as the influence of the Spirit of God, and never in express terms as the influence of the Holy Spirit. The reason was, that though he fully believed the necessity of spiritual agency in commencing and continuing the spiritual life, he doubted the doctrine of the distinct personality of the Holy Spirit. But about this time he was struck with the fact that whenever in private prayer he was in the most devotional frame, the most overwhelmed with the sense that he was nothing and God was all in all, he always felt himself inclined to adopt a Trinitarian phraseology. This circumstance occurring frequently, and more frequently meditated upon in a tone of honest and anxious inquiry, issued at length in a persuasion that the Holy Spirit is really and truly God, and not an emanation."

Sad indeed is the death of our loved ones, sad and hard to bear are severe personal afflictions, but the heavenly Vine Dresser, when other means of purging fail, resorts to this painful method. How salutary has it proved in many a case beside that of Robert Hall. Thankfully the Psalmist exclaims: "Before I was afflicted I went astray, but now have I kept Thy word."

Bereavement and personal affliction greatly promoted Mr. Hall's heavenly-mindedness and the spirituality of his discourses. The divine "chastisements," for such no doubt they were, yielded the peaceable fruits of righteousness.

Nearer, my God to Thee, nearer to Thee,
 E'en though it be a cross that raiseth me:
 Still all my song shall be
 Nearer, my God to Thee, nearer to Thee.

Young Hall was just twenty when Andrew Fuller first heard him preach. In his diary the Kettering theologian writes: "1784, May 7—Heard Mr. Robert Hall, Jr., from 'He that increaseth knowledge increaseth sorrow.' Felt very solemn in hearing some parts. The Lord keep that young man."

"June 14, 1785. Taken up with the company of Mr. Robert Hall, Jr.; feel much pain for him. The Lord,

in mercy to him and his churches in this country, keep him in the path of truth and righteousness."

Fuller's misgivings proved to be well founded. But the heavenly Father purged this branch of His vine.

Paris, Kentucky.

DOES PROHIBITION PROHIBIT, OR IS KNOXVILLE GROWING BETTER OR WORSE?

(Outline of sermon preached in the Deaderick Avenue Baptist Church, by Dr. G. W. Perryman. Text: Nehemiah 4:7.)

"History repeats itself. Nehemiah went through the city of Jerusalem in the darkness of the night and saw its awful ruin. Then after some months of building up and the bringing about of a better state of affairs, those who opposed it were wroth and said it was all foolish talk.

"One Saturday night last October before the saloons closed in our city, I went with Detective Ed Haynes through the 'red light' district and took notes of what we saw and heard. At twenty-five saloons we counted fifteen hundred people, mostly men and boys, in or going in, or coming out. That night I saw humanity living beneath the instinct of the brute. It didn't look possible that men and women living in a civilized city could sink to such degradation. Last night I again went with Detective Haynes and we made about the same rounds that we made last October and made notes of what we saw and heard. The change that has taken place is so marked that I could hardly believe that I was in the same city. The first time there was drinking and cursing amid the surging multitude. It was a motley crowd of whites and blacks, men and women. Last night we saw no drinking and heard no vile words spoken. The people were quietly going to and from the different places of business. Nearly all the former saloon buildings are occupied with drygoods stores, groceries, drug stores, tailor shops, restaurants, soft-drink stands, jewelry stores, etc. The crowds were nothing like as large as those we saw the first time and the people were much better dressed. The scene has changed wonderfully; a new order of things has arisen; the people looked different and acted as if a wonderful change for the better had come over them. No man can make the rounds over our city as we did and say truthfully that prohibition does not prohibit.

"With the going of the saloons, other things vile and low have fled. It is said that half of the inmates of the dives, etc., have left the city.

"It is true that there are some 'bootleggers' and a few business men who say that prohibition does not prohibit, but by the time our courts get through with them and they get through with their jobs at the workhouse, they will think otherwise. When you hear men say that prohibition does not prohibit, you may put it down as almost certain that they are trying their best to make good the statement.

"The scenes of last night, the court records, the lock-up, the jail, etc., all tell us that no mistake was made on March 11, 1907. If the whiskey men in La-Follette, Chattanooga, Middlesboro and elsewhere have any respect for our laws and the wishes of four-fifths of our citizens we would not be bothered with whiskey very much.

"Nehemiah with his force of determined men pushed the work of building up Jerusalem. It meant that God was going to rule and sin would be punished. But the enemies were wroth and said that it would be a failure and they were willing to do their best to make it a failure. There are some men in our city who are trying with word and action, to make our law a failure. But Nehemiah believed in God and was determined to do the right.

"Astronomy tells us that southeast of the north star there is a cluster of stars known as the Lyre. The Lyre, the ancient people said, belonged to Orpheus, the Greek musician, and wonderful stories are told how everything moved at the touch of his lyre. So charmed was Jupiter with Orpheus and his music that he carried the lyre to the sky when Orpheus died and hung it among the stars that it might be touched with some unseen hand that it might play on and on until old time itself would become weary with passing years and the sun's bright eyes grow dim with the flight of centuries.

"Now, I want you to fasten the great truth to the great star on which Jupiter is supposed to have hung the lyre of Orpheus. Christ is our Orpheus who came into this world of sin and sorrow. Music, sweet and tender, floats out from Calvary's cross—'Father, forgive them!' Salvation is his lyre and when touched with his bleeding fingers, demons quake, hell trembles, sin groans, angels shout, the saved rejoice and all heaven like the morning stars sing together one everlasting hymn."

COMMENCEMENT EXERCISES OF CARSON
AND NEWMAN—MAY 26-29.

BY S. E. JONES.

The commencement this year shows a great advance and brings to the friends of the institution a vision of larger things to come.

TUESDAY.

At 2 o'clock was the ready speaker and writer contest. This is a most trying and yet enjoyable occasion. Ernest Willie, the friend of every virtue and the determined foe of every evil, is responsible for this novel pleasure.

The subjects are known just ten minutes before the speakers and writers are called for. The medals were won this year by Mr. Calloway, of Tennessee, and Miss Morgan, of North Carolina.

The Literary Societies had their usual feast at night.

WEDNESDAY.

The baccalaureate sermon was preached by Dr. J. J. Taylor, pastor of the First Baptist Church, Knoxville. The text was Luke 17:20-21. The inner or spiritual kingdom. "The Kingdom of God cometh not with observation." I thought to take full notes of the sermon, but was so thoroughly absorbed in both looking and listening that I laid aside my pencil and tablet. The sermon ought to be printed and sent broadcast. Dr. Taylor is a master of thought, language and expression. The expression adds not a little to the thought and style. In all these we have the genuine orator. I owe an apology for this very meagre and poor report of a truly magnificent sermon. Jesus had to correct and reconstruct the thought of his times. The Pharisees in particular were the critics of Jesus, as well as his inveterate enemy. Their conception of the coming kingdom was not only a visible Messiah, but a Messiah coming with all the pomp and splendor with more than the power of any earthly king. A mere outward religion which is one of formality is totally destitute of spirituality. He contrasted the narrow conception of pagans, though most civilized at the time, with that of the New Testament teaching, and how such a narrow conception seeks to localize God and make Him sensuous; and then the inevitable logic of such conception.

Then the being of God as an infinite Spirit and working silently but powerfully in the hearts of men was scripturally and philosophically discussed. The true religion is of the Spirit. Ezekiel's vision was most impressively used to illustrate how God works in the "dead in trespasses and sins," the new life.

God's kingdom is without outward show or parade. It begins in the soul as a divine life implanted and works outward in harmony with the Divine Spirit to the keeping of the commandments. God moves on the hearts of men by a message of His own and the result is a new life, inextinguishable and reaching its climax in eternal glory.

The new era, the Christian Era, began with a voice in the wilderness, and has culminated so far in the splendid all-conquering spirit of Christendom, and will continue growing in power and victories until the kingdom of this world shall become the kingdom of Christ. "Hallelujah! Hallelujah! The Lord God omnipotent reigneth!"

The Art Exhibit in Alumna Hall at 2:30 was one of the chief attractions. Miss Blanche Ellis by her untiring devotion and skill has worked this department up to a splendid success. The visitors who passed into and out of the hall lingered quite a while, feasting their eyes on "things of beauty and joys forever." Miss Birdie Jenrins received a ten-dollar gold piece for the best production in this department.

The declamations and recitations by four elect of the literary societies were greeted by a large and appreciative audience. Miss Grace Mountcastle, who acted the part of a small girl who did not want to practice, but desired to go at once to the circus, showed herself an artist in that line.

The Graduate Music Recital was one of the finest in the history of the institution. Four young ladies graduated with high honors. Miss Bond, head of the Conservatory of Music, is one of the most successful teachers in all the land. Her pupils love her devotedly. Her associate teachers, too, are artists in music.

THURSDAY.

After the essays and orations, interspersed by splendid music, Dr. Jeffries very felicitously introduced Dr. W. W. Hamilton, of Atlanta, who delivered the literary address. Although it was about 11:30, and the people had sat for hours, nevertheless the speaker had scarcely spoken a dozen words until everybody was wide awake and their attention riveted to

the very last. The address was "a gem of purest ray serene." No one has spoken quite so entertainingly and instructively for a long time. The subject was "Educated Mind." The speaker said he would speak only of results, and discoursed most eloquently and impressively on (1) an informed mind, (2) an accurate mind, (3) a disciplined mind, (4) a ready mind, (5) a consecrated mind. Happy the man or woman, educated the man or woman, who has these things! At 2:30 the Alumni Association assembled to hear Rev. C. B. Waller of Tabernacle Church, Chattanooga. Mr. Waller is, of course, an alumnus of the college, and one of her brightest and best. His theme was: "The Sort of Men This World Needs." This world needs (1) symmetrically and harmoniously developed men, (2) men of high ideals, (3) men of energy and courage, (4) men who can bring things to pass. Many striking and taking illustrations were used which gave new interest to a subject much discussed but too little attended to.

The pay entertainment at night, given by the college students and directed by Miss Bond, was most heartily enjoyed.

FRIDAY, 10 A. M.

(President Jeffries, presiding.)

March (Lohengrin-Wagner)—Miss Roberta Osborne.

Invocation—Professor Horace L. Ellis.
Overture—"William Tell" (Rossini), Misses King, Moore, Bettis, Morton, Huddleston, Osborne, Pence, Brownlow, Long, Webster, Taylor, White.

Salutatory—Jos. Isaac Reece.
Class History—Miss Grace Truman Whitlock.
"Nymphs and Fauns" (Bamberg)—Miss Dixie Moore.

Class Ode—Sam Pierce White.
Essay—"Hamlet and Don Quixote—The Two Eternal Types," Miss Lulu Shipley.

Oration—"Education for Citizenship," Woody Stone Woodward.

Evening Star (from "Tannhauser"—Wagner-Liszt), Miss Blanche King.

Valedictory—"The Perfect Storage Battery," Roy Tilson Brown.

Others receiving A. B. degrees (oration or essay presented):

James Ector Atkinson—"The Awakening of Man."
Francis Josephine Huff—"Walt Whitman."
Robert Henry Hutchison—"The Defense of Education in the South."
William Lewis Jeffries—"Wilhelm Tell" as a Drama.

Isaac Rhea McQueen—"The Industrial Development of the South."

Alice Griffith Shipley—"Forces of Literature."
Receiving A. M. degrees (thesis, "Value of Historical Study")—William James Robinson, Morristown, Tenn.

About twenty graduated from the business department, under Professor Prince and Miss Carrie Cate. The graduates in this department are much in demand.

Many advances have been made since President Jeffries has been at the helm. The two magnificent boarding houses, the Sarah Swann and the Davis Hall, costing nearly \$50,000, have added untold advantages to the institution; and, think of it! not a dollar owing on them! The president now will push for funds with which to erect a great library and gymnasium building. Already \$10,000 has been promised. Dr. Jeffries says to the critic, when Carson and Newman ceases to need funds, and no call is made for money, then the friends of the institution may begin to make preparations for its funeral. But the funeral, we trust, will not be needed at all, but that Carson and Newman will be as a bride adorned to meet our Lord when He comes in glory. Every Baptist worth a farthing wants it that way!

The institution was never so popular as now. The patronage is larger by far than ever, and the interest growing intenser every year. One of the great problems now is, how are we going to take care of all who come this day. Rooms are spoken for in advance to insure lodging and board.

Considering the president's great diligence, tact and good sense, reinforced by a board so deeply interested and wide awake and a faculty doing the best work of their lives, a large and ever growing constituency—everything augurs for unparalleled success for the future.

We may add this word: The attendance was large and enthusiastically responsive.

FAYETTEVILLE BAPTIST CHURCH.

Sunday, May 24, 1908, was the twenty-ninth anniversary

of the organization of the Fayetteville Baptist church. Appropriate exercises were held in celebration of the occasion. Twenty-nine years ago the church here was organized with a few members, and for years had quite a struggle for church existence. After much discouragement and self-sacrifice, the members of the church, by various means, got together sufficient funds for the purpose of erecting a building, and, in the fall of 1889, completed a handsome church building. About six months later this building was completely destroyed by the tornado which visited our town on March 27, 1890. Everything which had been accomplished toward establishing church existence seemed to be lost, and the members who had struggled so hard in getting funds to erect a church felt much discouraged, but were in no wise daunted. So, going to work, they raised the funds with which to rebuild. This was accomplished largely by the beneficence of Bro. Winston W. Gill, of Shelbyville, Tenn., who alone contributed \$3,000 for the rebuilding of the church.

In this struggle for the rebuilding of the church, as in all of its early struggles, the major portion of the work was borne by the women of the church.

Some of the pastors of the church during its early history were Revs. Matthew Hillsman, W. M. Burr and Wm. Huff.

At the anniversary services the program was very interesting. Good music was furnished by the church choir. Col. J. H. Holman delivered an excellent address on the "Commercial and Moral Progress of Fayetteville from 1879 to 1908." Col. Holman spoke upon the organization and growth of the Fayetteville Baptist church. B. E. Holman, upon the "Progress of Other Churches of Fayetteville." Rev. W. J. Malone, upon the "Pastors of the Fayetteville Baptist Church." Judge M. W. Woodard, upon the "Progress in Sunday-school and Its Development."

The occasion was a gala day for the Baptists in Fayetteville and will not soon be forgotten.

A MEMBER.

WHAT WILL YOU DO WITH IT?

It is yours. What? The beautiful Tennessee College for Women at Murfreesboro. Generous friends have given you a stately building and a wide-reaching campus. Discriminating parents in many States have committed their daughters to the faculty of instructors. All the splendid property and all the blessed influences that spring from it are yours. Now, what will you do with it?

If one were to come to you and present you with a beautiful, modern house and give it to you outright, would you turn away, rejecting it, because there was no stove in the kitchen, or bed in the chamber, or piano in the parlor? Or would you thankfully accept it and do your level best in furnishing it? That is the situation, exactly. The furnishings and equipment of this modern institution have been loaned to the denomination so that the process of educating our daughters may not be hindered. Shall not the loan be repaid? That is just the work for the summer. Let us get at it with alacrity and enthusiasm. When good Dr. Crutcher comes to you, make him glad by your hearty co-operation. Some of us have furnished rooms in the college complete. Your church can do that, or, if not, it can put in a bed, or a chair, or a study table. There is no telling what all we can do until we get at it; therefore, let us get at it. What will you do about it?

Nashville, Tenn. LANSING BURROWS.

IMMANUEL CHURCH, ATLANTA.

Have just closed a great meeting here which continued three weeks. The church is greatly revived and refreshed. Seventy were added to the membership by profession of faith and baptism, and eighteen by letter, making a total of eighty-eight.

Our work is in fine condition, church perfectly united, harmonious and hopeful. We have a splendid plant, a great field and a membership of over five hundred.

The Concerted Baptist Evangelistic Campaign in Atlanta this spring resulted in over 1300 additions to the churches.

J. D. WINCHESTER.

The following new trustees of the Southern Baptist Theological Seminary were elected at the meeting of the Board of Trustees in Hot Springs: Frank Miller and P. T. Hale for Kentucky, to fill places caused by the death of Dr. Eaton, and removal of Carter Helm Jones from the State; T. T. Hyde and R. W. Lide for South Carolina, to fill vacancies made by the removal from the State of D. M. Ramsey and J. D. Chapman; W. L. Pickard, of Georgia, to succeed the late Dr. J. H. Kilpatrick; W. A. Hobson, of Florida, that State now being entitled to a trustee; T. G. Bush and J. C. Bush were re-elected for Alabama, to succeed themselves.

PASTORS' CONFERENCES.

NASHVILLE.

Third.—Pastor Yankee preached at both services. Morning theme, "Clouds and Bows of Promise;" evening theme, "A Young Man and His Gang."

Central.—Good audiences. Subjects: "Philosophy of Association;" "Value of Life." Baptized, one. Large Sunday School and fine B. Y. P. U.

Edgefield Baptist.—Arch. C. Cree pastor. Morning subject, "Prayer, the Greatest Personal Asset of the Christian Life;" evening subject, "Sin is Fire." Four baptized. Sunday School, 323.

Centennial.—Pastor R. D. Cecil preached at both hours. Texts, Romans 10:15, and Matthew 11:28. Good congregations. Five additions by letter, 161 in Sunday School, 20 in Junior B. Y. P. U., 16 in B. Y. P. U., 70 in Sunday School at Overton Street Mission. Good day.

Immanuel.—Dr. A. T. Robertson preached at both services to good congregations.

North Nashville Baptist.—Evangelist Gordon W. Hill preached at both hours. Morning subject, "A Genuine Christian;" evening subject, "What Will You Do With Jesus?" Revival services close with eighteen additions to the church. Brother Hill goes to the Pacific Coast for a year's evangelistic effort. Two hundred and three in Sunday School.

Howell Memorial.—Pastor Cox preached at both services. Morning theme, "An Experience of Grace;" evening theme, "Lacking One Thing, Losing All." Good congregations. One by letter.

Lockeland.—J. N. Booth, pastor, preached at both hours. Morning, "The weapons of Our Warfare;" evening, "A Finished Work." Four received by letter.

Belmont.—Brother Cleveland preached at morning service, Dr. Golden preached at night. Good day.

South Side.—Pastor Stewart preached on "The Christian's Power," and "The Supreme Gift." Two professions, two approved for baptism, seven baptized, and four received by letter. One hundred and seven in Sunday School. Very good Sunday School at West End Mission.

Gallatin.—I. J. Van Ness preached on "The Man's Place in the Kingdom of God."

Rocky Valley.—Brother S. M. Gupton preached at 11 a. m. Subject, "The Impossibility of Apostasy." Had a fine fifth Sunday meeting. Good interest and good congregation. Brother Fitzpatrick attended the fifth Sunday meeting at Rocky Valley Church and reports a splendid time and hopes that great good has been accomplished.

KNOXVILLE.

Maryville Church.—Preaching by Pastor Rutledge on "The Religion of Today," and "Come and See." 123 in S. S. Good interest and splendid congregations.

Third.—Dr. E. E. Folk was heard at the morning hour on "State-wide Prohibition," and Pastor A. J. Holt preached at night on "The Pleasures of Sin" (Heb. 11:25). 199 in S. S. Smallpox scare.

Bellvue Ave.—W. R. Hamilton spoke for the Anti-Saloon League at the morning hour. Pastor J. H. Sharp preached at night on "The Young Man Drifting" (Heb. 2:1). One baptized; 406 in S. S.

Beaver Dam.—Pastor J. N. Bull preached at both hours on "Why the Unsaved do not Accept Christ," and "How to Get the Men Saved." Good S. S.

Euclid Ave.—Pastor L. A. Hurst preached at both hours on "Encouraging the Flock" (Luke 12:32), and "Pleasures of Sin" (Heb. 11:25). 200 in S. S.

Immanuel.—Pastor E. A. Cate preached on "Come and Go With Us" (Num. 10:29), and "Christ Came to Have Mercy and Not Sacrifice" (Matt. 9:13). 182 in Sunday School.

Island Home.—Pastor Dance preached at both hours on Acts 9:66—"What Will Thou Have Me To Do?"—(1) "For Myself;" (2) "For Others." 264 in S. S.

Deaderick Ave.—At morning hour Hon. Eugene Webb spoke on temperance, while Rev. G. W. Young, assistant superintendent of the Anti-Saloon League of America, made a great address at night. 538 in S. S.

Broadway.—Dr. S. W. Tindell spoke in the morning on "State-wide Prohibition." Rev. A. C. Hutson preached at night. 471 in S. S.; 2 baptized; 1 profession; 1 approved for baptism.

Grove City.—J. F. Williams preached at the morning hour on the "Resurrection." Hon. Eugene Webb spoke on temperance. 200 in S. S.; 50 at B. Y. P. U.

Oakwood.—Rev. A. C. Hutson of Louisville preached at morning hour on the subject, "Perfected Through Suffering." At night W. R. Webb of Bell Buckle, Tenn., delivered a lecture in the interest of State-wide prohibition. 162 in S. S.; one by letter.

Third Creek.—Pastor J. C. Shipe preached at the morning hour on "The Love of Money" (1 Tim. 6:10). F. O. Sanders on the subject of "Influence."

Two additions by letter; 151 in S. S. Pastor preached in afternoon to Junior Order men at Ball Camp.

Fountain City.—A new Baptist church was organized May 31, in afternoon.

CHATTANOOGA.

Alton Park.—Yesterday was a fine day with us. Fine Sunday-school and increased attendance at the morning service. Pastor preached on "Talent Hiding." Three approved for baptism, making sixteen approved for baptism and three by letter since last report. Bro. Sprague preached at night service. Pastor Brooks went to Spring City to begin a meeting there.

First.—Rev. C. H. Sears of New York preached at both services. Children's Day was beautifully observed at 9:30 a. m., in the church auditorium. 466 in S. S. The annual church outing will take place on June 5th, at Cave Spring, Tenn. Rev. Jasper C. Massee will take charge of the pastorate the second Sunday in July.

Second (Tabernacle)—Great day. Pastor C. B. Waller preached to great crowds on "Touching Men," and "The Sins of the City." 509 in S. S.; 66 in Avondale mission; 2 approved for baptism; great interest among the unsaved; many requests for prayer at the night service.

Rossville.—Pastor Chunn preached at both hours on "Peter's Denial of Christ," and "Fruitful in Old Age." 30 requests for prayer.

St. Elmo.—Pastor Brooks preached at 11 a. m.; Rev. McBride at night. 70 in S. S.; 2 by enrollment; 3 for baptism; 17 baptized.

Highland Park.—S. S. attendance 134; collection \$2.60. Pastor preached in morning to a well filled house on "The Disappointing Messiah." In the evening after observing Lord's Supper the good congregation adjourned to Methodist church, to hear Mrs. Curtis.

Hill City.—Preaching by Pastor King on "A Lasting Friendship," and "The Laws Which Condition True Blessedness." One approved for baptism; 130 in S. S.; 40 in B. Y. P. U.; large crowds at both services; a good day.

Inman St. (Cleveland)—Pastor Stivers preached at both services on "Our Home Missions," and "A Straight Road to Happiness." Two conversions; Lord's Supper observed.

MEMPHIS.

First.—Pastor A. U. Boone preached on "Comfort for the Strangers" (1 Peter 1:1-5), and "One Salvation, Many Experiences" (Rom. 3:22). Six received by letter.

Central Church.—Pastor Thomas S. Potts preached at both hours on "The Test of Love and Self-surrender" (Mark 10:21), and "The Backslider" (Hosea 14:4). Two additions by letter; one for baptism. Memorial services for Gen. Stephen D. Lee in the afternoon.

Seventh St.—Evangelistic services through the week. Bro. J. H. Wright did the preaching. Six received by letter; 3 baptized; 5 approved for baptism. Meeting closed; many conversions and much good was done.

LaBelle Place.—Pastor John N. Lawless spoke on "Impressions of the Convention," and "Conquering the Last Enemy" (1 Cor. 15:56, 57). Two additions by letter.

Rowan.—Pastor Graves preached at both hours on "Bible Suggestions" (Gen. 1:1, 2), and "Marks of the Lord Jesus" (Gal. 6:17). Good congregations at both hours.

Boulevard.—Bro. W. R. Couch preached at morning hour on "Remorse of Conscience" (Psa. 51:1-3). Pastor preached at night on "The Mystery of Iniquity" (2 Thess. 2:7). Three by letter.

McLemore Ave.—Pastor W. J. Bearden preached at both hours on "Man" (Psa. 8:4), and "Human Excuses not Accepted of God" (Luke 14:18). Three received by letter; one for baptism; one profession of faith. At six p. m. we attended the funeral of Bro. Charles Knight, one who went to his reward Saturday evening.

Crawfordsville, Ark.—J. H. Morris, pastor. Protracted services. Bro. W. A. Jordan did the preaching. No visible results, but strong sermons.

HARRISMAN.

Trenton St.—Had a very good day Sunday—two appreciative congregations; good S. S., and B. Y. P. U. I have received a call to the pastorate of the First Baptist church of Bonham, Texas, which is a fine church and fine people. I am very much attached to my people here. They are pure gold, and no man ever served a truer and better people.

J. E. HUGHES.

Our work is in fine condition. In the two years and a half I have labored here, I have seen the Heights church grow from a mission church, half supported by the State Board, of less than a hundred members, into a strong, self-supporting church of nearly 300 members. God is leading and greatly blessing us.

H. CARROLL SMITH.

Houston Heights, Texas.

North Carolina has gone "dry" by about 40,000 majority. A feature of the election which may interest you is the fact that Charlotte, after trying prohibition four years, on yesterday doubled the majority of four years ago. That is endorsement right! The last census gave Charlotte 41,680 people. It works in big towns.

E. E. BOMAR.

Charlotte, N. C., May 27.

Now, that Carson and Newman College and Union University are unencumbered by debt, and have increasing endowments, our denomination in Tennessee should look well to Tennessee College at Murfreesboro, provide for its indebtedness and rally to its growing needs. This noble institution came into existence full-grown, its career so far has been glorious; we should all be proud of it, and should allow it to be hampered by no debt, but should rally to it and give it that moral and material support which it so justly merits.

J. H. ANDERSON.

Jackson, Tenn.

Our church is in a progressive condition under the management of Brother John Davis, who came to this work from Paris, Ky., and is a young minister of great power. We are favored with five sermons a month now instead of two, as has been the custom in the past. Our Sunday-school is in a flourishing condition, and I believe the foremost country school in this part of the State. We have from 85 to 100 in average attendance, with good interest manifest on the part of each. We also have two prayer meetings a month, with an average of 100 in attendance at these services.

Boon's Creek church is most pleasantly situated, being in one of the best farming districts in upper East Tennessee, and surrounded by a people noted for their hospitality and support of the gospel. We have increased our pastor's salary from \$100 last year to \$300 for the present year; and raise as much as \$50 at one service for missions. We are glad our people are becoming awakened to the full realization of the fact that "it is more blessed to give than to receive." May God add His blessings to us all, is my prayer.

D. H. WILLIS.

Floursville, Tenn., May 25.

The fourth Sunday in May was a great day at Union Hill church, Davidson County. They had previously elected Jas. Galbreath and A. R. Fryer, two worthy brothers in whom the people hold implicit confidence, to be deacons, and invited neighboring churches to send their pastors and deacons to assist in the ordination, and they came—too many for me to get their names. There was a sumptuous dinner on the ground and presumptuously everybody got all he wanted and needed and more too. It is just like the people of Union Hill to have the most and best of everything.

Pastor Rather was the graceful master of ceremonies and participant in everything, even the dinner. Rev. J. C. Leeman led in the examination, which he did well, dextrously switching in a profitable and timely little lecture. Pastor J. S. Rice of Una, preached an able sermon and offered the prayer. Pastor Rather delivered a very appropriate charge to the candidates and church. The writer of this communication preached to a full house, and many were in the yard, at three p. m., after which the hand of Christian fellowship and brotherly love was extended amid the joys of salvation.

S. H. PRICE.

Nashville, Tenn.

THE HOME MISSION DEBT.

A few responses have come in to my appeals for the Home Mission debt. A number have assured us that we shall soon hear from them. It is not asked that any one shall give on the debt to the injury of any other cause, but it is earnestly desired that the matter be spoken of before every church in the State and a voluntary offering be given during the next three weeks. If pastors will simply make the announcement and receive the voluntary offerings right there, the debt will be paid without harm to anything else. Let every church send one dollar or more at the earliest date possible.

Yours in service,

W. C. GOLDEN.

MISSIONS

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

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

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

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

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

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

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

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

Mission Topic for June.—"Mexico."

OUR WORKERS AND FIELDS.

For convenience, our work is included under two missions—the North Mexican Mission, and the South Mexican Mission—the twenty-second degree of latitude serving as the line of division. The missionaries and their locations are as follows:

NORTH MEXICO.

Salttillo—A. C. Watkins, Mrs. Watkins, Miss Addie Barton, Miss Rosa Golden.

Torreon, State of Coahuilla—J. S. Cheavens, Mrs. Cheavens, D. H. LeSueur, Mrs. LeSueur.

Durango—J. H. Benson, Mrs. Benson. Hermosillo—Frank Marrs, Mrs. Marrs.

Chihuahua—J. W. Newbrough, Mrs. Newbrough.

Juarez—W. F. Hatchell, Mrs. Hatchell.

SOUTH MEXICO.

Guadalajara—J. G. Chastain, Mrs. Chastain, R. W. Hooker, M.D., Mrs. Hooker.

Morelia—R. P. Mahon, Mrs. Mahon. Toluca—G. H. Lacy, Mrs. Lacy, F. N. Sanders, Miss S. H. Jones.

Leon—J. E. Davis, Mrs. Davis.

The partial fruitage of our work in Mexico is shown in these figures:

OUR SCHOOLS.

Realizing that Christian education is

destined to be a most potent factor in evangelizing and uplifting Mexico, our Board has wisely established a number of schools, which are growing in favor and influence, and have already made a very successful and gratifying record. We have eight schools with three hundred and ninety pupils.

The Madero Institute for girls last year enrolled eighty-six students. In Toluca we have two schools—one for boys and one for girls. Central Institute for boys, in its methods of teaching, courses of study and government, is abreast of schools of the same pretensions in the United States. In addition to the literary course, there is a practical theological course for young ministers. The Anglo-Mexican Institute is our boarding school for girls. The prospects for this school are unusually bright. The number of applicants for last year far exceeded the limit of accommodation. Nearly all the girls are Christians. A most important feature of the institution is the missionary training department, under the direction of Miss Susan H. Jones. It is hoped that many of the girls from this department will return to their homes trained missionaries and active Christian workers. Miss Jones is thoroughly alive to her responsibility and is doing a great work for the girls.

Of course, on the part of the priests and those dominated by them, there is bitter opposition to building up evangelical schools, but our schools are gradually and surely winning a place in the respect and patronage of the people, who are learning to judge things on their merits.

At Torreon is our Theological Institute, with Rev. J. S. Cheavens as principal. The number of students enrolled is sixteen. In February, 1907, Rev. Donato S. Ruiz, a former student, was ordained. This is the first student of the institution to be ordained to the work of the ministry. His instructors speak of him as talented and consecrated. Through the agency of this institution, we ought to have, within a few years, a strong native ministry in Mexico. The great need of our Mexican schools is better equipment and more teachers.

MEXICO, THE WORLD'S TREASURE HOUSE.

The great development of Mexico's resources during the last thirty years has justified to a large degree the statement of Baron von Humboldt that "Mexico is the treasure house of the world." Her rich silver mines have continued to produce in increasing amount, gold has become an important product, and she has taken prominent rank in the copper industry. Her agricultural products have gained rapidly in value, manufacturing has increased to an encouraging extent, and commerce with the outside world has multiplied many fold.

Probably the most valuable resources in Mexico are the great mineral deposits, and mining will long continue to be her principal industry. For many years Mexico has produced more silver than any other country, and now is gaining rapidly in output of gold, copper and other metals. In 1906 the estimated value of her mineral production was \$150,000,000 (Mexican), of which about two-fifths was silver.

It is estimated that about \$80,000,000 of United States capital are invested in Mexican mines. If Christians could but take Mexico for Christ, the silver and gold that are His, would send His messengers far and wide to tell the lost ones of the earth where the treasure of His salvation might be found and guide them to heaven, His treasure house.

PROGRESS IN MEXICO.

Modern Mexico, with more than 14,

000,000 inhabitants, is now a wide-open mission field.

The message of President Diaz to the National Congress makes it appear that Mexico is making rapid strides as a nation. Out of former chaotic conditions has come an orderly government which commands the respect and confidence of other nations.

There are now 368 primary schools maintained by the States and the general government, with an enrollment of 62,686.

The number of post offices is 2,776, in which 188,000,000 pieces of mail matter were handled during the year, and money orders were issued amounting to \$46,480,000. The total length of the railway system is 15,000 miles.

MORMONS IN MEXICO.

Mormonism transplanted into Mexico is flourishing and growing even more rapidly than in its palmiest days in Utah. The first colony was planted there more than twenty years ago in a district where there were neither towns nor railroads. In the heart of the wilderness, either in the mountain valleys or on the mountains themselves, the Mormon settlers established themselves, and their increase has been both rapid and steady. Polygamy is practiced without hindrance from the Mexican authorities, and it is said to be no unusual thing for a Mormon with several wives to have a family of from twenty to thirty children. A prominent Mexican lawyer is quoted as saying that it is very unlikely that the government will soon interfere with polygamy among them. Settlers are needed too badly, he says. "In fact, as a colonizing element the Mormons, with their large families, are eminently satisfactory, and we do not want to notice the fact that in their houses there are two or three women to one man. Some day perhaps public opinion will force attention to it, but not yet awhile." When a Mormon is a party to a lawsuit involving title, the first wife and her children alone have any standing in the Mexican courts.

There are seven Mormon colonies in Mexico, Colonia Juarez, Colonia Diaz, Oaxaca, Dublan, Garcia, Chuichupa and Pacheco.—*Missionary Review of the World.*

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THE RIO BAPTIST LIBRARY.

The Baptist cause in Brazil has reached a crisis. The one imperative need today is a well-equipped and educated native constituency. If Brazil is ever to be won for Christ and thus become a vital factor in world-wide evangelization, it must be largely through her own people.

The most important work of the missionary, therefore, is to educate and prepare the natives for service. To do this, the Christian school is an absolute necessity, and its need becomes apparent when we remember that a very large per cent. of the believers' children during twenty-five years of Brazilian missions have been lost to the Baptist cause for want of schools in

Sleeplessness

Sleeplessness is a result of exhausted nerve force. You must have sleep—it is nature's rebuilding period. It is the period in which she stores up strength and vigor. You will sleep well and awaken fresh, if you take Dr. Miles' Nervine. It brings sleep by soothing the tired nerves. Its invigorating effect is felt throughout the entire system.

"I used Dr. Miles' Restorative Nervine for extreme nervousness, brought on by over-exhaustion. It soothed and strengthened my nerves. It enabled me to get restful sleep which I was unable to get before taking the Nervine. For nervous troubles I know of nothing that can equal it." MRS. E. EBENSBERGER, 386 Jay St., Utica, N. Y. If first bottle fails to benefit, money back. MILES MEDICAL CO., Elkhart, Ind.

which to train them. In the past we have been facing the awful alternative of either bringing up our children in absolute ignorance, or else of sending them to schools dominated by Catholic influences. The result in either case is inevitable—incalculable loss to the cause of Christ.

To meet this urgent need, we have recently organized an educational program which provides for the establishment of a Central College and Seminary in the city of Rio de Janeiro, and at least one high school, surrounded by as many primary schools as may be possible, in every mission in Brazil. The primary schools are to become feeders to the high schools, while these shall become feeders to the Central College and Seminary, which in turn will prepare teachers and preachers for the entire country.

We are planning to have the same courses of study and a unified system of text-books in every federated school of equal rank. To carry out this plan, we must have books adapted to our needs.

In fact, we are facing today the necessity of creating a religious literature. We have nothing for our people to read. Even in the branches of science and history and literature, to say nothing of the religious literature, the books which we have are so contaminated with Catholic ideas that it is unsafe to put them into the hands of our young people. We must create a literature which shall instill into the people the doctrines of our faith.

But how shall this be done? We have found by experience that translations are not satisfactory, because the style is generally stiff and unadapted to the Portuguese language. We need books written in the simple and attractive speech of the common people.

To do this we have devised the plan of establishing in the city of Rio de Janeiro a good reference library of English books, where the missionaries and native workers, who read English, may prepare themselves for this stupendous task. Having a good library of all the best and most up-to-date books on every subject, we can so fill our minds with the best thoughts on any definite theme that we can adapt the subject to the genius of the Portuguese language without the embarrassments which attend the work of the translator.

The missionary will thus be enabled to cultivate his intellect and develop his mind, which otherwise would be impossible by reason of the fact that he is unable to have a private library adequate to his needs, and is also cut off from all helpful associations.

Another purpose served by the library will be that all the children in our Baptist schools throughout Brazil, having been taught English from the beginning, will have access to the great world of English literature. This fact in itself

will be of untold value to our future work.

We need books on every important subject, from the kindergarten to the most advanced course in the university; books on pedagogy, science and philosophy; books on history and literature; books on religion and theology. In fact, any book which would be helpful in the development of an educational system similar to that of the United States will be gladly received, and can be used to advantage. Let me say, however, that we don't need any trash.

I, therefore, in the name of our Baptist cause in Brazil, appeal to my brethren of the South to furnish us with the books necessary to establish this much-needed library. How we do need it! And how we shall be hampered in our work if we do not get it!

But I am sure that a need so great and a plan so simple will not fail to meet the approval and appeal to the sympathies of our Baptist brotherhood.

Let the pastors and Sunday School superintendents present the matter to their people and urge them to help us. Each book will be like a grain of corn planted for God. It will produce an ever-increasing harvest. Let the brethren plant the seed and we will do the best we can, under God, to cultivate them. The soil is rich and the harvest is sure.

Some may think there will be danger of getting too many books of one kind in a general appeal like this. But in case of duplicate volumes, we have five educational centers in Brazil, where we shall be glad to send them, and thus form the nucleus for other libraries. When we have received as many of one kind as we can use to advantage, it will be easy for me to advise the brethren through the religious papers.

Please send all books either by mail, freight or express, transportation charges prepaid, to me at Knoxville, Tenn., in care of Rev. G. W. Perryman.

Every person who gives a book will please write in it the following inscription:

To the Rio Baptist Library
by
(Signed)
Date

Let the brethren send us the books at once that we may prepare them for shipment as soon as possible.

Thanking you in advance, I am,
Yours in Christian service,
W. H. CANNADA.

FLORIDA BAPTIST AFFAIRS.

DEAR BAPTIST AND REFLECTOR:—

A few Baptist items from this State will doubtless be relished by the brotherhood in my old home State.

Our State Mission Board entered last fall on a general evangelistic campaign, with a State evangelist, city missionaries in Jacksonville and Tampa, and Associational evangelists in various parts of the State. This has resulted in adding new churches and meeting houses in various places and also gathering the scattered and unutilized forces and putting them to work.

In Jacksonville Association four new churches have been organized. Three of these are in the suburbs of Jacksonville. Two more in the city will, in all probability, be added in a short while.

State Evangelist Earle D. Sims and City Missionary T. F. Hendon, both of whom we imported from Tennessee, have been the active agents in the work in this city. But the volunteer mission work inaugurated by the city churches furnished the basis on which the splendid structure has been founded.

The State Board furnished Bro. Sims with a good, new and commodious tent, organ, seats, lamps, etc. He has pitched

it at three places in the city and one in the suburbs. His lectures on China and other countries have been very interesting and instructive and served to introduce him to his audiences, and thus helped very much in the success of the work.

Bro. Hendon has done much house-to-house work. Houses of worship have been erected at his two mission stations. Nearly every church in the Jacksonville Association have new and substantial houses of worship. The walls of the \$20,000 new house of worship of Main Street church, this city, are going up. It will be built of brick, with compe-stone veneering. The need of the new building is urgent, as the congregations are overflowing the temporary structure, and new members are received at nearly every service. Several of the Sunday-school classes have to recite in private houses nearby. Bro. W. L. Mahon has done a great work here, starting with fourteen members, three years ago.

At the opening of the century there was only one church in the city, with 150 members. Now there are in the city and environ six churches, with about 1200 members.

Bro. E. M. C. Dunklin is our city missionary in Tampa and we hear encouraging reports of work there.

Bro. Cates, another gift to us from Tennessee, is of the same craft as his Savior. He uses the saw, hammer and plane during the week, building churches, and preaches on Sunday.

The first commencement of our new Columbia College at Lake City will come off next week, Dr. W. A. Hobson is to preach the commencement sermon, next Sunday. Dr. G. A. Nunnally has done a good year's work in starting off the college and laying broad and deep the foundations for this denominational seat of learning. The endowment is being pushed as fast by Bro. B. P. Robertson as it can be done in these post-panicky times.

The outlawed whiskey dispensers, both retail and wholesale, from Georgia have swooped down upon us and are endeavoring, with others who are already with us, to elect enough of their ilk to the Legislature to prevent the submission of a prohibition amendment to the State Constitution. Not enough is known of the results of our recent primary to enable us to forecast the result.

E. H. RENNOLDS, SR.
Jacksonville, Fla., May 25, 1908.

THE NORTHWESTERN BIBLE CONFERENCE.

The Northwestern Bible Conference, to be held at Excelsior, Lake Minnetonka, Minn., August 9 to 23, bids fair to be one of the great conferences of the country this season. It is its fourteenth annual meeting, held at present under the auspices of the Northwestern Bible and Missionary Training School, of which Dr. W. B. Riley, pastor of the First Baptist Church, Minneapolis, is superintendent, and Dr. A. J. Frost, dean of the faculty. It is an undenominational but strictly evangelical conference.

The speakers this year involve an unusual array of talent. Dr. A. C. Dixon, of the Moody Church, Chicago, is engaged for a series of ten addresses. Dr. Frederick W. Farr, of Philadelphia, famed as a Bible teacher, will deliver sixteen addresses. Dr. William Edward Biederwolf, the evangelist who has planned the great simultaneous movement for the whole state of Kansas the coming season, is also engaged for a series of sixteen addresses. Dr. George Lucock, pastor of the Oak Park Presbyterian Church, Chicago, will deliver four addresses. Rev. A. N. Hall, of

Muskogee, Okla., will deliver a series of ten or twelve addresses. While about a dozen men prominent in the pulpits and religious work of the Northwest are also to have part in the program.

Lake Minnetonka is easily one of the greatest summer resorts in America. Its natural beauty is no where surpassed. Its clear waters are alive with boats of all kinds from the popular birch bark canoe to the magnificent steamers carrying hundreds. The railroad and street car facilities from the Twin Cities to this point greatly increases its popularity. The excellent fishing in its waters, its delightfully clear atmosphere, even in midsummer, and its picturesque shores, dotted with magnificent residences, large and small hotels, many villages and towns, and at points, covered with dense forests, all combine to attract pleasure seekers from all parts of the land. The Conference, therefore, gives the best opportunity for a summer outing and religious instruction that can be afforded. Plans are being made for a great time this year. Those who desire information regarding entertainment should address Rev. Donald McKenzie, pastor of the Methodist Church, Excelsior, Minn.

SOMETHING MORE ABOUT THE CLEVELAND CONVENTION.

The executive committee have made an arrangement which we believe will be a source of comfort and help to the delegates and visitors July 8 to 12. The registration fee of \$1 will include with official programme and a badge a reserved seat ticket, which becomes the property of the one paying this fee and which will be of great convenience to the holder. Choice of seats will be given according to application. Those intending to come should forward their dollar at once. The hippodrome will be a great delight to the delegates. Those holding seat tickets will not need to rush or crush for a favorable sitting, but will have exclusive right to the seat assigned upon registration.

Ample accommodation is being made for those in moderate circumstances. Rooms with breakfast (two in a room) can be secured for 75 cents up for each. Many Baptist families are opening their homes to the coming guests of the Baptist Brotherhood of this city, July 8 to 12. In a word everything is being done that a wide-awake committee can do to insure the comfort and profit of the young Baptists of North America. Large delegations are being planned in different sections of the country. The prospects are bright for a large and enthusiastic gathering. Let every society be represented. We need you with us and you need the trip.

REV. LLEWELLYN BROWN,
Denominational Press Representative.

THE EDUCATION OF WOMEN.

None too much has been spoken and written concerning ministerial education. That is, properly, one of the cherished items of our Baptist benevolence, and is properly scheduled among our accepted divisions of church work. Each college and university has its Board of Ministerial Education. Then too, we have our great theological seminaries, seeking enlargement and endowment, both of which they most richly deserve. Each ministerial student, in college, university or seminary, while receiving denominational assistance in his most praiseworthy attempt for better equipment, expects to marry. If, indeed, he be not already married.

The question which I desire to raise just here is, what about the education of the wives of these ministers? It will scarcely be disputed that it is only a little less important that the minister's

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

wife be educated, cultured and refined, than that the minister himself be thus equipped. A man may, and frequently does, educate himself after his marriage. With the woman, it is quite different. It very rarely happens that the wife adds to her education after her marriage. The woman, and especially the minister's wife, who has been deprived of the priceless advantage of education and refinement prior to her marriage, is seriously handicapped, and is generally an embarrassment to her husband in his work.

So this is a plea for the education, the higher education, of our girls. The Baptists of Tennessee have one, and but one, exclusive college for the education of girls. A wise, far-seeing, prudent and efficient committee, called the Educational Commission, located this college at Murfreesboro. At the time it was located, I was interested that this college should be located at Fountain City. But my judgment was overruled in the matter, and I cheerfully concur in the action of my brethren, and I write these words to advocate Tennessee College at Murfreesboro, as the best place in Tennessee for the education of the girls of Baptists, if they prefer that their girls should be educated in a girls' college. To send your daughters to another State is to educate them out of sympathy with your home. To send them to the college of another denomination is to educate them away from your own—is to teach them that other denominations are more excellent, in this respect, and this will be a recommendation to them to join that other denomination. Every advantage to be had anywhere else is had at Tennessee College, and many advantages not enjoyed elsewhere are to be had here. The location is ideal, the plant superb, the campus ample, the city delightful, the moral influence unexcelled, the management of the school, withal, is all that could be desired. Place, then, the diadem of culture, refinement and piety upon your daughter, and this may be had in Tennessee College in Murfreesboro.

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STATEMENTS.

We are sending out statements to those of our
subscribers who are in arrears. We hope that all
who receive these statements will respond
promptly. We are now at the foot of the June
hill. Give us a lift and help us up, will you not?
Allow us to call attention to the recent ruling of
the Postoffice department to the effect that pub-
lishers are not allowed to send papers to subscrib-
ers for more than one year beyond the time to
which their subscription has been paid, except at
an excessive rate of postage. We were com-
pelled under this ruling to drop about 500 sub-
scribers recently. We should be sorry to have
to drop any more. Let us hear from you soon,
please.

ADDRESS OF ANTI-SALOON LEAGUE.

We presume that our readers read the address
issued by the Tennessee Anti-Saloon League and
published in the BAPTIST AND REFLECTOR of a
week or two ago. We want to call special atten-
tion to two or three points in that address: The
issue of State-wide prohibition was forced upon
the League by several things:

1. The wide-spread and insistent demand for
it.

2. The policy of Governor Patterson in veto-
ing the LaFollette bill after it had been passed
by a large majority in both Houses of the Leg-
islature. Under his policy, inasmuch as LaFol-
lette is dominated by one man, who, himself, de-
sires to retain saloons there, it will be impossi-
ble to put them out by popular vote of the citi-
zens of the town. This would not be so bad if
the sale of liquor in LaFollette were confined
simply to the people of LaFollette. But it was
made worse by the further policy of Governor
Patterson in vetoing the jug bill passed by the
Legislature by large majorities in both houses.
According to this veto, LaFollette, and also
Chattanooga and Nashville and Memphis, have
the privilege not only of selling liquor in their

own bounds, but of shipping it anywhere in the
State of Tennessee, or in the United States, for
that matter, debauching boys, ruining lives,
blighting homes and damning souls. With this
situation presented to us, there was nothing to do
except to make a fight for State-wide prohibi-
tion.

3. The fight was precipitated by two other oc-
currences: (1) The man who put through the
primary plan adopted by the majority of the
Democratic State Committee, by which it is possi-
ble and evidently was intended to be possible, to
secure the nomination for Governor of a candi-
date who fails to receive a majority of the Dem-
ocratic votes of the State, and the man who is a
member of the sub-committee to appoint all of
the officers of election over the State—this man is
Mr. Bancroft Murray, the attorney for the Chat-
tanooga Brewing Co., and other liquor interests
in Chattanooga, and the notorious lobbyist be-
fore the last Legislature of the allied liquor in-
terests of Tennessee. The fact that such a man,
with such a character, secured the passage
through the committee of such a plan and now
proposes himself to execute the plan, shows be-
yond doubt in whose interest the plan was de-
vised—that is to say, in the interest of the
distillers and brewers and saloon-keepers of the
State, whom he represents. This fact ought to be
known far and wide.

Let it be distinctly understood that a vote for
Governor Patterson means a vote for Bancroft
Murray, and that a vote for Bancroft Murray
means a vote for the Chattanooga Brewing Com-
pany and for the allied liquor interests of the
State of Tennessee. This is the fact in the case,
and it might as well be said. The intention of
the primary plan devised by the attorneys of the
liquor interests was to prevent any temperance
legislation.

(2) The organization in this State of the Mod-
el License League, with the distinct purpose of
controlling the politics of the State. This
League, with its million dollars of corruption
fund, is undertaking the Herculean task of stay-
ing the prohibition tide sweeping up from the
South. It boldly announces that it proposes to
check this tide here in Tennessee. To leave it
to the five places in the State which now have sa-
loons to vote on the question as to whether they
shall retain saloons or not would be to leave each
one to battle alone, not only with the allied liquor
interests of Tennessee, but the allied liquor in-
terests of the United States, with all of their cor-
ruption money. It would be bad policy for a
general to leave detachments of his army to fight
unaided the allied foe.

In view of these facts and many others, the
only thing left for the Anti-Saloon League, for
the Woman's Christian Temperance Union, for
the temperance forces of the State in general, for
the Christian people of the State to do was to
rise up and demand that the traffic should be
banished forever from the whole State. This
they have done, and along this line they propose
to make the battle and they expect to win a glo-
rious victory. Remember that a vote for Car-
mack means a vote for a saloonless State—for a
liquor-trafficless State—while a vote for Patter-
son means a vote for saloons in some places, and
for distilleries and breweries anywhere in the
State. Which would you prefer?

A COARSE CHARGE.

The following taken from the *Memphis News-
Scimitar* of May 31 may be of some interest as
an item of news:

"Intense indignation was aroused among Memphis
Methodists and Baptists Saturday over a vicious attack
upon Bishop E. E. Hoss, of the Methodist church, and
the Rev. E. E. Folk, editor of the BAPTIST AND RE-
FLECTOR, at Nashville, by Gov. Patterson's Union City
organ, which sails under the euphonious title of 'Pat-
tersonian Democracy.'

In this week's issue of this phonographic publication
there is an abusive article upon the two churchmen
mentioned, in which Bishop Hoss is referred to as
a 'clerical ass.' The same term is applied to Dr. Folk.
Memphis church people, irrespective of affiliations,
are indignant over this article, while members of the
Methodist and Baptist churches are unusually worked
up, and they purpose to resent these insults to the
clergy in no uncertain manner at the polls."

Referring to this the *Nashville Tennessean* of
last May 31, said: "Patterson Democracy" is the felicitous name of
the Governor's journalistic spokesman at Union City,

and it is living up to its name with great success and
efficiency. Its latest performance is to throw mud on
two distinguished divines of this State, representing
two great religious denominations, and the spectacle
is interesting and instructive. We are not concerned
about the reputation of these gentlemen, for the mud
thrown by the 'Pattersonian Democracy' won't stick,
but we cannot help wondering if the brains of the
Patterson campaign have not suffered a lapse, as well
as its moral sense. One thing is certain, and that is
that only the Pattersonian brand of Democracy in the
State would be guilty of so gross a stupidity as to
abuse reputable and able ministers and hope thereby
to gain political favor in Tennessee."

We thank the *Tennessean* for its kind words.
So far as we are concerned, we are perfectly
willing to leave the question of our character
with the Baptists of Tennessee. For nineteen
years we have gone in and out before them as
editor of the BAPTIST AND REFLECTOR. They
know what manner of man we are. So also as
to Bishop Hoss and the Methodists of Tennessee.
We may only add that the coarse and absurd
charge of "Pattersonian Democracy" only shows
the desperation of the liquor interests of which
the paper in question is evidently the mouthpiece.

MODEL LICENSE LEAGUE.

The *Nashville Tennessean* says very pointedly:
"Will Irwin in *Collier's Weekly* writes of the Model
License League and gives some facts which should be
of interest in the present campaign in this State in
which the Model License League is doing its part in
the fight against prohibition. One of the members of
this league makes a gin for use among the southern
negroes, every bottle bearing on the label the picture
of a nude white woman, and the very names of many
of these brands are too obscene to print. To sell and
circulate this stuff in the Black Belt is a black and
fiendish crime, and the organization which shelters such
scoundrels is in no position to enter the fight against
the liquor traffic under the flag of decency and Democ-
racy.

"Without an added word of emphasis, explanation
or exhortation, the facts in regard to the Model License
League detailed in *Collier's* are enough to decide any
voter of average intelligence and respectability that he
cannot reasonably hope for real temperance reform
from that body. And his next conclusion will be that
as matters now stand in Tennessee, he must turn to
State-wide prohibition if he wants to put his temper-
ance work where it will count."

The following dispatch from Memphis to the
Nashville Tennessean of May 30, will also be of
interest:

"This morning every saloon-keeper, whiskey dealer
and gambler in Memphis received the following letter,
which, it is understood, came from the Model License
League, whose president, Emile Nathan, lives here:
'Please be at the Auditorium at an early hour. We
must not permit the Anti-Saloon League people and
these fanatics to gain possession of the building.' So
the saloon men and gamblers will make an effort to
take possession of it themselves, but this they will be
unable to do, as the building is too big for them to
pack."

There are some people in Tennessee who seem
to object to the Anti-Saloon League. They do
not seem, however, to have any objection to the
Model License League. The Anti-Saloon League
stands for the churches and homes and schools
of the State. The Model License League stands
for the distilleries and breweries and saloons.
Which do you stand for?

BAPTIST STATISTICS.

The following is a summary of denominational
statistics for the year 1907, as published in the
Minutes of the Southern Baptist Convention. These
figures have been compiled by Dr. Lansing
Burrows, who is perhaps, the ablest statistician in
the ranks of Baptists anywhere.

In the Southern States there are 811 Associa-
tions, 21,266 churches. The increase last year
by baptism was 129,152; by letter, 92,136; by
statement, 3,159; by restoration, 8,905. The de-
crease was: By letter, 82,375; by exclusion, 19,-
870; by erasure, 4,958; by death, 17,697. The
total white membership in the Southern States is
2,015,080. The membership in other States is
1,144,053. The estimated colored membership
in the Southern States is 1,900,000, making a to-
tal Baptist membership in the United States of
5,059,133. The membership in Canada, including
the Maritime Provinces, is 120,111. In Europe,
according to the English Hand Book, 566,880; in
Asia, 161,832; in other lands, 93,949, making a

total membership in the world of 6,001,905.

The total amount contributed for missions in the South was \$1,134,695.31. For all purposes, \$7,863,416.19. The value of church property is \$30,861,438. The number of Sunday Schools in the South is 12,923, with a total enrollment of 959,795.

For Tennessee the figures are: Associations, 52; churches, 1,608; increase by baptism, 9,179; by letter, 4,656; by statement, 215; by restoration, 516. Decrease by letter, 4,809; by exclusion, 1,262; by erasure, 268; by death, 1,606, leaving a total membership of 158,081. The total amount contributed to missions was \$52,378.31. For all purposes, \$402,906.66. Value of church property, 2,205,634. The Sunday Schools number 892, with an enrollment of 64,362.

This is a magnificent showing, both for the South and also for Tennessee.

LIFE OF DR. TICHENOR.

"Isaac Taylor Tichenor, the Home Mission Statesman," by Dr. J. S. Dill. This is a book recently published by the Sunday School Board. It contains 168 pages. The only criticism we have to make on the book is that it is not larger. Every page and every line is deeply interesting. We have seldom read a more interesting book. In addition to a brief sketch of Dr. Tichenor's life—all too brief—Dr. Dill gives also several products of his pen, which only make us wish that he had given more. The price of the book is fifty cents, cloth-bound, and twenty-five cents paper-bound. It can be procured by the Sunday School Board. Among other things it is shown that Dr. Tichenor was practically the father of our present Sunday School periodical literature. For some time the Home Mission Board had been publishing the Sunday School paper, "Kind Words." The lease under which it was being published, however, expired in 1886. In 1885 Dr. Tichenor secured the appointment of a committee by the Southern Baptist Convention to consider the question of authorizing the Home Mission Board to provide for the publication of periodical literature for Southern Baptist Sunday Schools, which committee reported favorably, and the Convention took action accordingly. It may be a matter of a little interest to state that we were a member of that committee. In January, 1887, the "Kind Words" series of graded lesson helps were first published. In 1901 the Sunday School Board was created to take charge of all Sunday School publications. The rest is familiar history.

QUESTION BOX.

There is a certain man in this town, a lawyer, who doesn't only oppose the Anti-Saloon League and the righteous cause which it advocates, but he is doing everything in his power to retard its progress. This same man swears *ad libitum*. He doesn't make any pretensions toward religion, and never attended Sunday-school or church until he began paying attention to a young lady who attends the Baptist church here. Now he is a regular attendant at Sunday-school and is teacher of the highest class in the school. For the benefit of myself and others, please tell us, through the columns of your paper, whether this church is orthodox in retaining such a man as teacher.

AN INQUIRER.

Answer—A man of that kind certainly has no business teaching a Sunday-school class, and it follows that the church, or the Sunday-school, or whoever is the responsible party, is doing wrong in retaining him as teacher. This is no new position with us. We have long contended that a teacher of a Sunday-school class ought, himself or herself, to be regenerated. If he does not know Christ, how can it be expected that he will lead others to Him?

RECENT EVENTS.

Dr. N. E. Wood, president of Newton Theological Seminary, has tendered his resignation, to go into effect next January. He is one of our strongest men.

The Baptist World states that Pastor J. R. Hobbs, of Walnut Street church, Owensboro, has been quite sick with pleurisy. We are glad to know that Brother Hobbs is convalescing, though it may be some time before he returns to his work.

Dr. I. A. McSwain and Brother John T. Currier, of Paris, and Rev. Fleetwood Ball, of Lexington, were in the city last week attending the Grand Lodge encamp-

ment of the Knights of Pythias, and gave us pleasant calls.

"Rev. Jesse McCarter changes his address from Louisville, Ky., where he has been attending the Seminary, to Belhaven, N. C., where he re-enters the pastorate. He will do faithful work and we predict for him a useful ministry."—*Biblical Recorder*. Bro. McCarter is a Tennessean, who was educated at Wake Forest College, and the Seminary.

We have received from our friends, Mr. and Mrs. John A. Crocker, of Orlinda, Tenn., an invitation to be present at the marriage of their daughter, Miss Ezma, to Mr. Sidney W. Corban, on June 10. We extend cordial congratulations to the happy couple, with best wishes for their happiness. They will reside in Orlinda.

Evangelist Frank M. Wells, of Jackson, Tenn., is now at Hot Springs, Ark., taking a much needed rest. He was a delegate to our great Convention, and is taking his vacation there in May rather than in August. In his work he was engaged every day for 149 days, losing only seventeen days. He will resume his work June 14th.

Since our last issue the following have sent in new subscriptions to the BAPTIST AND REFLECTOR: Rev. J. D. Campbell, Saulsbery, Tenn.; J. H. Carroll, West Point, Tenn.; Mrs. John R. Foust, Bluff City, Tenn.; Rev. B. McNatt, Murfreesboro, Tenn.; Sam P. Musgrave, Brownsville, Tenn.; R. S. Newman, New Market, Tenn.; Mrs. Jane Parkey, Hoop, Tenn.; Rev. C. B. Waller, Chattanooga, Tenn.

The many friends of Dr. T. I. Webb, of whose serious illness we recently made mention, will be delighted to know that he returned last week from Chicago, where he had gone to have an operation performed, greatly improved in health, and they will join us in the earnest hope that he may soon be fully restored to health and strength. He is one of the most valuable men we have.

Rev. F. L. Hall, a student in the Union University, and Mrs. Elizabeth Hobson, expression teacher in the University, were married last Sunday night at the First Baptist Church, Jackson. The ceremony was performed by Dr. G. M. Savage. Brother Hall is a promising young minister. Mrs. Hall is a cultured lady, who will make a fine helpmate for him. We extend congratulations, with best wishes for happiness and usefulness.

The First Baptist Church, Morristown, received seven members on May 30, making a total of forty additions for the months of April and May. Rev. W. James Robinson, the pastor, is preaching each night this week, and they are expecting many additions during June. In addition to his pastoral duties, he had the requisite studies to take the Master's Degree (M.A.) at Carson and Newman College this year. The Sunday School of the church is doing fine.

The Baptist church at Tucson, Arizona, at its last meeting, by unanimous vote, changed its name from the "First Baptist church of Tucson" to the "Rochester Ford Memorial Baptist church of Tucson," in honor of Hon. Rochester Ford, son of Dr. S. H. Ford and Mrs. Sallie Rochester Ford. Mr. Ford died recently in the beginning of what promised to be a splendid manhood. The action of the church was a worthy tribute to this gifted and consecrated young man.

Rev. and Mrs. J. C. Midyett, of Clinton, Ky., announce the engagement and approaching marriage of their daughter, Vera Naomi, to Mr. Robert Landen Peoples, of McMinnville, Tenn. The ceremony is to take place Wednesday, June 24th, at two o'clock, at the First Baptist church, Clinton. Brother Peoples is the popular pastor of the church at McMinnville, Tenn. Miss Vera is a charming, cultured lady. We tender to them our heartiest congratulations, with very best wishes for happiness and usefulness.

The *Christian Index* announces the death of Dr. J. K. Pace, of Abbeville, Ga. Dr. Pace was the first pastor of what is now the Deaderick Avenue church, Knoxville. For some years he was pastor of the Jackson Avenue church, Atlanta, Ga. There his health broke down. He was a noble man. His wife was a sister of Dr. J. Pike Powers, of Knoxville, and of Mrs. W. E. Atkinson, of Little Rock, Ark. We extend deep sympathy to the bereaved.

Brother T. Riley Davis passed through the city last week on his way to Lebanon to visit friends. While a student of the Seminary, he is also pastor of the Upton and Waterford churches, at both of which he is

doing efficient work. The Upton church more than doubled its contributions to missions last year. Bro. Davis is very much interested in the B. Y. P. U. encampment at the Philadelphia church, in Wayne County, near his old home, July 7-10. He has prepared an interesting program for the occasion, which will be published in the BAPTIST AND REFLECTOR soon. Bro. Davis has just recovered from a spell of sickness. Despite his illness, however, he succeeded in passing all of his examinations. We hope that he may soon be fully restored to health. He is one of the most promising young ministers in the South.

"On last Sunday morning Rev. Jasper C. Massee resigned the pastorate of the Tabernacle Baptist church, of this city, to accept that of the First Baptist church, of Chattanooga, Tenn. Five years ago Bro. Massee, who is a native of Georgia, graduate of Mercer University, and a Louisville Seminary man, came to Raleigh from a thriving Ohio charge. Since that time he has welcomed 635 members into the Tabernacle fellowship, has led in the cancelling of a \$4,000 church debt, witnessed an increase in salaries of \$1,200, and inspired an advance in mission contributions of perhaps a thousand per cent. He leaves the Tabernacle with a membership of 1,025 and a Sunday-school enrollment of 1,268—the largest figures in these respects to be found among the white Baptists of the State. The Chattanooga pastorate upon which he enters about the first of July is one of the most important in all our Southern Baptist Zion. His North Carolina friends will wish him ever-enlarging usefulness in his new field; and they will pray that the Tabernacle thus bereft may be guided to the man divinely chosen to take his place."—*Biblical Recorder*.

We attended the meeting of the Board of Trustees of Union University last Monday. The school had an enrollment last year of nearly 300. It would probably have reached 300 but for the smallpox epidemic in the winter, and other draw-backs. Considerable improvements have been made on the buildings and grounds. Dr. J. W. Conger was re-elected president. The following honorary degrees were conferred: D.D. on Rev. H. P. Hurt, Memphis; Rev. H. W. Virgin, of Kansas City, pastor-elect of the First church, Jackson; Rev. W. E. Atchley, of Knoxville. LL.D. on Gen. W. E. Atkinson, of Little Rock, president of the Arkansas Baptist Convention. These honors are all worthily bestowed. The commencement sermon was preached by Dr. J. J. Taylor, of Knoxville. The sermon before the J. R. G. Society was to have been preached by Rev. Ross Moore, of Pine Bluff, Ark., but he was detained by sudden illness, and Dr. Taylor filled his place. We heard good reports of both sermons. Dr. W. J. Williamson, of St. Louis, was to deliver the baccalaureate address on June 3. It was quite a pleasure to share the hospitality of our friends Dr. J. T. Herron, and Bro. T. E. Glass.

At the earnest solicitation of Superintendent Hamilton, we ran up to Knoxville last Sunday to take part in the Field Day exercises of the Anti-Saloon League. We had the pleasure of speaking for our friend, Dr. A. J. Holt, at the Third Baptist church. We enjoyed also taking a meal with him in the new and neat parsonage which the church has recently built for him. Temperance sermons were preached in various pulpits over the city. In the afternoon a large mass meeting was held at Fountain City, with addresses by Judge John L. Nolen of Nashville, and Dr. G. W. Young of Louisville. We were informed that Knoxville is in much better condition every way since the abolition of saloons than before. After a six-months' trial without them, Knoxville would not have saloons back for anything. The following figures will be of interest. Knoxville, it will be remembered, voted prohibition on March 11, 1907. The policy went into effect in November of the same year. The number of arrests for drunkenness during the first week of November, 1907, fell off thirty-five per cent, while the second week they fell off fifty per cent, and so on until Christmas, when on that day there were seven incarcerations for intoxication. The year previous there had been thirty-seven. During the present year this low average has been maintained, the following tabulated record from the recorder's docket proving the assertion:

	1908	1907
January	79	172
February	106	216
March	112	229
April	105	207

We stepped into the Sunday School of the Broadway Baptist church and had the pleasure of teaching the Bible class. Having to leave in the afternoon we had the opportunity of seeing very little of our Baptist brethren.

THE HOME

FOR THE LIVING.

We crown our departed with laurels,
And whisper with quivering breath
How nobly they stood in the conflict,
How faithful they were, unto death.
But if we had come, in the heat of the strife
With a cup of cold water it might have been life.

They have gone to the face of the Master.
What matters our praise or our blame?
He keeps in the book of His kingdom
The work that is done in His name.
But we missed the chance that He sent us to make
A rugged way smoother for His dear sake.

We meant, in the hush of the evening,
At the close of some peaceful day,
To tell them how precious we held them,
But now they have slipped away.
And the heart may have longed with a secret ache
For the one word of courage that nobody spake.

If we only had said in the morning,
"Because you are steadfast and true
The world has a loftier vision,
My life is the richer for you,"
It might be—it may be the wearisome day
Would have brightened and glower with a heavenly ray.

Beloved! the years that have vanished
Can never again come back,
And the treasures we miss as we journey,
The heart forever must lack.
Let us do the errands of kindness today.
"For never again shall we travel this way."

Let us bring to the living the roses
And the lilies we bind for the dead,
And crown them with blessings and praises
Before the brave spirit has fled.
As springs in the desert, as shade from the heat,
To the soul of the toiler the words will be sweet.

—Emily Huntington Miller.

DEACON LEE'S OPINION.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no conversions for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "No, I don't."

"Do you think the churches are alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion; and taking courage, he asked:

"Do you think Mr. B—— a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their

eyes were holden, anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire' another?"

The old deacon started as if shot with an arrow, and, in a tone louder than his wont, shouted:

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, unmovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness, I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We thought we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B——, where I then lived. We groaned because there was no revival, while we were gossiping about, and criticising, and crushing, instead of upholding, by our efforts and our prayer, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of the gospel with half a dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer till, worn and bleeding, he fled into a covert to die. Scarcely had he gone, when God came among us by His Spirit to show that He had blessed the labors of His dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson that 'he who toucheth one of his servants toucheth the apple of his eye.' I heard my former pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said—and her words were arrows to my soul—"He may be dying, and the sight of your face might add to his anguish!"

"Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold; who had consoled my spirit in a terrible bereavement; and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for

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Christ's sake to let me kneel before His dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home for ever, as my flesh and blood; but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My Pastor! My Pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm.' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless children; but his only reply murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm!'

"I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but, like a heroine, she said, 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying, 'Touch not mine anointed, and do my prophets no harm!' These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts. There is often great power in the little word "No," but sometimes, and in some circumstances, it requires not a little courage to speak it so resolutely as did the silent deacon.—Record of Christian Work.

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Young South

Mrs. Laura Dayton Eakin, Editor

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422 Georgia Avenue
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FOR SUNBEAMS.

LITTLE OFFERINGS.

"My offering is small," said a beam to a flower,
"But I'll shine, if you like, on you just for an hour;
For the shower that's just over has drenched you so much,
And I think you will welcome my, soft golden touch."
So the flower spread its petals to welcome the light,
And its tint grew more lovely, and radiant, and bright.
Just to shine for an hour—'twas a small gift, indeed,
But 'twas just what the blossom then happened to need.

"I can't help you much," said the breeze to a lily,
"But the day has been hot, and the eve is so stilly;
You are covered with dust; so if I were to blow,
I think it would help you a little, you know."
So the zephyr blew softly the dust all away,
And freshened the lily grown faint with the day,
And its little white cups once more were uplift—
Just a little breeze blew, yet how welcome a gift!

"It is only some crumbs that I must throw away,"
Said a child to a robin one cold wintry day.
"But if you are hungry, of them you'll be glad,
For you seem to be looking dejected and sad."
And the bird took the offering—'twas simple, indeed—
But it came in a moment of uttermost need;
And the robin, most grateful, gave back before long,
A small stave or two of its very best song.
—Chatterbox.

MEXICAN CHILDHOOD GAMES.

It is by no means a joyous childhood—that of our dark-eyed neighbors south of the Rio Grande. "When the blazing sun is set" the streets and plazas soon become filled with little folks eager to play. The boys play bull-fight, as I have seen the children of the mountain feudists play at fighting and as the children of cultured communities play "Buffalo Bill." The little girls play quieter games. They join hands and sing "Naranjas Dulces, Limon Partido," then they choose their partners as in the little folks' games in England and America.

Another baby game for very little ones resembles "This Little Pig Went to Market," except that is played with the fingers. It runs this way:

"The house is strewn up,
The dishes are broken,
Baby is sick,
Father's away,
And mother is mad."
—Selected.

YOUNG SOUTH CORRESPONDENCE

I want to ask you to rejoice with the First Baptist church of Chattanooga today. We once more have a pastor! Since January 1, 1908, all our bread has been without salt. Rev. Jasper C. Massee of Raleigh, N. C., has accepted the call to the pastorate and we are so delighted. Early in July he will come to take charge, and I want your earnest prayers that he may lead us to greater work than we have ever done. A church with 800 members in a growing city like Chattanooga ought to be a great power for good.

Immediately we are going to put \$10,000 worth of repairs on the handsome stone edifice where we worship. Our Sunday-school has outgrown its accommodations. We number over 500 pupils now, and must have twice as many class rooms. The auditorium is to have the pulpit, organ, baptistery, etc., changed, and it is hoped the acoustics will be much improved. So, pray for the new pastor's work in this city at the foot of the fountain.

And this first week in June! Well, we have had worse weeks. Once upon a time we received only \$1.25 in a week, and once (say it softly) not a cent came in. That wasn't so long ago. There is always a lull in Young South work after the Convention. But hasn't this one lasted long enough now? By next week I shall know just what the Woman's Missionary Union wishes the bands to do this year, and, of course, we will keep up our work for the Young South missionary.

The First church of Chattanooga has its own missionary at Chefoo, North China, who will furnish bands or churches with excellent pictures of the Chinese life of today. The photos will be four by five unmounted, so they may be placed in albums, and give a very good idea of Chinese life, worship and customs. They will cost ten cents each. I believe that they would greatly interest the students of missions, young and old. If you could send an order for say ten pictures to Rev. Edgar L. Morgan, Chefoo, China, it would be a great help to the missionary in paying for the camera, and be very educational as well. Let me know if you feel inclined to try it, but send the money order direct to Mr. Morgan.

Arkansas sends us No. 1 today. A long-tried friend says: "Today I have passed the limit allotted to man, of 'three score and ten.' It is my seventy-first birthday, and, as I look back over those years I can recount so many blessings, not least of which is unusually good health. I send seventy-one pennies with a grateful heart for my blessings, and twenty-nine cents for the 'Barksdale Boys.' Suppose we divide it between Mrs. Rowe and Baby Ruth, the old ministers fund, and Miss Rowsey's church. I hope the Shelbyville church is still receiving help. Mrs. Johns is one of my life-long friends. When I read your last letter to the boys, William said, 'I am obliged to Mrs. Eakin for that,' and little James echoed, 'I 'b'iged to her, too. I am so pleased with Dr. Folk's 'Baptist Principles' that I will put them in a scrap-book for the boys. I trust that the coming year may bring more contributions to the Young South than ever before."—Mrs. W. H. Barksdale.

Thanks to you, dear friend, and to the little fellows who so kindly remember our work. May God send you more happy natal days, and lead you gently down life's hill.

And No. 2 is from our faithful band at Caney Ford: "You will find enclosed \$2.15 from our mission society. Please use it where it is needed most."
—Ruth Allison, Secretary.
Tell the society, Miss Ruth, that they

buildd better than they knew, when they encouraged us this very barren week, and thank them accordingly. Shall I give this offering to Japan?

Then I have two subscriptions to the Foreign Journal from Chattanooga.

And that's all! Won't you wake up, all of you, and do better the second week in June? Don't procrastinate.

Remember, it is the country and village friends we must look to now. The city bands are so broken up by the summer flight to the mountains and the seaside. Our individual members generally come bravely to the rescue in the hot summer days. The work must go on, you know. The missionaries need their salaries just as much in summer as in winter. The homes must feed and clothe the children just the same. Don't fail us! Even the June days will not be "perfect," unless the postman brings a handful of your letters every day.

If any earnest soul needs literature, send on at once. A small amount of postage will equip you for summer work. Please make your orders for boxes or fish definite.

Try open-air meetings for your bands or classes. Gather all who will come under the trees, and after your program serve lemonade and wafers, or some equally simple refreshments. Nobody knows the good you can do, by turning the children's thoughts to missions now while they are free from school.

I hope you have already learned how the Foreign Board went up to the Convention free from debt with some thousands ahead, and the Home Board raised their \$22,000 debt on the spot. Let us help with all our might to pay Tennessee's part of \$1,500. I hope many of you are planning to go to the Encampment with the B. Y. P. U. at Estill Springs. It's a fine place to gather inspiration. I am anxious to go myself this year. Wear your brown and yellow badge if you come, that the Young South workers may know each other. Good-bye.

Hopefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

April offerings, 1908	\$135 17
May offerings, 1908	48 14
First week in June, 1908	—
For Foreign Board—	
Caney Ford Mission Society, by R. A. (J.)	2 15
Mrs. W. H. Barksdale and grandsons, Ark (J.)	71
For Ministerial Relief—	
Mrs. W. H. Barksdale and grandsons, Ark.	15
For Shiloh Church—	
Mrs. W. H. Barksdale and grandsons, Ark.	14
For Foreign Journal—	
Mrs. Fonville, Chat.	25
Mrs. Tiller, Chat.	25
Total	\$186 96

RECEIVED SINCE APRIL 1, 1908.

For Foreign Board	\$109 43
" Orphans' Home	11 10
" Home Board	37 86
" Shiloh, church	16 34
" Foreign Journal	1 50
" Home Field	75
" Literature	1 10
" State Board	2 10
" Shelbyville church	1 95
" Chinese scholarship	4 00
" Japanese Bible-woman ...	20
" Ministerial Relief	15
" Postage	48
Total	\$186 96

THE JUNE HOUSEKEEPER.

The romance of the June bride is a living reality in the pages of *The Housekeeper* for June. "Her Wedding Gown,"

INSTANT RELIEF OF ITCHING HUMOR

Limbs Below the Knees Were Raw
—Feet Too Swollen to Get Shoes
On—Sleep Completely Broken
by Intense Itching and Burning—
Well in Two Days and Says That

CUTICURA IS AMONG HIS HOUSEHOLD GODS

"God bless the man who first compounded Cuticura. Some two months ago I had a humor break out on my limbs below my knees. They came to look like raw beefsteak, all red, and no one knows how they itched and burned. They were so swollen that I had to split my drawers open to get them on and could not get my shoes on for a week or more. I used five or six different remedies and got no help, only when applying them the burning was worse and the itching less. One morning I remembered that I had a bit of Cuticura and tried it. From the moment it touched me the itching was gone and I have not felt a bit of it since. The swelling went down and in two days I had my shoes on and was about as usual. I only wish I had used the Cuticura Remedies in the first of my troubles. They would have saved me two or three weeks of intense suffering. During that time I did not sleep an hour at a time, but was up applying such remedies as I had. Henceforth the Cuticura Remedies will be among my household gods, rest assured. George B. Farley, 50 South State St., Concord, N. H., May 14, 1907."

FOR BABY RASHES

Eczemas and Irritations, Cuticura Is Worth Its Weight in Gold.

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless for the skin and scalp. Infantile and birth humors, scalded-head, eczemas, rashes, itchings, chaffings, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently and economically cured.

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

Free Mailed, Cuticura Book on Skin Diseases.

by Ada B. Rogers, is a clever bit of fiction with a delightful ending. "The Benediction of Service," by Emily Ruth Calvin, is another story of romance. "A Close Corporation," the serial by Elizabeth Knight Tompkins, is continued. "In the Land of Canaries" is an interesting article by W. G. Fitzgerald. The other stories and special articles are equally attractive. There is also a double page of answers to the query, "Why Do People Not Want to Go to Church?" Needless to say the symposium will be read with great interest. In the practical departments Gladys Foxe tells all the little secrets of the bride's toilette, how to tie the wedding veil, and so forth. There are entertainments illustrated, and hints for the luncheon and dinner. The usual departments are also as full and satisfactory as ever. The Housekeeper Corporation, Minneapolis, Minn. Sixty cents a year.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Dr. W. G. Inman of Jackson, Tenn., who has been sick for twenty-seven days, is yet confined to his bed, but is better.

Rev. H. B. Taylor of Murray, Ky., has been holding a meeting of much power with Rev. W. A. Lee of Como, Miss., and scores have been helped by the services.

Rev. U. S. Clutton of Culbertson Avenue church, New Albany, Ind., has resigned to accept a call to Tuxedo Park church, Indianapolis, Ind.

Rev. J. E. Baird of the Seminary at Louisville, Ky., has accepted a call to the care of the church at Guthrie, Ky., and is on the field.

Rev. F. M. Satterwhite of Sumter, S. C., has our deepest sympathy in the time of bereavement, because of the death of his wife.

Reports state that there have been 300 accessions to the First church, Asheville, N. C., lately on account of a revival in which Dr. William Lunsford was assisted by Evangelist M. F. Ham.

Rev. Jesse McCarter, a student in the Seminary at Louisville, re-enters the pastorate at Belhaven, N. C.

Rev. Theo. B. Davis of the Seminary at Louisville, has been called to the care of the church at Morehead City, N. C., and accepted, to begin work June 1st.

In a revival at Franklin, N. C., in which Evangelist W. R. Bradshaw assisted Rev. T. C. King, there were 35 professions and 28 accessions, 22 by baptism.

The church at Bardwell, Ky., is experiencing a gracious revival in which Evangelist Terry Martin is doing the preaching. On a recent Sunday night 18 were baptized.

Evangelist T. N. Compton is supplying Walnut Street church, Owensboro, Ky., during the protracted illness of Rev. J. R. Hobbs, the efficient pastor.

Dr. W. B. Hinson of the White Temple of Oklahoma City, Okla., it is announced, will return to the pastorate in San Diego, Cal.

The *Arkansas Baptist* says: "Conventiomism is Jesuitism in mild form." Bosh! Gospel Missionism is do-nothingism in an aggravated form.

Dr. J. K. Pace, who once lived in Knoxville, Tenn., and until declining health robbed him of strength, was one of the virile pastors in the South, is dead. God had a great reward for him, we are confident.

Rev. J. S. Rogers of Ohio Street church, Pine Bluff, Ark., lately held a meeting at Searcy, Ark., which resulted in 60 accessions.

The North Jonesboro church, Jonesboro, Ark., lately enjoyed a meeting in which Rev. T. N. Hale was assisted by Rev. Joseph Connel of Walnut Ridge, Ark., and resulted in 20 conversions and 26 accessions.

Corresponding Secretary R. G. Bowers is doing the preaching in a revival with the First church, Little Rock, Ark., assisting Rev. Ben Cox, and many are being saved.

The campaign of gifts to the Baptist Sanitarium of Dallas, Texas, has begun in earnest. One lady gave a check for \$1000, a man and wife added \$4000 to a previous gift of \$1000, Rev. L. R. Scarborough gave 100 acres of land with a minimum value of \$1000, and Dr. J. H. Wayland gave six town lots with a cash value of \$1500.

Prof. W. L. Prince has resigned as professor of the Business Department in Carson and Newman College, Jefferson City, Tenn., and accepted a similar position with the Oklahoma Baptist College, Blackwell, Okla. He is a well-equipped brother.

As a result of the revival services

held with the First church, McKinney, Texas, by Evangelist Geo. C. Cates, the pastor, Dr. E. E. King, received 100 members.

Dr. Geo. B. Butler has resigned as pastor of the First church, Bryan, Tex., and accepts the call to the McKinney Avenue church, Dallas, Tex. He begins work June 1.

Gen. Stephen D. Lee, commander-in-chief of the Confederate Veterans, who lately joined the silent bivouac of the dead, was a member of the First church, Columbus, Miss., and Rev. W. A. Hewitt conducted funeral services.

Rev. O. H. L. Cunningham, well known in Tennessee, has been called to the care of the church at Elvins, Mo., succeeding Rev. R. F. Carroll.

A movement was recently made to consolidate the *Word and Way* and the *Central Baptist* of Missouri, but it proved ineffectual. Both papers have a large constituency and are doing well.

During the six months of the pastorate of Rev. L. B. Warren with the First church, Owensboro, Ky., 250 members have been received and a contribution of \$5000 has been made to Baptist education.

May 11th Evangelist J. W. Beville of Missouri, a former Tennessean, was married to a talented young lady of Twenty-sixth and Market Street church, Louisville, Ky., Rev. R. E. Reed officiating.

Rev. Sam Bristow of Bolivar, Mo., has accepted the care of the church at Buffalo, Mo., for full time. He is a splendid worker.

Dr. W. M. Vines of Freemason St. church, Norfolk, Va., a Tennessee product, has accepted the call to Hanson Place church, Brooklyn, and takes charge at once. He has been visiting Tennessee relatives lately. We regret to lose him from the South.

Rev. John G. Hughes of Danville, Va., has accepted the care of the church at Hendersonville, N. C., and took charge June 1st.

There are to be several changes in the faculty of Richmond College, Richmond, Va. Prof. Charles H. Winston, who for 35 years has occupied the chair of Physics, is made professor emeritus, with lighter duties; Gov. A. J. Montague resigns as professor of Law, and Prof. W. L. Foushee as professor of Latin.

Rev. H. W. Virgin of Benton Boulevard church, Kansas City, Mo., accepts the call to the First church, Jackson, Tenn., and will take charge at an early date. Tennessee will welcome him most heartily.

Rev. F. L. Hall, one of the leading young ministers in Union University, Jackson, and Mrs. Elizabeth Hobson, in charge of the chair of Elocution and Oratory were married last week and are being warmly congratulated.

ANNOUNCEMENT.

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

The Fifth Sunday meeting of the Ocoee Association met with the Ooltewah Baptist church, May 29, 30, 31. The opening sermon was preached by W. C. Tallant on the evening of May 29, from the text Matt. 23:37, 38.

Saturday morning, May 30, the meeting was called to order by Moderator C. B. Waller. By motion and second W. C. Tallant was elected to preside over the meeting. G. T. King was elected as clerk, song and prayer preceding. The first subject on program, "The True Mission of the Church," was very clearly presented by Rev. G. T. King, his earnest appeal being to the

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NOTICE! 100 ACRE TRACTS

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There is an exceptional opportunity for a competent man or woman to conduct a boys preparatory school or young ladies college. The place is in Missouri and the school has been in operation for over 25 years. If interested and if you mean business, write me for particulars. Address **ERNEST LOVAN, 519-521 Backer Bldg, Springfield, Mo.**

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DOWE WIRE & IRON WORKS, Louisville, Ky.

W. C. Tallant. Subject, "Beholding Christ." Good service; three forward for prayer.

Sunday evening the Ladies' Missionary Society met and was conducted by Mrs. C. H. Ralston. Evening, sermon by Bro. Jones of Etowah, Tenn. Good service. Meeting closed with a hearty hand-shake with Christian people, as token of interest, and prayer for each other, and desire to get closer to Christ. Splendid manifestation of interest shown on part of sinners.

W. C. TALLANT, Moderator.
 G. T. KING, Secretary.

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., 901 Arch St., Philadelphia, Pa.

Sunday, May 30—Sunday-school; talk Bro. Jones; sermon at 11 o'clock by

BAPTIST RALLW OF INDIAN CREEK ASSOCIATION—PHILADELPHIA CHURCH.

JULY 7, 8, 9 AND 10, 1908.

PROGRAM—TUESDAY, JULY 7.

10 a. m.—Devotional—"Waiting on the Lord," Rev. W. R. Puckett.
 10:15—"The B. Y. P. U., a Social Factor," Rev. T. Riley Davis.
 10:40—"The Sunday School Hour—What It Is Teaching?" Prof. Joe Sims, A. B.
 11:10—"Bible Lands—The Topography of Jerusalem," Rev. G. M. Savage, D.D.
 Dinner—Social hour, handshake everybody.
 2 p. m.—Song Service. Old time songs.
 2:20—Devotional, "The Christian's Comforter," W. R. Moser.
 2:30—"New Testament Evangelism," Rev. J. H. Anderson, D.D.
 Rest, recreation, lunch.
 Sunset Service—"The Promise of the Spirit," Rev. J. H. Carroll.
 7:40—Song Service.
 8:00—"Bible Lands—The Jordan Valley," Rev. G. M. Savage, D.D.

WEDNESDAY.

10 a. m.—Devotional, "The Joy of Winning a Soul," Rev. W. J. Barnett.
 10:15—"The B. Y. P. U., an Evangelistic Factor," Rev. Mack N. Davis.
 10:40—"The Sunday School Hour—The Whom, the What, the How," Prof. Joe Sims, A.B.
 11:10—"Bible Lands—Education in Athens," Rev. G. M. Savage, D.D.
 Dinner, social hour.
 2:00 p. m.—Song Service.
 2:20—Devotional—"The Lord Helps Me," Rev. John W. Barnett.
 2:30—"Motives in Missions," Rev. J. H. Anderson, D.D.
 Recreation, rest, lunch.
 Sunset Service—"The Abiding Christ," Rev. W. P. King, M.D.
 7:40—Song Service.
 8:00—"Bible Lands—Beersheba and Hebron," Rev. G. M. Savage, D.D.

THURSDAY.

10 a. m.—Devotional—"Growing in Grace and Knowledge," Rev. C. W. Brown.
 10:15—"The B. Y. P. U., an Educational Factor," Prof. W. E. Rogers, A. M.
 10:50—"The Sunday School Hour—Preparation for Recitation," Prof. Joe Sims, A.B.
 11:20—"Methods in Missions," Rev. J. H. Anderson, D.D.
 Dinner and social hour.
 2:30—Song service.
 2:20—Devotional—"Living for Jesus," Rev. J. L. Morrison.
 2:30—Lecture, "Is Life Worth Living?" Rev. E. E. Folk, D.D.
 Rest, recreation, lunch.
 Sunset Service—"The Fellowship of Saints," Rev. A. N. Hollis, A.B.
 7:40—Song Service.
 8:00—"Christian Education—The Denominational School," Prof. J. W. Conger, A.M.

FRIDAY.

10:00—Devotional—"The Doctrine of Love," Rev. Will Irwin.
 10:15—"The B. Y. P. U., a Doctrinal Factor," Rev. A. N. Hollis, A.B.
 10:50—Sunday School Hour—"The Review and the Application," Prof. Joe Sims, A.B.
 11:20—"Achievements in Missions," Rev. J. H. Anderson, D.D.
 Dinner, social hour.
 2:00—Song service.
 2:20—Devotional—"The Christian's Heritage," Rev. D. W. Horton.
 2:45—"Christian Education" (second address), Prof. J. W. Conger, A.M.
 Rest, recreation, lunch.
 Sunset Service—"The Christian's Hope," Rev. J. W. Stanfield.

7:40—The closing song service.
 8:00—Address, "Quit Yourselves Like Men," Rev. E. E. Folk, D.D.

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.

WORKERS INSTITUTE OF CHILHOWEE ASSOCIATION.

Fifth Sunday meeting of Chilhowee Association was held with Elijah Baptist church, Blount County, Tenn., May 29-31, 1908.

Friday night the introductory sermon was preached by Rev. W. R. Horner. Saturday morning devotional service was conducted by Rev. D. P. Brannan.

The question, "Who has right to hold membership in Baptist church?" was discussed by Rev. J. F. Hale, Rev. Neut. Clabough, Rev. W. M. Hodges and Rev. J. R. Dykes.

"Our Duty to Our Denominational School—Chilhowee Institute," was discussed, and interesting addresses were made by Rev. J. F. Hale and Rev. J. R. Dykes.

The subject "Should the Church Discipline Its Members?" was discussed by Rev. W. R. Horner and Rev. E. A. Cate. Dinner was served at the noon hour by the good ladies of the church in the grove nearby.

After opening the afternoon session by singing by choir, the question "Should Pastor Serve More Than One Church?" was discussed, being opened by Rev. Neut Clabough and discussed by a number of preachers and laymen present.

The subject "Should we neglect our own people while we send the gospel to the heathen?" was very ably discussed by Rev. W. E. Conner and Rev. W. M. Hodges, after which collection was taken for State Missions.

The exercises of the day closed with prayer by Rev. W. R. Horner.

Saturday night services were conducted by Rev. W. M. Hodges: (1) "How to reach boy in the home," Rev. Hodge; (2) "Importance of family devotion," Rev. J. R. Dykes; (3) "The great need of leading the Sunday-school children to Christ," Rev. J. R. Clabough; (4) "Importance of Gospel singing in our service," Rev. W. E. Conner. Adjourned with prayer until Sunday morning.

The Sunday session was opened at 9:30 with Sunday-school, followed by a sermon by Rev. J. F. Hale.

Thus closed one of the most interesting Fifth Sunday meetings of the present year.

On Saturday afternoon, after the close of the service, when the people were returning to their homes, Bro. Sam Keeble and wife were thrown from their buggy near the church, by a run-away horse, and Bro. Keeble was instantly killed and his wife injured. This was a very sad accident. Bro. Keeble was a highly respected citizen of the county in which he lived. A soldier in the Federal army, a member of the Baptist church, attending all Associations and Fifth Sunday meetings of his church—it might be said a good man is gone in almost the twinkling of an eye. We should always be ready, for we know not the day nor hour when we shall be called.
 W. O. MAXEY.

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 unmatchable 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 homefolds 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 coffee in a social game of cards between the lines. 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 eagerly to listen, and a wounded soldier on furlough forgets 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 recriminations, 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.

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Smith Premier No. 1	25.00	Manhattan "A"	25.00

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OBITUARIES.

WHITLOCK.—God, in His infinite wisdom, has seen fit to remove from us, Bro. D. F. Whitlock, a beloved brother and deacon of the Smith Fork Baptist church. The church, home and community have lost a good man, a wise and safe counselor.

Bro. Whitlock was born Oct. 4, 1832, and died Jan. 9, 1908; united with the Smith Fork Baptist church in 1860. He was made a deacon in his church in 1871, and stood firm in his honest convictions as deacon and a church member; yet he was slow to speak.

His funeral was conducted by Bro. J. M. Phillips, at Smith Fork, in the presence of a large congregation of relatives, neighbors and friends, who mourn the loss of a good man.

Be it resolved that we, the Smith Fork Baptist church, tender our prayers and sympathies to those bereaved on account of his departure.

Be it further resolved, that a copy of these resolutions be spread on the church minutes and a copy be sent to the BAPTIST AND REFLECTOR for publication.

Done by order of the church, April 18, 1908.

A. J. DONN,
HARK DAVIS,
JAMES MURPHY,
Committee.

POLLARD.—On April 27, 1908, Mrs. Susanna Catherine Pollard fell asleep in Jesus, after an illness of two months. She was born in Culpepper County, Va., November 19, 1824, but removed with her parents to Kentucky at the age of twelve. In early life she united with Mt. Zion Baptist church, but upon her marriage in 1844 by Byard T. Pollard, she united with Spring Creek church, in which for forty years she was an active, consecrated member. She is survived by two children, Mr. Jas. W. Pollard and Mrs. Geo. W. Warfield, of Clarksville, Tenn., and a host of friends and relatives. "Blessed are the dead which die in the Lord."

A LOVED ONE.

LITTLE CORNERS.

Georgia Willis, who helped in the kitchen was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might—rubbed and sang softly a little song:

"In the world is darkness,
So we must shine;
You in your small corner,
And I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said brightly. "You in your small corner," you know, 'and I in mine.' I'll do the best I can—that's all I can do."

"I wouldn't waste my strength," said Mary. "I know no one will notice."

"Jesus will," said Georgia, and then she sang again:

"You in your small corner,
And I in mine."

"This steak is my corner, I suppose," said Mary to herself. "If that child must do what she can I s'pose I must. If He knows about knives it's likely He does about steak," and she broiled it beautifully.

"Mary, that steak was very nicely done today," Miss Emma said.

"That's all owing to Georgia," said Mary, with a pleased, red face, and then she told about the knives.

Miss Emma was ironing ruffles, she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said. "I'll hurry them over."

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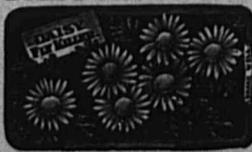
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Forty-five years ago my father who was himself a doctor, had a vicious cancer that was eating away his life. The best physicians in America could do nothing for him. After nine long years of awful suffering, and after the cancer had totally eaten away his nose and portions of his face (as shown in his picture here given) his palate was entirely destroyed together with portions of his throat. Father fortunately discovered the great remedy that cured him. This was over forty years ago, and he has never suffered a day since.

This same discovery has now cured thousands who were threatened with operation and death. And to prove that this is the truth we will give their sworn statement if you will write us. Doctors, Lawyers, Mechanics, Ministers, Laboring Men, Bankers and all classes recommend this glorious life-saving discovery, and we want the whole world to benefit by it.

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We positively guarantee our statements true, perfect satisfaction and honest service—or money refunded.

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DRS. MIXER, 414 State St., HASTINGS, MICH.

But after she heard about the knives she did her best.

"How beautifully my dress is done," Helen said, and Emma, laughing, answered, "That is owing to Georgia," then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go with you this evening. I am going to prayer meeting; my corner is there."

"Your corner! What do you mean?" Then Helen told about the knives.

"Well," said the friend, "if you will not go with me, perhaps I will with you," and they went to prayer meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen. "She seemed to think she must do what she could, if it was only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor, little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying. Again and again the minister had called, but he wouldn't listen to him; but tonight he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives and her little corner, and her "doing what she could." And the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for Him." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She has done

what she could," and He gave the blessing.

"I believe I won't go to walk," said Helen, hesitating; "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said. "I thought you had gone to walk."

"No, mamma; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise; and then Helen told about the knives. The door bell rang and the mother went thoughtfully to receive her pastor.

"I suppose I could give more," she said to herself as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel, said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India today."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor!" "Oh, well, she is, but her Father in heaven isn't, you know. She did what she could, and He did the rest."

But Georgia knew nothing about this, and the next morning she brightened her knives and sang cheerily:

"In the world is darkness,
So we must shine;
You in your small corner,
And I in mine.

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one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all druggists and shoe stores, 25 cents. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.



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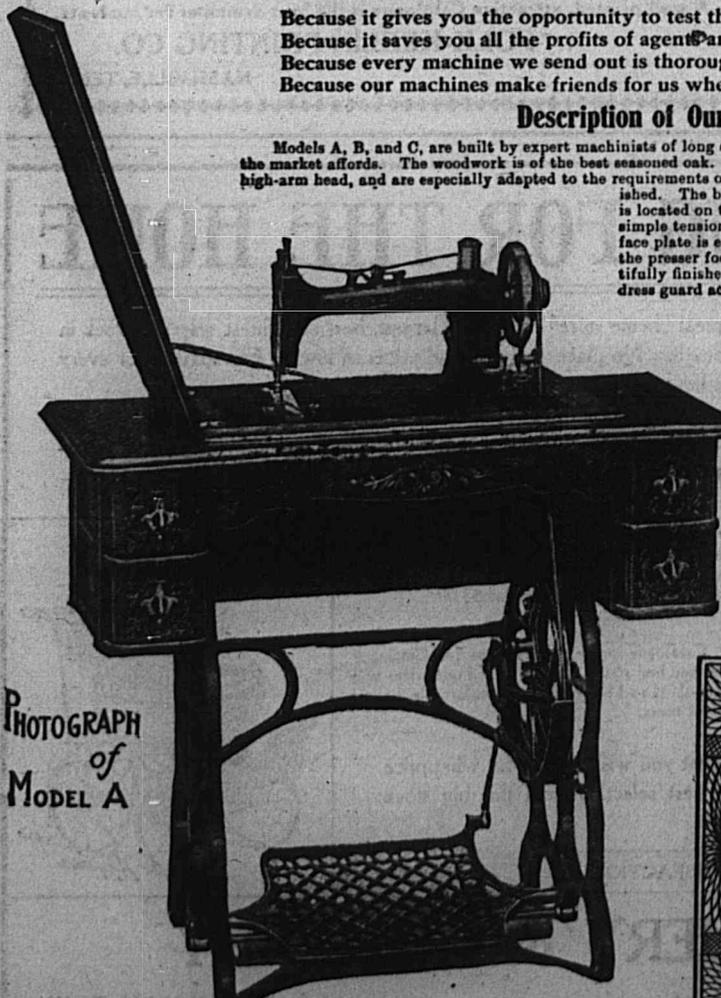
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