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Speaking the Truth in Love

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PERSONAL AND PRACTICAL

—Remember the Tennessee Baptist Encampment to be held at Estill Springs, June 22-29. An interesting program has been prepared for the encampment, as you will see. It is published on page seven of this week's issue. If you have not already done so, make your arrangements to go, and to stay through the whole encampment, if possible.

—The *Biblical Recorder* is kind enough to say: "Dr. Edgar E. Folk, editor of the BAPTIST AND REFLECTOR, of Nashville, Tenn., is giving his readers a valuable series of articles on 'Baptist Principles.'" Thanks, Brother Moore. We have received a number of expressions of appreciation of the articles. We shall try to make them not only of interest, but of profit to all who read them.

—Cecil was much impressed by the Sunday-school teacher's plea for missions and decided to save his pennies for the heathen. He made a great effort and failed once or twice. Then he prayed, "O, Lord," he begged, "please help me to save my money, and—don't let Jim, the peanut man, come down this street." This was a practical expression of the petition in the Lord's Prayer, "Lead us not into temptation, but deliver us from evil."

—At the earnest insistence of a number of prominent brethren at the recent meeting of the Southern Baptist Convention, expressed through Dr. R. C. Buckner of Texas, Drs. William D. Nowlin, C. M. Thompson, J. G. Bow, and W. P. Harvey have signed an agreement expressing regret at publications which have appeared in the *Western Recorder* and *Baptist World*, and agreeing to drop the whole matter. This is certainly a gratifying ending of what promised to be a very ugly matter. We congratulate the brethren that they had the grace and wisdom to come to such an agreement. Now let us have peace.

—In an able editorial on "The Progress of an Idea," the *Midland Methodist* of last week said: "A party is larger than any political machine, though the machine may not always be able to discern it; and a people is larger than a party, though the party may not have the ability to discern it. The Democratic party in Tennessee will outlive the machine which controls it. Tennessee will outlive the Democratic party; and it is Tennessee that has decided to get rid of the open saloon. The idea of a sober State has incarnated itself in the manhood of Tennessee, and Tennesseans do not fear opposition." This is well and truly said.

—We call attention to a letter from the Anti-Saloon League through Mr. W. R. Hamilton, Field Secretary and Acting Superintendent, requesting that June 21 shall be observed as Stainless Map Day in Tennessee; and that on that day preachers all over the State shall preach a sermon on the subject of temperance and in favor of wiping out all of the remaining saloons from Tennessee. Let us suggest also that they urge upon their people not only the importance of practicing temperance and talking for temperance and praying for temperance, but voting for temperance—and voting for temperance means voting for temperance men.

—The *Western Recorder* quotes Rev. W. E. Powers as telling the following story: "A man died whose wealth consisted in a large flock of sheep. The heirs were two sons. One, considered a simpleton, loved one pet sheep very much. This sheep was named 'Billy.' The other brother proposed to divide the sheep into two flocks and give his brother choice. He put all the ragtags and indifferent ones in one lot and put 'Billy,' his brother's pet with them. The brother looked at the sheep, went up and put his arms around 'Billy's' neck, and said: 'Billy, I love you; we have had many good times together, but, Billy, you are in bad com-

pany, and we must part.'" We hope that some of our temperance friends in Tennessee will make the application of this story to themselves.

—It is announced that the income of Madame Anna Gould is only \$6,000 a month, and it seems that she is having a hard time to live on that amount, especially as out of it she has to pay some of the debts incurred by her spendthrift former husband, Count (or rather *No Account*) DeCastellane. Poor woman! We feel sorry for her. How could you expect a lady to live on that amount, and then pay the debts of her husband to boot? We confess, though, that she would have much more of our sympathy if, after having got out of the frying pan, she did not seem determined to jump into the fire by marrying another man who seems to be just about as no account as the other no account Count. And this in the face of the protests of all of the members of her family and her friends in this country, and in the face of her own bitter experience!

—Says the *Religious Herald*: "One subscriber says: 'Yes, I owe the Herald \$2 (or it may be \$4), but what does such a little account matter?' But when 1,000 say it, it means \$2,000 or \$4,000 as the case may be. And do you realize what joy the receipt of \$2,000 or one-fifth of what is due, would give the business management?" A great many people do not seem to think that it will make any special difference to the paper whether they send in the small amount they owe or not. They forget what the *Herald* has shown so strongly, that the small amount they owe multiplied by 1,000 or 2,000 will mean a good deal to the paper. Remember the old Scotch proverb, "Many mickles make a muckle." A good many of our subscribers to whom we recently sent statements have responded to them. Some, however, have not done so. We hope to hear from all in a short while.

—The *Baptist Banner* announced that at a recent meeting of brethren in Martin, "a new Baptist organization was formed for the purpose of strengthening and pushing our paper, handling of doctrinal books, tracts, etc. The name of the paper will be changed to *The Baptist Builder*, so as to indicate its strong, aggressive constructive policy. The corporation will be capitalized at \$10,000. The shares will be \$25 each. About \$3,000 was subscribed by those present at that meeting. The following brethren were elected directors and ordered to secure a charter and perfect the organization: T. H. Farmer, T. M. Ryan, W. C. Warmath, Dr. V. A. Biggs and Dr. J. C. Young. These are safe and successful business men, and will give assurance of success to the enterprise." This is a worthy enterprise. It is not stated, but we presume that Brethren I. N. Penick and R. C. McElroy are to be the editors of the new paper, as they are of the *Banner*. They make a strong team.

—In *Collier's*, of March 21, Mr. Will Irwin had another fine article on the American Saloon, headed, "Breaking the Saloon Power," telling especially about when and how Mississippi went dry. We wish we had space to copy the whole article. The following extract, which is printed in italics, will be interesting. Speaking of the Legislature of Mississippi, he says: "I saw that Legislature convene in a State capitol built—O modern miracle—without a shade of graft. It was as far as might be from the modern State Legislature of the Northern capitals—it recalled, as all Mississippi recalls, the old days of the American Republic. They were mostly young, farmer-looking men; the hawk-faced, formal, vigorous type of Southern statesmen prevailed. No lobby in sight, no Albany House of Mirth, no Sacramento sack, no Springfield corporation attorneys. They met each morning at 10 to transact the business of the Commonwealth; when it was done they went their way, mostly to their boarding-houses. In their Monday morning 'personals,' the Jackson newspapers noted the places where the legislators had attended church. It made one wonder if all this was be-

cause there is no longer any saloon influence in Mississippi politics." Yes, largely. And also because of the fine type of manhood in Mississippi—which also prevails, we may say, in other States of the South.

—The *Watchman* says that in Chicago, where there are always from six to eight thousand saloons, there is a Bartenders' and Saloonkeepers' Total Abstinence Society. Fully one-third of the bartenders and saloon owners of Chicago are abstainers. In many of the larger saloons the proprietors will not employ a man who drinks. The Bartenders' Association in New York City put in its constitution a clause that anybody to be a member of that association must be a sober man. The brewers of Chicago require that anybody to be a driver of a beer wagon in Chicago, must be a sober man. The bartenders of Nashville a few weeks ago gave a ball. They announced repeatedly in the local papers that there would be no drinking allowed at the ball. Why all these things? Simply because the men who handle liquor know its evil effects. And while they are anxious to sell it to others for the money there is in it to them, they are not willing to have those around them, and especially their own employees to drink it.

—Dr. Daniel Steele attended the International Conference of Religious Liberals. He closed his report of the meeting to the *Zion's Herald* as follows:

"I asked a man who preached a dozen years in Methodist pulpits and was then in a liberal pulpit, which of the two doctrines I should preach in order to convert anybody. This is not only a serious, it is a fatal plied: 'Methodist, every time.'

"I left the Congress of Liberals hungering and saying to my adorable Savior in the words of Bernard:

"We taste Thee, O thou Living Bread,
And long to feed upon Thee still!"

"I felt as did Father Taylor, who attended a meeting of the Free Religionists Club, in Boston, on earnest invitation. The next day Dr. Bartol, meeting him in the street, asked him how he liked the discussion in the club, and got this unique and pithy answer: 'Great gull, large wings, big feathers, poor meat.'"

There is one thing about Liberalism. It never converts anybody. This is not only a serious, it is a fatal objection to any so-called religions.

—The following letter will be of interest to our readers: "Enclosed find \$1, for which please send me the BAPTIST AND REFLECTOR for the time for which the \$1 will pay for an old Tennessee Baptist minister, because I have no knowledge of a genuine Baptist paper west of the Rockies, and know of but few Baptists here that would read one, if such a paper should be sent to them. I think the greater portion of the present membership of the weak-kneed Baptist churches of the Pacific Coast would be like the clerk in a merchant's store in New York City. When a western customer, to pay for a small bill of goods, threw down a \$20 gold piece, the clerk didn't know what it was, and he took it to his employer and learned that it was all right, to give change for it. I have been on the Coast for nearly forty years and have found the Baptist ministers who would dare to proclaim from their pulpits the distinctive principles of Baptists are like angels' visits, 'few and far between.' I am nearly eighty-four years old. I commenced to try to preach in East Tennessee in 1849. I seldom try to preach now. So you can see that the only Baptist corn I get these days is at the original stall—the New Testament, which never fails to satisfy. But I like to hear from my kindred in Christ. However, if your paper has turned alien immersionist, pray return my \$1, for I don't want to be fed on such soft oats any more. I can get that kind here on the Pacific Coast. Pardon me for so long a letter. Rev. J. A. Slover, San Francisco, Cal." We have ordered the paper sent to Brother Slover for a year, and hope that he will enjoy it. We believe that he will find it to be a Baptist paper in every sense of the word.

DAYS IN JUNE.

BY ELIZABETH LEE SMITH.

Wheat fields shimmering golden heads
Are in readiness for the scythe;
The blushing rose in bonny dress leads
A flirtation with the south wind blithe.
June days are rife
With love and life.

Birds and mates are everywhere seen
Singing together throughout the day;
While the tinkle of cow-bells on the green,
Is an accompaniment to their merry lay.
June days are long
And full of song.

Bees swarm out from darkened cells;
In evenings' stillness we hear—"Bob white!
Bob white!"

And we'll hear the chime of silvery bells
For a bride is donning her robes of white.
All nature is atune
These days in June.

Christiana, Tenn.

BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

VI.—REGENERATION.

(Continued from last week.)

What are you going to do with such a man as I have described, or rather whose description I have taken from the Scriptures?

(1) *Leave him alone*, upon the supposition that he is good enough? That is what Nicodemus seems to have thought. He was a ruler of the Jews, a member of the Sanhedrin, a prudent, cautious, moral man, with no outbreking sins. On the contrary, he was, I presume, a Pharisee, and like the Pharisee in the temple he could probably thank God that he was not as other men, "extortioners, unjust, adulterers;" he "fasted twice in the week, he gave tithes of all he possessed." He doubtless felt like congratulating himself upon his excellent character, and evidently thought that he was conferring a favor on Christ by visiting him at all. He was curious to see this new teacher, who was creating so great a sensation in Jerusalem. But he did not care to compromise the dignity of his position, and perhaps bring himself into unpleasant notoriety, by being seen talking with him in the day time. So he came at night to have a friendly chat with him, and find out more about him and these new doctrines which he was teaching. He began by saying very politely and with a patronizing air, "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." (John 3:2.) He made what some of our brethren call "the good confession," at least to the extent of acknowledging that Jesus was a teacher sent from God, if not that he was the son of God.

But the discerning eye of Christ penetrated beneath the veil of sophistry in which Nicodemus had unconsciously wrapped himself. He perceived his self-satisfied air, and saw that he was relying upon his morality. So at one blow he cut the Gordian knot. Looking Nicodemus full in the eye he simply said: "Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God." (John 3:3.) Your morality is all right, Nicodemus, as far as it goes. But it does not go far enough. Your tithes and fastings and prayers and other good works are all right. But something more is required. Your good confession in acknowledging me to be a teacher sent from God is all right. But that does not touch the root of the matter. Back of all these, beneath all these, there is something else which goes deeper than any of these and without which they will be of no avail in the kingdom of God, which I have come to establish upon the earth, and which I know you have come to ask me about tonight. Unless you are *born again* you can not see that kingdom. The first, the essential, the fundamental characteristic of that kingdom is that men and women must be born over again, must become new creatures before they can see it or enter it. This is the foundation stone, the bed-rock of the kingdom of God.

Nicodemus was surprised, startled. He had not expected anything so personal, so direct. Here he had come in a sort of patronizing spirit to have a little talk with Christ, and he expected Christ to be as diplomatic as he was. But at the very first word Christ brushed aside all formalities as if he felt impatient at them and penetrated the very core of the subject, and at the same time of Nicodemus' heart, by

brusquely telling him that in order to see this kingdom of God he must be born again, despite his present excellent character. The blow stunned Nicodemus, so sudden and unexpected was it. It almost took his breath away. In his surprise he either misunderstood Christ, or not knowing what to say affected to misunderstand him, and replied, "Why, Rabbi, how can a man be born again when he is old? Can he enter the second time his mother's womb and be born? That isn't possible." But the Savior answered him by telling him that there were *two births*, one physical and the other spiritual, and unless a man had *both* the births he could not enter the kingdom of God.

But He told Nicodemus not to be astonished at His saying, "Ye must be born again." He might not be able to understand this spiritual birth. But it was like the wind; you hear the noise of the wind, but you can't see it; you can't tell where it comes from or goes to. You can only tell it by its effects as it passes by you. That is the way it is with every one who is born of the Spirit. You can't perceive the manner of his birth, and you can't explain it. You can only tell it by its effects. I have thus dwelt at some little length upon the case of Nicodemus because it furnishes the best illustration to be found anywhere of the point under discussion—that is, the necessity of regeneration for every man, no matter how great his morality, nor how good his character. Nicodemus presents as good an example as could well be found of a moral man, and if he needed to be born again so do you, and so does every one.

(2) There are some who admit that man is a sinner, but they say the thing to do is to *reform him*. Let him change his course of life. He has been doing bad. Let him now do good. He has been going the wrong way. Let him turn around and go the right way. Let him develop himself into the kingdom of God by a kind of process of *evolution*. To such I would reply: Evidently what is needed by the man I have described, or rather whose description I have copied from the Scriptures—the man "shapen in iniquity," "conceived in sin," "with no good thing dwelling in him," "carnally minded," "at enmity with God," "not subject to the law of God," "by nature a child of wrath," "dead in trespasses and sins," etc.—is not evolution but *revolution*, not reformation but *re-formation*, *regeneration*, not a mere process of gradual development upward, but a *radical change in his nature*.

Trying to reform such a man, to use a Scriptural illustration, would be like *washing a sow*. It will be a temporary improvement. But if you simply wash the mud off of her body and leave her swinish nature unchanged, the first mud hole she comes to she will rush into it and return to her wallowing in the mire. Trying to reform a man whose nature is all corrupted by sin would also be, as Dr. Strong suggests, in his *Systematic Theology*, like the *eddies in the stream*. They may whirl around against the current, but the general sweep of the current is downward, and it bears them with it. Or it would be like a man *walking backward on a train*. No matter how rapidly he may walk, the moving train bears him swiftly onward in the opposite direction. Or it is like a man *adrift on an ice floe* traveling toward the north, while the floe is drifting toward the south much faster than he can travel. *The currents of a man's soul have a downward sweep*. His whole nature, like the ice floe, has broken loose from its moorings and is drifting rapidly away from God. The eddies in the current are but temporary expedients at best. The current itself must be changed, and if I may use the paradoxical expression, *turned up stream*. The man walking on the drifting ice floe will never reach the north pole. The floe must be turned back toward the pole. That, of course, can only be done by a revolution and not an evolution, for an evolution would only mean *moving farther and still more swiftly in the direction in which it was going*. Here is seen the necessity for regeneration. If man's nature is so corrupt that it will not do to let him alone, and if you can not reform him into a better life, then there must be a thorough renovation of his nature in order that he may be brought back to God and saved. *This renovation is what we call regeneration*.

2. Another reason why regeneration is necessary is found in the *nature of God*, as well as in the nature of man, as I have shown. Except a man be born again he not only can not enter the kingdom of God, he can not even see it. That kingdom is a spiritual kingdom. It is pure and holy. It is only the "pure in heart" who shall see God. "Without holiness no man shall see the Lord." Man is not naturally pure in heart. He is very impure, as we have seen. He is not holy by nature. The dispositions of his soul are very unholy. They need to be changed. They *must* be changed before he can see the Lord. His harsh, discordant nature must be attuned in harmony

with God's nature before he can come into God's presence. That *tuning of the harp of the soul* is what we call regeneration. It does not mean, however, that there must be a perfect accord of man's nature with that of God. The holiness required is not, I think, an absolute holiness in every thought and word and deed. But it means that the tendencies, the dispositions of his soul must be holy.

3. A third and similar reason is found in the *nature of heaven*. Here are some of the descriptions given of it: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean." (Isaiah 52:1.) "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity." (Matt. 13:41.) "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie, but only they that are written in the Lamb's book of life." (Rev. 21:27.) From these descriptions and from the facts which I have shown about the nature of man it will be evident that no one could enter heaven unless his nature should be radically changed. Or if by any possible chance he could enter that bright realm he would feel so out of place, everything would be so uncongenial and inharmonious to him that he would be miserable there—more miserable, I believe, than he would be among kindred spirits in the abode of the damned. We can appreciate now the beauty and significance of Paul's words when he said that "Christ also loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5:25, 26, 27.)

In view of these facts, then, the *nature of man*, the *nature of God* and the *nature of heaven*, the words come back to us with redoubled emphasis, "*Ye must be born again*."

(Continued next week.)

THE VALUE OF THE DENOMINATIONAL PAPERS TO FOREIGN MISSIONS.

WILLIAM H. SMITH, EDITORIAL SECRETARY.

It is possible that the least appreciated of all our great denominational institutions is the religious paper. It is certain that a full appreciation of the importance of our Baptist papers is not at all general. It appears from reliable statistics that not more than one out of five of the Baptist families of the South take a Baptist paper. In a few of the States the average is a little better, but in some not so good. That is to say, at least four-fifths of our people do not realize the value and importance of their denominational papers. This is a sad and amazing state of things. How can we account for this strange indifference?

These four-fifths of our people are not ignorant and behind the times; nearly all of them take secular papers and periodicals. They keep up with the news of the day and the political situation. They are well posted along the line of their own vocations, whether they be farmers, business or professional men, or mechanics. Why do they not keep in touch with the denominational and religious life of the day? Why do they refuse to take their own denominational papers?

Is it because there is a feeling that the brethren who publish these papers are doing it for purely selfish reasons; that they are in the business to make money—that it is a sort of catch-penny scheme? Nothing could be farther from the truth. If these men are running these papers for their health, or for pleasure, or to make money, they are foolish men. But these are not their motives. They regard this as the Lord's work. Most of our editors are preachers, who have turned aside from the regular pastorate because they feel that through their papers they can reach and influence a larger number of people and do more for the kingdom of God. I believe that all of them are in the work for the glory of God. They are no doubt often discouraged and heartsick because of the indifference and the lack of appreciation which hinders their work and keeps them from reaching four-fifths of the very people whom they desire to help.

Many of the people are deterred from taking these papers because of the subscription price, which is usually two dollars. Is that a good reason? Let us think a moment. There is invested in the Baptist papers of the South not less than \$300,000. Every dollar of it is invested with the hope of helping the cause of Christ. It would bring much larger returns if invested in something else. The labors of these editors are enormous. It is hard work and very often a thankless task. Very few of these men make more

than an ordinary living. Some of them do not make a living. They are often burdened with debt and driven to the wall with nothing left but a large amount of unpaid subscriptions which they can not collect. If any of them make a little money they usually put it right back into the improvement of their papers.

Every subscription paid to one of these papers brings a large two-fold return—first in the blessing which comes to the home from the weekly visits of the paper, and secondly because it is money invested in one of our great denominational agencies and helps to build up our cause and the kingdom of Christ. I do not believe that any contribution that we make does more good, and yet we get full value for our money. Think over that statement. It is worthy of earnest consideration.

I am persuaded that the great majority of these four-fifths of our Baptist families who do not take our denominational papers fail to do so simply because they do not appreciate the value and importance of these papers. I shall not argue the general question, but it is my purpose to try to show something of the value of these papers to one of our great causes—foreign missions. Much every way could be said on the general subject and I believe our pastors and other leaders ought to say it, but I speak especially for the cause which I represent.

Many of the older papers have seen the rise and development of the spirit of missions in the South. Who can tell how much these papers have contributed to the marvelous growth of the foreign mission cause among us? All our representative papers are outspoken in their advocacy of world-wide evangelization. They are thoroughly loyal to the Foreign Mission Board and the great work which the churches, through the Convention, have committed to it. The secretaries know that when it is necessary to reach the ears of the best of our people, there is no better means than the various State papers. When the missionaries have good news to send home they write to the papers. The editors are always glad to get fresh, crisp news items from the world-wide field. When the Convention meets the hardest worked men there are the representatives of the religious papers. Throughout every session they are in their places taking notes, and then in the intermissions and on the trains as they go home, they are preparing their reports. The next week, in the one hundred and fifty thousand homes into which these papers go, the people catch a vision of the great work. They hear echoes of the burning words of the missionaries, and they learn something of what is being done in the distant lands.

Time and space fail for the telling of all the ways in which our Baptist papers help in the cause of missions. It is not too much to say that they have done more to foster the missionary spirit than any other single instrumentality. Who can foresee what a revival of missionary interest would come, if, in some way, these papers could be put into the other four-fifths of our Baptist homes?

Richmond, Va.

CAMPAIGN FOR TENNESSEE COLLEGE.

The campaign for Tennessee College is now on. Dr. Geo. H. Crutcher of Dyersburg, Tenn., has been called as Field Representative of the college, and has accepted. He closed his work last Sunday with that splendid church, and will give himself from now on to the work of evangelism and the interests of Tennessee College for women. His special work will be to secure funds to pay for the furnishing of the college, and for its better equipment in every way. Where he can hold a meeting and reach a great community for the school, he will do so.

We have been slow in Tennessee on the great question of Christian education, and especially so as it relates to women. A few persons have put their very life into Tennessee College at Murfreesboro, looking to the higher education of our young women. They have spared nothing to make it the best school in the South. Those who have visited Murfreesboro and have had opportunity to see the splendid building, know what a magnificent plant our Baptist people have. The work thus far is nothing short of wonderful.

Murfreesboro is within a few miles of the center of the State. It is one of the most beautiful and delightful home towns in Tennessee. Our brethren were wise when they located Union University there. We have hardly lived up to their plans and hopes. Now that we have the opportunity to utilize the land of the former institution for Tennessee College, every Baptist ought to lend a helping hand. The church opportunities at Murfreesboro are the very best. Dr. A. C. Davidson, the pastor of the First Baptist church, is not only a splendid preacher, but one of the finest Christian gentlemen in the land. The

teachers in the school are unsurpassed. In Tennessee College for women we have the rarest combination of everything that goes to make up one of the best schools in the State.

The coming of Brother Crutcher to take up the work for the school should mean a new epoch in educational interests in Middle Tennessee. Up to the present, the denomination in general has done nothing in putting this splendid school in readiness for work. It is high time that the Baptists of the State were rising to do their duty toward this institution. Every church ought to have a part in the work. It will take \$100 to fit up a room. There ought to be a hundred churches that would do the magnificent thing of paying for the furniture for one room. The fact is, the school was practically full this last year. One hundred and thirty-five beautiful rooms were all in use. The enrollment was 199. Even at this early day, a number have enrolled for next fall. We are soon going to be at the end of our row for rooms. There must be enlargement. When the Lord so blesses as He has done Tennessee College, and parents respond so readily by sending their daughters, every lover of our cause ought to extend their help. To lose the passing opportunity means an unspeakable loss to every good interest. The blessings of the Lord be upon Dr. Crutcher, and may every Baptist in Tennessee rise up to help in this great work.

Yours for Tennessee College,

W. C. GOLDEN.

THE WATCH ON THE RHINE.

(Translated from the German by Rev. J. O. Knott, Covington, Va.)

(At a recent Epworth League social there was occasion to have "The Watch on the Rhine" sung by a native German. In order to enable the company the better to appreciate the spirit as well as import of the song, I gave a brief history of it; and as there was no translation we could lay our hands on at the time, I rather hastily made the following one, which, if lacking in poetic merit, pretty faithfully at least reproduces the original so far as a word-for-word rendering is concerned. As a translation of this stirring war song is not as accessible as I had thought it would be, this is sent with the hope that it may be of some service to such as would be familiar with all of the best of the world's national hymns. "The Watch on the Rhine" was written in 1840, but attained its great popularity during the Franco-German War, in 1870-71. The well-known air to which it has always been sung was composed by Karl Wilhelm in 1854.—J. O. K.)

Like thunder's roar a call is heard,
Like dash of waves and clash of sword:
"To th' Rhine, the Rhine, the German Rhine!
Who guards the stream, our border line?"
Lov'd Fatherland, let peace be thine,
Stands firm and true the Watch on th' Rhine.

Through a hundred thousand runs the thrill,
And glowing eyes grow brighter still;
The German soldier, strong and brave,
The holy landmark vows to save.
Lov'd Fatherland, let peace be thine,
Stands firm and true the Watch on th' Rhine.

To th' heavens blue he lifts his eyes
And thinks of heroes in the skies;
Then swears with a true warrior's zest:
"Thou, Rhine, be German as this breast!"
Lov'd Fatherland, let peace be thine,
Stands firm and true the Watch on the Rhine.

"And though my heart in death should break,
No alien shall thy castles take;
Rich as the waters of thy flood,
So rich are we in hero blood."
Lov'd Fatherland, let peace be thine,
Stands firm and true the Watch on th' Rhine.

While there's a drop of blood to flow
Or there's an arm a sword to draw,
While grasps a gun a soldier's hand,
No foe shall on thy margin stand."
Lov'd Fatherland, let peace be thine,
Stands firm and true the Watch on th' Rhine.

The oath is sworn; the waters hear;
The German flag floats high in air:
"To th' Rhine, the Rhine, the German Rhine
We all will guard our border line!"
Lov'd Fatherland, let peace be thine,
Stands firm and true the Watch on th' Rhine.

—Epworth Era.

THE CREATION, THE FALL AND THE REDEMPTION OF MAN.

BY SYDNEY KERR SMITH.

In the beginning was a void, deep, dark, fathomless,
And without bounds; for as yet, nor matter, nor form,
Nor light existed; thru'out all domain Spirit only
reigned.

At command of God, omnipotent, matter gaseous,
Aqueous was, and into this void deep, by will of God,
As by force impelled, in one vast, broken, shapeless
Mass, rushed, with roar of ten thousand seas
From their beds uplift, and into fury lashed, filling
Immensity and resounding thru all space, with
Report that shook the universal frame, made
Hell tremble, and the fallen angels quake with fear.
God from His throne in high heaven looked on,
Saw that His work was good, and said: Out of
This darkness dire, and confusion great,
I will order bring, and light create.
Of matter, I will vast systems make, and for
Each a sun, moons, stars, and worlds create,
Like balls pendant in space,
With laws to regulate, and hold in place,
To light, heat and life give the whole.
Of these worlds, I shall one select as fit habitation
For a creature in my own image made to honor,
And glorify his Creator. Him will I call man,
Who shall subdue, replenish, and have dominion o'er
all the earth.

To him shall nature all her treasures unlock,
Into the bowels of the earth he shall delve,
And learn the secrets of the rock;
Harness the elements, and to his uses put;
Span the continents; fathom the deep, and on its
Heaving bosom ride, with chart and compass as surest
guide.

From earth to heaven he shall rise,
And probe the mysteries of the skies.
It is not well that man should be alone,
So I will for him make a fit helpmate,
Bone of his bone, and flesh of his flesh,
Partaker of his joys, co-sharer in his fate.
She shall be called woman, for out of man I will
make her.

For these, my creatures, I shall the earth prepare
With light, and heat, and life, and air;
Together gather into one place the atmospheric waters;
Make the heavens appear in all their glory;
And the dry land, which shall bring forth grass,
The green herb, yielding seed, and the fruit tree,
Yielding fruit, whose seed is in itself; each
After its kind. Also will I make beasts of
The field, fishes for the deep, fowl and
Varied forms of life.

Lest some evil, these my creatures o'ertake
Unaware, attending angels shall their vigils keep.
And if, by Satan's wiles beguiled, they do, from
Their high estate fall, as surely they will,
I shall means devise for their restoration.

If they will accept, they shall not taste of death
And if they will not, then my law, whose inexorable
Demands all must obey, shall take its course.
That old serpent, the apostate Lucifer, mine
Adversary, and theirs, shall not have reason to boast
That he hath my plans thwarted, and will defied:
And it was so, as God willed.

From the surface of the incongruous, molten mass,
In motion set, by will of God, as by force impelled,
Igneous matter, as sparks from a burning fire flew,
Each to its appointed place in space, and
By attraction's law, to its seal, revolving set.
Thus was the sun of each system made,
And in dense, vaporous mass incased
Shutting out all view (had there been an eye to see)
from surrounding space.

So the inspired writer said earth's sun was not made,
Till the fourth creative day, though in process
Of creation, vast ages ere the earth was born;
Nor moon, nor stars, to shed their light upon the earth.
In the beginning matter, thus, by God create,
And from each sun's equator, by force centrifugal
thrown,

Filled all space in vaporous and incandescent state,
Forming a vast ocean of waters. O'er the huge mass,
Night, like a funeral pall, its dark shadows cast,
And chaos reigned supreme.

Upon the face of the molten mass of waters so called,
The Spirit of God moved, and at His high command
Gravitation universal empire assumed, and night and
chaos fled.

The molten mass of earth's matter thus from the sun's
Equator thrown, and in motion set, at first broken,
Shapeless, and without form, thence, at command
Of God, its seal elliptical set, and by rotation
Condensed, became radiant with light.

(Continued next week)

HALL-MOODY INSTITUTE NOTES.

On the evening of June 3d, Hall-Moody Institute closed the most successful year in its history. The net enrollment for the year was 483, being a substantial increase over the enrollment of last year, notwithstanding the effect of the panic. The following States were represented in our student body: Illinois, Kentucky, Tennessee, Texas, Alabama, Mississippi, Missouri and Arkansas. About one hundred were from other States than Tennessee. Three hundred and fifty boarding students were enrolled. The average age of these students is twenty-one years. We enrolled thirty-two married students and forty above thirty years of age. Our roll by departments is as follows: Literary, 310; Primary, 47; Theological, 35; Musical, 108; Commercial, 146; Teachers, 179; Expressional, 32. The following degrees were conferred: Four received the A.B. degree; six the B.S.; three the B.L.; five graduates in Music; three graduates in Expression; honorary degrees conferred—D.D. upon Elder J. H. Wright of Nashville, and the President of the school.

The commencement exercises were unusually interesting. Dr. J. B. Moody preached the commencement sermon; Elder J. E. Skinner of Trezevant, preached the sermon before the J. N. Hall Society; Dr. W. D. Nowlin of Owensboro, Ky., delivered the literary address. Just before the graduating exercises, Wednesday evening, two teachers, Professor James T. Warren and D. Edgar Allen, were united in marriage to Misses Elizabeth Brightwell of Martin, and Oakley Mae Brown of Alexandria, Tenn., two brilliant and highly esteemed young ladies. The rites were solemnized by the president of the school before a vast audience in the Baptist church. Immediately following the wedding ceremony, Rev. John T. Pegg, valedictorian of the Classic class, delivered a masterful address, after which Dr. Nowlin delivered one of the greatest literary addresses to which we ever listened.

The climax of the year came after conferring degrees, and the president announced the needs of the school, and called for contributions, which call was answered by subscriptions to the amount of \$27,000. This, together with \$8,000 or \$10,000 previously subscribed, so that we lack only a few thousand of the \$40,000 desired. This \$40,000 becomes available as soon as a few more thousand have been subscribed. Will not friends in various communities rally to our assistance at this hour when a few thousand means so much to the great cause we are representing?

H. E. WATERS.

COMMENCEMENT EXERCISES, UNION UNIVERSITY.

The commencement exercises of Union University, from May 30 to June 3, were a great success, and much enjoyed by all. The commencement sermon was preached by Dr. J. J. Taylor, and was a benediction upon us. Dr. Taylor also preached a splendid sermon on Sunday night.

Rev. C. E. Wauford was the lucky contestant in the J. H. Eaton medal contest on Saturday, May 30th. On Sunday afternoon, May 31st, Dr. J. H. Anderson led the thanksgiving and prayer service, and great interest and enthusiasm were manifested.

The graduating piano recital took place on Monday morning, June 1st, in which several beautiful selections were rendered.

On the night of June 1st, the Inter-Society contest was held for the medals. Miss Karrie Karns Barry was the lucky contestant for the Palladian Society, and Mr. Charles Roberts for the Apollonian Society.

On Tuesday, June 2d, the contest for the Graves award was held. Rev. Eugene Jackson was the lucky contestant. The award was a large unabridged dictionary.

The Alumni exercises were also held on June 2d. The oration was delivered by Rev. R. A. Kimbrough, of Blue Mountain, Miss., and was greatly enjoyed and appreciated by all. Mr. John Holland presided.

On Tuesday night, the Conservatory concert was held, and was pronounced one of the best ever held in the University.

Wednesday, June 3d, was graduation day. Four received their diplomas for the A.B. degree, three for Expression, and five for Piano.

The Baccalaureate address was delivered by Dr. W. J. Williamson of St. Louis, Mo. Dr. Williamson's coming to us was a great blessing.

Dr. Anderson made special announcements in behalf of the Board of Trustees. He announced that President Conger's administration had been unanimously endorsed, and that he had been re-elected for another year.

The degree of Doctor of Divinity was conferred upon the Rev. H. W. Virgin, the pastor-elect of the

First Baptist church of this city. This degree was also conferred upon the Rev. W. A. Atchley, pastor of Broadway Baptist church, Knoxville, Tenn. The degree of LL.D. was conferred upon Hon. W. E. Atkinson, of Little Rock, Ark.

A very successful year has just closed.

OBSERVER.

STAINLESS MAP DAY.

DEAR SIR AND BROTHER:

A year ago we made an appeal to the pastors of Tennessee to preach a temperance sermon on Stainless Flag Day, Sunday, June 30th. From the responses received, we estimate that at least one thousand temperance sermons were delivered on that day, with the distribution of from twelve to fifteen thousand "Stainless Flag Addresses." Who can estimate the harvest from that day's seed-sowing by God's anointed? Has it not had much to do with creating what is now almost a unanimous sentiment on the part of the pastors and churches of the State for the final overthrow of the liquor traffic in Tennessee?

The Executive Committee of the Anti-Saloon League requests every pastor and preacher in Tennessee, who can do so, to preach a sermon on temperance; Sunday, June 21st. Let us make it STAINLESS MAP DAY FOR TENNESSEE.

Never before in the history of the temperance movement in Tennessee has the issue been more clearly drawn. Never before were the Christian and temperance forces of the State more united and determined in their effort to make a "CLEAN SWEEP OF THE LIQUOR TRAFFIC FROM TENNESSEE."

But, on the other hand, never before has the liquor power of this State, backed by the National Liquor Brewers' Association, been more thoroughly organized and determined to check the temperance wave sweeping through the South. It seems that Tennessee has been chosen as the battle ground. Will the good people of the Volunteer State, with her map so nearly clean, allow the army of death, sorrow and woe longer to camp on her soil, and make our larger cities recruiting stations for this nefarious traffic? NO! a thousand times, NO!!

God is our Captain. Truly, the battle is the Lord's. If every Christian man and woman in the State will do their duty, the victory is sure. Let us make Sunday, June 21st, a memorial day in Tennessee.

Please fill out the enclosed card and return to us at once. We must leave nothing undone in our effort to secure State-wide prohibition in 1909.

Yours for a stainless map,

TENNESSEE ANTI-SALOON LEAGUE,

W. R. HAMILTON,

Field Secretary and Acting Superintendent.

PADUCAH NOTES.

As a native Tennessean, I am deeply interested in Tennessee affairs and anxiously look for the BAPTIST AND REFLECTOR each week. We are watching that great political fight with prayers that the cause of right and temperance may triumph.

We are entering a local option campaign here and ask for the prayers of our friends in Tennessee. Paducah has for a long time been in the clutches of the liquor element, but we are going into this fight to shake them off and put them out. Our historic old First church, with nearly 1200 members, will stand in the forefront of the fight. A grand and noble band they are.

The Baptist cause is prosperous here. We have received over 30 members, many of them by baptism, since January, and have made advances in missionary contributions.

The Second church is pastorless, but maintains a good Bible school, and is planning to call a good, strong man.

The East church, with Bro. S. H. Allen as pastor, is doing well. They have just had a gracious revival in which Bro. Clark of the Twelfth Street church, did the preaching.

Bro. J. R. Clark, another Tennessean, is doing a great work at the Twelfth Street church. Until last December that was a mission of the First church. They organized then, with 60 members; they now have over 100.

M. E. DODD.

Paducah, Ky.

NO LONGER A PASTOR.

On May 31st I closed my work with the saints at Dyersburg, Tenn. During the day there were two received into the fellowship of the church, and one baptized. During the six and one-half years of my

stay there, God greatly blessed my labors, for which I am grateful. I had the hearty co-operation in all my efforts of some of the best people on the earth. I left for the same reason that I went there. I felt the Lord wanted me to do something else. The church seems to be prayerfully looking for God's man to lead them. I trust they may find him.

I have turned toward Tennessee College because I felt that herein lay a great opportunity, and, as a Baptist in Tennessee, an honest debt. For five years we had committed ourselves to this enterprise, and three to this specific work of equipping the school. After a few days campaigning for these equipments, I expect to do evangelistic work, as occasion may present itself, and represent the Tennessee College for Women wherever I go.

GEO. H. CRUTCHER.

A STRIKING BOOK.

I have just been reading a little book that I have enjoyed so much that I am compelled to pass the possibility of like pleasure on to others by a word concerning it in the BAPTIST AND REFLECTOR. The title is "Life's Tomorrow's," and the author is Dr. Junius W. Millard, of Atlanta, Ga. It is a simple and beautiful study of the things beyond the grave. The thought is as clear as sunlight, the analysis simple and natural and the language direct, clear and precise. The titles of the several chapters well indicate the contents of each. "Why should I shrink? An investigation of the true nature of death. Does death end all? Shall we know each other there? With what body do they come? Who shall be able to stand? Jerusalem the Golden, and Is punishment Eternal?" We love to meditate upon these themes and these seven sermons will help make the "things not seen" more real to all of us.

WM. H. MAJOR.

Covington, Tenn.

A WORD FOR BROTHER CRUTCHER.

Inasmuch as Dr. Geo. H. Crutcher is to leave us, we wish to express our regard for him. He has been connected with Friendship Association for several years, and has done a great work among us, and endeared himself very closely to us.

Brother Crutcher is an able preacher, a sound Baptist and a very fine evangelist. We hate to part with him, but hope that he may find fertile fields in which to use his excellent talents. Any church needing an evangelist can have no fears in securing his services.

Done by order of the Fifth Sunday meeting of Friendship Association at Gates, May 30, 1908.

W. D. NEW, Clerk.

H. D. CLIFT, Moderator.

Last night I closed a most gracious meeting with my church here of three weeks duration. The pastor did the preaching and Brother Harry Payne, of Waco, did the singing. There were over fifty conversions and thirty-four additions to the church. Since I came here in January there have been added to the church fifty-five members. This is a great field for work. The church has just finished a nice pastor's home, and the outlook here is very encouraging. I read daily that great newspaper of Nashville, the *Tennessean*, and I expect to hear of a Governor Carmack and a gloriously dry old Tennessee in the near future (so mote it be, Amen). Say to the brotherhood through the State I still love you all, and crave your prayers.

J. B. FLETCHER.

Hamilton, Texas.

Rev. W. R. Poindexter preached an interesting sermon for us yesterday afternoon, and Rev. A. S. Wells at night. Bro. Wells, less than ten months ago was selling whiskey from the bar in Jackson, Tenn. He listened to a short speech and the song, "Tell Mother I'll Be There," given by this writer, on the day we voted out whiskey, and was convicted of sin. He came out to our meeting at Medina, where his conviction was deepened, until he professed faith in Christ. When I baptized him there was a special prayer offered while we were in the water, that God might call him into the ministry. Thank the Lord, He has answered our prayer and Bro. Wells made his first attempt at Spring Creek three Sundays ago. He preached at Oakwood one week ago, then here at his home church last night. At the close of the service last night there was such a demonstration on the part of the unsaved for prayer that the services were protracted. The church licensed him and we look for great things to follow. Pray for us.

M. E. WARD.

Medina, Tenn.

PASTORS' CONFERENCES.

NASHVILLE.

First Church—Pastor Burrows preached on "Christ's New Life and Yours" (Rom. 6:4), and "On Solomon's Porch." Two added by letter since last report.

Central—Subjects: "Communion of Saints," and "Blessedness of Confidence in God." Great children's day.

Centennial—Pastor R. D. Cecil preached on "Looking Unto Jesus," and "Holding Forth the Word of Life." Lord's Supper observed. One addition by letter; 160 in S. S.; 8 in Jr. B. Y. P. U.; 20 in B. Y. P. U.; 74 in Overton Street mission.

Seventh Church—Pastor Wright gave an account of the Convention, and his trip in the morning, and preached on "The Sinner Charged With Breaking the First Command," at night. One received by letter; 1 approved for baptism. Pastor had good meeting with Bro. Strother in Memphis.

Edgefield Church—Arch C. Cree, pastor. Morning subject: "Proportionate Giving." Evening subject: "Believe in God's Mercy." One received by letter and one on profession of faith; 325 in S. S.

Immanuel—A. T. Robertson preached at both hours. North Nashville—Pastor Swope preached in the morning on "Five Years in Nashville;" at night on "What is Truth?" 194 in S. S.

Belmont Church—Pastor preached in the morning on "The Resurrection of the Dead;" in the evening on "Symptoms of a Soul-winning Church." Two received by letter.

Lockeland—J. N. Booth, pastor, preached on "The Two classes, and God's Dealings With Them," in the evening. Morning, children's day exercises. Good day.

South Side—Pastor Stewart preached on "The Nobleman's Son Healed," and "Some Disclosures of the Cross of Jesus." 95 in S. S. Sunday School Union met with us in the afternoon. Good day; 35 in West End mission.

Mill Creek—Bro. Jerry Brannon, the boy preacher, preached at the morning hour. Pastor Reid preached at night on "Christian Fidelity." Good service at both hours.

Antioch—Children's service at 11 a. m., in place of sermon. Brother H. M. Eastes preached at night on "Natural and Spiritual Life." A very fine day.

Mt. View—Pastor Fitzpatrick preached at 11 a. m., on "Walking With God;" at night on "Idolatry." Good Sunday School.

Goodlettsville—S. H. Price supplied for Pastor Booth at both hours. Good, helpful services. Morning subject: Mark 16:16; evening subject: "Breaking Away From Sin."

Gallatin—L. J. Van Ness preached on "The Inequalities of Life." Fine S. S.; good congregation.

KNOXVILLE.

First Church—Pastor Taylor preached on "The Call of Jesus" (John 11:28), and "From Doubt to Faith" (Mark 9:24). Received one by letter; 335 in S. S.

Broadway—Pastor Atchley preached at both hours on "The Law of Mutual Dependence," and "The Signs of the Second Coming of Christ." One baptized; one by letter; one approved by letter; 20 professions; 500 in Sunday-school.

Grove City—Pastor J. Clarence Davis preached at both hours on "The Devil in the Pasture," and "Supremacy of the Gospel."

Lonsdale—S. P. White, pastor, preached in the morning on "The Continuous Presence," and in the evening on "Too Much Ado About Nothing." 183 in S. S.; 20 in B. Y. P. U.

Oakwood—Pastor preached at both hours on "The Dwelling Place of Jehovah" and "Guarding the Gates of Life." 147 in S. S.; 4 additions; 2 baptized; 2 by letter.

Bell Ave.—Pastor preached at both hours on "The Sunday-school," and "The Young Man at Play." Two conversions; 3 approved for baptism; 2 baptized; 1 restored; 1 under watch-care. 630 in S. S. Rally Day in Sunday-school.

Immanuel—Pastor Cates preached at both hours on Isa. 41:6, and Songs of Sol. 2:15. 176 in S. S.; one for baptism. House full.

Island Home—Pastor preached at both hours on "Mission of the Holy Spirit," and "What the Lord Expects of Me." Large crowd; 254 in S. S.

Meridian—Subjects: "The Bible Law of Progress," and "The Lord Seeking the Lost." 94 in S. S. J. N. Bull, pastor.

Gillespie Ave.—Pastor preached at both hours on "The Thorn in the Flesh," and "The Speaking of the Dead." One received for baptism; 203 in S. S.

Third—Pastor A. J. Holt preached four sermons and taught a class in Sunday-school. Subjects: (1) "Let Not Your Heart be Troubled;" (2) "Fear Shall be in

the Way;" (3) "I Shall not Want;" (4) "Raising the Widow's Son at Nain." 175 in S. S.; Small-pox.

Third Creek—Morning subject: "The Blessing of Faith." Children's Day exercises at night. Large congregation. 176 in S. S.

Riverside—W. W. Baily preached at morning hour; evening, D. P. Brown.

Rogersville—W. L. Winfrey preached at both hours. Six baptized; one approved.

Middlebrook—Bro. Pedigo preached at both hours on "The Convention," and "Eighth Psalm." Two by letter; one approved for baptism; one profession; 83 in Sunday-school.

Euclid Ave.—Pastor Hurst preached at the morning hour on "It is Done as Thou Hast Commanded."

First Ave.—Pastor E. F. White preached in the evening on "Where Will you Spend Eternity?" 280 in S. S.; 3 baptized.

Mt. Olive—Observed Children's Day. Collection \$25.50; 134 in S. S. G. W. Shipe.

MEMPHIS.

First Church—Pastor A. U. Boone preached on "The Purpose of the Christian's Light" (2 Cor. 4:6), and "The Excellent Power" (1 John 4:4). Two additions by letter.

Central Church—Pastor Thomas S. Potts preached on "A Good Word for Jesus Christ" (Acts 8:35), and "A Word of Warning" (1 Peter 4:18). One baptized.

Seventh Street—Pastor I. N. Strother preached at both hours on "Fellow-helpers" (3 John 8), and "Not Saved" (Jer. 8:20). Five baptized; 2 approved for baptism.

Boulevard—J. R. Wiggs, pastor, preached at both hours on "Why Do We Need Children in the Congregation" (Ezra 10:1), and "The Two Ways" (Matt. 7:13).

LaBelle Place—Pastor John N. Lawless preached on "God Good to the Aged" (Isa. 46:4), and "The Shadow of a Great Rock in a Weary Land" (Isa. 32:2). One addition by letter.

Rowan—Pastor Graves preached at both hours on "Heroes and Heroines of the Bible" (Heb. 11:13), and "Communion—Its Import and Subjects" (1 Cor. 11:24). Ordinance administered at the close of the service. This over the ordinance of baptism was administered. Two received—one by letter, one for baptism. Good congregations at both hours.

Central Ave.—Pastor preached at 11 a. m. on Rom. 5:12; Bartlett at 8 p. m., on Rom. 5:19; Egypt at 3 p. m., on Heb. 6:20. Good congregations. J. H. Morris.

Bellevue—Bro. R. L. Motley, evangelist of the Home Mission Board, preached at both hours. Six received by letter; four for baptism. Subjects: "Heaven," and "Hell—What It Is and Why Do Men Go There."

McLemore Ave.—Pastor W. J. Bearden preached at both hours on "The Pastor's Times of Joy" (1 Thess. 2:13-14), and "Love Entwined Around Other Lives" (1 Sam. 18:3). Five baptized; two by letter. The pastor closes his second year with the church as pastor. We have had in the two years, one hundred and twenty-seven accessions.

Blythe Ave.—Rev. O. T. Finch preached on "The Forsaken Cross" (Mark 15:30), and "Christian Grit" (Rom. 1:16). Large congregations.

Binghamton—Rev. J. B. Luck, pastor at Stamps, Ark., preached.

Union Ave.—Preaching morning and evening. Morning by C. S. Koontz, on "The Second Coming of Christ." Evening by W. H. Moore, field worker of First Baptist church, on "Abolition of the Saloon" (Rom. 12:13). Let us therefore cast off the works of darkness.

CHATTANOOGA.

CHATTANOOGA PASTORS' CONFERENCE . . .

Highland Park—Morning service conducted by Rev. C. E. Sprague. One approved for baptism. Evening service, pastor spoke on "The Secret Yearning." Baptized one young man. B. Y. P. U. attendance good; 157 in S. S.; \$2.65 collected. Picnic, June 9, at Crawfish Springs.

St. Elmo—Pastor Brown preached in the morning. Good service. No service at night—pastor sick.

Hill City—Preaching by the pastor, on "The Holy Spirit," and "The History of a Sin." 111 in S. S.; 40 in B. Y. P. U. A great service at night.

Rossville—Pastor Chunn preached on "Lying to the Holy Ghost," and "The Importance of Wise Counsel in War." 225 in S. S.; 30 in Jr. Union. Full house at morning service. Crowded house at night. A splendid day.

First Church (Morristown)—Pastor Robinson preached on "Who Is On the Lord's Side," and "Cross-bearing." One addition by letter; one on profession; two baptized; 206 in S. S. Good congregations.

Dr. Golden was with us yesterday and preached a great sermon on missions. A collection for State Missions amounting to \$75.00 was taken. The Whiteville church is a child of the State Board, and only about fourteen years old, but some of God's choice saints make up the membership. One addition by letter at the evening service. Fine interest at Harris Grove in the afternoon.

EDGAR T. THORN.

Whiteville, Tenn.

You are making a splendid paper, one of the best, and I don't want to miss a single copy. Your articles on Baptist principles are worth much more than the price of the paper. I have said, "God bless Brother Folk," many times for the noble fight you have made and are making for the prohibition cause. I am glad to report my work getting along nicely. I am engaged for several meetings this summer and fall. God bless the work and friends in Tennessee.

DON Q. SMITH.

Hodgenville, Ky.

I preached to fine audiences Saturday and Sunday to my Friendship and Shady Grove churches. Besides the four sermons, I had the pleasure of officiating at six p. m., Sunday, at the marriage of Mr. Robt. Royster and Miss Thella Haynie, and heard Bro. Carr preach a good sermon at the M. E. church at night, and I rejoice that I am happy and feel like a young man of 25 years. I apologize to the brotherhood for not giving a note of the past two Sundays. I am glad to notice our Nashville brethren did not miss their reports.

J. T. OAKLEY.

Hartsville, Tenn.

The Clinton College Board of Trustees have determined to put this once popular school back to its former glory. Professor J. A. Lowry of Halls, Tenn., has been elected president and will soon be ready to announce his teachers and course of study.

Professor Lowry is a Baptist preacher, and a teacher with twenty years of experience. Mrs. Lowry is also a teacher and will give the best of her ability to helping her efficient husband make a success in this great and worthy undertaking.

J. C. MIDYETT,

President Board of Trustees.

Clinton, Ky., June 6, 1908.

The Fifth Sunday meeting of the Eastanallee Association had a very successful meeting with the church at Reliance. The introductory sermon was preached Friday by the moderator, Rev. G. Lee, who also preached an excellent sermon Sunday to a large congregation. Rev. L. M. Graves preached Saturday. The meeting voted unanimously for him to have the whole time on the subject of temperance in the afternoon, which opportunity he improved to the satisfaction of all who heard him. He makes a strong temperance speech.

The topics on the program were well discussed by Revs. G. Lee, L. M. Graves, J. P. Masingale and Joe Hilton. A few of the lay brethren joined in these discussions. Friday night was devoted to the discussion of questions from the Question Box, which became very interesting. On Saturday night Rev. Joe Hilton preached.

Contributions for missions, \$7. JNO. B. ADAMS.

Cute, Tenn. Clerk Pro Tem.

I can not well afford to do without the paper. I am more than ever thankful that the great Baptist brotherhood has a Folk at this time and that said Folk is in a position to battle for the right. The gubernatorial campaign is waxing hot in dear old Tennessee and the only real issue before the people is temperance. Shall the people rule or shall the whisky power rule? I pray God that the Christian people all over this State may wake up to the fact that the machine in Tennessee is getting desperate and will spend money freely or resort to any method to carry the State against prohibition. If prohibition is a good thing for Gibson county, why not for Shelby? If it is a good thing for Knox county why is it not good for Davidson or Hamilton? Oh, they say, prohibition don't prohibit. Then why don't they vote for it? for that is what they are looking for. I think that they see the handwriting on the wall. I believe that as Christians we owe it to our families, to our State, to the church and to our God to arise in our Christian manhood and rebuke the present administration on the day of election by putting a man in the gubernatorial chair that has never in his political career deceived the people. We ought to vote as we pray or quit the one or the other.

J. M. GUY.

Bradford, Tenn.

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.

CENTRAL COMMITTEE NOTES.

The Central Committee held its regular meeting on the first Tuesday morning in the month, Mrs. A. C. S. Jackson, vice president, of Nashville Association, presiding. Acts 1:1-12 was read, followed by prayer by Mrs. W. C. Golden, in which our president was lovingly remembered, and request made that she be speedily restored to health and to her accustomed duties.

The report of officers showed less activity in our ranks during the past month than ever before noticed. Our secretary regretted greatly that no new societies had been reported to her during this time. We do not feel at all discouraged by this fact, as we are sure that our societies are doing more and better work than ever before.

Mrs. Jackson reported that all the money had been received by the churches in the Association and the board of one of the young ladies whom we have been helping in the Training School, with the exception of \$1.50, which her Sunday School class gladly supplied.

Mrs. Allen read a letter from Mrs. Carpenter, in which she expressed her pleasure in a recent visit from Mrs. Snow, and the help that she received from her.

We were glad to have with us the young vice president of Salem Associa-

tion, Miss Ethel Hancock. She told briefly of her interest in the work and of her hope of greater things from the women of her Association.

The glimpses given us of the Convention by Mrs. J. T. Altman and Mrs. W. C. Golden were much enjoyed. The good report that Tennessee was able to make at this meeting is indeed a cause for gratitude. All the States made an advance, and yet none of us, perhaps, did as much as we might have done. The announcement that one of our number had offered another \$500 for the Training School Endowment, and \$100 to the Expense Fund to help pay the salary and expenses of a field worker this summer, if needed, was met with much enthusiasm. Truly the liberal gifts of this dear hand maiden of the Lord must be very pleasing to Him.

As the plan of the Executive Committee is for Miss Crane to spend some time in each State, desire was expressed that she might visit Tennessee at the time of the State Convention, spending as much additional time within our bounds as possible.

In closing, Mrs. Golden spoke of the magnitude of the work before us, of the wealth of the Southern Baptists, and of their numerical strength. Yet in the list of gifts made to Foreign Missions by the ten leading denominations, Southern Baptists stand seventh in the amount, and last in the per capita gifts. With all our missionaries pleading for more men, and better equipment for those that we do have, Southern Baptists are giving at the rate of twenty cents per capita for Foreign Missions. Out of 20,854 churches in the Southern Baptist Convention, 10,769 gave nothing last year to Foreign Missions. One of our mission churches on the frontier in response to the appeal for self-denial offering for Home Missions reduced their living to one meal a day, giving the money thus saved to this important work. Mrs. Allen told of one who brought her wedding jewelry to be sold for missions. How few of us really know anything about sacrifice for this great and needy cause. How few have really felt the cost of the gospel that we are asking the heathen to accept! May this year see us going forward in earnest, reaching and attaining unto "Higher Things." M. B. G.

EXPENSE FUND.

RECEIPTS.

Corryton, W. M. U. 80
Third Church, Knoxville, W.M.U. \$1 00
Interest on money 90

Total \$2 70

DISBURSEMENTS.

To treasurer (stamps) \$1 00

To balance \$1 70

Respectfully submitted,

MRS. J. T. ALTMAN,

Treasurer.

Letters received, 20; letters written, 18.

REPORT FOR MAY, 1908.

Following literature distributed during the month:

Thirty-five leaflets.
Two organization blanks.
Eight "Mission Fields."
Five sample copies "Our Home Field."
Five sample copies "Foreign Mission Journal."
Twenty-five mite boxes.
Twenty-five envelopes.
Five programs, "March Week of Prayer."
Three Mission Workers' Manuals.
Have written five postals and three letters.

Postage for month, 43 cents.

Respectfully submitted,

MRS. J. C. JOHNSON,

Chairman Literary Committee.

WATSON-BOLES DEBATE.

The debate between W. J. Watson, Baptist, and H. Leo Boles, Disciple, previously announced in the BAPTIST AND REFLECTOR, began at Walter Hill, seven miles north of Murfreesboro, Tenn., May 26, and continued four days. The propositions have already been twice published in the BAPTIST AND REFLECTOR.

The discussion was conducted upon a high plane.

Besides the usual arguments made by Baptists and Disciples on the time of the establishment of the kingdom of Christ, the design of baptism, and the right of sinners to pray, there were some points of interest in the debate, to which I wish to refer. One of these points came up while the third proposition was under discussion. The proposition reads thus:

"The Scriptures teach that a sinner may pray for the pardon of his sins and may expect the answer to his prayer after he has repented of his sins and believed on Christ and before baptism."

In the defense of this proposition Brother Watson took the position that repentance is an Old Testament term, and that there its meaning and functions are found.

To meet this Elder Boles took the position that the Jews were God's peculiar people, and in covenanted relationship with Him; and as such had a right to pray.

This was met by the fact that the Jews were children of the flesh like other people, and that their sins broke the covenant under which the faithful lived, and proved it by Jer. 31:32, and Rom. 2:25.

Then Brother Watson took the position that repentance under the Old Testament brought the Jews, thus alienated, back into relationship with God, or rather brought them into a spiritual relationship with God. And on this point he was triumphant.

Again, while on the design of baptism, Brother Watson quoted this passage: "And every one that loveth is born of God, and knoweth God." 1 John 4:7.

And on this point he pressed Elder Boles to tell the people if he baptized men that loved God, if love to God is a necessary condition to baptism. But no answer to this point was made.

Now, we all know that it is quite common for the Disciples to talk about "a loving, penitent believer." But Brother Watson showed so clearly that those who love God are born of God, and know God, that Elder Boles would not reply to him on this point.

One more point: Elder Boles denied positively that sins were pardoned under the Old Testament. He said: "Jesus Christ never had power to save a soul till He arose from the dead." And quoted Heb. 9:17.

Brother Watson met this with John 5:24, 25, and Luke 7:50.

Now it is a fact that Elder Boles took the position that the Jews under the Old Testament were in covenanted relationship with God, and had a right to pray for the remission of sins; and afterward denied that sins were actually pardoned under the Old Testament. And when he said, Jesus Christ never had power to save a soul till He arose from the dead, I said within myself, "O Lord, pity the unfortunate people of our land and day, who have fallen victims to this soul-destroying system of error." Now, I want all who are interested in this matter to read John 5:19-27, and John 1:1-13.

The Value of a Reputation

There was a time, at the beginning of our career, when we were judged by the quality of our merchandise. The time has come, however, when both are dependent upon each other. Our long-established, good reputation vouches for the high quality of the instruments we handle, and that same high quality, always proven, goes a long way in sustaining our reputation for honest values and fair dealings.

For over a third of a century we have been conceded the lead in our line; continued and prospered in the same business, at the same place, under the same name and with practically the same lines, therefore when the purchase of a piano or organ is contemplated, it would be a saving of time and money and a safe assurance of permanent satisfaction to deal with such a house as ours.

Write for illustrated catalogues, easy-pay terms and prices. Old instrument taken in exchange.

JESSIE FRENCH

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But I must not enter into this discussion, for a number of Baptists expressed themselves to me as satisfied with Brother Watson's defense of our doctrine. It was my pleasure to sit as moderator for Brother Watson, while J. W. Shepherd, of the Bible School, Nashville, Tenn., acted as moderator for Elder Boles.

The debate was certainly upon a high plane and good feeling prevailed till the close, when it was even better than at the beginning. A. MALONE.
Franklin, Ky.

BEWARE OF IMITATORS.

The Combination Oil Cure for cancer and tumor has its imitators. The Original Oil Cure may be had of the originator—Dr. Bye, 316 N. Illinois St., Indianapolis, Ind. Free books upon request.

PROGRAM OF TENNESSEE BAPTIST ENCAMPMENT.

JUNE 22-29.

Monday, June 22.

7:30 p.m.—Opening service.
8:00—Address, "The B. Y. P. U. in the Church," A. C. Cree, D.D.

Tuesday, June 23.

8:45 a.m. Bible Institute, Prof. W. J. McGlothlin, Louisville, Ky.—"Samuel, the King Maker."
9:30—Annual Convention Tennessee B. Y. P. U.
10:30—Recess.
10:45—Address, "The Mission Study Class," Rev. T. B. Ray, Richmond, Va.
11:15—Sermon, "Our Spiritual Possessions," Rev. G. W. Swope, Nashville, Tenn.
Afternoon—Recreation.
Sunset Service—Address by J. W. Conger, Jackson, Tenn.
8:15—"An Evening on the Mission Fields." Moving picture exhibition of scenes on the Mission Fields. In charge of Rev. T. B. Ray, Richmond, Va.

Wednesday, June 24.

8:45 a.m.—Bible Institute Lecture, Prof. W. J. McGlothlin, Louisville, Ky.—"Saul, the First King."
9:30—Open Conference on B. Y. P. U. Work.
10:30—Recess.
10:45—Address, "The Way to Win—A Study in Personal Work," Rufus W. Weaver, Cincinnati, O.
11:15—Sermon, "Training for a Godly Life," A. C. Davidson, D.D., Murfreesboro, Tenn.
Afternoon—Recreation
Sunset Service—Address by President George Burnett, Murfreesboro, Tenn.
8:15—"An Evening on the Mission Fields." Moving picture exhibition of scenes on the Mission Fields. In charge of Rev. T. B. Ray, Richmond, Va.

Thursday, June 25.

8:45 a.m.—Bible Institute Lecture, Prof. W. J. McGlothlin, Louisville, Ky.—"David the Man."
9:30—Address, "The Sunday School Teacher," M. L. Brittain, Ph.D., Atlanta, Ga.
10:00—Address, "Missions in the Sunday School," T. B. Ray, Richmond, Va.
10:30—Recess.
10:45—Address, "Grading the Sunday School," Rev. Harvey Beauchamp, Little Rock, Ark.
11:15—Sermon, "The Basic Principle of a Greater Manhood," Rev. J. W. Lawless, Memphis, Tenn.
Afternoon—Recreation.
Sunset Service—Address by Rev. W. J. Robinson, Morristown, Tenn.
8:15—Lecture, "The Boy that was Pulled too Soon," Henry Alford Porter, D.D., Louisville, Ky.

Friday, June 26.

8:45 a.m.—Bible Institute Lecture, Prof. W. J. McGlothlin, Louisville, Ky.—"David the King."
9:30—Address, "Teacher Training," M. L. Brittain, Ph.D., Atlanta, Ga.
10:15—Recess.
10:30—Address, "The Supplemental Lesson," Rev. Harvey Beauchamp, Little Rock, Ark.
11:15—Sermon, "Christ Revealed to the Soul," J. J. Taylor, D.D., Knoxville, Tenn.
Afternoon—Recreation.
Sunset Service—Address by Rev. T. H. Francisco, Nashville, Tenn.

Saturday, June 27.

8:15—Preaching Service, Geo. W. McDaniel, D.D., Richmond, Va.
8:45 a.m.—Bible Institute Lecture, Prof. W. J. McGlothlin, Louisville, Ky.—"David, the Sweet Singer of Israel."
9:30—Address, "Soul Winning in the

Sunday School," Rev. Harvey Beauchamp, Little Rock, Ark.

10:15—Recess.
10:30—Address, "Personal Work for Souls," J. F. Love, D.D., Atlanta, Ga.
11:15—Sermon, "The Flaming Bush," Rev. C. B. Waller, Chattanooga, Tenn.
Afternoon—Recreation.
Sunset Service—Address, W. D. Hudgins, Estill Springs, Tenn.
8:15 p.m.—Preaching Service, Geo. W. McDaniel, D.D., Richmond, Va.
Sunday, June 28.
9:30 a.m.—Bible Institute Lecture, Prof. W. J. McGlothlin, Louisville, Ky., "Solomon in All His Glory."
11:00—Divine Worship, Geo. W. McDaniel, D.D., Richmond, Va.
3:00 p.m.—Evangelistic Service, Geo. W. McDaniel, D.D., Richmond, Va.
8:15—Sunset Service—Evangelistic Service, Geo. W. McDaniel, D.D., Richmond, Va.

Monday, June 29.

8:45 a.m.—Bible Institute, Prof. W. J. McGlothlin, Louisville, Ky.: "The Glory of the Lord Hath Filled the House."
9:30—Address, "The Ordinances," J. M. Frost, D.D.
10:15—Sermon, W. C. Golden, D.D.
11:00—Adjournment and closing exercises.

More than 600 Baptists from various parts of Tennessee came to the Tennessee Baptist Encampment last year at Estill Springs. They were so enthusiastic in their approval of all that was done at this encampment that we are confident that every one of them, who can, will be present again this year. We, therefore, announce that the next encampment will be held June 22 to 29, at Estill Springs, with the confident expectation that our people, now knowing what the encampment is, will gather to it in far larger numbers than they did last year. A cordial welcome will be given to ministers, young people (whether they belong to the B. Y. P. U. or not), Sunday School workers, and all other Baptists, who wish to come.

INFORMATION.

For the reservation of rooms and for information concerning the encampment address W. D. Hudgins, Estill Springs, Tenn. The crowd will be so large this year that it will be wise to reserve rooms at the earliest possible date.

EXPENSES.

The only expense will be board at \$1 per day and railroad fare. The railroads have allowed a rate of one first-class fare, plus 25 cents, for the round trip to Estill Springs from all points in Tennessee. This rate applies only on tickets purchased June 22, 23, and 24. During the remainder of the time the regular summer tourist rate will apply, which amounts to about one and one-third fare for the round trip. The round trip tickets will be good for return passage after the encampment.

A CALL TO PRAYER.

We call upon friends of this movement to be earnestly in prayer that every detail of this encampment may be carried out in the spirit of Christ and may count for the glory of His name.

- R. H. PENDLETON, *President.*
- W. D. HUDGINS, *First Vice Pres.*
- H. L. JONES, *Second Vice Pres.*
- C. E. WHEELER, *Secretary.*
- J. W. COLE, *Treasurer.*
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- N. P. HURT,
- I. B. TIGRETT,
- W. J. STEWART,
- E. H. ROLSTON,
- I. J. VAN NESS,
- R. B. STODDARD,

Executive Committee.

The Fifth Sunday meeting of Nashville Association, held at New Bethel

Church, was a feast of good things. The meeting was called to order Saturday morning at 9 o'clock. Brother S. H. Price was chosen moderator and the writer clerk. Two programs having been published, a committee of three was appointed to rearrange one for the meeting.

The following program was carried out Saturday morning:

"How to get and hold a Sunday School Class," Brother R. D. Cecil.
"The Need and Value of Church Discipline," Brother J. N. Booth.
"Should We Teach Our Distinctive Doctrines in the Sunday School?" Brother A. H. Rather.

At the 11 o'clock hour Brother J. N. Booth preached a strong sermon on the subject, "Salvation."

Saturday afternoon and night the following subjects were discussed:

"The Identity of the Church and the Kingdom," Brother J. C. Leeman.
"The Bible Doctrine of Giving," Brother D. T. Foust.
"Evangelism in the Sunday School," Brother R. D. Cecil.
"The Characteristics of Deacons Rendering Them Eligible to Office," Brother J. C. Leeman.

"The Necessity of a Prayer Meeting in Every Church," Brethren D. T. Foust and S. H. Price.

Sunday morning and afternoon the services were spiritual and uplifting.

Sunday School at the usual hour with a large attendance.

Brethren A. E. Booth and J. C. Leeman discussed the subject, "The Relation of the Church to the Sunday School."

"For Me to Live is Christ, and to Die is Gain," was the text for a helpful sermon from Brother A. E. Booth at 11 o'clock before a crowded house.

Brother S. H. Price opened the afternoon service with a discussion on the subject, "The Mode and Design of Baptism."

Brother A. E. Booth then delivered the closing sermon, taking as his text the words, "We Would See Jesus."

For the convenience of all an abundance of good things to eat was supplied both days on the grounds by the ladies.

A committee, composed of Brethren J. N. Booth, J. H. Wright and D. T. Foust, was appointed to confer with the Executive Board of the Nashville Association with a view to holding a Fifth Sunday meeting every three months. D. T. Foust, *Clerk.*

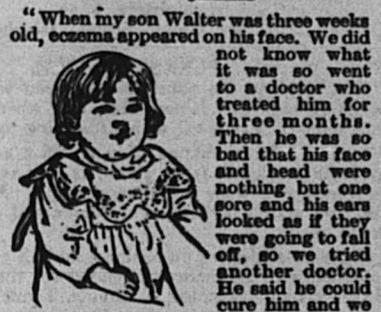
The Fifth Sunday meeting of Sweetwater Association met with the above Baptist Church Friday, 10 a. m., May 27, 1908. The weather was very favorable all three days. Quite a number of preachers and visitors were present. The pastor, Brother J. Conner, conducted devotional services. Brother H. C. Pardue preached a fine sermon from the text, "Occupy Till I Come," in which he made some very strong points of duty and responsibility. Some additional thoughts were suggested by Rev. J. Janeway, Sr., and others. Brother Janeway emphasized the importance of the right kind of occupant on the field and faithfully warned churches against ordaining questionable and overanxious persons to such high and responsible positions.

The question, "Religion in the home," while fully and ably discussed, took on some peculiar phases, in which "forms" were weighed and found wanting by some, but fully justified both by precept and example by others. In all it was very helpful. "The Christian's Reward," opened by Brother James Pardue, provoked a general discussion. While Brother H. C. Pardue told us of our obligation to a lost world. The

BABY TORTURED FOR 6 MONTHS

By Terrible Itching Eczema—Face and Head a Solid Sore—Spread to His Hand and Legs—Would Scratch Until He Bled—Tiny Sufferer Immediately Relieved and

ENTIRELY CURED IN 2 MONTHS BY CUTICURA



"When my son Walter was three weeks old, eczema appeared on his face. We did not know what it was so went to a doctor who treated him for three months. Then he was so bad that his face and head were nothing but one sore and his ears looked as if they were going to fall off, so we tried another doctor. He said he could cure him and we doctored there four months, the baby never getting any better. His hand and legs then had big sores on them and as for his sleeping, we could not think of it, the poor little fellow suffered so terribly. First I tied his hands to the crib to keep him from scratching, but when it got so bad I tied him in a shawl or he would scratch himself all bloody. When he was seven months old we tried a set of the Cuticura Remedies. The first application of Cuticura let him sleep and rest well, in one week the sores were gone but it stayed red and sometimes it would itch so we used Cuticura for two months, then he had a clear and white face. Now he is two years and seven months old and has never had eczema again. I hope this letter will help some who are suffering from skin disease. Every mother who has a baby suffering with skin disease should just try Cuticura; there is nothing better. Mrs. Louis Beck, R. F. D. 3, San Antonio, Tex., Apr. 15, '07."

A single set of Cuticura Remedies is often sufficient to cure torturing, disfiguring, itching, burning, and scaly humors, eczemas, rashes, and irritations, from infancy to age, when all other remedies fail.

Complete External and Internal Treatment for Every Humor 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.

6¢ Mailed Free, Cuticura Book on Skin Diseases.

sermon at 11 a. m. by the writer, "Go ye into all the world," was pronounced by old Brother Janeway and others so full and replete as to need nothing added. Quite a compliment indeed by so able a critic. Points: First, "Come;" second, "Go;" third, "Ye;" fourth, "World." At the close of which I took a collection for Shiloh Church of \$4.35. "Christian Service" was ably discussed by J. P. Janeway. "The Heathen and Church Responsibility," was forcibly presented by James Pardue. Brother Conner made us a good moderator. The hospitality was abundant. The attendance large and attention fine. Brother James Pardue preached at night Friday, and Saturday night we had a fine question box meeting. Brother J. Janeway preached a stirring sermon Sunday at 11 a. m., and took a collection of \$1.70. Thus closed a most delightful meeting, in which much good I believe was done and much joy experienced.

Written by request of the body for the BAPTIST AND REFLECTOR by H. E. Parsons.

I came by Hot Springs and visited the Southern Baptist Convention. There I met many friends from Tennessee, some of whom wanted me to locate in the State. I shall visit my people in Kentucky for a few weeks. My address will be Almo, Ky., Route No. 1. If I can find a field of labor where I can serve the Lord as well, I'll not go back West. B. F. STAMPS.

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A MORAL ISSUE.

A letter just received from one of our sub-
scribers requesting that his paper be discontinued
because, he says, "it is being drug into the slums
of politics at present, and I was taking it as a
religious paper and not as a political machine or
organ," suggests to us to say several things:

1. We have been editor of the BAPTIST AND
REFLECTOR for nearly twenty years. During
that time it has never been and, if we shall con-
tinue editor of it for twenty years more, it never
will be; a political paper. We do not think that
our readers have been able to tell from the col-
umns of the paper whether we are a Democrat,
or a Republican, or a Populist, or a Prohibition-
ist, or a Socialist, or what, from a purely polit-
ical standpoint. We believe, though, that every
one of them knows—if he does not know he has
had abundant opportunity to learn—that we are
on the side of temperance. And being on the
side of temperance, we are on the side of the
man who is on the side of temperance. We have
said over and over again, in the columns of the
BAPTIST AND REFLECTOR and elsewhere, that we
have long ago made up our mind that never shall
our hand cast into the ballot box a ballot for any-
body, for any office, who is known to be in sym-
pathy with the saloon, no matter to what party
he belongs. We put principle above party, re-
ligion above politics, moral above material inter-
ests, boys above money and the home above the
saloon. We wonder if our brother would re-
verse this proposition and put party above prin-
ciple, politics above religion, material above
moral interests, money above boys and the sa-
loon above the home. We should be exceedingly
sorry to think that he would.

2. It is very seldom in the twenty years that
we have ever mentioned the name of a candi-
date in our columns. We have battled for prin-
ciples, not persons. Sometimes, though, the per-
son represents the principle so distinctly that to
battle for the principle in the most effective way

means to battle for the man. To stand for a
principle and not stand for the man who stands
for the principle when the time comes, is not
only inconsistent, it means to lose the principle
as well as the man. This fact no one under-
stands better than the saloon-keeper does; and
this fact temperance people ought to come to un-
derstand and to act upon.

3. We know Senator Carmack personally, and
we hold him in the highest esteem. We regard
him as one of the truest and purest and most
high-toned as well as one of the ablest men in
public life, not only in Tennessee, but in the
South today. If it were simply a question be-
tween Senator Carmack and Governor Patter-
son, we should be for Senator Carmack on per-
sonal grounds. But we should never say a word
about it in the paper. That would be a matter of
individual opinion about persons.

4. We are thoroughly in sympathy with Sen-
ator Carmack in his position with regard to other
issues of the campaign, especially with reference
to the primary election plan, which we regard as
the most iniquitous and the most dangerous and
despotic plan ever foisted upon a free people.
But we have not said anything about that in the
columns of the paper, though we could say a
good deal, and have felt sorely tempted to do so.
We only mention it now incidentally.

5. Consider, however, the following situation:
Here are two men running for the office of
Governor. The chief issue in the campaign be-
tween them is the question of temperance, the
abolition of the distilleries and saloons and brew-
eries from the State. One man, in his campaign
two years ago, promised repeatedly on the stump
that he would sign any temperance measure the
Legislature would pass. On this promise he was
elected. After his election he did everything
possible, by influence and by word, to prevent
the passage of any temperance legislation. When,
despite his efforts to the contrary, some temper-
ance measures were passed over his head, he
threatened to veto the principal bill, and signed it
only at the last moment under protest. After-
wards he did veto two other of the main tem-
perance measures. In the present campaign he
opposes every day most bitterly the movement
for State-wide prohibition of the liquor traffic
from Tennessee, so as to bring Tennessee in line
with her sister States around.

The man who put through the primary plan, to
which we have referred above, and the man who
is a member of the sub-committee to appoint all
of the officers of election over the State, is the
attorney for the Chattanooga Brewing Company
and other liquor interests of Chattanooga, and
was the notorious lobbyist for the allied liquor in-
terests of the State of Tennessee before the last
Legislature. It is easy to see in whose inter-
est the primary plan was devised.

Back also of this candidate is the *Model Li-
cense League*, with its announced purpose to
prevent any further temperance legislation in
Tennessee, and its million dollar corruption fund.
Lined up solidly also on the side of this candi-
date are all of the distillers and brewers and sa-
loon-keepers and boot-leggers of the State.
While there are some good men for him, yet they
are comparatively few, and they are sadly out of
place.

On the other hand, the other candidate has
come out strongly and boldly in favor of the
principle of State-wide prohibition, and is making
an earnest and determined fight on the stump
every day for that principle, which means the
abolition of the whole liquor traffic from Ten-
nessee. Lined up with him are nearly all the
preachers of the State, the members of the Anti-
Saloon League and of the Woman's Christian
Temperance Union, and thousands and thou-
sands of other good men and good women of the
State.

Under these circumstances what shall we do?
Say nothing? Shall the preachers and the ed-
itors and the good men and women remain sil-
ent and let the friends of the liquor traffic do
all the talking and writing and voting? If so,
then God pity Tennessee. If the candidate of the
liquor interests is elected, then it will be almost
impossible, if not impossible, to secure any fur-
ther temperance legislation in the State, not only
in the next two years, but, it may be, for the
next ten or twenty years to come.

"There is a tide in the affairs of men,
Which taken at the flood leads on to fortune."
And so in the affairs of States and of nations,

If, however, the tide is not taken at its flood, it
is liable to go out to sea, and it may be a long
time before the tide comes in again.

If the candidate who has so boldly taken the
side of temperance in the present campaign
should be defeated, it would probably be many
years before any other candidate in the State
would come out so strongly on the side of tem-
perance. It is *not*, therefore, simply a "political"
issue.

It is a moral issue.

It is an issue of temperance. It is an issue
of the churches and the homes and the schools
of the State against the distilleries and brewer-
ies and saloons.

Under such circumstances, we confess it
seems to us that it is not only the *right* of the
editors of religious papers and of preachers and
of good women to speak out on the subject in
their papers and pulpits and everywhere, but it
is their *duty* to do so, and that they would be
recreant to their duty if they should fail to do
it. If this is not a time for Christian people—
preachers, editors, men, women—to speak out,
we should like to know when a time could ever
come to do so.

As to the good men of the State—among
whom, we regret to say are some Baptists,
though not very many, thank the Lord—who are
on the other side, we have only to say, we are
sorry for them. They are mistaken and mis-
guided. They ought to be ashamed of them-
selves that in such an emergency they
should be found on the side of the distilleries and
breweries and saloons. What they mean by it
we cannot understand. We are ashamed for
them. They have no business being where they
are. Unintentionally, but none the less effective-
ly, they are lending their influence and their votes
on the side of the distilleries and breweries and
saloons, as against the churches and homes and
schools. We beg them to consider the matter
very carefully and prayerfully before they take
the final step of casting their vote on that side.

For ourself, we want to say kindly, but can-
dily and earnestly, we care not what course
others may take, we are going to stand for the
man that stands for the right, for temperance,
for morality, for the churches and homes and
schools against the distilleries and breweries and
saloons, regardless of consequences. And we
have no apologies to make to anybody for doing
so.

So far as we know, the brother whose letter
occasioned this editorial, is the only subscriber
we have lost on account of our position. But
we announce distinctly, so that all may under-
stand and take notice, that we are going to re-
main firm in the position we have taken, if we
lose every subscriber to the paper. *Here we
stand. We cannot do otherwise. God help us.*

THE ISSUE IN TENNESSEE.

The following editorial in *Bonfort's Wine and
Spirit Circular* of May 25, 1908, will be of spe-
cial interest to the people of Tennessee at this
time:

"SITUATION IN TENNESSEE.

"The fight in that State is between ex-Senator Car-
mack, who is advocating State-wide prohibition, and
the present Governor, Patterson, who is in favor of con-
ditions remaining as they are. Both of these gentle-
men are Democrats, and each is making a fight for
nomination for Governor in Tennessee. The Demo-
cratic nomination is equivalent to an election, and in
consequence the nomination of Carmack, provided he
had with him a Legislature favorable to his views,
would mean the destruction, not only of the wholesaler
and retailer in Tennessee, but of the brewer and dis-
tiller as well. The trade in Tennessee is making a
strong fight, but it must be remembered that this trade
is confined to three counties out of ninety-nine, and
that the odds against it are very great. Assistance
from the outside in the way of writers and speakers,
and also contributions to aid the creation of a strong
organization, would seem to be imperative."

It will be seen from the above that *Bonfort's
Wine and Spirit Circular*, of which Mr. T. M.
Gilmore, President of the Model License Liquor
League, is editor, makes an appeal to the liquor
"trade" of the country for assistance in the way
of contributions to aid in the fight against Sen-
ator Carmack in Tennessee.

The *Nashville Tennessean* says:
"If there had been any doubt as to the united sup-
port given Governor Patterson by the liquor traffic, this,

from its leading organ, would dissipate it. The 'trade' is solidly arrayed on the side of the Governor."

And yet, strange to say, there are some people in Tennessee, some good people, some church members, some men who have loudly proclaimed themselves as temperance men, who have now lined themselves up with the liquor interests to defeat any temperance legislation in this State. It is more than surprising; it is astounding. It is exceedingly painful. We were at first disposed to forgive them on the ground that they know not what they do, that they did not understand the situation. But the issue is being more clearly and sharply drawn every day. Whatever doubt there may have been in the minds of some as to the attitude of the liquor interests in the gubernatorial contest, the above editorial from *Bonfort's Wine and Spirit Circular* leaves no doubt as to where they stand. It shows very plainly and unequivocally that they are lined up solidly for Governor Patterson, and that they are going to do everything in their power to defeat Senator Carmack. That being so, when all of the distillers and brewers and saloon-keepers and boot-leggers are on one side, it seems to us that every temperance man and certainly every Christian man ought to be on the other side. *Which side are you on?*

PAPERS AND THE U. S. MAILS.

Commenting on the fact that President Roosevelt recently prohibited the circulation through the United States mails of papers which advocate anarchism, *Leslie's Weekly* says:

"While the freedom of the press is one of the most essential bulwarks of our institutions, and while the newspapers of the country should not be hampered by petty and unreasonable postal restrictions, yet there is such a thing as excessive license in journalistic utterance. No right-minded person would for a moment sanction speeches or writings that incite to sedition and violence. The firm position taken by the President, looking to the exclusion from the mails of papers that promulgate anarchistic doctrines and urge violation of the laws is legally fortified by the attorney-general's opinion, and is eminently sound. The people generally will commend the administration's efforts to prevent the circulation of such sheets as the one lately issued at Paterson, N. J., which advocated murder, arson and treason. All publications that strive to incite the wicked, the rash and the ignorant to the commission of crime should be summarily suppressed. If the existing statutes do not enable the authorities to do this, new laws should be passed investing them with ample powers."

Leslie's Weekly is right about it. If the rule were strictly enforced, however, it would probably forbid the circulation through the mails of a number of other papers, which are now allowed to go free. Several years ago the United States Government refused to allow a certain paper in Tennessee to go through the mails. The then editor of that paper is now in Nashville as the present editor of a certain paper, which is being published here, evidently as the organ of the liquor interests of the State. Day after day it contains the coarsest insinuations, the grossest slanders and the most outrageous falsehoods about many of the most prominent and most respectable men in Tennessee. The special objects of its attacks seem to be the ministers of the gospel, and particularly any one who dares to oppose the policies or the candidates advocated by this organ of the liquor interests. So vile has it become and so utterly reckless in its statements, that it is regarded as a badge of honor to be attacked by it. Decent people now pay little attention to it, and many of them do not read it at all, leaving it to wallow in its own mire. The only wonder is that such a sheet should be allowed to go through the United States mails. We presume it is simply because no one has cared to make complaint. As a matter of fact, the paper is doing more good to the persons and policies it attacks than harm.

INTERESTING, IF TRUE.

The Presbyterian of Philadelphia, says: "We have heard of a Baptist church that sought to obtain a minister through correspondence, without seeing the candidate or hearing him preach. One whose letters and recommendations were very superior was chosen, invited, and great preparations made for his

reception. Contrary to the custom of many who seek calls by correspondence, no portrait of the candidate had been sent, and no one knew what sort of man he might be in appearance. He arrived at the appointed time and proved to be one of the very blackest of the black brethren. Whether he had himself chuckled over the game he was putting up on the white church, or whether he was as much mistaken as they, does not appear in the story. But it suggests that recommendations are not the only thing to be desired in the important matter of finding a minister. It is wiser for the church, at least through its committee, to see for itself. Recommendations are easy to get."

This seems to us to come under the head of "interesting, if true." But is it true? We should be glad to have the *Presbyterian* give us the names of the parties and places, so that we may investigate and find out as to the truth of the story. Such an incident, we think, could hardly have occurred down South. If it occurred up North, why should the members of the church have made any objection?

RECENT EVENTS.

The following have sent in new subscribers to the BAPTIST AND REFLECTOR since our last issue: P. Hill, Sr., Lost Creek, Tenn.; Rev. William Parks, Big Rock, Tenn.; J. T. Saunders, Murfreesboro, Tenn.; Rev. J. A. Slover, San Francisco, Cal.

The *Baptist World* announces that Prof. Arthur Yeager has been elected president of Georgetown College. He is a brother of our friend, F. S. Yeager, Esq., formerly of Chattanooga, now of Los Angeles, Cal. Prof. Yeager has for many years been a teacher in the college.

Rev. W. A. Borum has resigned the pastorate of the church at Greenville, Miss., to accept a pressing call from the church at Oxford, Miss., where he begins work July 1. The *Baptist Record* says: "Brother Borum's labors at Greenville have been abundantly blessed."

Mr. James Alexander Harden and Miss Mary Banks Terry were married on June 4 in Nashville. Mr. Harden is a young business man of Gadsden, Ala. His bride is a daughter of our friends, Mr. and Mrs. P. G. Terry, formerly of Hartsville, now of this city. They will make their home in Gadsden. We extend cordial congratulations, with best wishes for their happiness and prosperity.

Clifton church, Louisville, has unanimously called Rev. J. T. Betts. The *Baptist World* says: "Bro. Betts is well known in Louisville, where he attended the Seminary and frequently of late the extra courses of lectures in that institution. Both he and Mrs. Betts have the gift of song which will add to the value of their services among us. We extend to them a hearty welcome."

Rev. George Hilary Dorris of Gallatin, died in Nashville last Sunday at an infirmary, where he had been undergoing treatment for several months. Brother Dorris was a well known Baptist minister, having preached in many places in Tennessee and Kentucky. He had never married. He leaves, however, a father, several brothers and one sister. We extend sympathy to them in their sorrow.

The new building of the Flint Hill Baptist Church, South Carolina, was dedicated on May 24, with appropriate ceremonies. The church is one of the oldest in the State, being 116 years of age. During that time it has had twenty-one pastors. The present pastor is Rev. Edward S. Reaves, who was for several years pastor of the Baptist Church at Murfreesboro, in this State. He went from Murfreesboro to his present field as pastor of Flint Hill and Fort Mill churches.

Rev. J. C. Masee, a native of Georgia, has resigned the pastorate of the Tabernacle Church, Raleigh, N. C., to accept that of the First Church, Chattanooga, Tenn. Brother Masee, therefore, will not come to Atlanta in answer to the call of the Central Church, very much to the regret of many admiring friends. He has done good work in Raleigh, where in five years he has received 635 members into his church and cancelled a \$4,000 debt, with corresponding advances along other lines.—*Christian Index*.

Dr. I. M. Mercer, pastor First Baptist Church of Rocky Mount, North Carolina, stated recently to his

congregation that according to Secretary Johnson's History of the Convention the "North Carolina Baptist General Meeting of Conference" was organized June, 1811, at the Falls of Tar River (now Rocky Mount), this conference being merged into the State Convention at Greenville in 1830. He suggested that Rocky Mount Baptists erect a \$30,000 house of worship, and invite the Convention to meet with them in a centennial celebration of the event in 1911.

The *Central Baptist* sums up an interesting report of the Northern Baptist Convention, as follows: "Taken altogether, the Oklahoma City meeting was in every way important. The attendance and interest and spirit were good. It was a genuine Baptist meeting. Every one had opportunity to have his word. There was much open discussion. There were many short, pointed speeches. The principal addresses gave evidence of careful preparation. Nor was it all talk. It was a business body doing business for the Lord in a business-like way."

Rev. J. Franklin Ray, who returned from Japan over a year ago for medical treatment for his wife, and has been preaching for the First Baptist church of West Hartford, Conn., for the past sixteen months, is to return South next month, when he expects to engage in evangelistic work for several weeks. He would like to get board for his family in a private home in some quiet, cool, mountain town, for the summer months. Write him at once if you can help him find such a place, describing location, conveniences and rates. His address up to July 1st, will be West Hartford, Conn.

We have received a program of the Baptist Young People's Union Encampment and Evangelistic Bible Conference, to be held at Blue Mountain, Miss., June 23-July 2, 1908. The program is rather an extensive one, and includes the names of a number of prominent Baptists in the South. Among the speakers are Henry Alford Porter, George W. Truett, R. A. Venable, E. Y. Mullins, J. C. Masee, J. P. Williams, H. Boyce Taylor, T. B. Ray, and A. V. Rowe. For further information and on all business pertaining to the encampment, write to Rev. R. A. Kimbrough, Blue Mountain, Miss.

In a letter to the *Baptist Banner* last week, Rev. J. W. Mount, of Pulaski, said: "The most interesting thing talked about and read about is the gubernatorial race. Giles County is fighting ground, but I think Carmack and State-wide prohibition will win the day. There are eighteen preachers in the county, and only two are in the whiskey crowd. One of the two is a Baptist, I am sorry to say. If it is not time for preachers and all other people to show their colors, I shall never expect to see that day. It is rather strange that a man would fight for prohibition all of his life, and then at last when the victory is almost won, kill it all by a vote."

Prof. J. A. Lowry, principal of the Halls High School, has been elected president of Clinton College, Clinton, Ky. Prof. Lowry has done a fine work at Halls. He has built up the school to large proportions. For the last two or three years he has also been pastor of several churches. We shall be very sorry to lose him from Tennessee. He is one of the most valuable men in the State. We are glad to know, though, that he goes just across the line, and that he will probably continue to do some church work in Tennessee. We commend him very cordially to the people of Clinton and of Kentucky, where he will especially labor. We wish him the most abundant success in the responsible position to which he goes. May the Lord's blessings be upon him.

In connection with the meeting of the Southern Baptist Convention at Hot Springs, we should have made special mention of the numerous courtesies extended to all of the visitors, and particularly to the editors, by Dr. A. U. Williams, chairman of the committee on entertainment. Dr. Williams has had much experience in such a position. Twice he has been chairman of the committee on entertainment of the Southern Baptist Convention and twice chairman of the committee on entertainment of the Southern Baptist Press Association. In this way he has endeared himself to the hearts of all Southern Baptists. He is a genial Christian gentleman, who seems to consider it his highest pleasure to do anything he can for his brethren. The editor of the BAPTIST AND REFLECTOR feels under special obligations to him for numerous courtesies during this Convention and on previous visits to Hot Springs.

THE HOME

IS THAT ALL?

Sometimes I catch sweet glimpses of his face,

But that is all.

Sometimes he looks on me and seems to smile,

But that is all.

Sometimes he speaks a passing word of peace,

But that is all.

Sometimes I think I hear his loving voice

Upon me call.

And is this all he meant when thus he spoke,

"Come unto me?"

Is there no deeper, more enduring rest, In him for thee?

Is there no steadier light for thee in him?

Oh, come and see!

Oh, come and see! Oh, look, and look again!

All shall be right;

Oh, taste his love, and see that it is good,

Thou child of night.

Oh, trust him, trust him, in his grace and power,

Then all is bright!

Nay, do not wrong him by thy heavy thoughts,

But love his love!

Do thou full justice to his tenderness,

His mercy prove;

Take him for what he is; Oh, take him all,

And look above!

Christ and his love shall be thy blessed all,

For evermore!

Christ and his light shall shine on all thy ways

For evermore!

Christ and his peace shall keep thy troubled soul

For evermore!

—Horatius Bonar, in *Presbyterian*.

MR. GRAY'S AWAKENING.

BY MRS. M. E. WILLOUGHBY.

All day long sullen gray clouds had hung over the city, and ever and anon gusts of wind and sheets of rain added to the gloom and discomfort of the dull November day. In a cheerless upper room of an old tenement house in one of the worst parts of the city, on a bed of straw, lay little Vernie Gray. She was slowly but surely dying of want and neglect. She was a sweet blue-eyed, golden-haired girl of fourteen summers, and the only surviving child of a family of six children. One by one they had been called away, until only Vernie was left to cheer her parents in their sad bereavements. Before trouble entered their home, Mr. Gray was a prosperous business man, and had provided a nice comfortable home for his loved ones, and was all that could be desired as a husband and father. His wife was a noble woman who had been reared in a Christian home; she had given her heart to God at an early age, and had developed into a lovely Christian character, but her husband was not a Christian, and this fact greatly distressed her. When trouble and bereavement entered the home, Mrs. Gray had carried her sorrows to God in prayer, and had found a solace for her griefs. Not so with her husband. Although he had been reared by noble Christian parents, and although he had witnessed the trium-

phant death of both his parents, and had promised both to meet them in heaven, he still stood aloof to the calls of mercy; and when one by one his children were called to heaven, instead of bowing meekly to the rod of chastisement and seeking God's blessings, he became morose and gloomy, and finally sought, as so many have done before, to find comfort in the wine cup. But alas for such comfort, it only adds sorrow to sorrow, until finally its victim is swallowed up of over-much sorrow and bitter disappointment, which tend to make a man reckless and forgetful of all manly duties that devolve upon him as a citizen, husband and father. At first Mr. Gray tried to conceal from his wife the fact that he was seeking comfort in intemperance, but he soon became careless and unconcerned about everything but strong drink. He neglected his family, his business interests began to suffer from neglect, and finally he failed in business, and one by one the home comforts were sacrificed, until at last the home and all its comforts were swept away before the blast of intemperance, and the man sank into degradation and ruin. Two years previous to my narrative Mrs. Gray had died of a broken heart, leaving her little girl to the care of a drunken father. After the death of his wife, Mr. Gray had removed with Vernie to the cheerless room in which we find her, and here she had spent many lonely hours, as her father often left her alone for days and nights at a time when he would be on one of his worst sprees; then he would break off from his evil companions and return to his child, whom he still loved in spite of all his gross neglect of her, and for several days he would remain sober and try to provide as best he could for her comfort, but in his degraded condition it was but little that he could do, as he was never in a condition to work, owing to his constant habit of intemperance. Thus poor Vernie had spent two long years between hope and fear and amidst trials of cold and hunger, and having always been a delicate, sensitive child, her young spirit was stricken, and she became an easy prey to a fatal disease which was fast bringing her to an early grave, but her father was blind to these facts and still went on in the same old way until the night on which we find poor Vernie on her bed of straw. Three days and nights he had been away from home, and all that time Vernie had been alone except a few moments that a kind-hearted woman who occupied a room in the same house had spent with her each day, trying to help her as best she could, but like Vernie, she, too, was very poor and had to work very hard to support her four fatherless children, and it was not much that she could do for the lonely girl who suffered so patiently, and who prayed so earnestly for her poor drunken father, for Vernie was a whole-hearted little Christian, whose mother had taught her to pray and to carry all her sorrows to the God of the widows and orphans. On the evening of which I write, Mr. Gray had returned to his wretched home to find his child unable to sit up, so weak and exhausted was she from disease and want of food. She realized that the time of her departure was near at hand, the time when she must bid farewell to all earthly scenes and launch out into the unknown beyond. All day she had known that death lingered near to her, and how earnestly she had prayed that her father might return to her before she closed her eyes in death. How she longed to talk to him of her sainted mother. Oh, how she wanted to tell him in her last earthly moments of the great danger of the course he was pursuing. She had often begged him to stop drinking and live a clean Christian

life, but he would not listen to her then. But now that she was going to leave him and go to live with God and her dear mother, perhaps he would listen to her now, if only he would come before it was too late, before she had passed beyond all pain and suffering and all that could distress her. Oh yes, she was soon to leave all these things behind and go, to be forever at rest in the beautiful mansions of light, of which her dear mother had so often told her. But, oh how she longed to have a last loving talk with her father whom she loved with all her tender clinging nature in spite of all his cruel neglect. At length she heard his unsteady step in the hall, and he staggered into the wretched room where lay his dying child. She put out her wasted little hand to him and said, "Oh, father, I am so glad you have come. I do so want to talk to you before I go away." The father looked into the bright eyes, but being in a stupor he failed to see that death had set his seal on the lovely young brow, and that he must soon part with his last earthly tie. So he said in a coarse voice, "Where is my little girl thinking of going?"

"Oh, father," she said, and burst into tears, "can you not see that I am going to leave you and go to live with my dear mother?" The father looked at her in a dazed manner and he began to realize that what she had said was true, and so overcome was he with astonishment and remorse that he became as one struck dumb, and turned to leave the room.

Vernie stretched her thin little hands to him in a most pleading manner and said: "Oh, father, don't leave me now, it will not be long. I feel the icy hand of death laid upon me, and I want to talk to you before I go."

For some moments he looked at her in silence and then he said, "I must go, Vernie, but I will soon come back to you." "Father, stay," she pleaded, "it will be too late when you return, and, oh father, it is so hard to think of dying alone. Oh, dear father, stay with me to the end. Sit here and hold my hand while I talk to you."

With some reluctance he came back to her bedside and stood looking at her in sullen silence.

"Sit down, father," she said, "and hold my hand." At length he sat down and took the wasted white hand in his, and as he did so Vernie looked up with a bright smile and said, "Father, have you ever read of the many mansions in heaven that Jesus has said were prepared for those who loved him?"

The father was silent, for he had not read his Bible, and had scoffed at all that was good and pure, so he could not answer his child's question, nor could he look into the sweet, saintly face as she waited for his answer.

"Father," she said, "there is a beautiful home in heaven prepared for all who love and obey God, but father, my dear mother told me before she died that no drunkard could enter that home, and she used to pray every day that you would stop getting drunk and read the Bible, and find happiness in doing what is right in the sight of God. Father, please promise me that you will leave the wretched life you are now living and seek God's pardoning love, and then when you die you will come to heaven to live with us, for we will all be there, mother, sisters and I, and, oh father, how sad it will be if you are not there."

For the first time since he was a child at his mother's knee the man bowed his head and kneeled beside his dying child and pleaded earnestly for God's mercy and his forgiveness for all the sinful acts of a misspent life, and above all, that he might be pardoned for all his cruel neglect of this sweet innocent child, the precious charge his sainted wife left to him when she went

to those beautiful mansions of light to live with God and the redeemed. All his wasted and ruined life came up before him. He saw again his noble wife struggling along, so far as he was concerned, with abject poverty and sorrow, and he had not once tried to comfort her, and when she died and left their only child to his care, how had he accepted the precious charge, how had he treated his darling child? "Oh, God," he cried, "spare this precious child to me, that I may prove my love to her. Oh God, come to me in this dark hour of need. Oh why have I been so much of a brute? Why have I sought and followed only that which is evil? Oh, my child, can you ever forgive me for the way I have treated you," and he looked tenderly into the sweet face for his answer.

"My father, I forgive everything for I know you did not mean to treat me so badly, but you were the slave of that dreadful master, strong drink."

"But oh, Vernie, will God ever forgive me for all my cruel neglect of dear mother and of yourself?"

"My father, God is willing to forgive all who call upon His holy name; if we confess our sins He is faithful and just to forgive us our sins," said Vernie, "and now, father tell me you will try to be good and live right the rest of your life so that when you die you will come to heaven to live with us."

"Oh, my child, if I might only keep you a while longer to help me to find the right way. Oh, my child, my child, it is all so dark, so dark."

"Ask God, my father, and He will guide you right and lead you to a better life, but I can not stay with you for the angels have come for me. Good-bye, father, meet me in heaven," and the pure spirit of sweet little Vernie Gray had gone with the angels coming to meet the loved ones who had gone before.

All the rest of that night Mr. Gray spent in earnest, passionate pleading and wrestling with God, and at dawn of day he gained the victory; and there beside the wasted, lifeless form of his child he vowed allegiance to the God of heaven who had so mercifully pardoned his many sins.

He has never tasted strong drink since that night on which his little Vernie went away, and he is now a humble Christian, walking in the Lord's appointed ways. But, oh, what fearful measures God sometimes has to use to bring the lost and erring ones back to the loving Shepherd's peaceful fold. Mr. Gray realizes that his awakening was brought about at a fearful cost, but thanks God that he is a child of God and heir to heaven, even though it cost the life of his only child.

Lucy, Tenn., Route No. 2.

A WOMAN'S APPEAL.

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

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WALDRUP, KNAPP & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Young South

Mrs. Laura Dayton Eakin, Editor

Address
422 Georgia Avenue
Chattanooga, Tenn.

Our missionary's address: Mrs. J. H. Rowe, 29 Sakura Baba, Nagasaki, Japan, via San Francisco, Cal.

All communications for this department should be addressed to Mrs. L. D. Eakin, 422 Georgia Avenue, Chattanooga, Tenn.

MISSION TOPIC FOR JUNE: "MEXICO."

Mr. J. S. Cheavens writes pleasantly of the little Mexican children. Read the following extracts from his leaflet, "Child Life in Mexico," at the next meeting of your band, or to your Sunday-school class, and be grateful that your lot is not cast in old Mexico.

COMFORTS AND DISCOMFORTS

OF MEXICAN CHILDREN.

As in this country, there is a vast difference between rich and poor. The children of the rich are accustomed to have fine clothes, good food and a multitude of servants. A nurse for each child is the usual allowance in the families of the rich.

In the homes of the poor, things are different. In the homes of the very poor often the child will sleep on the bare floor or on a sheepskin, and happy if it has a blanket for covering. The food is neither very abundant nor very appetizing. In the far south especially, near Mexico City, even the little children are taught to drink pulque. The problem of alimentation for the masses has long vexed Mexican students of political economy. The lack of proper food has been one of the main causes of a heavy infant mortality.

The lack of convenient bathing facilities predisposes the poorer people against the bath during winter months. When one remembers the frequency of death from pneumonia in the high altitudes of the central plateau, the dread of a winter bath in cold water in a fireless room or out of doors can be understood. Once my wife was asked to visit a sick baby and she recommended a bath. The mother said: "Once before we had a sick baby and we bathed it and it died." Yet I have seen children being bathed out of doors in Saltillo when the mountain air was icy. One little fellow would have made a good advertisement for Pears' Soap, so vigorously did he protest against the soapy water that deluged his eyes.

CHILDHOOD GAMES AND PASTIMES.

But 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.

These poor little things are not taught of Jesus, the children's Friend. Pray that many more workers may go to them this year, and give all you can to send them before it is too late to save the ones playing these games.

L. D. E.

YOUNG SOUTH CORRESPONDENCE

Oh, yes, we are alive, but not as vigorous as the Young South ought to be. Please wake up! We are getting behind, and that distresses me. There is not a moment to lose now, that we know what the Woman's Missionary Union wishes us to do this year. Did you read in the paper, two weeks ago, what our orders are: (1st) The Foreign Board asks that the Sunbeams raise SIX THOUSAND DOLLARS to build a church at the new "Compound" in Canton, China. Dr. Willingham saw the great need of this with his own eyes, so we can be sure this is truly God's work.

(2d) The Home Board recommends that the Sunbeams raise SIX THOUSAND DOLLARS to build a chapel at Cardenas, Cuba. The one finished at El Paso that we gave to last year has proven such a blessing that the other must be helped at once.

So there we are. Canton, China, and Cardenas, Cuba. Will you deny the hands held out to us? Will you let the offerings in your hearts remain in your desks, waiting for a "more convenient season?" Oh, no! Jog the memories of your leaders, presidents, or treasurers, and have the May and June gifts sent in immediately to Mrs. L. D. Eakin, 422 Georgia Avenue, Chattanooga, Tenn. There are many Young South bands that will be anxious to begin their part in building these chapels.

And while I think of it: I have had a few dollars sent in for El Paso and Ying-Tak since the new year began. May I not transfer them to the new work? I gather from the report that both these schools have been provided for. If no one objects, I'll put all that has come in since I sent the \$75 to Ying-Tak, and the \$50 to El Paso, to Canton and Cardenas. Are you willing?

The Young South has so many individual workers that do not belong to bands and they are so highly appreciated. Will they not take these new churches in China and Cuba to their hearts, and send in their "tithes," or the proceeds of the "Sunday eggs," and "missionary chickens" at the earliest possible moment? And the babies! There is still little Virginia Ruth to work for in Japan? Come on with the grateful acknowledgement of God's goodness for the dear babies in the home.

The Training School at Louisville needs our help and our prayers. Mrs. Lowndes, at Baltimore, sends her thanks for the \$13.75 we sent there last year. They are greatly encouraged in training the young ladies for work at home and abroad. I hope sincerely some Young South girls may be moved to prepare themselves there, to be ready to go where God calls them. Let us do all we can for the Training School this year.

I am so pleased to see that more interest is to be taken in the boys this year. Boys make men, you know, and if they are organized, what a grand thing it will be for our future deacons and ministers! God bless and prosper the "boys' movement."

When the Minutes of the annual meeting are distributed, I hope to tell you more, but the Young South has certainly enough to begin on. Our own missionary in Japan, the Canton church and the Cuban chapel, the Training School, and our Homes in West Nashville and at Greenville, S. C., the work in our own State, all call loudly for our help. Let us "go forward" at once, and may God greatly bless our fifteenth year of work, together for "higher things."

Let's see what the postman has brought us this second week in June:

First, Miss Mollie Merritt, of Temple, Texas, orders two copies of the Mission Calendar, to be sent to friends of hers, and the order has gone on to

Baltimore. She remembered to send the postage, too. I hope they have reached her by this time, and I shall be glad to order them for many more at ten cents each. There are still seven months of the year left, and they are such lovely reminders of what we should pray for day by day. Every band leader should have one, and every family interested in mission work.

Next, I have sent forty mite-boxes to the Sunbeams at Clarksville, and I am hoping to have good news from them when the summer days are over. They set a good example in not disbanding for the summer, and providing their members with boxes who do go away. I will be so glad to supply other bands.

Mohawk comes next: "Enclosed find \$1 to be used where you think best. I am a little boy, just six years old, and I made this money, hoeing corn for my papa. The Young South has my best wishes."—Crosby Murray.

What a smart little boy! Just six years old and hoeing corn. I am not much of a farmer, but I didn't know such a wee bit of a lad could hoe corn. Thank you, Crosby, for your offering. Shall I give 25 cents to little Ruth's support in Japan, and 25 cents to the Orphans' Home in West Nashville, 25 cents to the church in China, and 25 cents to the chapel in Cuba? Then, you see, you will be working in your own State, and in China and Japan and Cuba. God can do mighty things with what you have earned by the "sweat of your brow."

Are there not more boys who will follow Crosby's example? The Young South would like a "Boy's Movement." Come on, little lads!

The last letter comes from the pastor's wife at Winchester. I am sending her some literature and will follow it with more, when the new supply comes from Baltimore.

I am always interested in the church at Winchester. I was baptized into it when I was just eleven years old, while I was attending Mary Sharpe College.

We have had several bands of Sunbeams there under the leadership of former pastors' wives, and good work has been done there through the Young South. If Mrs. Wooldridge will organize the children, by the help of "Hints and Helps," and read the Young South each week, she will have no trouble. The "Foreign Mission Journal" and the "Home Field," which no doubt her husband gets each month, will help greatly, and if she will send me 20 cents for "Our Mission Fields," to be sent her each quarter, she cannot fail to interest her little folks and train them along missionary lines. We will hope to hear there is another flourishing band at Winchester.

And (say it softly) that ends our second week in June. Am I discouraged? Was that what some one was whispering? Not a bit! We are just resting a little. Next week I hope to hear from you, and you, and you.

With great expectations,

Yours fondly,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

RECEIPTS.

April offerings, 1908	\$135 17
May offerings, 1908	48 14
First week in June	3 65
Second week in June	—
<i>Foreign Board—</i>	
Crosby Murray, Mohawk (J.) ..	25
Crosby Murray, Mohawk (C.) ..	25
<i>For Home Board—</i>	
Crosby Murray, Mohawk (Cuba)	25
<i>For Orphans' Home—</i>	
Crosby Murray, Mohawk	25
<i>For Literature—</i>	
Two Calendars, Temple, Tex. .	20
For postage	13
Total	\$188 29

RECIPE FOR DIXIE ICE CREAM

Can be made and frozen in 10 minutes at cost of

One Cent a Plate.

Stir contents of one 13c. package

Jell-O ICE CREAM POWDER

into a quart of milk and freeze.

No cooking, no heating, nothing else to add. Everything but the ice and milk in the package.

Satisfaction guaranteed.

This makes 2 quarts of the most delicious ice cream you ever ate.

Five Kinds: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

2 packages 25c. at your grocers, or by mail if he does not keep it.

Illustrated Recipe Book Free.

The Genesee Pure Food Co., Le Roy, N. Y.

RECEIVED SINCE APRIL 1, 1908.

For Foreign Board	\$109 93
" Orphans' Home	11 35
" Home Board	38 11
" Shiloh church	16 34
" Foreign Journal	1 50
" Home Field	75
" Literature	1 30
" State Board	2 10
" Shelbyville Church	1 95
" Chinese Scholarship	4 00
" Japanese Bible-woman	20
" Ministerial Relief	15
" Postage	61
Total	\$188 29

THE JUNE AMERICAN BOY.

The baseball batter and catcher on the front cover of the June *American Boy* will excite interest and amusement with every one who loves the national game. In variety and interest the contents of this number will please every reader. The opening chapters of a splendid serial, Bred in the Bone, or Born an Electrician, by Edwin J. Houston, one of the foremost authorities on electricity, is given, and promises to be both entertaining and instructive; That Dillingham Boy and Four Boys on the Mississippi are continued with increasing interest, and Jimmy Jones—Pirate, has reached its conclusion. Among the short stories are: Boluf, the Wolf-dog, telling of the trial and dramatic acquittal of a dog charged with attempting to kill a man; Playing the Game, a baseball story, teaching boys to play always on the square, and Pierson's Protege, showing how jealousy and crookedness fail of success. There are many fine articles which the boys should not fail to read: Ten Dollars a Day shows the money value of education; The Boy Who Graduates contains some wholesome and timely advice; The Boys of Shakespeare's Time compares the boys of that far-away period with those of today; The Shortridge Senate tells of an interesting institution carried on by high school pupils; Our Flag is a timely story of the birth of the Stars and Strips, and how the flag is made; The Youngest Policeman in the World surely upholds his title, being only ten years old; Boat Sailing for Amateurs contains many good pointers for those who intend spending their vacation near the water. Then there are The Boy on His Muscle, American Boy Legion of Honor, Forty Stunts in Magic for Amateurs, Popular Science Department, Stamps, Coins and Curios, The Boy Photographer, The Boy Mechanic and Electrician, O. A. B., Trapping Hints for Boys, How to be a Winner at Baseball, The Cigarette as a Destroyer of Boys, Tangles, and a host of other matter suited to the boys. In addition there are over 70 illustrations. \$1.00 a year. The Sprague Publishing Co., Detroit, Mich.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Evangelist Terry Martin closed a meeting at Bardwell, Monday night, which resulted in 30 professions and 40 accessions, 28 by baptism. The church has tendered a call to Rev. J. E. Glenn of Martin, Tenn. He has accepted and will move to the field.

Rev. J. E. Glenn of Martin, Tenn., is being assisted in a revival at Obion, Tenn., by Evangelist Terry Martin of Mayfield, Ky. The outlook is very encouraging.

Rev. W. K. McEwen has resigned the pastorate at Ozark, Ark., with a view to entering the Seminary at Louisville in the fall. He lately lost his wife.

Rev. B. F. Fronebarger, formerly of Wildersville, Tenn., now pastor of the Second church, Weatherford, Texas, lately closed a meeting with that church which resulted in 30 baptisms.

Dr. John T. Christian of the Second church, Little Rock, Ark., lately delivered two addresses at Louisiana College, Alexandria, La., on the subjects, "Civil Religious Liberty," and "Thomas Jefferson an Apostle of Human Liberty."

Rev. W. A. Borum of Greenville, Miss., has accepted a call to the care of the church at Oxford, Miss., and takes charge July 1st.

Rev. Chas. A. Loveless of Frost, Tex., is to assist Rev. J. R. Nutt in a meeting at Ackerman, Miss., in June. They are two royal yoke-fellows.

The American Baptist Education Society has announced its purpose to give William Jewell College \$125,000 on conditions with which it will be easy to comply, and the college officials will do it.

Dr. H. E. Tralle, the editor of the *Central Baptist*, residing in Kansas City, Mo., has moved to the main office of that great paper in St. Louis. However, there will be a Tralle line running back to Kansas City.

Dr. C. G. Skillman of Augusta, Ky., lately resigned there and will go to Clinton, Mo., to spend the summer. He is open for supply work.

Rev. B. D. Weeks of Plattsburg, Mo., accepts a call to the care of the First church, Monroe City, Mo., and enters hopefully on the work.

Evangelist Luther Little of the Home Board, Atlanta, Ga., is in a meeting with the Tabernacle church, Kansas City, Mo., which has already resulted in 30 baptisms.

The churches of which Rev. M. Eli Ward of Jackson, Tenn., is pastor, defrayed his expenses to the Southern Baptist Convention.

The *Baptist Standard*, usually sixteen pages large, reduced its first issue in the month of June to eight pages. Oh, that June hill is hard to climb! It seems that the power for running the printing machinery in Dallas was shut down temporarily, the power house being under water.

Dr. A. B. Ingram has resigned the care of Columbus Street church, Waco, Texas, to enter the general evangelistic work July 1st.

Calvary church, Denison, Texas, has called Rev. J. C. Cook, of Kentucky, and he is expected to take charge promptly.

Rev. C. M. Powell has resigned as pastor at Afton, Okla., after a pastorate lasting over two years. His plans are not known.

Rev. B. A. Hall has resigned at Celeste, Texas, to travel with Evangelist Geo. W. Cates. The church regrets greatly to give him up.

Clifton church, Louisville, Ky., has called Rev. J. T. Betts and he accepts, to take charge at once. The church Betts high on him.

Rev. W. S. Clutton of Culbertson

Avenue church, New Albany, Ind., began work as pastor last Sunday of Tuxedo Park church, Indianapolis, Ind. His new work is considered a promotion.

Prof. Arthur Yeager, long connected with the school, has been elected president of Georgetown College, and it is believed will accept.

Acting upon the request of a large number of brethren at the Convention in Hot Springs, Dr. R. C. Buckner was successful in getting Drs. W. D. Nowlin and C. M. Thompson of the *Western Recorder*, and Dr. W. P. Harvey of the *Baptist World*, to sign an agreement to drop the differences between them. This is a happy incident.

Rev. A. Paul Bagby has accepted the care of the church at Glasgow, Ky., and takes charge at an early date. He is a preacher of scholarship and tact.

DANDRUFF

Is a form of skin disease peculiar to the scalp. Properly treated it is as easily cured as any other skin trouble, but you must have an agent that will not only kill the germ and assist nature in healing the sores, but will lift the scales any tiny germs from the pores and channels of the skin so that the surface shall be clear for nature's action.

Tetterine does all this; it not only kills the germs but breaks up the cake-like formation on the scalp and leads to a permanent cure. Try it.

Tetterine is an unequalled remedy for eczema, pimples, tetter, ringworm and other skin diseases. 50c at your drug-store or by mail on receipt of price. Shuptrine Co., Savannah, Ga.

Our Sunday-school had a Children's Day service June 7th. It was a charming occasion. An immense audience was in attendance. Far more, after the seats were filled than could find even standing room in the rear of the house.

An entertaining and well arranged program was rendered in a manner that gave much credit to the children who participated, and the good ladies who trained them.

I have resigned the pastorate here to give my full time to Mill Creek. These are noble people here, and have a strong hold on this pastor's heart. May God send them a good shepherd.

S. C. REID.

Antioch, Tenn.

SHAKE INTO YOUR SHOES.

Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all druggists and shoe-stores. By mail for 25c in stamps. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORNPAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

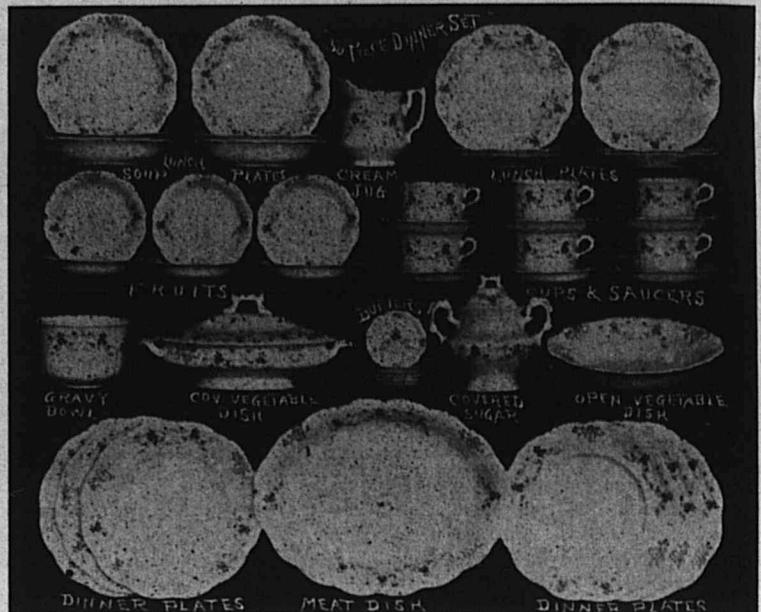
PICNIC FROM HILL CITY.

Friday morning, May 22, a jolly crowd of picnickers left the Hill City Baptist Church en route for a chosen spot near Hixson Station, to spend a day in a good old-time picnic. And a picnic it was in its truest meaning, for every member of the Sunday School from the cradle roll to the Bible Class gave "three cheers for a day so full of fun." The wagons of the Chattanooga Transfer Company were used, consisting of six for passengers and one for refreshments. All the wagons were crowded and still many preferred going by private conveyances and did so.

The day was spent in various kinds of amusements, the girls jumping rope,

50-Piece Dinner Set-50

The 50-piece Dinner set, which we are offering to our subscribers, is a thing of beauty. The composition is complete. The shapes are the latest French design. The decorations are a combination of French Rose with Green Spray and Gold, producing a very attractive effect. These Dinner sets are made of the best quality of Semi-porcelain and cannot be duplicated for less than \$6.00 anywhere.



OFFER

For a club of 7 new subscribers at \$1.50 we will send this Dinner Set. This is the handsomest and largest Dinner Set we have ever offered. Quite a number have already taken advantage of our offer of a Dinner Set. We hope that many others will do so. Go to work at once. You will be surprised to find how easy it is to get up a club.

BAPTIST & REFLECTOR
NASHVILLE, TENN.

LUBBOCK, TEXAS A few years ago Lubbock, Texas, was unknown, to-day the "Lubbock Country" is the talk of the Southwest. Lubbock is growing rapidly and in a few years will be the Metropolis of the Great Plains Country. The Overton Addition to Lubbock lies just 1/2 mile west of the courthouse and is the residence part of Lubbock. Lots are selling at \$50 each, \$10 cash and \$5 per month. These lots will increase in value very rapidly. Write for large map and illustrated folder. Address Dr. M. C. OVERTON, Lubbock, Texas.

KODAK AMATEUR PICTURES FINISHED

Our finishing plant the largest and most up-to-date in the South. We specialize mail order work. Get price list. **DUNCAN R. DORRIS** Management E. LKEPLE 25 ARCADE NASHVILLE, TENN

Belmont College For Young Women
Nashville, Tenn.

Prepares for colleges and universities. College post graduate courses leading to degrees of B.A. and M.A. Eleven schools comprise the college, and each school is presided over by a trained specialist. Music, Art, Physical Culture and Languages. Unrivalled in the South for location and environment. The college stands in a beautiful park of fifteen acres. Golf, tennis, hockey, horseback riding, and automobilism. Many Northern, as well as Southern families, realizing the benefits to be derived from such a location, and wishing their children educated under inter-sectional influences, are sending their daughters to Belmont. Of the total number of pupils registered last year, representing in all 25 states, 20 per cent. were Northern girls. Early registration is necessary. Catalogue on request. Rev. IRA LANDRITH, D. D., LL.D., Regent. Miss HOOD and Miss HERON, Principals.

Liberty College FOR YOUNG LADIES ESTD. 1874

A SELECT AND HIGH GRADE SCHOOL. MODERN EQUIPMENT. LABORATORIES. STEAM HEAT. LIBRARIES. GYMNASIUM. ELEGANTLY FURNISHED. SELECT PATRONAGE. R. E. HATTON, Ph. D. President Glasgow, Kentucky.

running races, etc., while the boys, young and old, spent their happiest time of all, except eating dinner, in playing base ball. All the credit for this good day is given to the committees of the Sunday School and especially does the arrangement committee deserve highest praise for their skillful efforts in having everything complete for the day. It is due the kindness of Mr. Bill Rogers, a farmer near Hixson, that they received permission to use his spacious grounds and a great cool spring, which was done ample justice to during the warm May day.

The superintendent of the Sunday School, A. E. Conner, says that when he wishes to make a success of anything else, he will fall back on his old and tried committee.

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says; "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

Witt was elected in his stead for this present meeting.

J. A. Greenlee was elected as permanent secretary of this division.

Reports from churches were called for and ten were represented and gave encouraging reports.

The following ministers were present and took part in discussing the different topics on the program: D. F. Manly, J. B. Bundren, W. C. Bayless, E. F. Witt and J. H. Fuller.

Other brethren who assisted in the discussions were Sam Bowen, Sam Tate and W. R. Farrar.

The following motion was passed: "This Second Division requests that the Executive Committee include on the next programs the request that all the churches send messengers to the next meeting of this body; also that the programs be forwarded to J. A. Greenlee, secretary of the Second Division, and he distribute them among his churches.

Rev. J. B. Bundren preached at 11 o'clock from Psalms 96:6.

The meeting then adjourned and partook of a bountiful dinner.

During the afternoon session the topic, "Missionary Work in This Association; Is It Needful?" was discussed at length, after which the following motion prevailed, by a unanimous vote: "That we continue our missionary work as heretofore, through the State Board under the leadership of Brother W. C. Golden.

On Sunday Professor S. E. Jones, of Carson-Newman, was present and preached a sermon from Matt. 28:16-20.

A collection for home missions was taken, amounting to \$3.23.

The next place of meeting will be with Avondale Church, near the noted Avondale Springs.

Rutledge, Tenn. J. A. GREENLEE.

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" socks at less than one-half the regular price. Panic forced mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black or tan, lisle finish, fast colors guaranteed. Double toe and heel, very durable. Sizes, 9, 9½, 10, 10½ and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of this paper—I dozen pairs (any size and colors) for only \$1.40, postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

We had a very helpful service at Alexandria Sunday, it being Children's Day. A very profitable and helpful program was rendered, which proved to be appropriate, interesting and enjoyable. Sunday evening at four o'clock we had an interesting service at the Mahone school house. Brother Ewton was present and took part. Sunday night we had a good service at the church and thus closed a good day's work in the service of God.

Mt. Juliet, Tenn. G. A. OGLE.

At the Fifth Sunday Meeting of the New Salem and Concord Associations the following resolution was introduced by S. N. Fitzpatrick and unanimously adopted by the body:

Resolved, That we hereby endorse State-wide prohibition.

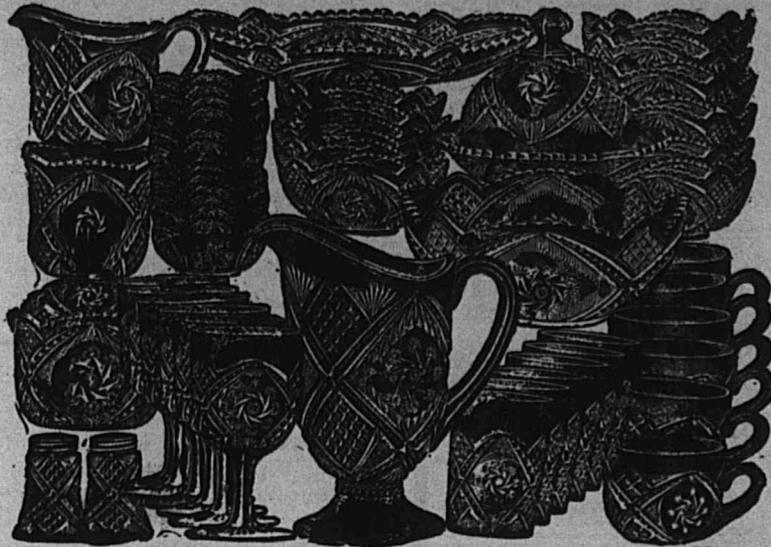
CAN CANCER BE CURED? IT CAN.

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

We Guarantee Our Cures.

THE KELLAM HOSPITAL,
1615 West Main, Richmond, Va.

54 PIECES FREE
CRYSTAL - CUT GLASS



I want to give you this beautiful, glistening and radiant set of Genuine Crystal-Cut Glass FREE—Absolutely and Entirely Free—54 pieces of this magnificent crystal-cut glass without paying one penny. And it is the Genuine Crystal-Cut with the deep and beautiful designs, radiating in grand Venetian patterns, which give off beaming rays of color in sunlight or lamplight. 54 pieces and all yours FREE.

And all large and full size—a big pitcher holding almost two quarts, six delicately graven glasses, six handsome tumblers, six dainty custard, frappe or sherbert glasses, a large berry dish and twelve small berry dishes, twelve ice cream dishes or celery dips, a large and beautiful cake plate, a glistening butter dish and sugar bowl each two pieces, a gracefully shaped spoon holder, a creamer and a toothpick holder and two attractive salt and pepper shakers. You ought to see the wonderfully beautiful pieces sparkle and glisten.

How to Get This Beautiful Set

Just send me your name and address. Immediately we will send you prepaid twenty of the loveliest and most handsome pictures you ever saw—pictures that will startle you with their beauty and worth, pictures that will make your home beautiful and the homes of your friends beautiful. We want you to distribute these twenty pictures on a wonderfully liberal offer among your friends collecting 25 cents each time you hand out a picture. Send us the money you collect and we will ship you at once this magnificent Crystal-Cut Glass Set of 54 pieces FREE. So very, very easy and without any work or bother.

Don't Wait. Take advantage of this offer now. This great Crystal-Cut Glass Set is the best, the handsomest and the most valuable prize ever offered. Look at this grand set! Thousands are clamoring for these 54 striking Crystal-Cut Glass pieces. Win this beautiful set for your dining room or your sideboard. Get This Set TODAY. HAVE IT FOR YOUR NEXT BIG SUNDAY DINNER.

I will give you a special extra prize if you are prompt and show me that you mean business—a WHOLE BOX OF SIX LOVELY AND BEAUTIFUL WHITE HANDKERCHIEFS BESIDES I give you two of the pictures for you to keep. Get these extra prizes. Get them now. DON'T DELAY a minute.

CHARLES YOUNG, Mgr., Dept. 36 Kansas City, Missouri

Do You Hear Well?

The Stolz Electrophone—A New Scientific and Practical Invention for those who are Deaf or Partially Deaf. May Now be Tested in Your Own Home.

Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone on payment of a small deposit. This is unusually important news for the deaf, for by this plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for everyone.



This new invention U. S. Patents Nos. 858,986 and 855,458, renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric "phone" that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing and roaring ear noises, and also so constantly and electrically exercises the vital parts of the ear, that usually, the natural UNAIDED hearing itself is gradually restored.

A Business Man's Opinion.

STOLZ ELECTROPHONE CO., Chicago.—I am pleased to say that the Electrophone is very satisfactory. Being small in size and great in hearing qualities makes it PREFERABLE TO ANY that I know of, and I think I have tried them all. I can recommend it to all persons who have defective hearing.—M. W. HOYT, Wholesale Grocer, Michigan Avenue and River Street, Chicago.

Write or call at our Chicago office for particulars of our personal test on deposit offer and list of prominent endorsees who will answer inquiries. Physicians cordially invited to investigate. Address or call (call if you can).

Stolz Electrophone Co., 998 Stewart Building Chicago.

CHURCH ELECTROPHONES.

We also make permanent installations of a special hearing apparatus in churches. This inexpensive device—Stolz Church Electrophone—enables every deaf member of congregation to hear the proceedings perfectly in any part of the edifice. Write for special booklet on Church Electrophones.

6 Per Cent GOLD BONDS OF THE American Petroleum Co.

WITH AN EQUAL BONUS IN STOCK SOUTHERN TRUST COMPANY OF LOS ANGELES, TRUSTEE

Absolute 1st Mortgage Security for your surplus money. A dependable income of 6 per cent with strong profit features.

We invite correspondence.

FIELDING J. STILSON CO., Financial Agents
Los Angeles, Cal.

Reference: any Bank, Trust Co., or Mercantile Agency in Los Angeles.

NOLACHUCKY ASSOCIATION.

The second division of the Fifth Sunday meeting of the Nolachucky Association met with the church at Oakland in Grainger county, Tenn., May 29-31, 1908.

The introductory sermon was preached on Friday night to a full house, by Rev. E. F. Witt.

Saturday morning the people gathered in large numbers until the house was soon filled to overflowing. Superintendent T. H. Noe was absent on account of sickness, and Brother E. F.

The Convention's Periodicals

Price List Per Quarter	
Superintendent's Quarterly.....	\$0 15
The Convention Teacher.....	12
Bible Class Quarterly.....	4
Advanced Quarterly.....	2
Intermediate Quarterly.....	2
Primary Quarterly.....	2
Lesson Leaf.....	1
Primary Leaf.....	1
Child's Gem.....	6
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OBITUARIES.

COUCH.—With sadness of heart we note the death of little Lamar Couch, son of Mr. and Mrs. M. C. Couch, Memphis, Tenn., who died May 23, 1908, aged one year four months and four days. It is sad that the good Lord would pluck the only child from the home.

He was such a sweet child. Everybody that knew him loved him. He was sick only a short time.

Little Lamar leaves a devoted father and mother and concourse of relatives to mourn his loss.

Sorrow not as those who have no hope, for he has gone to be with Jesus, but submit to the rulings of Providence, realizing that "All things work together for good to them that love God, to them who are the called according to his purpose."

The funeral service was conducted from the Boulevard Baptist Church, by the pastor, Rev. J. R. Wiggs, in a very appropriate and consoling manner amid a large concourse of weeping relatives and friends, after which the remains were transported to the Forest Hill cemetery for interment to await the resurrection morn. A place is vacant in the home that never can be filled, but he is gone, we must not weep, for it was the Lord's will.

SULA LENNON.

MOORE.—James E. Moore was born May 3, 1842; was married to Emma Curd, February, 1876; professed faith in Christ and united with Mt. Olivet Baptist Church August, 1896; departed this life May 17, 1908, at the age of 66 years, 4 months.

James Moore was a worthy and honored citizen, a kind and loving husband, a helpful neighbor, a prosperous business man of high type. As a Christian and church member he was faithful and efficient. To know him was to have the highest regard for him in every department of life, especially in deeds of kindness and acts of charity.

Being a member of the Masonic fraternity and with business connections with the N. & C. railroad, he proved to be of high service, and left an honored name and a place hard to fill.

He leaves a wife and one son to mourn his loss, also a brother and grandchildren. Their loss is heaven's gain.

Sleep on, husband and father, sleep. While we in bitter tears wait and weep, And some day beyond the skies God will wipe our weeping eyes.

He was buried in the Lebanon cemetery by the Masons, the writer conducting the funeral service.

G. A. OGLE.

SHORT.—Whereas, it has pleased our Heavenly Father, who makes no mistakes, but doeth all things well, to call from this world of pain and sorrow our beloved sister, Ella Short, who departed this life April 18, 1908. Therefore be it resolved, by the members of Good Spring Baptist Church, of Tyner, Tenn., that in the death of our dear sister we feel that our church has lost one who was loyal, faithful and true, and that we tender to the bereaved children our heartfelt condolence and sympathy in this their sad loss.

Resolved, that we commend to the church the unfaltering trust, devotion and Christian character of our departed sister as worthy of emulation, and we bow in humble submission to the will of God, knowing that our loss is her eternal gain.

She has entered into that rest that remains for the children of God. She has gone on before to receive the "Well

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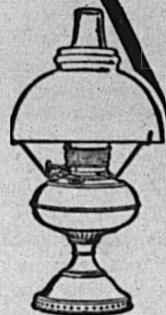
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done, thou good and faithful servant." Resolved, that a copy of these resolutions be tendered to each of Sister Short's children and a copy to the BAPTIST AND REFLECTOR for publication.

LENA VARNELL,
LUCILE COOPER,
LOTTIE SMITH,
Committee.

SMITH.—James Monroe Smith was born December 23, 1861. He became a Christian when about 14 years old, and was united with the Fellowship Church, afterward moving his membership to Powell Chapel Church. He was married March 5, 1885, to Miss Sallie F. Payton, who, with two sons, survive

him. It can be truly said of Brother Smith that he was a model Christian. He took great interest in his church. After his health completely broke down and he was confined to his room, he desired all his brethren and neighbors to visit him, and many were the splendid talks he gave to them.

As the dark shadows drew nearer, his joys became greater. He would occasionally break forth in singing some sweet song, and end with a season of great rejoicing. This he did for several weeks before the end came. I don't remember that I ever witnessed a more beautiful and triumphant death.

S. G. SHEPARD.

RATES FOR THE CLEVELAND CONVENTION.

The railways have given the B. Y. P. U. a better rate than we had dared hope for, in view of the difficulty that has been experienced of late in obtaining any kind of concession. Whether or not you attend the Convention during those days, you can obtain the flat rate of a fare and one-half for the round trip.

Many other such gatherings require the payment of some fee to secure the return passage, and a certificate of delegation; no such certificate will be required by the railroads for our Convention.

There will be a registration fee for the Convention itself of \$1.00, for which there will be rendered the Official Program, a handsome souvenir, a booklet of Cleveland, the badge, and a good reserved seat in the Hippodrome, which will insure comfort and convenience during the meetings.

It is desired that as many as can, will forward their names to Mr. C. W. Shinn, The Arcade.

The choice of seats is to be made on the basis "First come is first served."

In thirty days more the great Convention will be a reality.

Ho, for Cleveland!

LEWELLYN BROWN,
Denominational Press Representative.

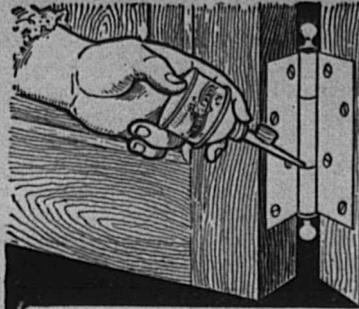
SOUTHERN BAPTIST CONVENTION.

I have just read the report of the Convention. What a great meeting it was, so marked for spirituality and brotherly love. From the reading of the report the brethren and friends went there to labor for the advancement of the Redeemer's kingdom. How I should have enjoyed being present and to have heard and seen for myself. I know it would have been an inspiration to me, for only the reading of the report of the meeting filled my heart with joy and praise. Blessed be God for the wonderful movement forward in diverse things to advance the blessed gospel in all the world. After reading the report of the Convention at Hot Springs, Ark., my eyes fell upon the report of Tennessee College, Murfreesboro, Tenn. What a magnificent building and great school that is for parents to educate their daughters at. I was there at the opening and greatly desired to be at the first commencement, but ill health and some other things prevented me. Let it be known to trustees, teachers, patrons and pupils, that I feel much interest in the prosperity of the Baptist Female College in the future. I am a friend to Bible education, for no education is complete without a knowledge of the Book of books.

M. N. WOOD SUMMAR.

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There will be a special program given at Eudora Baptist Church near Whites, Tennessee, on the third Sunday in June. And we trust the Lord will use us that day to advance the cause of missions in the greatest way possible. All who come are respectfully and most cordially invited to take part in this great work.

This will be an all day meeting and dinner will be served at the church for everybody.

These excellent people are anxious for a great meeting that day, and are hoping to see a great number of their friends present to join in with them in their worship.

The following is the program to be rendered:

Morning Service.—Song and prayer service will begin at 10 o'clock sharp. Good music will be rendered by the choir.

Solo by Miss Vernie Wilson of her own selection.

Mrs. F. L. Hall will also sing one of her choice selections.

Sermon at 11 o'clock by Dr. G. M. Savage, of Union University.

Dinner will be spread on the ground for everybody.

Afternoon Service.—The service in the afternoon will be conducted by Rev. O. T. Finch, of Memphis.

Good music by choir.

Duet, Pastor F. L. Hall and wife.

Everybody invited to come, bring their dinners and spread the feast with us under the shade of those large oak trees, and enjoy a good day for the Lord.
F. L. HALL, Pastor.

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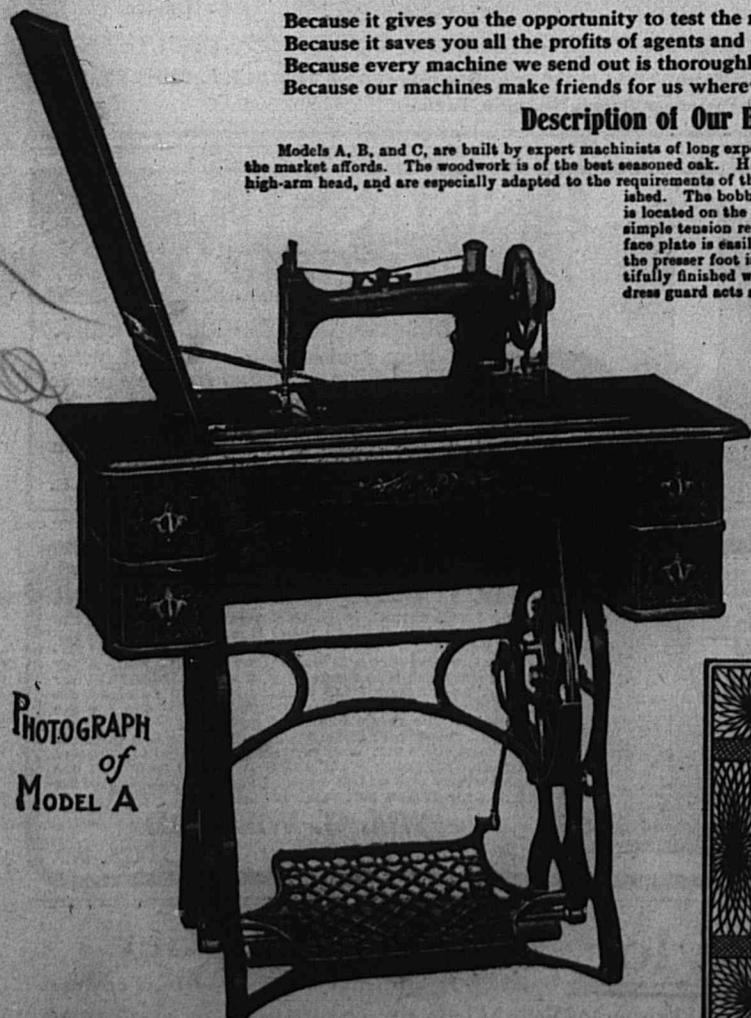
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