

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXIV.

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New Series Vol. XVII, No. 4

PERSONAL AND PRACTICAL.

When we go to God we should leave self behind.

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Let us express our gratitude to God not only by our lips but by our lives, not only by our words but by our works.

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Remember the meeting of the State Convention at Clarksville, Oct. 18. It is about six weeks off, but you ought to be making your arrangements to go.

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Wm. Carey has been claimed as a sanctified person. And he came about as near being such as anyone could. But when he came to die he directed that the following inscription be placed upon his tombstone: "A wretched poor and helpless worm, on Thy kind arms I fall."

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Notice the gradation in the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful—he neither walks nor stands, nor sits. He will have nothing to do in any way with the ungodly, or sinners, or scornful."

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The pictures of Carson and Newman College, published this week, were intended to be published in connection with the article about the college last week. They were sent in time, but were delivered to the wrong place by the express company, and were not received at our office until too late. We thought however, that we would publish them anyhow.

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Dr. J. M. Weaver, who for forty years has been pastor of the Chestnut Street Church, Louisville, Ky., and Mr. Theodore Harris, a member of his church and a prominent banker, have together written a book which is entitled "A Preacher's and a Banker's View on Important Subjects." We have not yet had the pleasure of seeing a copy of the book, but we are sure that it will be a very interesting and helpful one.

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The editors of two papers in this State have taken particular pains to attack us, and seemed to find peculiar pleasure in doing so. One of them called us a "traitor," the other a "whited sepulcher." Recently we read in the same issue of one of our daily papers, that both of these editors have sold out their papers. We wish them well whatever they may do. We may only add that we are still doing business at the same old stand.

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The Associations are taking hold of the question of arranging a schedule of Associational meetings with a good deal of interest and are appointing a representative to meet with similar representatives from other Associations and try to arrange such a schedule. We hope that every Association will appoint a representative for the purpose. It will mean a good deal, probably, to our denominational interests, because it would give opportunity for the representatives of those interests to attend so many more Associations, and present those interests to the people.

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We see it stated in an exchange that an English court has rendered a verdict that the Education Act of 1902 was illegal. This is the act which aroused the opposition of lovers of religious liberty; and by this decision the passive resisters are shown to be entirely correct in their position, and the nation will be liable for damages for all their losses and grievances by reason of the fines and imprisonments which have been imposed upon them. If this be true, it is glorious news. It is another triumph of religious liberty over religious bigotry and intolerance.

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It is stated that the Standard Oil Company has taken steps toward acquiring ownership of all the principal distilling plants in the United States. The purpose of the Standard Oil Company is to make denatured alcohol, to be used instead of oil for lighting and heating purposes. It is said that since the recent passage of the Alcohol Bill by Congress, denatured alcohol can be manufactured cheaper for these purposes than can oil. It will certainly be a long step toward righteousness when these distilleries which have been turning out their death-dealing liquors shall be converted into places for the manufacture of a liquid which shall be of the greatest use and benefit to mankind. And thus the Kingdom is coming.

READ OUR RECORD.

Tennessee Baptists have given the following amounts during the State Convention year:

State Missions	\$ 8,053.45
Home Missions	10,694.22
Foreign Missions	16,040.61

To be raised by September 30, 1906:

State Missions	\$ 9,966.53
Home Missions	4,305.78
Foreign Missions	1,959.39

More than \$9,900 must be raised for State Missions. Quarterlies, missionary programs, envelopes, and mite boxes will be sent free to all who will use them. W. C. GOLDEN.

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As we help others we help Christ. He said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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The Christian Observer says: "If we may believe an associate press dispatch, the proposal to disestablish the Romish Church is pending—in Spain. 'Risum teneatis Amici!' Was ever the irony of fate more ironical? Suppose it is only a project, which will fall of its fulfillment. Even then the very suggestion of it, in the Cortes, is enough to cause Pius X. to exclaim—'Thou also, Brutus!' Spain, the 'harlot drunk with the blood of the saints'; Spain the bitterest, cruelest foe of liberty of thought and freedom of speech; Spain which literally crushed out the rapidly growing Reformation, in the sixteenth century, by the horrors of the Inquisition; Spain, the land of Matamoros, the 'last of the confessors,'—this land and this people even to dream of disestablishment!"

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Which shall control, the church the State, or the State the church? The Pope says the former. Russia, Germany, England and other countries say the latter. Baptists say neither. They say that there should not be a union of church and State at all, that the church has no right to control the State, nor the State the church; that they should be separate and independent; that they are in different realms. In the moral realm the church should be supreme. In the material realm the State should be supreme. Both are needed. Both are necessary. We should render unto Caesar the things that are Caesar's, and unto God the things that are God's. But the things of Caesar and the things of God are not necessarily identical. The things of Caesar ought to be the things of God. But the things of God are not the things of Caesar.

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The Christian Observer tells the following story: "Dr. Newman Hall, of England, a devotedly pious man, published fifty years ago a delightful tract 'Come to Jesus' which has been instrumental in leading tens of thousands and perhaps hundreds of thousands to Christ. At a time when he was in deep affliction he was cruelly assailed in the public prints by some wicked and infamous slanders upon his good name. He was thoroughly wrought up by the attack, and wrote a very fierce and caustic reply; and as he was a master of rhetoric, it may well be supposed that he gave his assailant a well deserved castigation. But before printing it he counseled with his pastor, who read it very carefully. And now, said Dr. Hall, 'what title shall I give it? The reply was, 'I would suggest as an appropriate heading, 'Go to the Devil by the author of 'Come to Jesus.' Dr. Hall at once saw what was implied and tore the manuscript up, and it was never published." This story well illustrates the importance of thinking twice before speaking once.

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Commenting on the resignation of Rev. W. F. Dorris, of Camden, Ark., to accept a call to the First Baptist church, Paris, Tenn., of which acceptance Dr. Ryals told us last week, the Baptist Advance says: "From ten to twenty years ago it was almost a yearly occurrence to hear that Camden had called a new pastor or the old one had resigned. There was a heroic band, but they had a difficult field. Dorris came; he stayed and labored on with the faithful little band—ten years have since passed and there had been no resignation or call. The church has grown to nearly three times its former membership and promises great things for the kingdom. But now Dorris has accepted the wooings of Paris church, in his old Tennessee home, and resigns

to go to them. September will close his labors for the present in Arkansas. We hate to see him go. He is in honor among his brethren here. Tennessee must treat him right, or we will not allow him to stay over there." Brother Dorris has many friends in Tennessee who will join us in extending to him a cordial welcome back to the State. He has done a noble work at Camden, and we are sure he will do an equally noble work at Paris. Personally, we have long counted him as one of our warmest friends, and we are glad to have him back in the State.

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The laying of the corner-stone of the Tennessee College for Women, at Murfreesboro, on Sept. 11, 1906, will be quite an interesting occasion. It will mark an era in our denominational life in this State. In some sense the college will be the successor both to the old Union University, upon whose site it will be erected, and to Mary Sharp College, formerly located at Winchester, and will carry with it some of the prestige of both of these famous institutions. We trust that the school may have the most unbounded success, as it certainly has the opportunity and the prospects for such success. The following is the programme: Music; Prayer; Reading of Scripture; Music; Address: "The Heritage of the Past," T. T. Eaton, D.D.; Music; Address: "The Higher Education of Women," H. L. Jones, D.D.; Address: "The Baptists of Tennessee," E. E. Folk, D.D.; Address: "Tennessee College and Its Future," R. R. Acree, D.D.; Ceremony of laying corner-stone, in charge of Grand Lodge F. & A. M. of the State of Tennessee; Music; Benediction.

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The New Voice announces that the Department of Indian Affairs has appointed Mr. William E. Johnson a special agent for the suppression of the liquor traffic in the Indian Territory. Mr. Johnson is known as one of the ablest and most efficient prohibition leaders in the United States. The New Voice says that the appointment came unsolicited and unexpected, and is in the nature of a public and official tribute to sheer ability and character. It is that, and more than that. It is in the nature of an official tribute to the strength of temperance sentiment in this country. It has long seemed strange to us that the government should entrust the enforcement of laws into the hands of the enemies of those laws. We are glad to see its adoption of the policy to entrust the enforcement of the prohibition law in the Indian Territory to an open and earnest friend of that law. In addition to being the special agent of the department, Mr. Johnson has been made a government disbursing officer, which gives him practically a free hand in his difficult and important position.

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In a recent address at Pittsburg, the President of the National Liquor Dealers' Association said: "To be honest and not deceive ourselves, if we glance over this great country we find that prohibition, local option, high license, and unjust liquor restrictions are in the ascendancy, and growing more popular in the different States at the present time than ever before. Peer into every city, town and hamlet; then read the city ordinances; visit the Council Chambers in the various cities; visit the different Legislatures and halls of Congress of the United States, consult with your law makers and you will be astonished at the combinations arrayed against the traffic that we represent. The truth is the enemy is gaining ground rapidly upon us, and we are being overpowered by the tremendous forces battling against us, and just as rapidly as they are gaining ground, just that rapidly we are going into decline and being surrounded and hemmed in by these adverse forces." When we read this we said, Amen. Thank the Lord.

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The Examiner says that the Catholic Telegraph records the case, probably unprecedented, of an Italian lady who recently left a legacy of \$3,000 to a paper in testimony of the pleasure she had derived from reading it during her life. The Telegraph feelingly remarks: "The gift will long remain the solitary object of the wonder and admiration of editors, who find cause for gratitude when their readers evince a willingness to pay their subscriptions." But, then, this was a Catholic lady. And, yet, why should not our religious papers be endowed like our schools? It would put them permanently on their feet, would make them more independent, and would enable them to accomplish much greater good. Will not some of our readers leave in their wills a legacy as an endowment for the Baptist and Reflector? Or if they do not care to wait until they die to give the money and would like to see the good which it does, they might give it now. We shall have no objection.

MARY'S MEMORIAL.

By George A. Lofton, D.D.

I.

The shadows dark of tragic Calvary
Were closing fast about the Master's soul.
It was at Bethany, two days before
The Paschal Feast, that long had symbolized
The dread event to come, there shed a beam
Celestial bright, His lonely heart illumed,
And glinted soft the cloud of gath'ring gloom.
It was the banquet last to Master giv'n
By Simon, healed of leprosy, and true
Bestowed in gratitude—the noblest boon
And blessing ever felt to him it has,
Or him that gets, and e'er the harbinger
Of boon and blessing more to both enriched;
For gratitude prodigious multiplies
Its double recompense, unselfish paid,
Unselfish so received.

II.

Amid this feast that joyous kept its round,
There burst a scene of wonder and startling all,
That naught but woman's love could dream below,
That angels moved entranced above, that touched
The heart of God, but only stirred the dust
Of human minds. 'Twas Mary's holy deed
That costly broke the cruse of precious nard
Upon the Saviour's head and feet—the place
Beneath perfuming sweet and fragrant rose
To heaven high, nor ceaseth yet to breathe
Its odors pure of sacrificial love
O'er ages all, that, blest and beautified
By Mary's faith, the story still repeats.

III.

But o'er this hallowed scene that radiant shone,
There flitted black a cloud as oft athwart
The brightest sky. The scowl of Judas there
With blighting mien and glare, the beauteous flow'r
Of Mary's deed had withered on the spot.
"This waste!" he hissed, expulsive harsh through lips
Metallic lined with ore of lucre foul—
Pretending love of poor and vile excuse
To shield his thieving lust for filthy pelf,
The poor despised. Alas! but stranger still,
That others true among the nobler Twelve,
Indignant turned to serve the wily thief
And criticize the noly deed of Mary.

IV.

But so it is to-day; and ever thus
When Satan nothing else can find to taint
The heart of saint that lib'ral much should prove,
He whispers: "Waste! Expense! Economy!"
And thousands quench of zeal within, who cease
To give, and turn to criticize the cost
Of sacrifice for Christ that paltry meets,
At best, the claim His sacrifice for us
Demands. As Judas old, they cry: "The poor!
The heathen at your door! The needs of home!"
Nor ever heed the Macedonian cry
Aroad. Nor augh, they ever give or do
For heathen here, who never heed or help
The heathen there. Like Judas still, but thieves
They are who hold the bag, and often full,
But keep the Master's part.

V.

But Christ to Mary's rescue came, and put
To shame the avaricious wretch and those
Seduced by silver's sordid tongue. "Let her
Alone!" he sharply said; and eulogy
Sublime he paid her deed, and pledged her fame
Immortal—fame unsought, unselfish won,
The only fame of God bequest and crowned,
Surviving time and all eternity.
Unselfish gift she brought—that costly cruse
Of nard she broke—perhaps the all of worth
She had, and "kept" to show her faith and love,
And prove the secret deep of truth her heart
Conceived of Christ and so revealed.

VI.

'Twas Mary often "sat at Jesus' feet"
To hear His gracious word, and learn of Him—
To see His face in calm repose of thought
And pathos deep that lit His gentle eye—
To catch the glimpse of His divinity,
His heavenly tone, expression true of God
In form and life that fashioned Deity
In flesh, and so behold the Christ in fact,
To others yet objective seen. To her
The Christ subjective was by faith that wrought
With intuition strong of woman born,
And love that probed the mystery of God
Incarnate. Christ to Mary's pensive soul
Ideal model was that shaped itself
By contemplation deep upon her life
And inner consciousness, and printed there
His likeness, vivid seen and sentiment felt.
She drank His words, His spirit breathed, His truth
Enshrined; and, so transformed, she understood
His mission, ere the time, of suffering first
To save, and then the glory. Mary saw,
As none the rest, "One hanging on a tree"
He told her of; and then she saw the tomb,
And then the resurrection morn.

VII.

The "one thing needful" Mary chose—to learn
Of Jesus at His feet—more needful far
Than all the wealth of earth and business worth,
Or home concerns that Martha realized

As first of all; yea, Mary chose the "good,"
The better "part" than Martha, "cumbered much
With serving"—"troubled" sore with "many things"—
Distracting mind and heart—nor ever sat
Where Mary did, to see or hear, to think
Or feel, or understand, as she. Believe
She did that Jesus was the Christ, the Son
Of God, and loved him much, as Mary did—
Nay, felt his fleshly wants, perhaps, the more;
But not as she behind the mystic veil
Had gone to view, within the holiest,
The Christ, Shekinah flamed, and there consult
His oracles. Objective more the faith
Of Martha was—perchance more practical;
But though she saw, as oft as Mary did,
Her Lord—her brother saw awake from sleep
Of death, as she, and heard the Master say:
"I am the resurrection and the life,"
She scarcely dreamed of Christ, the crucified,
The buried, risen Lord.

VIII.

The Twelve, save Judas lost, as she, believed;
And yet, despite the Master's word and work—
His life divine and miracles he wrought—
Transfiguration scene significance—
Their faith objective held, could never glimpse
The cross, nor glance beyond the visible.
Not e'en the cross beheld, the tomb, nor yet
The resurrection morn—not e'en the form
Of risen Lord, with wounded side and hands
And feet, nor His ascension high, could bring
To view what Mary knew, before the day
Of Pentecost. They ne'er had sat, as she,
At Jesus' feet, nor chose, as she, the good,
The better part—the one thing needful most—
Nor looked so long within.

IX.

Missunderstood; no wonder Mary was—
And misconstrued her holy deed—when faith
And love as prescient broke the costly cruse
Upon the Saviour's head! No wonder Christ
The hypocrite so sharp rebuked, and those
Misled in unbelief of all that faith
And love intuitive conceived, and more
Implied, of things too deep for logic born
Of technic man who reasons oft amiss
Of things in sight of trust and love! How grand
The compliment the Master Mary paid!
Her deed of sacrificial love, not blind,
Nor based sufficient all, and so deserved,
On Christ Himself, forecast His agony
And death—the cross and sepulcher; and hence
Her purpose high the deed immortal crowned
The more than love that aimless seemed in all
The rest through unbelief. "A good work she
Hath wrought on Me; and what she could hath done,"
The Master said. Nor man, nor angel more
Could do; and so the work of Mary's love
And purpose perfect was, and high as man
Or angel pure could reach. She did the best
For Christ that could be done—nor work it was
Of supererogation thought; for nought
There is too good or much for Christ that man,
Imperfect at his best, can give or do.

X.

The explanation true the Master gave
Of Mary's purpose high: "My body she
Anointed hath afore, against the day
Of burying." Embalmed he was in death
Anticipate by introspection deep
Of love that saw and realized the dread
Event at hand; and gave its all in faith
To consummate the deep conception formed.
The other women, last around the cross—
The first to reach the tomb—sweet spices brought,
Three days ago, their Lord's anointing sought
In hopeless grief, nor dreamed of finding then
The empty grave. Three days before the cross,
All hopeful, Mary wrought her obsequies
Without a tear of wailing woe, or doubt,
That He who Lazarus raised, should rise again.
The tragedy she did not go to see,
Nor early haste to reach the sepulcher,
But sat, where oft she sat at Jesus' feet;
And there, by faith and love, illumed with hope
Envisioned clear, she saw the imaged Christ
Within as crucified; and, by her hands
Anoint for death and in the tomb, beheld
Him roll the stone away and break the bars
Of death—the scene all vivid drawn upon
The canvas of her soul, and colored strong
With teachings of her Lord.

XI.

No wonder thus that Jesus said: "Where'er
This gospel shall be preached in all the world,
This also which this woman wrought on me,
Of her shall spoken be for her memorial."
She honored Christ, as none the rest, by faith
That saw the truth before the dread event
Predict, and love that symbolized the fact
By sacrifice. Another woman broke
A cruse of nard upon the Savior's feet,
All washed in tears, because of sins forgiv'n—
The token sweet of gratitude, the heart
Of love; but Mary more than others all
Believed the cross and typified her faith
In death to save the world—the central truth
Of man's redemption taught at Jesus' feet.
She gave her all to signalize her faith—
The spring of motive highest known to love
And pleasing most to Christ; and he the grand
Award of fame immortal gave her faith
That stood alone in darkest hour of earth,
When e'en his own but half-believed the truth,
And shadows dread of human unbelief
And enmity o'ercast his soul.

XII.

Ah! what a monument hath Mary built
Of work—a single deed of love—that meant
So much to Jesus then and now; that through
The ages all and round the globe hath sent
Her name and fame embalming still her Lord
Alive in million hearts that sing aloft
His everlasting praise and hers! Embalmed
Is she herself in human memory
By Jesus charged the story sweet to keep,
As odors fresh and efficacious all,
That cruse of precious nard exhales
Upon the centuries. This ode I sing
To Mary mute at Jesus' feet—in deed
So eloquent—as humbly set to her
Memorial, immortal kept by words
That Jesus said "shall spoken be of her."
Her monument's her deed that speaks for aye,
And higher lifts itself than all the shafts
Of time e'er raised to fame of human deed,
Or worth, uncrowned of Christ. Its summit bathes
In everlasting suns that never set
Upon her monumental deed that keeps
Its storied round of ages e'er and o'er
The world.

XIII.

How grand the monuments of God erect
To seeming little things! In Jesus' name,
A cup of water cold reward assures
That's never lost; and here the secret lies
Of all that lives immortal: Christ alone
The merit is of life eternal—so
Of deeds that never die. Nor waste is that
We do for Jesus Christ, nor wasteth, done;
And all is lost, whate'er the cost, without
His image stamped upon the deed—the seal
Of immortality alone. The fruit
Of faith and love that buds and blooms alone
In Christ can never perish. More than he
That wrote of old, immortal Mary sings:
Exegi monumentum aere perennius.

XIV.

I've wondered oft there's nothing ever said
Of risen Lord again at Bethany—
The dearest spot of earth He ever knew.
Why should he not revisit first the home,
So oft enjoyed, of Lazarus, risen like
Himself, and where the loving Martha served,
And Mary sat so low to learn the truth
She sacrificial signalized. Belike
He did unknown to those the record made
Of His appearances; but be it so
Or no, 'tis true when He ascending rose
To heaven high, "He led them out as far
As Bethany," and from this sacred spot
He loved so dear, His farewell gave to earth.
No witness needed He of Mary's faith,
Nor she of Him as risen from the dead;
And then and there, methinks, for Mary's sake,
He honor paid to Bethany—the spot
From which He went to glory. Mary saw,
No doubt, her Lord ascend; and this, in fine,
I add to her memorial.

In a recent speech Gov. Joseph W. Folk, of Mis-
souri, is reported to have said: "We are in the be-
ginning of the greatest moral awakening America
has ever known. The next four years will be dis-
tinguished as the time in which the reign of law-
lessness and privilege ends and the reign of equal
rights for all will become fixed in national policies
and the conscience of mankind. The fact that this
awakening against wrong has come when prosperity
is at hand, shows it does not proceed from a spirit
of discontent, but springs from the moral sense of
the people. We are entering upon the best age the
world has known. The legislature of the State
should not be controlled by any special interests,
whether corporations or liquor sellers. The latter
seem to be organizing to get men favoring them in
the general assembly. It is time for the people to
wake up, and see that men go to the legislature
who will represent the people. Have the candidates
speak out on these questions. This State belongs
to no interest. It belongs to the people and should
be run by them." The same is true of Tennessee.

The Baltimore Sun contains an interesting sketch
of Rev. B. P. Robertson, pastor of the Fuller Memori-
al Baptist Church of that city. During the four
years of his pastorate the congregation has grown
in size and wealth that it is now erecting a fine
stone building. We regret to see it stated that he
will probably accept one of three calls which have
been extended to him from churches outside of Balti-
more.

"I will bless the Lord at all times: his praise shall
continually be in my mouth. My soul shall make her
boast in the Lord: the humble shall hear thereof, and
be glad. O magnify the Lord in me, and let us exalt
his name together."

"I will instruct thee and teach thee in the way
which thou shalt go: I will guide thee with mine
eye."

"SALVATION BY FAITH OR BY WORKS?"

As the plan of salvation has been fully developed in my last two articles, I shall notice a few of the inconsistencies of Editor Folk. He says: "Repentance and faith are ever and everywhere essentially the same." In another article he says: "And even people in Christian lands who know about him, but who do not believe in him as the Son of God, the Savior of the world, are brought to repentance." Men without faith are brought to repentance, and yet faith is repentance. We are seriously told men without repentance are brought to repentance!

"Repentance and faith are ever and everywhere essentially the same;" but "wherever the two are mentioned together, the Scriptures always put repentance before faith." That is, a thing precedes and goes before itself! It is vain to talk about different kinds of faith, as the Holy Spirit says: "One Lord, one faith, one baptism." (Eph. 2: 5.) Faith differs in degree, but not in kind.

The order of faith and repentance is not essential to this discussion. A man cannot make a mistake in their exercise if he would, cannot put the cart before the horse. It is no evidence, however, that because a thing is mentioned first it occurs first. Try a scriptural example: "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree." (Acts 5: 30.) According to the order argument, he was raised up, slain, and afterwards hung on a tree. The facts reverse this order. Take another: "He is like a man building a house, who digged and went deep, and laid a foundation upon the rock." (Luke 6: 48.) According to the order argument, the house stands in the air without a foundation.

Repentance should come first in Mark 1: 15. As has already been shown, the Jews were to repent of having sinned against God and were to believe the gospel as good news, not in fact. Christ, who preached to them, had not at that time died, been buried, and risen again. (1 Cor. 15: 3, 4.) The death, burial, and resurrection of Christ "according to the scriptures" constitute the facts of the gospel. These Jews had been raised up to believe in the true God. After a godly manner they needed to sorrow for their sins, thus changing the purpose of their lives, that they might be ready to receive and accredit the good news. The same reasoning may be applied to Acts 20: 21: "Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." These Greeks were not Gentiles; they were Jews who spoke the Greek dialect, and were either outside of Judea or had been proselyted from the Gentiles. The word "Hellenist" is a better translation of the Greek. The same word in the original is in Act 6: 1, where we know it could not refer to the Gentiles. The "Helleesin" of Acts 20: 21 and "Helleeniston" of Acts 6: 1 have an entirely different meaning from the "Ethnesin" ("Gentiles") of Acts 11: 18. Therefore, these persons believed in God, and were most earnestly urged to "repent toward God." They were not to repent in Christ before they believed him, for such would be impossible. No man ever repented of sin before he believed he was guilty of sin. No man can repent toward Christ unless he first believes in Christ. These men believed in God and were required to adjust their lives in harmony with their faith, so that they would be the better prepared to accept the truth concerning Christ. Moreover, no man can please God without faith. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) It is, therefore, clear that the first possible approach toward God is to believe in him. "Whatsoever is not of faith is sin." (Rom. 14: 23.) If repentance goes before faith, it is not of faith, and is therefore sin. The idea, therefore, that repentance toward Christ precedes faith in Christ is contrary to both reason and Revelation.

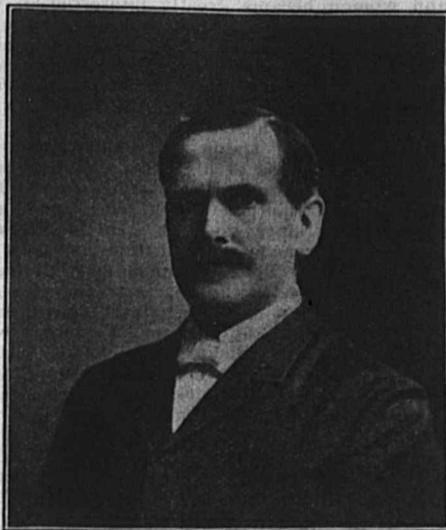
The Ninevites heard the preaching of Jonas, believed, and repented. The Pentecostians hearing, believed, repented, and were baptized. Paul wrote the Corinthians a letter; they read it, believed, and sorrowed to repentance. There is not an exception to this rule in the oracles of God.

Editor Folk has affirmed, repeatedly: "We are saved by faith alone." He claims the only condition of salvation is faith as named in John 3: 16. He now says: "Where salvation is promised to a person, or affirmed of him on certain named conditions, though it may depend on less condition than those named, it can never depend on more." Therefore salvation may depend on less than faith. This is plan No. 2 according to Editor Folk. "We say that in order to be saved a person must repent of his sins and believe on Christ, trusting to him as his personal Savior," says Editor Folk. This is his plan

No. 3. The editor of the Baptist and Reflector also holds the position that the man who persistently and willfully refuses to be baptized after he has been scripturally informed on the duty of baptism will be lost, not because not baptized, but because his heart is not right and his conversion not genuine. This is plan of salvation No. 4.

Editor Folk says I misrepresented Jeter. I quoted Jeter's language. He seeks to make it appear that "means" as used by Jeter is not used in the sense of "condition." According to the Century Dictionary, "means" is much wider and broader than "condition." One meaning to the word is "the way or manner of doing a thing." Webster gives as a meaning of the noun "mean," which is now almost invariably used in the plural, "a necessary condition." Misrepresent, indeed! But Editor Folk knows what Jeter meant, though he did not say it! He knows assertion is not proof, but adopts this shallow artifice to evade the force of an unanswerable position.

The following has in it a typographical error (when the article in which it occurred was printed, I was away from the office): "Those who personally trust Jesus and do not know it their duty to be baptized are saved by baptism." "By" destroys the sense; so, instead of "by," read "without," which was in-



M. D. JEFFRIES, D.D.
President Carson-Newman College.

tended. While I did not quote the above as his exact language and did not use quotation marks at all, he will not say that with this correction his position is misrepresented.

The facts concerning "another gospel" shall speak for themselves. In our issue of April 19 I held that Editor Folk was adding to and tampering with the word of God when he teaches he that believeth is saved actually. To warn him of his danger, I quoted Gal. 1: 9. He then said: "And it sounds much stranger still to hear that person now claiming that the gospel which Paul preached was a gospel of works, and that the other gospel to which he referred in Gal. 1: 8 was the gospel of salvation by faith." I said nothing of the kind, and laid down no premise that gave the shadow of an excuse for such an unwarranted assertion. The truth is, I believe the gospel system has its parts, that each has its own peculiar object, and that no one part can be left out or substituted for the other without making a system different from the gospel system. This is just what Editor Folk has done. He has preached the gospel of faith alone. Paul did not preach a gospel of "faith alone" to the Galatians. When Paul wrote them, they were children of God. "For ye are all sons of God, through faith, in Christ Jesus." (Gal. 3: 26.) How "through faith" did they become sons of God? "For as many of you as were baptized into Christ did put on Christ." (Verse 27.) The Galatians through faith in baptism "did put on Christ." This is the gospel Paul preached to the Galatians; it is the gospel system with each part performing its proper function. Editor Folk preaches a man is saved by faith alone, and therefore by faith alone puts on Christ. Having seen what Paul preached is different from what Editor Folk preaches, the warning of Paul to him is much needed and should be heeded: "But though we, or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema." (Gal. 1: 8.) It would be far more honorable in my opponent if he would attend to my clearly defined positions and cease to ascribe to me positions which I do not believe. This would be more creditable to both his heart and head.

D. L. Moody gives Mr. Folk much concern. "Mr.

D. L. Moody was a believer in Christ. He was a pious man. He lived a consecrated Christian life, devoted to the service of his Master," said Editor Folk. If all this be true, he was certainly informed as to the duty of baptism, and refused or neglected to be baptized. We will let Editor Folk tell us whether he is saved or lost: "Our reply to the question was that such a man could not be saved, not because he was not baptized, but because such a deliberate and persistent refusal upon his part, after having been thus fully informed as to his duty, would show that his heart was not right and that his conversion was not genuine." Folk has hung himself on the gallows he erected for me. He is so singularly perverse, if I were to say he is lost, he would again contradict himself by saying he is saved; so I will go right on teaching "he that believeth and is baptized shall be saved." He tells us Mr. Moody was a believer in Christ, and yet was not baptized, or immersed. Again, he tells us: "It is true those who believed were baptized." As he was not baptized, he did not believe. "He that disbelieveth shall be condemned." It is not the weakness of Editor Folk that he is not consistently inconsistent, but it is the weakness of his cause. Truth is consistent with itself.

Editor Folk tells us of the establishment of the church: "Just at what time he established his church . . . cannot be determined exactly." It is not denied that the church was in existence on the day of Pentecost. He finds it not in existence when the disciples, just before Christ's ascension, asked: "Lord, dost thou at this time restore the kingdom to Israel?" He says of Christ's answer: "In his reply he indicated to them that his kingdom was not to be a temporal, but a spiritual one. If his kingdom was to be, it was not yet established." This is a very few days before Pentecost, and yet Editor Folk tells us the church is yet "to be." I insist he tell us when it was established. We are now at least forty days this side of the death of the thief on the cross and still before the establishment of the church. Thousands were saved before the church was founded without baptism. It has been most conclusively shown that the conditions of salvation are not the same in all ages. It is wholly immaterial with me whether the thief was or was not baptized, since his salvation was before the death of Christ. (Heb. 9: 16, 17.) All that I said as to the probability of the baptism of the thief was to show that no one knows whether he was or was not baptized. He now says: "We do not, of course, know that the thief on the cross was not in the number of those baptized." In trying to give an example of a believer who neglected or refused to be baptized after the church was established, he says: "Well, the thief on the cross was one example." When pressed to state what he does know, he frankly says he does not know; but when pressed in argument, he assumes to know as a matter of fact what he says he does not know. A lame cause must be bolstered up by assumptions, and then it will not stand.

The order argument concerning "born of water and of the Spirit" has already been demolished in the extract on the order of faith and repentance. A chair may be born of water, but not of the Spirit. The believer is born of water in obedience to the Spirit, and is thus "born of water and the Spirit."

Editor Folk's position on the order of faith and repentance would make division and strife in heaven between God and the angels. The Bible order which the Advocate holds makes perfect harmony between God and the angels. God is pleased and the angels rejoice. A man believes and then repents. God is pleased. "Without faith it is impossible to be well-pleasing unto him." (Heb. 11: 16.) "Whatsoever is not of faith is sin." (Rom. 14: 23.) A man believes and then repents, the angels rejoice. "I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance." (Luke 15: 7.) Try Editor Folk's order: A man repents and then believes. The angels rejoice. (Luke 15: 7-10.) A man repents and then believes. God is displeased. (Heb. 11: 6; Rom. 14: 23.) So Editor Folk in contending for an order that would create strife in heaven, has displeased God. I insist that he make an effort to reconcile his position with the Bible, and commend him to the mercy of the reader while he seeks to bring order out of chaos. I challenge him to his own issue, and in all confidence assure our readers he will never be able to sustain the issue he was so anxious to raise as to the order of faith and repentance. Where faith and repentance are exercised together as principles, it has been shown there is always some faith before any repentance. I have taken Editor Folk's guns from him by showing the

scriptures quoted by him prove faith before repentance.

Editor Folk makes two births, while the Holy Spirit makes one birth, of water and the Spirit. In reality he makes every man born three times. Jesus said to a man: "Ye must be born again." "Born of water" does not refer to the natural birth, for this occurred with Nicodemus and occurs with every one before Jesus says to him: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

We are seriously told that in Acts 2: 38 the preposition for "in" is "epi," which means "on" or "upon." In Westcott & Hort, the Greek text almost universally recognized as the best and which Mr. Folk quotes approvingly, the preposition is "en," and not "epi." I challenge a denial of this statement. In the Emphatic Diaglott, by Wilson, which is from the Vatican manuscript and which is not regarded the best by critics, the preposition is "epi." This is an interlinear word-for-word English translation. Waiving the point of the best text, let us accept Editor Folk's version: "Repent ye and be baptized every one of you, trusting on the name of Jesus Christ unto the remission of your sins." If repentance relying upon the name of Christ is unto remission, so is baptism. Each is for identically the same purpose. Repentance and baptism relying on Christ are inseparably united, both looking unto the remission of sins. Will Editor Folk analyze the sentence and show us how repentance relying upon Christ is unto the remission of sins, and baptism relying on Christ is not unto the remission of sins? Then let him show us how, since repentance and baptism are tied together by the copulative conjunction "and," one can be unto the remission of sins and the other "because of" the remission of sins. If a man may repent relying on Christ to save him, why may he not be baptized relying on Christ to save him? Since in baptism a man is passive, and not in repentance, Editor Folk's own version shows that a man trusts Christ to save as much in baptism as in repentance. If not, why not?

He tells us "eis" looks forward in Act 2: 38, but could not do otherwise unless he made repentance because of the remission of sins. But he cites Matt. 12: 41 to show that "eis" looks backward, and not forward. "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." The preposition is "eis," which usually means "into." A few writers contend it means here "in consequence of," a meaning foreign to the word. It is true, as a matter of fact, that the Ninevites repented in consequence of Jonah's preaching; but if it had been the purpose of the writer to express this thought, he would have used "dia" instead of "eis." The thought and intent of the passage are very different from this. They repented into the preaching of Jonah. This is not idiomatic English, but conveys the exact thought a Greek would derive from the original. Their repentance, in other words, brought them into the course of life which the preaching required. Their repentance did not stop with the internal change which they underwent, but it brought them into the condition which the preaching demanded, looking unto deliverance from the threatened destruction. The rendering "at the preaching" does not bring out in full the idea, but is the best we can do without adopting an awkward circumlocution. We find the same difficulty in translating "eis" by "at" in Acts 8: 40: "But Philip was found at Azotus." "But Philip was found into Azotus" expresses the full idea in Greek, though it is not a correct English idiom.—Gospel Advocate.

See our reply to the above next week.

ELIZABETHTON NOTES.

Baptist affairs in the Watauga Association are gradually moving forward and we verily believe that we are getting more stirred up each year. Our fifth Sunday meeting at the Sugar Grove Church in Johnson County, held the last Friday, Saturday and Sunday in July, was quite a success and large crowds attended every service. Bro. John M. Stout, chairman of the Executive Board, deserves a great deal of credit for the way in which he manages these meetings. They are growing in interest yearly and will be the means of doing a great deal of good in our Association. Several brethren were present at Sugar Grove from different parts of the Association and took part in the discussion. Among the preachers present were Brethren W. H. Hicks, Potter, Maples, Hughes, Richardson, all of whom took active part in the exercises. Among the laymen present from other churches were Brethren W. R. Allen, A. M. Dougherty, J. D. Jenkins and others.

The community in which the meeting was held has a fine class of people, who are among the best people of East Tennessee. In this community live the Dougherties, who are very ardent Baptists and are a very intelligent people who are active in all good works. Also in this community live the Agners, Reeses, Duggers, Bakers and other families who are old and whose ancestors settled the country from Virginia and North Carolina in its earliest days. This church is three miles from Butler, where our denominational Academy is situated, and it has among these people many staunch friends. These brethren are now moving their church to a better location and will enlarge and beautify it and make it much more attractive in every way.

The church at Elizabethton is moving steadily along and growing in power each month. Our Sunday-school averages over 200, and a great deal of interest is being taken in the Sunday-school. Bro. Lee F. Miller is making a great success out of his class of men, and it is a great inspiration to go into his class on Sunday morning and hear his spiritual talks to his class and hear him beg and plead with those out of Christ to accept Him as their Savior,

Brother Hughes was called home this week on account of his wife's health. We hope to have him with us again right away. We have had a great deal of expense on us this year, but will raise our \$200 on Mrs. W. H. Tipton's salary right away. On last Sunday \$172 was raised at the morning service, and many of the members not present.

Our Association will convene the 6th of September and we hope to have a fine meeting.

JAMES D. JENKINS.

A GREAT MEETING.

Chickamauga Baptist church, near Sherman Heights, Tenn., is one of the oldest churches in the Ocoee Baptist Association, and was for many years a small, weak church, and has had many struggles.

Six years ago Rev. J. H. Martin held a great meeting at this church, and four years ago Rev. W. E. Davis conducted a great meeting in which twenty-five or thirty were received by baptism, and from that time on the church has been growing fast, and two years ago Rev. Daniel Quinn took charge of the church, and during his two years' pastorate great good has been accomplished, and no pastor has ever had the co-operation of the church more than pastor Quinn. Last fall the Ocoee Baptist Association met with this church and held one of the most successful meetings that was ever held. The church took on new life and last year employed Brother Quinn, the pastor, two Sundays in such month, and this gave great satisfaction and many unconverted men and women became greatly interested in the meetings, and on August 11 the church began a meeting. The pastor was assisted a few days by Brothers W. L. Taylor, of Apison, Tenn., and S. M. Sherrell, of the church. Both of these ministers did great good. The meeting continued until the 16th, with no conversions, but the church was getting ready for the work, and Pastor Quinn was called home on account of the sickness of his wife, who lies near death's door now. Brother Gorbett, pastor of the East Chattanooga Baptist Church, came out, and has been with us since the 16th. He is a grand preacher, and he preaches the old time gospel in its purity, and the Holy Spirit accompanies the words and drives conviction to the hearts of the sinners, and the results of ten days are twenty conversions and seventeen additions by baptism. Yesterday was a great day with the Chickamauga church. At 3 p. m. Brother Gorbett led seventeen fine young girls and boys down into the Chickamauga Creek and buried them with Christ in baptism.

The church and community are greatly worked up over the meeting and last night (Sunday) sixteen came forward for prayer. The meeting continues this week, and great results are expected before the close of the week.

H. LIGHTFOOT, Church Clerk.
E. Chattanooga, Tenn.

THE NEXT OPENING OF THE SEMINARY.

The next opening of the Southern Baptist Theological Seminary will take place on Monday, Oct. 1st, 1906. A few items of information will be useful to prospective students.

A piece of information which will interest old students as well as new is that New York Hall has been thoroughly renovated during the summer. Students of former years will not recognize the interior when they come back. The walls have been painted and new floors have been laid. The dining room, chapel and reading room have all been renovated. All the woodwork in the building has been gone over, and the interior of the building will present a quite new appearance. Much new furniture has been put into the rooms, and many of the rooms have been repapered. All of this will add greatly to the attractiveness of New York Hall. The outside of the building has also been repaired and improved much in appearance.

The prospect for the attendance of students is excellent. As the session opens on Monday, it will be well for all students to come with a view to reaching Louisville on Saturday, so as to be here for the opening at ten o'clock Monday evening, Sept. 29th. It would be well for married students who expect to go to housekeeping to get here several days in advance in order to get settled in their quarters before the session opens.

All new students, that is students who have not attended the Seminary in former years, are required to bring with them ordination or license papers, or if they have not these, a letter of recommendation from the church of which they are a member, indorsing them as a student for the ministry. An ordinary church letter will not answer this purpose. If for any reason a church meeting for this purpose cannot be held prior to the student's coming, he may come and enter and obtain the letter later, but it is best for him to bring the letter with him.

Most of the railroads will give the usual reduction in transportation. On the subject of railroad transportation address Mr. B. Pressley Smith, Norton Hall, Louisville, Ky. E. Y. MULLINS, President.

EAST TENNESSEE.

Brother W. H. Hicks sends an interesting account of his work. He is occupying the parsonage built by the members of Bethel Church. He gives to this church half of his time. The church is composed of two hundred and seventy members. He preached last Sunday on "Sin and Repentance" and "Christians Working for a Crown." Good Sunday-school collection for Foreign Missions, \$16.55. He has just closed his third year with Sugar Grove church and was re-elected. Subjects Saturday and Sunday, "Christians Holding Forth the Word of Life" and

"Pharaoh Confessing He Had Sinned." Two hundred and eighty members compose this church. They have more than doubled their gifts to Missions this year. He preaches the second Sunday and Saturday before for this church. Brother Hicks is with Pleasant Grove Church his fourth year. Membership one hundred and seventy.

At Mountain City Brother Kesterson's pulpit was filled at 11 o'clock by Rev. J. E. Wolf, of Bristol, who preached to the Odd Fellows. Large congregation. Eighty-five in Sunday-school. The contract for repairing the church inside and out will be let in a few days. Brother Kesterson preached at Butler Saturday and Sunday. Subjects, "Obedience" and "Go Forward."

Here the pastor is prostrate with fever. Bro. J. H. Derley, licentiate, has been asked to take charge of the services or arrange for them.

Maryville, Tenn. O. C. PEYTON.
[Accept sympathy, with hopes for early restoration to health.—Ed.]

A LIVING WITNESS FOR STATE MISSIONS.

I have returned from Whiteville, Tenn., where together with Pastor Thorne, we engaged in a special meeting of five days. There were good congregations throughout, and the interest was very gratifying. Three persons were approved for baptism; one had been previously approved, and perhaps others will be added to this list. About ten were added by letter, which will carry recent additions up to fifteen or twenty. Some of these are very valuable. Whiteville now takes her place as one of the choice fields of the State. They have preaching only once a month, but Pastor Thorne and his noble people seem ready for every good word and work, and a forward movement in all things is the order of the day.

This church is little more than a dozen years of age, and, as I understand, is a child of our State Mission Board. What a splendid work was done in the establishment of this body! How it is to tell upon the future of our denomination in that whole section of country. This is only an illustration of what has been done in many other places, and of what can be done. This is an important time with us. Let every church in the State come now to the help of a Board doing work like that. Secretary Golden has given place to Foreign Missions and Home Missions when the need was urgent. Now, brethren, let us come to his help as the year is fast drawing to a close. Tennessee is our State; let us take it for our Christ. "Let us go up at once and possess the land, for we are well able to overcome it." God calls upon us in prosperity. "The King's business requireth haste." A. U. BOONE.
Memphis, Tenn.

STATE MISSIONS AND THE CONVENTION.

The State Convention is near at hand, and we are a long way behind on State Missions. It is earnestly to be hoped that our people will not let the excitement of politics and the rich crops so engage their attention as to forget to make a great offering for the State work. Every church ought to be well advanced in a thorough campaign to secure a contribution from every member. This ought to be done because it will be good for the individual Christian to have a part in a great enterprise such as State Missions. Then again, it ought to be done because the interests of Christ's kingdom demand it. It is worthy the attention and gifts of every Baptist in the State. A pastor would not only be recreant to his duty, but unfaithful to his members, should he fail to give them an opportunity to give to State Missions. It is the hand reach of church work into the entire home land, and through that, out into the foreign land. No man can reverse God's order, without doing violence to the cause in general. That order is, to begin in your own church and work outward to the farthest limits of earth. All the talk we sometimes hear about beginning in the foreign land, and working back home, is simply reversing God's order. Let us hasten to enlarge our constituency and co-operative force for the furtherance of the Kingdom abroad. Do not expect some plan to work out good results. The only way to make State Missions a success is to have a time, and a plan, and an earnest endeavor at that time. This always brings results. Remember that envelopes and mite boxes, with other literature, will be mailed free from this office upon application. W. C. GOLDEN.

W. L. Howse, Florence, Ala.—Our work starts off nicely here. The Association has just convened with us and a great meeting it was. Have baptized three and two others stand approved. The good people remembered their pastor and his family in a very substantial way by coming to his home some nights ago, bringing many good things to eat, and filled one home for awhile with sunshine and joy in the merry way they made their contributions. I go to Brother Bone today in a meeting at New Hope in Giles County.

A. C. Clifton, Ashland City, Tenn.—We are struggling down here in Ashland City to build a house of worship. We have an organization of eighteen members, all of whom are poor financially, but are strong in faith. Most of us believe that we are going to have a church house in the near future. We will lay the foundation beginning Monday, Aug. 27, 1906. We want all the readers of the Baptist and Reflector to pray for us, that we may soon build on that foundation a beautiful house for the Lord. Prospects are fine here for a strong church in the near future. The harvest truly is ripe. We want the prayers of the brethren that we may reap it.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached on "An Antidote for Weariness" and "Confession."

North Nashville—Pastor Swope preached on "A True Church" and "Sin's Unrest." Two baptized. Pastor reports a good meeting at Concord Baptist Church.

Centennial—Pastor Stewart preached on "The Excellency of the Gospel" and "Seeking the Kingdom of God."

Third—Pastor Yankee preached on "Slumbering Baseness. Dr. Golden preached at night on "A Gospel of Power." One baptized. 206 in S. S.

Immanuel—Pastor Ray preached in the morning on "The Field on Which the Battle of Life Is Won." Union service at night.

North Edgefield—Pastor Snow preached on the "Palm Tree." At night the B. Y. P. U. gave a splendid Missionary concert service. One received by letter. 253 in S. S.

Seventh—Pastor Wright preached on "Receive Not the Grace of God in Vain" and "All Things Are Possible with Him That Believeth." One received by letter.

Belmont—Dr. Golden preached at the morning service on "Secret Prayer." Pastor Baker preached in the evening on "The Rose of Sharon."

Overton Street Mission—Bro. J. S. Pardue preached on Jeremiah 23: 20.

New Hope—Pastor D. T. Foust preached on "Soldiers of Christ." 40 in S. S.

Union Hill—Pastor Price preached Saturday afternoon on Thess. 3: 12-13, Sunday at 11 a. m. on Luke 18: 13; Sunday evening on Act 5: 31.

Brother N. B. Claborn talked to the widows and orphans yesterday afternoon at 3 p. m. at the Masonic Widows' and Orphans' Home on "Remember Now Thy Creator."

Knoxville.

First Church—Pastor taking his vacation while church is being repaired. 243 in S. S.

Broadway—Pastor Atchley returned from vacation. Morning, Soul's Capacity to See. Evening, Essential Unity of the Law. 347 in S. S.

Third—Pastor Holt morning, Review of Seventh-day Adventism. Night, Lecture "From Joppa to Jerusalem." Sunday-school still off on account of so many people out of city, only 157 being present. Large congregations.

Dederick Avenue—Dr. M. D. Jeffries at both hours in absence of Pastor Perryman. 304 in S. S.

Bell Avenue—Pastor Sharp at both hours. Religious Despondency and Lost Opportunities. Three conversions, four approved for baptism, two baptized, one under watchcare. 301 in S. S.

Island Home—Pastor Dance at both hours. Rom. 8: 31. P. M. Ps. 32.

Valley Grove—T. L. Cate. Temperance. 168 in S. S.

Mt. Olive—Pastor J. C. Shipe. Preaching the word and Spirit Filled Life. 112 in S. S.

Euclid Avenue—Pastor Hurst. Seeking Eternal Life and What the Church Stands For. 170 in S. S.

Grove City—Pastor R. N. Cate. To Junior Order on National Righteousness and Daily Consecration. 85 in S. S. Two by letter. Pastor resumes full time at Grove City.

Immanuel—Pastor E. A. Cate. The Author of the Word. Caleb's Plea. 115 in S. S. One by baptism.

Broadway Sixth Avenue Mission—H. A. Kibby pastor. At night Christ, the Sinners' Friend. Ten men and women asked for prayer. To organize a W. M. U. 70 in S. S.

Oakwood—Pastor J. C. Crow. The Supremacy of Love and The Boundless Christ. 117 in S. S. Pastor recalled and salary advanced.

Memphis.

First Church—Pastor Boone preached. Four received by letter. Pastor reports a very enjoyable meeting at Whiteville with Pastor Thorne and the Whiteville saints.

Boulevard—Pastor J. R. Wiggs preached on "The Need of More Reality in Religion" and "The Young Man's Bargain." Two received by letter. Brother Wiggs was elected a member of this conference.

Seventh Street—Pastor Strother preached on "Looking Right Through Open Windows" and "The Invitation to the Throne of Grace."

La Belle Place—Pastor Sherman preached on "Christian Growth" and "The Waiting Harvest." Four received by letter since last report.

Bellevue—Pastor Henry P. Hurt preached on "The Cure for Care." At the evening hour Rev. B. F. Whitten preached. One joined by letter, one baptized.

Rowan—Pastor H. L. Martin preached on "Spiritual Heartburn" and "The Orphaned Christ." Two professions, one received for baptism.

Central Avenue—Pastor B. F. Whitten conducted services at the morning hour.

Chattanooga.

First Church—Rev. Franklin R. Matthews preached in the morning from "God Is Not Far From Any of us, for in Him We Live and Move and Have Our Being." At night he discussed another of the "Impossible" commands of Jesus, "Give To Him That Asketh Thee" at the Central Church. 104 in S. S. Dr. Jones will return this week.

Second—Pastor Waller returned from Upper East Tennessee and preached at both hours. "The Sunday-school as an Evangelistic Force" and "Jesus' Visit to the Home of His Friends." 216 in S. S. Three approved for baptism, one baptized, six professions. Great interest.

Albert R. Bond, West Point, Ga.—In a recent five days' meeting, in which I assisted Rev. R. H. Blacklock, at Fairburn, Ga., there were eight additions to the church. I feel much refreshed after my vacation.

W. M. McGregor, Jefferson City, Tenn.—I am just home from Beaver Creek church, near Hodges, Tenn., where Brother G. T. King helped me in a week's meeting. There were nineteen professions and seven additions to the church by baptism. I will enter school in the morning, if the Lord is willing.

W. J. Stewart, Secretary Tennessee Baptist Convention, Nashville, Tenn.—To the Ministers of Tennessee: If you have changed your address during the year or if your name or address was incorrectly inserted in the last issue of the minutes of the Convention, please send in the change or correction at once so that the directory may be correctly prepared for the minutes of the Convention.

Edgar T. Thorn, Whiteville, Tenn.—The Little Hatchie Association will convene with the church at Oakland, Tenn., Sept. 6, at 3 p. m. This hour has been agreed upon on account of the time of the trains. Oakland is situated on the N., C. & St. L. Railroad, 33 miles out from Memphis. Trains from Nashville and from Memphis reach this point at the same hour. Come over and help us.

C. W. Richards, Springfield, Tenn.—Springfield is enjoying a great spiritual feast. Brother Ham has been conducting a protracted meeting here for three weeks. There have been about 175 conversions. Twenty-one have already joined the Baptist church, and the other churches have received even as many. At the end of three weeks the interest seems to be greater than it has been yet at all. At our Sunday night service there were some ten or twelve conversions. Yesterday afternoon the young people met at the Baptist church and organized a B. Y. P. U., with a membership of thirty, and took a substantial collection. Interest in the Sunday-school and church work is greater than it has ever been in the history of the church. God's blessings are being showered upon us in abundance.

F. P. Dodson, Greenbrier, Tenn.—We closed a good meeting with the Rock Spring church the second Sunday in this month. We had Brother Snow with us, from Nashville, who preached the old-fashioned gospel, to the delight of us all. The church is greatly revived and built up. Some twelve or fifteen souls were converted, several renewed. Eight united with the church by baptism. Tuesday after the second Sunday the church ordained Brethren J. B. Dillard and D. E. Bowie to the deaconship. The church is in a better state of unity and spirituality than for several years. We go to Paradise Ridge to-morrow to organize a church. Expect Brethren Shannon and Carney, of Springfield, to be with us.

D. L. Manis, Morristown, Tenn.—On the fourth Sunday in July, 1906, I commenced a protracted meeting at Alpha Church, of which I am pastor, and have been unanimously elected for three years. The meeting continued for fifteen days. I preached for almost a week without any preacher's help and then Bro. H. C. Brooks came to my assistance and did good preaching and work, and I never have seen a church work and pray any harder for a good revival. Thank God we had a glorious revival. There were some seventeen professions and several reclaimed and a heap of hard feeling among the members settled, and the church greatly revived. On the second Sunday in August we went three miles to the river and baptized seven happy converts. To God be all the glory. May God bless the editor and the Baptist and Reflector.

B. H. Thomas, Milan, Tenn.—The protracted meeting began at Oakwood Saturday night before the second Sunday in August and lasted about two weeks. There has never been such a revival in the history of our church. The old were convicted and converted, as well as the young. A great many were converted who never came up for prayer. It was a great ingathering of souls for Christ. There were forty-seven professions and forty seven additions to the church, forty by baptism and seven by letter. The church was greatly revived. Our noble young pastor, Brother Ward, did most of the preaching. He was assisted by Brother Roney, of Milan, the last week of the meeting. They told the sweet old story so that it had great effect on their hearers. These two noble ministers are doing a great work for Christ. We thank the Lord for what He has done for us.

O. A. Utley, Camden, Tenn.—We have had a most glorious time in our Elkton meeting in Giles County last week. We began our meeting Sunday at 11 a. m. with a very good audience. The congregations kept increasing until our large house was full. We had a glorious meeting which resulted in five conversions, baptized eight in Elk River into the fellowship of the church and received four by letter. Some requested me to come back in the future to baptize them. This is a glorious little church in a fine little town. This good church is pastorless at present. They want Brother Golden to send them a good man for pastor, and they deserve a good man. This is a fine field. They want to make a combination with two country churches in order to support a pastor and they can well do it with some assistance from the Board. And they badly need a man stationed at Elkton. I will leave Camden for Buena Vista Sunday evening, where I will preach Sunday night. May the Lord bless the Reflector and editor and the work.

J. K. Bone, Missionary of State Board, Lawrenceburg, Tenn.—You will see from the Baptist and Reflector that the Ebenezer Association will meet with us on the 5th day of September. We are looking for you. We shall do all we can to make your stay with us pleasant. We would be glad to have all the former pastors to be with us. We hope to have our house dedicated at that time. It is our wish that Brother Golden preach the sermon. All who can will please come by rail. However, come, and we will do all we can to make you happy. Those coming by rail will be met at the depot on Tuesday and Wednesday. We have two trains daily—going south, 11:45 a. m. and 7:36 p. m.; north, arrives at 6 a. m., and at 4:14 p. m. We are looking for a great spiritual uplift, for we know you are coming in the name of our Lord and Master, Brother Folk, we have a seat for you. Come, come!

J. T. Early, Trimble, Tenn.—I began my meeting with the Macedonia church, near Edith, Tenn., the second Sunday, at 11 o'clock. The meeting ran six days and nights. There were thirty professions of faith in Christ and thirty-six additions to the church, thirty-one by baptism. Brother J. T. Upton of Halls, Tenn., did most of the preaching to the delight of all who heard him. Brother Upton is a great preacher of the word. He comes with the old time gospel with which sinners were cut to the heart and made to cry out, "Sirs, what must I do to be saved?" The Lord gave us conversion from first to last service. This will be three years I have served this church, with nearly 100 conversions and 75 baptisms. I am now in a great meeting at Trimble, Tenn. Rev. S. E. Reed, of Jackson, is assisting me here. There have been five conversions so far and six additions to the church. Pray for us that the master give us a great revival.

G. A. Ogle, Mt. Juliet, Tenn.—I closed a five days' meeting at Beckwith with ten conversions. Among the number was Mr. Moore, an aged man and influential citizen. Great good was accomplished at this point. Friday night we closed a meeting at New Middleton of six days, with several conversions and five additions. It was a great meeting. Brother McNatt was with me and did the preaching. He preached the old story with power. I am now in my home meeting at Mount Juliet, doing my own preaching. Large crowds are in attendance and the outlook is good for a large ingathering of souls. I am getting tired of pastors sending off after modern clap-trap evangelists to come and fill their churches with unconverted material. Pastors must wake up to the spiritual needs of our churches. I am alarmed to see so few conversions in our churches, but the figures are better just now. I know two churches that have not had a conversion inside their walls within three years. If a church cannot do better than this it has no right to exist.

J. M. Hinds, Coalfield, Tenn.—I would like to give you a few points of interest from this place. I came here last April and held a meeting with good results, and was engaged by the H. B. Bowling Coal Co. to teach their school. I commenced to teach the first of June and have taught since. In connection with my school work, I have tried to emphasize the value of the religion of Jesus Christ and have done a great deal of preaching here as there is no church to conflict with, I have had reasonable success, I think. We are in the midst of a gracious revival now. On last Sunday Pleasant Grove Church came up and received eleven persons into its fellowship and authorized me to baptize them, which was done in the presence of a large congregation of people Sunday afternoon. The meeting continues with interest. There have been about eighteen conversions in the last week and others seeking His love to know. We have a good Sunday-school with an attendance of 45 or 50. Brother Golden sent us our literature. We hope to organize a strong church here in the near future. May God bless the good old Baptist and Reflector. Pray for us that we may be used for the salvation of souls in this mining camp.

J. M. Phillips, Watertown, Tenn.—Our meeting here still continues with gratifying and gracious results. Brother Penick has been with us for ten days, and his preaching has indeed been in the demonstration of the Spirit and in power. From the beginning he has had the hearts of the people and the prayers of the faithful, so that in his every utterance he seems to have been divinely inspired and divinely guided. I have never known a church more thoroughly revived and more fully consecrated to the Master's work. The spirit of indifference and luke-warmness has given place to that of correct and joyful consecration, disposing every one to ask: "Lord, what wilt thou have me do?" and leading them out to joyful effort to win lost ones to Christ. And the Lord has not been slack concerning his promises. Sinners have been awakened and a goodly number have been led to repentance and salvation through faith in Christ. Twelve have been added to the church, six by experience and baptism, and a like number by letter. About an equal number have been hopefully converted that have not united with us, but will doubtless do so soon, or with our sister church at Round Lick, which is near by. Everything considered this is the best meeting this community has enjoyed for many years, and we hope and believe that its influence will be seen in a stronger and deeper spiritual life on the part of professed Christians, and a more united and hearty co-operation in the Lord's service. For all this, we thank God and take courage. To Him be all the praise.

Rev. I. N. Penick, of Martin, the ubiquitous and irrepressible, is aiding Dr. J. M. Phillips in a revival at Watertown, Tenn.

MISSIONS

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

Ministerial Relief—Rev. Gilbert Dobbs, Chairman; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

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

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. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn., Corresponding Secretary, Mrs. A. C. S. Jackson, 702 Monroe Street, Nashville, Tenn.; Assistant Corresponding Secretary, Miss Gertrude Hill, 627 Shelby Avenue, Nashville, Tenn.; Recording Secretary, Miss Willie March, Nashville, Tenn.; Treasurer, Miss Lucy Cunningham, N. Vine Street, Nashville, Tenn.; Band Superintendent, Mrs. L. D. Eakin, Chattanooga, Tenn.; Editor, Mrs. W. E. Golden, 710 Church Street, Nashville, Tenn.

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

Foreign Missions—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Richmond, Va.; Rev. J. H. Snow, Nashville, Tenn., Vice-President for Tennessee.

WOMAN'S MISSIONARY UNION.

State Missions and the Women of Tennessee.—Almost every Baptist woman in Tennessee understands that September is the month when we are expected to give earnest effort, and our best gifts to State Missions. Have you seen the new programs? If not, write to Dr. W. C. Golden for copies. The study course is well worth while, and the opportunity for building up enthusiasm by means of these programs should not be overlooked. If there is no Woman's Missionary Society in your church, let this be the occasion for organization. The State Board expects much of the Baptist women of Tennessee this year. We should abundantly meet this expectation. We are able to do more than is suggested as our part. Surely the cause of righteousness among our own people in Tennessee should arouse our zeal as no other cause. Not wealth nor culture, but righteousness exalteth the people. Let us beware lest the best be given insufficient heed. Mrs. A. J. Wheeler, President W. M. U. of Tennessee.

An Important Notice.—Our treasurer, Miss Cunningham, continues seriously ill, with no apparent improvement. The work of this office is being done for the present by Mrs. J. T. Altman, 801 Fifth Avenue, South Nashville, Tenn. All requests for frontier boxes, all expense money and other business pertaining to the work of the treasurer should be addressed to Mrs. Altman until further notice is given. Some delay has been occasioned in the sending out of the Apportionment Cards on Home and Foreign Missions, and in placing

frontier letters, due to Miss Cunningham's illness, and the changing of the work into other hands. However, the frontier letters are just being received, and will be mailed to societies promptly on request. Many hearts are sad because of Miss Cunningham's illness, and many prayers are ascending in her behalf.

Dear Sisters:—While seemingly your letters were unappreciated you do not know how welcome they were, and what inspiration they brought to

than a week. We are having a very strong persecution in Cortez and Mr. Cannada went to try to secure protection. One Sunday a few weeks ago while the believers were worshipping, the priest sent over and demanded them to stop that noise. The following night, he with the police entered the church and stopped the service and broke up some things in the building. Mr. Cannada could get no promise of protection if he went, but he knew that if he didn't go it would mean to recede in the work, so trust-

their gifts for this work in the past few years. We have gone up from \$120,000 to over \$324,000. We have 500 workers in the foreign lands to where we had 160. God has blessed us, giving 2,445 baptisms last year. But how small is all this compared to the vast destitution and to our resources.

New Standards.—We will have to raise new standards of giving for the perishing millions if we carry out the command of our Lord. When we spend hundreds of dollars on ourselves and give a few dimes or even cents for men dying, we are not in earnest. Who can say we ought not to give as much for Foreign Missions as we give for benevolence in this country? Yet we give only about one-thirtieth as much. Why should we make this selfish division when there are proportionally three hundred preachers in our country to one for the same number of people in heathen lands? We want many of our churches to consider giving this year at least as much for Foreign Missions as they give for their pastor's salary. As we look out over the 20,777 churches in our Convention, we do not know of but six which gave that much the past year. If there are others we do not know of them. And we hereby ask the pastor of any church which is contributing that much to notify us. There are hundreds which could and should do this much. There are a number of churches and individuals that give \$100 annually, enough to pay the salary of a native preacher in China; some that give \$600, the salary of a missionary, and several churches which give \$1,000, enough to pay all the expenses of our foreign work for one day. Now let us have a number of churches which give for this work as much as they give their pastor.

Your State.—Out of our 197 foreign missionaries Tennessee has sent 11. Of these five are preachers. She has at home 1,075 preachers and 147,167 members. Does not God want a larger proportion where the destitution is so great? From May 1st to August 15th our receipts for this year were \$1,954.08 from Tennessee. This was an increase on last year for the same time. During the summer our receipts are always less than the expenditures, so that the debt of May has been greatly increased, but we look now for better receipts during the fall and winter.

Legacies and Annuities.—Many of our people are accumulating fortunes. What will they do with them? They cannot carry these with them to heaven; often it is unsafe and unwise to leave all to their children. Why not remember those for whom Christ died on the Cross? Some mission boards receive a large part of their income from legacies. We are not getting very much in this way, but some gifts received have helped very much. Then again the Board has an arrangement to receive funds from persons while still living and we allow annuities on these as long as the donor lives. In this way a person is relieved of repairs, insurance, etc., and gets a fixed sum guaranteed every six months, or annually, as is preferred. In these cases there is no lawsuit and squabbling after death for the gift is already before death in the hands of the Board.

Large Gifts.—We need right now some large cash gifts. Last year one-

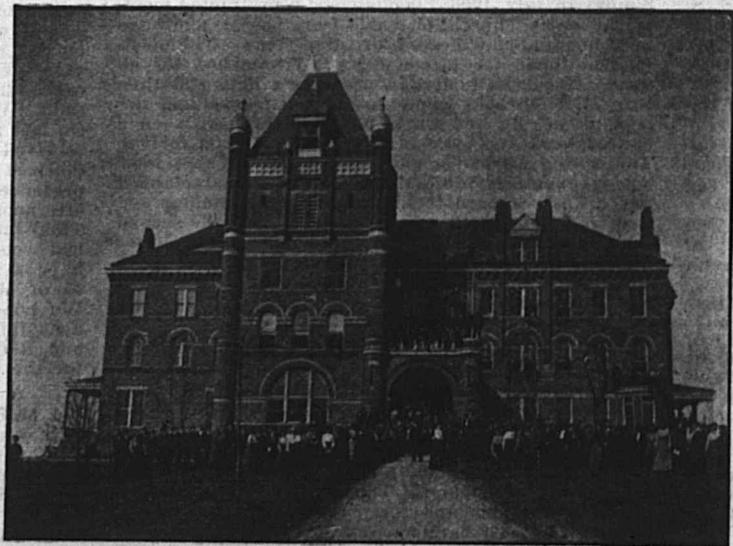


Sarah Swann Home—Carson-Newman College.

me. It is such an encouragement when you are feeling low-spirited and discouraged that there are those who are praying for you.

We are now living in a rather small town, Corpina, and the prospects are good for establishing a prosperous work. We, together with Mr. and Mrs. Ginsburg, moved here in December. Shortly after preaching was begun in Mr. Ginsburg's home. From the beginning until now the services have been well attended and undisturbed.

ing in the all powerful God and the promise of our Savior, "Lo I am with you alway," he went. He wrote to me telling about his going, but did not tell me how near he came losing his life. Mr. Ginsburg told something of it. On his arrival, with two native preachers, he was quickly surrounded by a crowd of furious people and if the police had not arrived in another instant they would have killed him. But God saw fit to spare him for more service.



Main Building—Carson-Newman College.

In January a church was organized with eight members, seven being baptized that night and one since. Still another is awaiting baptism.

I am now left alone, Mrs. Ginsburg having gone, and I feel rather unprepared for the responsibilities, but I pray that God may use me and give me strength. I am looking forward to the year with great pleasure. I shall have with me as teacher and co-worker, a very lovable lady. I never saw a more spiritual character, one so true to her Lord and Savior.

Mr. Cannada will be away from home a great deal, so it is necessary to have some one to visit with me, as the customs of this country do not allow a lady to go out alone. Mr. Cannada has now been away for more

Remember this field in your petitions and us personally.

Norma Cannada.
Pernambuco, Brazil.

The World Work.

In the 20th Psalm the sweet singer says, "We will rejoice in thy salvation and in the name of our God we will set up our banners." On every Christian's banner should be inscribed "The world for Christ." He wants no less, He has sent us to nothing less. The devil would have us satisfied to live for self while others die in sin and woe. Christ would have us reach out for "every creature" in all the world."

Our Enlargement.—Southern Baptists have made some increase in

came in for \$5,000, another for \$10,000. Let us look to God and ask Him to put it into the hearts of some to help forward liberally His work which needs aid right now.

New Missionaries.—We are sending out a few new missionaries, but not all who are applying. We would be glad to send others. The missionaries on the fields are pleading for them, but we have not the funds with which to send them.

Our Associations.—The time is at hand when the district Associations are being held. We hope that in all of these the brethren will take a world-view, and hear both God's call, "Go ye," and the cry of those in darkness, "Come over and help us." May this work be put earnestly on the hearts of the people.

Information.—The Board is prepared to furnish mission tracts, collection envelopes and sample Journals free to all who wish them. The beautiful Missionary Map of the World will be delivered at any post-office for only \$3. We also carry a good supply of mission books which can be gotten by return mail. Information begets interest. A person ignorant of a cause cannot be deeply interested in it. Let us get and give the information.

Our Missionaries.—God is blessing our workers at the front. From the different fields come reports of progress and advancement. The very prosperity of the work calls for greater outlay. The calls come for more workers to enter the open doors, for more church houses, more schools, more printing of Bibles and tracts, more hospitals. The fields are white, the laborers few.

Our God Hears Prayer.—Our God is looking at us. He has given us the work. He has blessed us in it. He wants more done. He knows what we have and what we need. Let us go to Him in earnest prayer and ask Him to bless our missionaries, our native converts, all the work. Let us ask Him to open our eyes, our hearts, our hands. Under God we ought greatly to increase the work. Let each pastor, each individual member of each church, say, "Lord, I will do better—yea, my best."

R. J. Willingham, Cor. Sec'y.
Richmond, Va.

A Gracious Revival.

Our hearts have been made glad over a gracious revival in the Henning church. The pastor was assisted by Rev. M. E. Weaver, D.D., pastor of the First Baptist Church, Marshall, Texas. Brother Weaver was on his vacation and came to Memphis to spend part of it there visiting relatives. The humble pastor claimed part of the erstwhile busy visitor's time, and thinking that he was the man under God to reach the Henning people, and making Brother Weaver see it that way, the meeting was commenced and continued for a week with astonishing results. There were 13 additions to the church, 10 of whom were baptized in the Big Hatchie River by the pastor in view of a large audience. Most of these were from 10 to 15 years of age and presented a scene worthy of imitation as they followed the Savior in baptism. Two of these were the twin brothers, Walter and Willis Whitfield, reared by Brother Brown and Sister Jen-

nings. Brother James Rains, a prominent merchant of Henning, is rejoiced that his wife was among the number baptized. I regret that you have not space for me to mention something about each one. It would be interesting reading.

There has not been such a meeting at Henning for years! The town was stirred and the Christian people revived. The Baptist people are gladdened and built up in spirit and numbers and are taking on new life.

The preaching was spiritual and of

ley, Liberty-Ducktown, Midland, Mulberry Gap, New River, Nolachucky, Northern, Ocoee, Old Hiawassee, Providence, Squatchie Valley, Sevier, Sweetwater, Tennessee, Tennessee Valley, Walnut Grove, Watauga and West Union. The total number of churches in these Associations is 808. These churches have a total membership of 74,662. The smallest Association is the Old Hiawassee, with only one church, Zion Hill. The largest Association is the Nolachucky, with 58 churches and a mem-

such churches and three others giving less than 50 cents—one (Shady Grove) gave only 5 cents. All the churches in the Hiawassee Association are wholly barren except two—one of these (Fellowship) gave 50 cents and the other (Ten Mile) gave 75 cents. The Holston Association has 11 barren churches and one (Anderson) gives only \$1.25. In the Holston Valley Association every church is wholly barren save one (Rogersville), which gave \$3 to the Orphans' Home. The Midland Association has two wholly barren churches. In the Mulberry Gap Association not a single church gave a penny to a single one of our denominational benevolent objects.

Here I must close the distressingly painful record until next week. I will then continue showing what the Associations have done, and later contrast them, show per capita, giving amounts to each object, etc.

Bro. T. J. Sexton, "the blacksmith preacher," was here for a few days recently. He was just from Ducktown, Tenn., where he had been greatly blessed in a meeting.

Pastor J. W. Kesterson of Mountain City is regaining his strength after his long illness and has taken up his work. The Mountain City church is taking on new life. The work of repairing begins at once. Brother Kesterson preached on "The Mission of the Master." Collection for State Missions of \$10.75. S. S. growing.

The Greene County division of fifth Sunday meeting (Holston) was held at New Lebanon church. Rev. H. F. Templeton is pastor there. The meeting was well attended. The discussions were interesting and instructive. A collection of \$23 was taken for missions.

Rev. J. C. Shipe resigns at Gallaher's View (Tennessee) and accepts at Mt Olive (Chilhowie) for half time. Thus he divides time equally between Mt. Olive and Third Creek (Tennessee), and has a compact and promising field.

The writer has for twelve years been editing the "Sunday Morning Thoughts" department of the Chattanooga Sunday Times. It has been a labor of love—the compensation has not been commensurate with the study and labor put forth. The writing has been right out of my inmost heart, and it has been chiefly addressed to the sorrowing and the burdened everywhere. God's saving, preserving, sweetening and strengthening grace has been richly displayed in my own life and I have loved to try to tell to others that God can and will bless them, as he has so wondrously blessed me. Scores and scores of letters have come to me expressing the comfort, joy, strength and hope that the writers have found from my articles week by week. Thus there has been ample compensation in my own heart's pain and bitterness in the assurance that God has through all made me a blessing to so many others. Through a change in the policy and make-up of the Times my work for the present is discontinued, I send loving greeting to all these cherished brethren, sisters and friends whom God has thus enabled me through his grace to comfort, cheer and bless. My increasing prayer is: "Lord bless me and make me a blessing."
O. C. Peyton.

Maryville, Tenn.

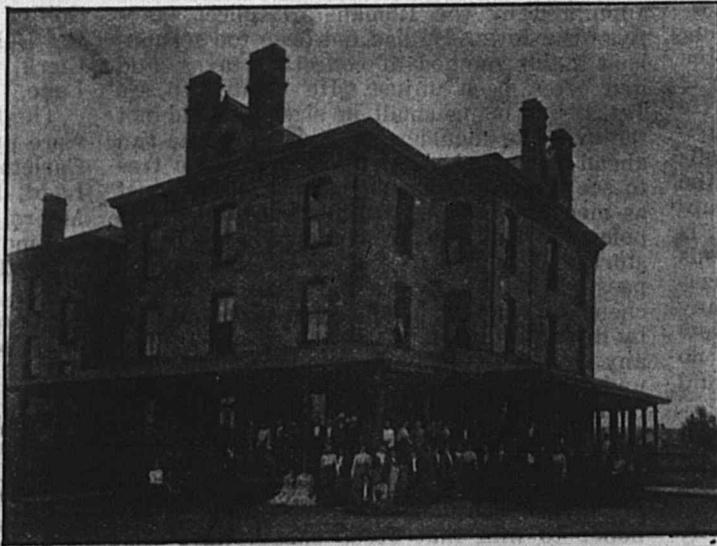


Carson Hall—Carson-Newman College.

a high order, and shows Brother Weaver to have the special gifts which qualify him to be a pastor-evangelist. He is a strong man and a thorough Baptist. The prayers of pastor and people will follow him. He is comparatively a young man and a growing power in our Baptist Zion, and withal a safe man to conduct a meeting, and is equipped for the best pastorates in the gift of the brethren. Rejoice with us and pray for us and the young converts to Christ in Henning.

T. J. Davenport, Pastor.
Henning, Tenn.

bership of 5,708. Other small Associations are the Liberty-Ducktown, with six churches and 449 members, and the Hiawassee, with nine churches and 570 members. The total value of church property in East Tennessee Associations is \$695,365. The total contributed by all the 808 churches last year was: For home purposes, \$77,313.87; for all missions, \$12,396.94; for all other benevolences, \$3,754.26. Thus we have a total (raised for all purposes by the 808 churches in East Tennessee with a membership of 74,662) of \$83,465.07. Many churches gave not a penny to



Young Ladies' Home—Carson-Newman College.

East Tennessee.

In our last article we gave reliable figures showing the wealth of this portion of our State. Of this great wealth in lands, stock, houses, merchandise and other sources of income the Baptist people of East Tennessee have a just and equable proportion. Are the Baptists of East Tennessee giving to the Lord his share of their substance? Let us see.

Within the territory covered by the thirty-five counties which form East Tennessee there are twenty-six Baptist district Associations. These are: Big Emory, Chilhowie, Clinton, Cumberland Gap, Eastanallee, East Tennessee, Hiawassee, Holston Val-

any object fostered by our State Convention. In Big Emory Association there are 11 such—one church (Bethlehem) gave just a total of 10 cents, and that to State Missions. Chilhowie has six such barren churches—Miller's Cove and Pleasant Grove gave only 50 cents each to missions. One church called "Missionary" gave nothing. "What's in a name?" Clinton has 14 barren churches. One other (Pleasant View) gave just 1 cent to missions and several others gave from 10 cents to 50 cents. Cumberland Gap has 14 barren churches and several others nearly so. Eastanallee Association has 15 barren churches and several more nearly so. East Tennessee Association has 17

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BARTIMEUS AND ZACCHAEUS.

After his long tour through the country known as Perea, on the other side of the river Jordan, Jesus is now approaching Jerusalem, where he is to "suffer many things of the Scribes and Pharisees, and be put to death." After crossing the river Jordan, he is passing through Jericho on the western bank of the river. His wonderful popularity is shown by the fact that crowds of people are following him, hanging upon his every word. On the outskirts of the city there is a blind beggar sitting and asking alms of the passers-by. He hears the tramp of numerous feet. His curiosity is aroused. He pricks up his ears, rolls his sightless eyes around. The noise of the feet grows in intensity as the crowd approaches him. He asks some one what is the matter, and receives the answer, "Jesus of Nazareth passeth by." "Jesus of Nazareth." Formerly it was asked, "Can any good thing come out of Nazareth?" Now since Jesus came out of Nazareth it is no longer a term of reproach that one should come from Nazareth.

Jesus of Nazareth! Bartimeus had heard of him. He had heard about how he had healed the sick, restored sight to the blind, and even raised the dead. He was blind, had been blind probably from his infancy. He longed for sight that he might see the beauties of nature like others. It was his one dream by night and by day, his one longing, anxious desire, that he might see. He had hoped that some time Jesus of Nazareth would pass his way and restore his sight as he had that of others. It was his only hope. But Jesus had never come. Now, however, they told him that Jesus of Nazareth is passing by—passing by right near him, passing along the road where he was sitting. He could hear the noise of the feet and the sound of the voices of the crowd. And Jesus was in that crowd! Now was his chance, his one chance, his only chance to have his sight restored. In a short while Jesus would have passed by and the chance would have been gone. He became tremendously excited, and cried out with all his might, "Jesus, thou Son of David, have mercy on me." The people told him to keep quiet, and not to be making

so much noise. But he did not propose to let this opportunity pass, and so he cried out all the more, "Thou Son of David, have mercy on me." The sound of his voice attracted the attention of the Master. He stopped, had Bartimeus brought to him, and asked him, "What wilt thou that I shall do unto thee?" "What did he want? There was one thing he wanted, that he might receive his sight. The faith of Bartimeus appealed to Jesus, as did his helplessness, and he said to him, "Receive thy sight, thy faith hath saved thee"—hath saved thee in restoring thy sight, hath saved thee spiritually as well as physically.

There are three lessons to be learned: 1. The value of importunity. If Bartimeus had yielded to the persuasions of others and held his peace, Jesus would have passed by and he would not have received his sight. It was his earnestness, his determination that brought the blessing to him. 2. The importance of seizing the opportunity. Some one has said, "Opportunity like a ready saddled steed stands waiting at the door. Mount him, and you are borne to fortune and success. Neglect it, and the echoing clatter of his iron hoofs receding down the halls of time will only serve to remind you of what might have been."

Bartimeus saw his opportunity. He seized it and received the blessing. What about yourself? Opportunities of various kinds are coming to you—opportunities in business, opportunities for your life work, opportunities in Christian service. Do you seize them? Do you use them? Then, oh sinner, what about yourself? Jesus of Nazareth is passing by. Do you not hear the sound of those who are following him? He is near you, within call, within touch. Will you let him pass by and leave you unsaved? Or will you not rather call to him and say, "Have mercy on me?" If so, you shall receive the blessing. 3. The third lesson is that *faith* saves. After he received his sight, Bartimeus followed Christ, glorifying God. But it was not anything he did which saved him. It was his faith. And so faith in Christ can and will save you if only you will exercise such faith.

The healing of Bartimeus only added to the crowds. They swelled in volume as they passed through the city. There was a man living in the city who was the chief among the Publicans, the principal tax gatherer, appointed by the Romans to collect taxes from the Jews. He had not been too scrupulous in his method of collecting taxes, and had often been unjust. He wanted to see Jesus, but being small in size he could not see over the shoulders of others. So he ran ahead and climbed up into a sycamore tree to see him as he should pass that way, just as men and boys now climb trees, telegraph poles and look out the windows in the upper stories of houses to see some noted person pass. Whether any one told Jesus about Zacchaeus, or whether he simply knew about him by divine intuition, we are not told. But, at any rate, Jesus knew him and when he came under the sycamore tree he looked up and called Zacchaeus to come down, telling him that he was going to be the guest of Zacchaeus on that day. Zacchaeus hastened to come down and received Jesus "joyfully" into his house, considering it evidently a great honor to him that Jesus should have condescended to enter his home. As he came in close personal contact with the Master he was led to repentance for his misdeeds. He showed his repentance by publicly offering to make restitution for all the wrong and injustice which he had done to any one. True repentance always makes restitution. It expresses itself not only in word, but in deed. Such repentance together with faith brought salvation to him, as it always brings salvation to every one. He became a son of Abraham by faith.

The Pharisees had murmured at his going into the house of a Publican. But Jesus again reminds them that he came "to seek and to save that which is lost." They did not think they were lost. But Zacchaeus, the Publican, felt that he was. It was to his house that salvation came that day, not to the houses of those proud Pharisees. And so whenever any one is lost and in the lost condition,

all he needs to do is to call upon Christ and he will come to him and bring salvation.

STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears. We hope that all will respond promptly. The long summer through which we have just passed has been hard upon us, as summers generally are upon religious papers. The country has been unusually prosperous. We have not heard the cry of hard times for a good while. There is danger, however, that in the midst of all this prosperity people may become secularized and may forget their religious obligations, such as contributions to church and missions and subscriptions to papers. We hope this will not be the case with our subscribers. Let us hear from you soon. We have some large obligations upon us which have accrued during the summer, and which we are relying upon you to help us meet. Do not fail us. The amount which you are due may be comparatively small, but several thousand such amounts will mean a good deal to us.

DUCK RIVER ASSOCIATION.

This is one of the oldest Associations in Middle Tennessee. It used to be the largest, including most of the churches in Maury, Giles, Marshall, Lincoln, Franklin, Rutherford, Bedford and Coffee Counties. But the organization first of the Wm. Carey and afterward the Ebenezer Association took off a large number of churches, including some of the strongest in the Association. It still, however, embraces a considerable territory, with thirty-six churches, including such churches as those in Lewisburg, Shelbyville, Wartrace, Bell Buckle, Tullahoma, Winchester and McMinnville, together with a number of good country churches.

The Association met in its eightieth session with the Pleasant Hill Church, Marshall County, on August 24, and was called to order at 10 A.M., by Rev. G. L. Boles, Moderator of last session.

Rev. W. A. Moffitt conducted devotional exercises. The introductory sermon was preached by Rev. L. B. Jarmon. It was an earnest, thoughtful, gospel sermon.

The Association was organized by the election of the following officers: Moderator, G. L. Boles; Vice-Moderator, J. A. Taylor; Clerk, D. S. McCullough; Treasurer, Willie Lane.

The following ministers in the Association were present: L. D. Agee, G. L. Boles, J. A. Carleton, B. W. Cole, L. B. Jarmon, C. A. Ladd, L. H. Marshall, W. A. Moffitt, A. P. Moore, J. A. Taylor, Spurgeon Wingo.

Among the visitors were Brethren A. H. Huff, J. E. Sullivan, and J. H. Wright.

The discussions were quite interesting. Some of the best speeches were by Brethren J. H. Wright, on Sunday-schools; W. A. Moffitt, on Education; A. H. Huff, on Ministerial Relief; A. P. Moore, on The Orphans' Home; J. A. Taylor and A. P. Moore, on Foreign Missions; J. A. Taylor and J. H. Wright, on Home Missions; Thompson Berry and J. H. Wright, on Woman's Work; G. L. Boles, on State Missions.

Sermons were preached during the meeting by Brother Spurgeon Wingo on Friday night, and by Brother G. L. Boles and the editor on Sunday morning.

The next meeting of the Association will be held with the Hannah's Gap church, on Thursday before the fourth Sunday in August, 1907, Rev. W. A. Moffitt to preach the introductory sermon.

Altogether it was a very satisfactory meeting.

The attendance was large, especially on Saturday and Sunday. But the hospitality of the church and community was equal to the occasion. We had a delightful home with Capt. L. H. Hill, a good Methodist brother. The Pleasant Hill church is rather an old church. It has been considerably weakened by the removal of its members to others churches, but is still quite a good church. Brother J. E. Sullivan, of Eagleville, is the

pastor, having taken charge only a few months ago.

AN IMPORTANT DECISION.

The following letter from Hon. J. C. Wheeler, Acting Commissioner of Internal Revenue of the United States, to Hon. Ernest Caldwell, Collector of Internal Revenue of Middle and West Tennessee, will be read with great interest by the people of Tennessee:

"Office of Commissioner of Internal Revenue, Washington, D. C., Aug. 20, 1906.—Sir: Your letter of the 15th inst., in regard to furnishing partial list of special taxpayers to prosecuting officers, has been received. In my judgment the act of June 21, 1906, providing that Collectors may furnish prosecuting officers of a State, county or municipality copies of Record 10, empowers a Collector to furnish a copy of any portion of that record requested.

"You also make the following inquiry: 'Where figures appear in this list how shall they be counted? Shall each figure be counted one word, or shall the entire figures composing the number—for example, serial number of any paper—be counted as one word?' In taxing the cost of this transcript of record each figure is one word. The rule of telegraph companies in computing the cost of a telegram should be followed in this matter. Respectfully,

"JAMES C. WHEELER,
"Acting Commissioner."

As a result of this decision hereafter prosecuting officers, State, county and municipal, will have the benefit of the records of the Collectors of Internal Revenue in prosecuting illicit sellers of liquors.

By the Cooper law the possession of a government revenue license is made *prima facie* evidence of guilt in Tennessee. The trouble heretofore has been to find out the names of those who had a government revenue license. By a former rule of the commissioner of Internal Revenue, the books were open to the public, but the officials were not allowed to give a certified copy. At the request of various friends over the State, we have frequently copied from the books the name of those who had retail liquor dealers' license in dry territory, and have made affidavit as to the correctness of the copy. These affidavits have been taken in some courts as sufficient evidence, but not in all. Now, however, whenever you have occasion to suspect any one of selling liquor illegally, all you will have to do will be to write to the collector of Internal Revenue at Nashville or Knoxville, give him the names of the suspected parties, and have him to send you a certified copy of the book, or, at least, that part of it containing the names of those suspected parties, if there. This certified copy then, by the law of the State, will be accepted in court as *prima facie* evidence of guilt.

The decision of the Acting Commissioner, so sweeping in its character, will have a most important bearing upon our temperance cause in the State, and will have the effect practically of suppressing blind tigers everywhere. Violators of the Adams law will find themselves, if we may use the expression, "between the devil and the deep blue sea." If they attempt to sell liquor without government license they will run up against the United States Government, and will be liable to fine and imprisonment. If, however, they take out government license, it will be easy now to find out if they have such license, and its possession will be *prima facie* evidence of their guilt.

RECENT EVENTS.

The Baptist Banner announces that Dr. J. B. Moody has resigned at Rutherford, to take immediate effect.

Gen. Quentin Bandera, a negro who attained considerable notoriety in the late Cuban war, headed a small insurrection recently, but last week he was attacked and killed by the Rural Guards.

Rev. Thomas P. Lide, one of the most prominent and useful ministers of South Carolina, died recently. Following so soon after the death of Brother J. L. Vass, it has caused a double bereavement to our South Carolina brethren, to whom we extend sympathy.

Rev. M. E. Dodd, the popular pastor of the Fulton Baptist church, has taken stock in the Baptist Banner, of Martin, and will become one of the editors of that paper, thus adding strength to an already strong editorial force. We wish our brethren of the Banner the most abundant success.

We acknowledge receipt of an invitation from our friends, Dr. and Mrs. T. P. Bell, to attend the marriage of their daughter, Miss Blanche Cary, to Mr. Russell Carr Cheatham, September 11th, in Atlanta, Ga. The young couple will make their home

the first of October in Wadley, Ga. We extend our heartiest congratulations to them, with best wishes.

The Duck River Association has a number of fine new pastors in it. The coming within the past year of Brethren A. P. Moore, of Tullahoma, W. A. Moffitt, of Winchester, J. A. Taylor, of Shelbyville and Spurgeon Wingo, of McMinnville, into the Association has added much strength to the ministry of the Association, and has brought new life and blood into the Association.

We were glad to have a visit last week from our friend, Mr. C. H. Byrn, of Murfreesboro. Besides being a prominent member of the Murfreesboro church, he is President of the Board of Trustees of the Tennessee College, now being erected at Murfreesboro, and is very deeply interested in that institution. He speaks very highly of his new pastor, Dr. A. C. Davidson, who is winning golden opinions from every one.

Passing through Lewisburg on our way to the Duck River Association, we had the pleasure of spending the night in the hospitable home of Prof. M. M. Summar, and of visiting his school the next morning. Prof. Summar went from Auburn, in Cannon County. For five years he has been teaching in Lewisburg and has built up a fine school there. The opening last week was the second best in its history. Returning from the Association we enjoyed spending the night with Brother Duncan. Our cause at Lewisburg has never been strong. Brother C. A. Ladd, now the beloved pastor there, is a man "full of faith and of the Holy Ghost." On Sunday afternoon we spoke in the courthouse yard on Temperance to a fine audience. Afterwards an Anti-Saloon League was organized.

We learned with much regret of the death in Wilmington, Delaware, on August 3, of Dr. Flippo, at the age of seventy years and seven months. Dr. Flippo had successful pastorates in Suffolk, Roanoke and Alexandria, Va. On one occasion he baptized the pastor and all the members of a Methodist church. For some years he has been District Secretary of the American Baptist Publication Society, in whose employ he remained until his death. For nearly a year he had been suffering from a painful illness. He was a genial companion, a fine preacher and an attractive lecturer. His lecture on "Ice in the Pulpit, and Who Put It There" was a very popular one. Together with a large audience we had the pleasure of hearing it at the Edgefield Baptist church, this city, just after the meeting of the Southern Baptist Convention in Nashville in 1878. We remember to this day the delight with which it was received.

AMONG THE BRETHREN.

Rev. E. Z. Newsome, of Bolivar, Tenn., is accomplishing a great work at Peerless, Texas, in a revival.

Rev. J. B. Crouch, of Carlisle, Ky., enters upon the duties of his new pastorate at Bowling Green, Mo., Sept. 1.

Nicholasville, Ky., is pastorless, Rev. I. B. Timberlake having resigned after a tenure of office covering seven years.

Rev. Theo. Whitfield, of the Second Church, Poplar Bluff, Mo., has accepted the hearty call to Hayti, Mo., and begins work Sept. 1.

Rev. W. B. Kendall, of Palacios, Tex., has been called to the care of the Second Church, Dallas, Tex., to succeed Rev. W. B. Kendall.

Rev. T. H. Johnson, of Bellvue, Ky., has taken charge of Park Avenue Church, Birmingham, Ala., under most favorable auspices.

Rev. W. R. Ivey, one of the foremost pastors in Alabama, has accepted the care of the church at Maysville, Ky., and takes charge at once.

Rev. Josiah Crudup resigns the care of Blackwell Memorial Church, Elizabeth City, N. C., to become pastor of the church at Rockingham, N. C., Oct 1st.

Rev. William F. Roberts has resigned the care of the First Church, Grenada, Miss., to take effect Nov. 1st. It is not known where he will locate.

"Rosa's Quest, or the Way to the Beautiful Land," is the title of a serial story running in the Baptist Argus and its introductory chapters are truly beautiful.

Rev. C. E. Hutchinson, of Guthrie, Ky., was lately assisted in a meeting by Evangelist T. N. Compton, which resulted in 28 accessions. Others were converted.

Rev. Joe Joyner, of Westport, Tenn., lately baptized nine into the fellowship of Oak Grove Church near Buena Vista, Tenn., after a most successful revival.

Rev. F. M. Agnew, of Makanda, Ill., has been elected clerk of the Clear Creek Association in Illinois forty-two times. That is a record of which to be proud.

Rev. H. M. Long has resigned as pastor at Newton, Ala., after a brief but eventful pastorate, to take effect Oct. 1. We do not know where he will locate.

Evangelist T. T. Martin, of Blue Mountain, Miss., will hold a meeting beginning September 15 at Ohio Street Church, Pine Bluff, Ark., with Rev. Sam H. Campbell.

"The One Woman," by Thos. Dixon, Jr., has been dramatized and will be put on the stage this fall, beginning in Norfolk, Va. Many were disappointed in the book.

Evangelist T. T. Martin, of Blue Mountain, Miss., is assisting Rev. R. A. Kimbrough in a revival at Tupelo, Miss., which portends great success to the cause.

The Jamestown Exposition to be held next year on the shores of Hampton Roads, near Norfolk, Va., will not be open on Sundays. This is a triumph for Christianity.

Rev. R. H. Tandy, of Hazlehurst, Miss., is assisting Rev. J. Wesley Dickens in a great meeting at Crystal Springs, Miss., which is absorbing the attention of the town.

Dr. Edwin M. Poteat, of Furman University, Greenville, S. C., is to have a meeting in that school beginning in January with Dr. Len G. Broughton, of Atlanta, Ga., to help.

Ex-Gov. A. H. Longino has been elected Superintendent of the Sunday School of the First Church, Jackson, Miss. That is the way for our statesmen to go into retirement.

Rev. W. J. Bolin, of Baton Rouge, La., formerly pastor at Milan, Tenn., has been called to the care of Palm Avenue Church, Tampa, Fla., and it is believed he will accept.

Rev. J. M. Joiner, of Hamilton, Texas, has been called to the church at Cisco, Texas, and it is thought he will accept. He was once the acceptable pastor at Adams, Tenn.

Cane Creek Church near Jackson, Tenn., is happy over a splendid meeting in which Rev. D. A. Ellis assisted Rev. J. H. Oakley. Many were saved and the church much revived.

Rev. J. M. Nowlin, of Martin, was heard gladly in a series of sermons at Shady Grove Church near Ralston, and much good was accomplished. This is the church of his boyhood.

Evangelist M. F. Ham has returned from Europe and is holding his first meeting with Rev. J. H. Burnett of Springfield, Tenn. We look for a mighty religious upheaval in that town.

Rev. G. H. Stigler, of Union City, did his own preaching in a revival with Walnut Grove church near the place in which there were more than 20 conversions and 18 baptisms.

Rev. E. E. Thornton, of Houston, Miss., closed a revival lately at Vardaman, Miss., in which Rev. J. R. Nutt, of Ackerman, did the preaching. There were 32 accessions, eight by baptism.

Rev. J. S. Goodwin has resigned the care of the Jones Avenue Church, Atlanta, Ga., but has not disclosed his plans for the future. He added over 50 to the church during the past year.

Rev. M. E. Dodd, of Fulton, Ky., has purchased stock in the Baptist Banner, of Martin, Tenn., and will hereafter be reckoned one of the leading factors in the success of that excellent paper.

The revival at Greenwood, S. C., in which Rev. H. A. Bagby was assisted by Dr. J. L. White, of Macon, Ga., has resulted in 73 accessions, 63 for baptism, and the work has scarcely begun.

Mr. E. W. Provence, formerly of Dallas, Tex., but who went to China to be connected with the China Baptist Publication Society, is expected to be in Dallas again by Sept. 15 on a vacation.

Rev. Martin Ball, of Winona, Miss., lately held a meeting of a week with Rev. T. H. Wilson, of Lodi, Miss., which resulted in about a half hundred conversions and nearly that many accessions.

Rev. E. Lee Smith, of Orlando, Fla., has our sympathy in the loss by death of his mother, which occurred at Bristol, Tenn., lately. She was 81 years old and had been a Christian for 65 years.

The Christian Index of Atlanta, Ga., last week evinced the skillful hand of Dr. A. C. Ward, of Temple Church, Atlanta, who occupied the editorial chair. He is a success most anywhere you put him.

Evangelist E. B. Farrar lately assisted Rev. S. N. Mohler, of Oakdale Church, Louisville, Ky., in a revival which resulted in 40 accessions, 23 by baptism and a contribution of \$204.62 to State Missions.

Evangelist T. T. Thompson, of Memphis, is assisting Rev. A. L. Bray in a revival at Decaturville, Tenn., where a great work is needed to be accomplished. We hope to hear of a gracious ingathering.

Rev. W. F. Boren, of Darden, did most of the preaching in Mt. Ararat Church near that place, of which he is pastor, and there was such a revival among Christians as has scarcely ever been known.

Rev. E. L. Watson has been re-called to the care of the church at Union City, Tenn., and will continue to serve those people, who have never known such prosperity as has been theirs since his pastorate began.

W. D. Upshaw, of the Golden Age, lately assisted Rev. E. T. Moore in a revival at Waverly Hall, Ga., which resulted in 18 accessions by baptism. It was an old-fashioned, Holy Spirit, mourner's bench meeting.

Rev. A. B. Ingram resigns at Gainesville, Texas, to become pastor of Columbus Street Church, Waco, Texas, succeeding Rev. R. G. Bowers. Brother Ingram is considered one of the strongest of the Texas ministry.

Rev. J. H. Lane has just closed a great meeting at D'Lo, Miss., assisting Rev. F. E. Shivers. There were 56 accessions. It is said to have been a meeting as great in some respects as the one at Oxford lately held.

Rev. C. H. Bell, of Martin, is this week assisting Rev. D. S. Brinkley in a meeting at Westport, Tenn., which will likely result most graciously. The attendance is large. The church has been in a low state of spirituality.

Rev. Leslie Lee Sanders, of Litchfield, Ill., the boy evangelist, has accepted the care of the First Church, Charleston, Mo., to succeed Rev. H. H. Wallace, at a salary of \$1,000 and a parsonage. He has never been a pastor before. His last revival will be held at Huntingdon, Tenn., beginning Sept. 23.

THE HOME

Willie's Question.

Where do you go when you go to sleep?
That's what I want to know;
There's loads of things I can't find out,
But nothing bothers me so;
Nurse puts me to bed in my little room
And takes away the light;
I cuddle down in the blankets warm,
And shut my eyes up tight.

Then off I go to the funniest place,
Where everything seems queer;
Tho' sometimes it is not funny at all
Just like the way is here.
There's mountains made of candy,
Big fields covered with flowers;
And lovely pines and birds and trees,
A hundred times nicer than ours.

Often, dear mamma, I see you there,
And sometimes papa, too;
And last night the baby came back
from heaven,
And played like he used to do.
So all of this day I've been trying to
think,

O, how I wish I could know,
Whereabouts that wonderful country is
Where sleepy little boys go.

—The Independent.

A Brave Little Newsboy.

The following is a sketch full of touching interest of a bit of a ragged newsboy who had lost his mother. In the tenderness of his affection for her he was determined that he would raise a stone to her memory. His mother and he had kept house together, and they had been all to each other, but now she was taken, and the little fellow's loss was irreparable. But getting a stone was no easy task, for his earnings were small. But love is strong. Going to a cutter's yard and finding that even the cheaper class of stones were far too much for him, he at length fixed upon a broken shaft of marble, part of the remains of an accident in the yard, and which the proprietor kindly named at such a low figure that it came within his means. There was much yet to be done, but the brave little chap was equal to it. Next day he conveyed the stone away on a little four-wheeled cart, and managed to have it put in position. The narrator, curious to know the last of the stone, visited the cemetery one afternoon, and he thus describes what he saw and learned:

"Here it is," said the man in charge; "and sure enough, there was our monument, at the head of one of the largest graves. I knew it at once. Just as it was when it left our yard, I was going to say, until I got a little nearer to it and saw what the little chap had done. I tell you, boys, when I saw it there was something blurred my eyes so's I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought that capitals would make it look better and bigger, for nearly every letter was a capital. I copied it, and here it is; but you want to see it on the stone to appreciate it:

'MY MOTHER
SHEE DIDE LAST WEAK.
SHEE WAS ALL I HAD. SHEE
SED SHEAD Bee WAITING FuR'—

"And here, boys, the lettering stopped. After a while I went back to the man in charge and asked him what further he knew of the little fellow who brought the stone.

"Not much," he said, 'not much.'

Didn't you notice a fresh little grave near the one with the stone. Well, that's where he is. He came here every afternoon for some time, working away at that stone, and one day I missed him, and then for several days. Then the man came out from the church that had buried the mother, and ordered the grave dug by her side. I asked if it was for the little chap. He said it was. He had sold his papers all out one day, and was hurrying along the street out this way. There was a runaway team just about the crossing, and—well, he was run over, and didn't live but a day or two. He had in his hand when he was picked up an old file, sharpened down to a point, that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept saying: "I didn't get it done; but she'll know I meant to finish it, won't she? I'll tell her so, for she'll be waiting for me," and, boys, he did with those words on his lips."

When the men in the cutter's yard heard the story of the boy the next day they clubbed together, got a good stone, inscribed upon it the name of the boy, which they succeeded in getting from the superintendent of the Sabbath-school which the little newsman attended, and underneath it the touching expressive words: "He loved his mother." When the stone was put up, the little fellow's Sabbath-school mates as well as others were present, and the superintendent, in speaking to them, told them how the little fellow had loved Jesus and tried to please Him, and gave utterance to this high encomium: "Children," said he, "I would rather be that brave, loving little newsboy and lie there with that on my tombstone, than be king of the world and not love and respect my mother." That little newsman has left a lesson to the world.—New York City Mission Monthly.

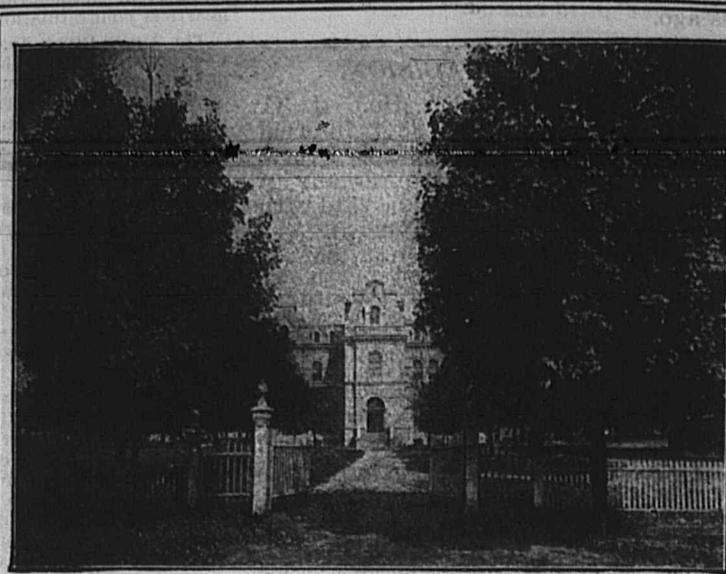
How to Have Good Neighbors.

There is true wisdom in the "recipe for having good neighbors—be one!" When we complain of any fault in those round us, blaming them continually for being cross, indifferent, selfish, rude, unfair, or bad-tempered, it is always well to see to it that our own conduct shall be invariably cheerful, sympathetic, unselfish, courteous, fair and good-tempered. Otherwise—strange as it may seem—they may be justified in complaining of us, too.—Great Thoughts.

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Librarian

RICHMOND COLLEGE will celebrate next June its seventy fifth anniversary. In honor of this event and through the generosity of friends, the work in various departments is being greatly extended. Most notable this year is the enlargement of the Law School, founded in 1870. The coming of Governor Andrew Jackson Montague last spring into the law faculty was a noteworthy event in Southern education. The two year law course has been greatly strengthened, and the outlook for the development of a national law school in Richmond is most encouraging. Cost of session for fees, books, and living expenses averages \$300. Session begins Sept. 20th.

For law catalogue, or for general catalogue of the College of liberal arts, address President F. W. BOATWRIGHT, Richmond, Va.

Majestic

"Malleable and Charcoal Iron"

This door lets down forming a shelf which will hold any weight.

When the water boils the reservoir can be moved from the fire by this lever.

This rack which holds the roast can be drawn clear out and still sustain the weight.

You may save a few dollars of the first cost by buying a cheap range, but you can't save a dollar in the long run—you are buying cheap material and you can never get the *perfect satisfaction* and *life-long durability* that you find in the MAJESTIC. Iron is the life of any range. High-grade iron will resist heat without cracking, breaking or warping; cheapen the iron and you will always be buying firebacks and other parts to replace those that burn out and break.

On account of steel rusting so quickly, only *Old Style Charcoal* iron is now used in the body of the Majestic. The entire top and all doors and frames are made of *Majestic Old Style Malleable* iron, the *only* iron that cannot warp and crack. This range is also made with a malleable iron water front for pressure or other large boilers.

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Call on your dealer and ask him to show you a Majestic; first in cooking ability and strength. Ask him for one of our books, "Range Comparison" FREE, containing valuable information, or write to us and we will see that you get one by return mail.

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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn.

Young South Motto: Qui non profestit, defloit.

Our missionary's address: Mrs. Bessie Maynard, 141 Machi, Kokura, Japan, via San Francisco, Cal.

Mission Topic for August—Japan.

YOUNG SOUTH CORRESPONDENCE

At my own desk again! We got home after a delightful stay of ten days in Montgomery, Ala., on August 17. A number of messages from you awaited me and I must proceed at once to give them to you. In the "Receipts" you will find those acknowledged that I took away with me on the seventh, published in the issue of August 16.

You will pardon if I "cut" these I give you to-day, for there are 14 of them, and even a bare mention will use up all our space. I am so proud and thankful to hear from so many and so I know will you be.

No 1 is dated Iron City, Tenn., and asks how to make meetings of Children's Bands interesting. I have been thinking of giving a little program the last week of each month to be used during the month following at the head of our page. Would you like that? It will be only suggestive of course, and each leader can add to it as she thinks best or take from it what is not needed for her band. I shall go on the supposition that you are using the subjects suggested by the W. M. U. at Baltimore. It is a difficult thing always to interest all ages and sizes in a band. A black-board adds much, with simple illustrations of some phase of mission work. Pictures are great helps. One needs to appeal to both eye and ear to keep children's attention. Little stories read aloud, of which I can send you a number for a 2-cent stamp. Leaders will find it helps much to assign topics to special ones a few days before hand. If only a verse of Scripture is asked for, the child will find a deeper interest in the meeting. Leaders will be able to furnish information when the little ones cannot find it for themselves. Special music is a great help. Appropriate songs, practiced before hand, will help much. Above all, it is best never to make a meeting over an hour long. To send children away half asleep and tired is a great mistake. Avoid dullness as you would the plague. Let the restless ones hand round the books, take up the collection, etc. I will send Miss Mabel Marsh some literature that I am sure she will find helpful, and I am so glad to number her band among the Young South workers.

Riceville comes next and tells o

the organization of a new Sunbeam Band by Misses Hampton and Oliphant, with 19 on the roll. The latter says:

"As this was their last vacation week we decided to do as many errands as we could find to do, and send the money to Japan. I enclose \$1. The meeting on August 12 proved very interesting as each told how his or her money was made."

Miss Annie Oliphant.

Was that not sweet? Thank you so much for remembering Mrs. Maynard's work across the sea. Let us hear often from you, Miss Oliphant. I have lovely little pink collectors now, that I am anxious for us to use in September for State Missions. Who else wants some? Send me a stamp and I will send both boxes and programs for September meetings. Will you get a good rousing collection for Tennessee's own work by distributing the boxes before hand, opening them by September 30? Will you do this all over Tennessee? Dr. Golden will be so grateful for your help.

No. 3 is from Miss Olive Anthony of Ripley, and she asks for "collectors." Mrs. Tucker of the W. M. U. at Baltimore promises that I shall have all I want of the pretty boxes the Union is sending out soon. Meanwhile I send Miss Olive some of the State collectors, and I hope soon to hear from her efforts. She is an old friend and remembers the Young South wherever she goes. The "arks" are exhausted, but I shall try to get some more. I hope the sick one is better now. Thanks for the postage.

No. 4 brings us a new band, the "Jewell Band" of Eagleville. They number 20, with the following officers: President, Eva Joice; Vice-president, Henry Elmore; Secretary, Mattie Owen; Treasurer, Sammie Edmonds. They enclose \$4, to be equally divided among State and Home Missions, China and Japan. Mrs. N. B. Williams is the superintendent of this wide-awake band, and we are so grateful to them for this generous contribution. May God make them ever more and more useful.

No. 5 is from Miss Belle Jones of Springfield, and has been referred to Mrs. A. C. S. Jackson, as she wishes to organize a "Ladies' Society." I have literature only for children's bands. She will soon hear from Mrs. Jackson, I am sure.

In No. 6 Miss Ella Prewitt of Whiteville requests literature for Sunbeam Band, and I send it with pleasure. Let us hear from your efforts. Thanks for postage.

In No. 7 Center Sunday-school sends \$1 for Japan. Miss Olela V. Koffman, Secretary, will please thank the school for their kind offering.

No. 8 brings \$2, \$1 for Japan and \$1 for China, from our old tried friend, Mrs. R. H. Martin, of Mt. Juliet. Many thanks.

No. 9 brings a birthday offering of 50 cents for Japan from Milton B. Clapp, Clinton. May he have many more happy natal days! We are so grateful for his kind remembrance of

Our old friend, Mrs. W. A. Moffitt, sends subscriptions for Our Home Field and the Foreign Journal in No. 10. I shall send them on immediately to Atlanta and Richmond. No band ought to be without them. We are expecting to hear from Winchester soon. Will they not use some State Mission boxes?

No. 11 is the daintiest little letter from Mercer and brings 60 cents for two Young South pins for Eugenia and Frances Davis. Thanks. They shall go at once.

No. 12 brings an offering from those good friends of ours at Fall Branch, to be divided thus: For Home Board, \$1.60; for Sunday-school Board, \$2.16; for State Board, \$1.24. This makes

FIVE DOLLARS.

Will Mrs. R. W. Moulton thank the generous donors for their timely help? I wish I could have been at the meeting of the Holston Association. Next year we hope to have a "Band Superintendent" who can visit the Associations and the churches all over the State.

La Follette sends in No. 13 \$2 from the Sunbeams for Japan. Mrs. J. H. Francisco will express our sincere gratitude.

And we close with No. 14 from the Memphis "Busy Bees" of Bellevue, who send

FIVE DOLLARS

for Mrs. Maynard's salary.

They have a missionary of their own, Rev. Whittinghill, in Italy. So it is very good in them to help the Young South in supporting theirs. But there's no telling what "busy bees" can do! Please tell them, Mrs. Bailey, how delighted we are for this help on the August salary.

All over Tennessee there is grief for the critical illness of the dear Treasurer of the State W. M. U., Miss Lucie Cunningham. When I last heard the physicians had no hope for her recovery. She will be so much missed in the work of the State, and her place will be hard to fill.

A notice from the postmaster at Chattanooga tells me there is an unpaid money order from Mrs. G. R. Dance of Springfield. I have never received the order for \$1.30, though it was sent July 23. Will she get a duplicate from the postmaster at Springfield? I will be so much obliged. I have sent her the notice of the office here.

Now. Let us go to work for the August salary. I must have \$32.80 by August 31, remember. See if some of the Lord's money is not idle somewhere in your belongings. Send it on at once. Very truly yours,

Laura Dayton Eakin.

Chattanooga.

Receipts.

First quarter's offerings.....	\$243 63
July offerings.....	96 05
First week in August.....	26 00
FOR JAPAN.	
New Hope S. S. by J. C.....	1 00
Faithful Band, Grandview, by Misses H.....	1 00
Grandma Denton and grandchildren, by Mrs. S. Q.....	86
Riceville Sunbeams, by A. O.....	1 00
Jewell Band, Eagleville, by Mrs. N. B. W.....	1 00
Center S. S. by C. V. K.....	1 00

Mrs. R. H. Martin, Mt. Juliet....	1 00
Milton B Clapp, Clinton.....	50
La Follette Sunbeams, by Mrs. J. H. T.....	2 00
Busy Beer, Memphis, by Mrs. B.	5 00

FOR HOME BOARD.

Jewell Band, Eagleville, by Mrs. W.....	1 00
Fall Branch Friends, by Mrs. M.	1 60

FOR SUNDAY-SCHOOL BOARD.

Fall Branch Friends, by Mrs. M.	2 16
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FOR FOREIGN BOARD.

Nut Bush Church, by Mrs. J....	1 36
Jewell B nd, Eagleville, by Mrs. W.....	1 00
Mrs. R. H. Martin, Mt. Juliet....	1 00

FOR STATE BOARD.

Jewell Band, Eagleville.....	1 00
Fall Branch Friends.....	1 24

FOR FOREIGN JOURNAL.

Mrs. Baugh, Winchester.....	25
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FOR HOME FIELD.

Mrs. Moffitt, Winchester.....	10
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FOR Y. S. PINS.

Eugenia and Frances Davis, Mercer.....	50
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Total.....	\$391 59
Received since April 1, 1906:	
For Japan.....	\$200 86
" Orphans' Home.....	26 42
" Home Board.....	63 39
" State Board.....	22 82
" Foreign Board.....	9 91
" S. S. Board.....	10 16
" Yang Chow Hospital.....	3 00
" Foreign Board debt.....	25 00
" Foreign Journa'.....	5 50
" Ministerial Relief.....	1 00
" Home Field.....	20
" B. Y. P. U. Encampment.....	10 00
" Y. S. pins.....	5 25
" Margaret Home.....	6 50
" Postage.....	1 58
Total.....	\$391 59

SKIN ECZEMA IN WORST FORM

Black Splotches All Over Face—Produced Severe Itching—Year's Treatment by Physicians Did No Good and Became Despondent—Affected Parts Now Clear as Ever—Alabama Lady's

CURE BY THE CUTICURA REMEDIES

"About four years ago I was afflicted with black splotches all over my face and a few covering my body, which produced a severe itching irritation, and which caused me a great deal of annoyance and suffering, to such an extent that I was forced to call in two of the leading physicians of my town. After a thorough examination of the dreaded complaint they announced it to be skin eczema in its worst form. They treated me for the same for the length of one year, but the treatment did me no good. "Finally I became despondent and decided to discontinue their services. Shortly afterwards, my husband in reading a copy of a weekly New York paper saw an advertisement of the Cuticura Remedies. He purchased the entire outfit, and after using the contents of the first bottle of Cuticura Resolvent in connection with the Cuticura Soap and Ointment, the breaking out entirely stopped. I continued the use of the Cuticura Remedies for six months, and after that every splotch was entirely gone and the affected parts were left as clear as ever. I have not felt a symptom of the eczema since, which was three years ago.

"The Cuticura Remedies not only cured me of that dreadful disease, eczema, but other complicated troubles as well; and I have been the means of others being cured of the same disease by the Cuticura Remedies, and I don't hesitate in saying that the Resolvent is the best blood medicine that the world has ever known." Lizzie E. Sledge, 540 Jones Ave., Selma, Ala. Oct. 28, 1905.

hold throughout the world. Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), may be had of all druggists. Foster Drug and Chem. Corp., Sole Props., Boston, Mass. Sent Mailed Free. "The Cuticura Skin Book," and "How to Cure Disfiguring Humors."

A Noted Minister and Doctor of Atlanta, Ga., Has Hit On a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to make a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

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Saw it in The Baptist Flag.

W. H. Coffman, Avery, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter-in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay if it cures." Sent anywhere on these terms. Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

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Trip Notes.

We found ourselves Monday speeding our way through the beautiful country of Upper East Tennessee to the little city of Jonesboro. Tuesday morning, in company with several others, we started across the country for Fall Branch, where the Holston Association was in session. We arrived after the organization. We are told that this is one of the largest Associations in the State. The first day was given to organization and the question of temperance. The second day was given to missions and temperance. These questions were ably discussed and created enthusiasm. The third and last day was equally as interesting as the others. The question of pastoral support created quite an interesting and profitable discussion, which we trust will bear much fruit.

The representatives of our various denominational interests were present and made telling speeches. The preaching was of a high order. The annual sermon by Rev. A. J. Watkins was especially strong and able.

Great crowds of people were there, about three times as many as could get into the house on the second day. Fall Branch is a delightful little village in the hills of East Tennessee. Bro. J. M. Whitaker is the efficient pastor. He and his people, with the aid of the people of the community, furnished abundance of dinner on the ground and delightful homes for all. We had the pleasure of being entertained in the delightful home of Bro. J. W. Moulton.

From here to Nolachucky Association with Big Springs church, one mile from Moshlem. When we reached the church the second day the Association was in full blast. We were called on to make a speech on periodicals just as we took our seat. We hope what we said was well received.

We left Saturday noon for Greenville to preach for Pastor Clapp on Sunday. Greenville is one of the most thriving cities in East Tennessee, with 5,000 well to do, energetic and thrifty people. I found Pastor Clapp all smiles yet a little nervous. He was making preparations to leave for Kentucky, where he had won the hand and heart of one of Kentucky's fairest young ladies. The parsonage, just bought by the church, was undergoing repairs and receiving a new coat of paint. Everything was being rushed in order to be ready for the reception of the pastor and his bride when they returned on Saturday. Greenville is fortunate in having as their pastor such a man as Brother Clapp. Tall and stately, with his zeal and energy for his Master, things are coming to pass in the church. It was our pleasure to preach to a good audience, who listened intently and seemed to enjoy the sermon very much. At the conclusion of the sermon many gave their hand as a token that they desired to live nearer to Christ. The Sunday-school is one of

WORTH \$1,000.00.

"I have been greatly annoyed with a severe attack of Eczema for a year, and after using several remedies with no benefit, I used Tetterine with perfect success. Two boxes made a complete cure. I would not take one thousand dollars for the benefit I've derived from its use. I take pleasure in recommending it to others. Salomon Cohen, President Savannah, Ga., Carriage Co." Get from your druggist or send 50c to J. T. Shuptrine, Mfr., Savannah, Ga.

the best I have visited. They have an enrollment of 125. Of this number 101 were present, which is the average attendance. Can any other school beat that this hot weather? The collection was \$2.76. The contest between the blues and the reds was very exciting and interesting, and resulted in a victory for the reds. Bro. T. S. Rogers is the efficient superintendent, and he is well up in the work. He watches ever detail and will not let anything lag. By the way, we need more such men in our country. It was our pleasure to talk with Brother Rogers quite a while Saturday night. I found he has proven beyond a doubt that violators of the law can be punished if men are willing to take it upon themselves to see to it that the violators are caught and dealt with. Whisky selling is a thing of the past in Green County.

From Greenville to New Market we went to preach for Pastor Lockard at night. New Market has become famous as the place of the awful wreck of two Southern passenger trains, in which scores of people lost their lives two years ago. I found here a splendid church and a splendid preacher. Brother Lockard was raised within two miles of the pulpit that he now fills with credit and honor. A splendid audience of young people especially greeted the tired preacher.

From New Market to our home in Athens on Monday to clean up, cut the weeds in the yard preparatory to the home coming of the wife and little boys who have been spending the summer in Louisville, Ky.

Tuesday, the 22nd, we ran out in the country eight miles from Athens to preach for Brother Miller, who with Brother Masengale were holding a very successful revival in East-analtee church. Brethren Masengale and Miller are splendid men. They are doing a great work in their Association. They have been very successful in revival work.

From Eastanaltee to Chilhowie Association, mention of which will be made in my next.

T. F. Hendon.

I have just reached home from Tennessee, where I have been for five weeks in meetings. The meetings were not as successful in point of conversions as we desired, but I am sure much good was done. I enjoy working with Pastor W. E. Wauford. His people treated me royally. God bless them. Bro. J. T. Oakley has been called to succeed me at Hillsdale. A good selection.

Don Q. Smith.

Rowletts, Ky.

Beginning Monday night, August 13, and continuing to Saturday morning, August 25, we had a great meeting at Monterey, Tenn. Twenty-two additions to the church; four by baptism; eighteen by letter and enrollment. Woman's Missionary Society organized with nine members; Sunday-school increased one-third in attendance. Subscriptions for papers, Foreign Mission Journal, seven; Our Home Field, ten; Baptist and Reflector, one. Money raised during the meeting, \$38.23. The meeting leaves the church in fine condition. If they only had a pastor. This is a great field with a great opportunity and a great people. May God bless them.

R. D. Cecil.

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To Richmond And Return.

On September 2-5, inclusive, the Southern Railway will sell tickets from points on its lines to Richmond, Va., and return at very low rates. Final return limit September 13. For detailed information call on any agent of the Southern Railway or write J. E. Shipley, D. P. A. 204 Fourth Ave. N. Nashville, Tenn.

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A Modern Miracle.

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DRUGGISTS, or 25 Henry St., Brooklyn, N. Y.

I was at New Salem last Sunday. After the service the community was shocked to learn of the drowning of young Jesse Thackston. He was a nice young man. Our hearts go out in prayer for his widowed mother. Next Sunday I am booked for a sermon in Carthage. Pray for us.
R. B. Davis.

Carthage, Tenn.

On the third Sunday in August the Gum Spring church dedicated their house of worship. The sermon was preached by the writer and W. T. Clark offered the dedicating prayer. The meeting was continued one week, and in some respects was a great success. While there were no conversions, yet the church was greatly revived and Christian people of all denominations rejoiced together and many were made to shout aloud the praises of God. I did most of the preaching myself. Bro. J. T. Shelton was with me part of the time and preached once, and was otherwise a great help in the meeting. Two were received by experience and baptism. I baptized a lady 75 years old who had been a Methodist thirty years. I expect to baptize others when I go back next month. I will begin my meeting at Marion next Sunday. This will be the last meeting in the churches where I am pastor. Then I have some to hold at mission points in this vast destitution in the bounds of the Judson and Cumberland Associations. Truly we lift up our eyes and look upon the field and see it already ripe unto harvest. God bless the Baptist and Reflector and all its readers.

A. G. Williams, Pastor.

Slayden, Tenn.

A Good Meeting.

By promise of some weeks standing my time last week was spent in conducting a meeting with the Spring Hill Church, eight miles west of Dyersburg, for Pastor J. H. Martin of Murray City. Monday evening was the earliest hour either of us could be there. The pastor had to leave on Friday, but Brother Burress of Crockett County came that night and gave valuable assistance. The meeting was a very gracious one. It has rarely been my pleasure to be in such a glorious meeting. Twenty or more were forward for prayer Saturday night when the meeting closed. Sixteen united with the church; thirteen were baptized; four of these Sunday morning by the writer.

Brother Martin justly has a strong hold on his people. He is a zealous pastor and a faithful preacher of the Word. Under his leadership this church has greatly developed. He is untiring and has the facility of getting rapidly from place to place.

Many were the kindnesses shown the writer, which he sincerely appreciates. The pastor and people won on this scribe every day, and when the former had to leave to begin another meeting, he left a very lone-some preacher; but the confidence reposed by both pastor and church in prevailing upon the visiting minister to continue the meeting after the pastor had left to the end of the week, was enough to win esteem and good wishes, and to make one feel at home. The Lord be with pastor and people,
T. J. Davenport.

Kerrville, Tenn.

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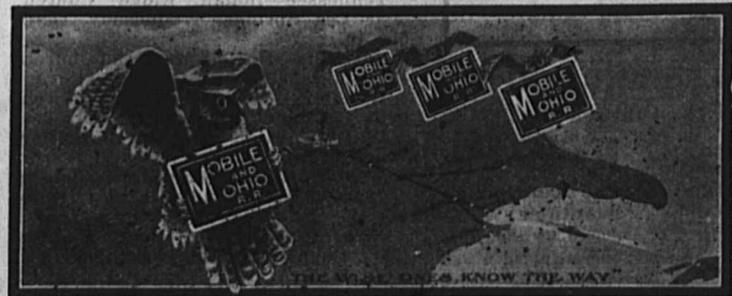
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TENNESSEE ASSOCIATIONS, 1906.

August.

Big Emory—Petros Church, Morgan County, Thursday, August 30.
Walnut Grove—Pleasant Hill Church, Meigs County, Thursday, August 30.

September.

Unity—Friendship Church, six miles north of Henderson, Saturday, September 1.
Ebenezer—Lawrenceburg, Wednesday, September 5.
Sweetwater—Tellico Plains Church, Monroe County, Wednesday, September 5.
Little Hatchie—Oakland Church, Fayette County, N. C. & St. L. R. R., 3 p. m., Thursday, September 6.
Tennessee Valley—Bethel Church, at Roddy, Thursday, September 6.
Watauga—Hampton, Thursday, September 6.
Stockton's Valley—Mount Helen, Fentress County, Saturday, September 8.
Central—Bradford, I. C. R. R., Wednesday, September 12.
Eastanallee—Cog Hill Church, McMinn County, Thursday, September 13.
Midland—Bishopville Church, Knox County, Thursday, September 13.
Salem—Salem Church, DeKalb County, Thursday, September 13.
Stewart County—Hickory Grove Church, near Oakwood, Thursday, September 13.
Cumberland Gap—Haynes' Flat, Claiborne County, Tuesday, September 18.

Friendship—Beech Grove Church (Clerk's postoffice, Chestnut Bluff), Wednesday, September 19.
Wiseman—Corum Hill Church, Wednesday, September 19.
Clinton—Andersonville Church, Anderson County, Thursday, September 20.

Holston Valley—Beech Creek Church, Hawkins County, Thursday, September 20.
Indian Creek—Friendship Church, Wayne County, Thursday, September 20.

Union—Laurel Creek Church, Van Buren County, Thursday, September 20.
William Carey—Kelly's Creek Church, Lincoln County, Friday, September 21.
Beech River—Jack's Creek Church, Henderson County, Saturday, September 22.
Beulah—New Salem Church, Obion County, Tuesday, September 25.

October.

Sevier—Sevierville, Wednesday, October 3.
New Salem—Shop Spring, Wilson County, Wednesday, October 3.
Southwestern—Ramble Creek Church, Benton County, Wednesday, October 3.

Liberty-Ducktown—Notla Church, ten miles southwest of Murphy, N. C., October 4.

Ocoee—Highland Park Church, Chattanooga, Thursday, October 4.
Providence—New Bethel Church, Roane County, Thursday, October 4.
Harmony—Union Church, on Shiloh Park, Friday, October 5.

Riverside—Cliff Springs, Overton County, Friday, October 5.

Judson—Slayden, Dickson County, C. & M. R. R., Saturday, October 6.

Cumberland—Harmony Church, Montgomery County, Tuesday, October 9.

Northern—Dutch Valley, Grainger County, Tuesday, October 9.
Enon—Bellewood Church, Macon County, Wednesday, October 10.

Tennessee—Indian Ridge Church, near Lea Springs, Wednesday, October 10.

Nashville—Howell Memorial Church, Nashville, Thursday, October 11.
Weakley County—Obion Church, near McConnell, Friday, October 12.

Western—High Hill Church, at Puryear, Friday, October 12.
Western Union—Paint Rock Church, at Almy, Scott County, Friday, October 12.

New River—New River Church, Scott County, Thursday, October 18.

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1. 'Tis Time to Swing Our Axes.
2. No Compromise.
3. When Rum Shall Cease to Reign.
4. Come and Help to Save Them.
5. Father's Darling.
6. They Are Coming from the Mountain.
7. The Sparkling Rill.
8. The Rummies Stand Pat.
9. Unfurl the Temperance Banner.
10. Vote as You Pray.
11. The Temperance Ship Will Land.
12. Shall the Mill Grind On?
13. Where There's Drink, There's Danger.
14. The Temperance Train.
15. How You Grow.
16. The Whisky Shops Must Go.
17. The Wine Cup Did It All.
18. The Yellow Dog Voter Is Dead.
19. Touch Not the Cup.
20. When Tennessee Will Go Dry.
21. The Party Candidate.
22. Shun the Broad Road.
23. Once for All.
24. The Land of the Long Ago.
25. The Little Old Hat on the Wall.
26. He Always Told the Truth.
27. The Brooklet.
28. I Only Know I Love You.
29. Pappa's Tum.
30. Before It Is Too Late.
31. Disillusioned.
32. Do Not Let Your Lip Hang Down.
33. Happiness Is Everywhere.
34. Nature's Chorus.
35. Onward Go.
36. My Mother's Last Kiss.
37. The Dreamless Land.
38. Nobody Knows but Mother.
39. Little Helpers.
40. Look on the Other Side.
41. Smile Where'er You Can.
42. Noblesse Oblige.
43. A Good World after All.
44. Was That Somebody You?
45. The Pilgrim Bird.
46. How My Boy Went Down.
47. The Devil's Business Boon.
48. Hope in the Children.
49. Satan's Want Ad.
50. Tehuacana Hills.
51. Which Road Would You Take?
52. America.
53. Evening Reverie.
54. The Use of the Flowers.
55. Will They Miss Me When I Am Gone?
56. In the Bright Beyond.
57. The Shelf behind the Door.
58. Jesus Loves Me.
59. The Lily in the Bog.
60. The Fellow That Can Whistle.
61. Fill No Glass for Me.

No. 20. When Tennessee Will Go Dry.

J. C. MIDYETT. D. E. DORTCH.

DUET.

1. Old Ten-nes-see, the vol-un-tee-er, How glorious is thy name, How splendid is
2. Although the liquor power's great And has a mighty grasp On pol-i-tics
3. No daughter then of Ten-nes-see Shall be a drunkard's wife, No home shall bar-
4. No son shall stagger home at night, No mother's heart shall bleed, No father take
5. We an-te-date that hap-py day When all of 'Ten-nes-see Shall raise a might-

thy long ca-reer, And how to-day we see the way To mul-ti-ply thy fame,
and law and state, We know that we can plainly see The loos'ning of its clasp,
bor-mis-er-y Because there's come the curse of rum To sow the seeds of strife,
his children's right And make them cry to satis-fy The whiskey vendors' greed,
y shout and say, From mountain's crest to riv-er's breast, "We've gained the vic-to-ry."

CHORUS.

For we are look-ing for the day Whose dawn is draw-ing nigh;
And that for which we work and pray (Omit)

Till all can see, plain as can be, When Ten-nes-see will go dry.

D.S. We'll work and pray till that best day, When Ten-nes-see will go dry. D.S.

Old Ten-nes-see will go dry (go dry), Yes, Tennes-see will go dry (go dry);

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Travel and Trains.

The sensation of the month in the St. Louis Railway world was the cut in time and the establishment of the Mobile & Ohio Limited between St. Louis and Mobile and New Orleans. The south-bound train that formerly left St. Louis at 8 a. m. now leaves at 11 a. m. and yet reaches the gulf terminals named as formerly at 7:25 and 8:45 a. m. There were competitors who doubted the ability of the M. & O. to make and maintain this schedule, but it has completely triumphed easily, and thereby electrified the entire line. The limited is composed of the finest vestibuled cars, with diner, electric lights and fanned, and the service is acknowledged to be second to none between the important terminals named. The M. & O. has remarkably advanced in service and fame since 1900.

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WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipes, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

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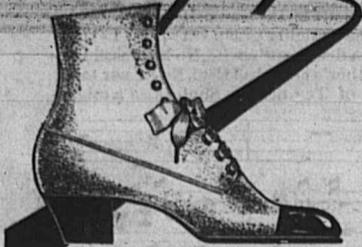
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I am happy to report a fine meeting at Round Lick Sunday. Brother Penick preached for me Saturday. Notwithstanding revival meetings at Shop Spring, Ramah, Linwood, Commerce, Grant, Smith's Fork and Wattertown Baptist churches, we had a splendid audience. At the beginning I asked that we all pray for the presence of God in saving souls. Four asked for prayer. One young man of promise made a profession of religion. Such a time as we did have. He asked to be baptized at once. We baptized him at 5 p. m. and three others joined. Thank God for His presence.

J. T. Oakley.

Sweetwater W. M. U.

The seventh annual meeting of the Woman's Missionary Union of Sweetwater Association will meet at Tellico Plains, Thursday, September 6, during the time of the Association which convenes with that church. The following program has been arranged:

Devotional exercises. Mrs. J. H. Bailey.

Reports from societies.

The relation of missionary societies to the church. Mrs. Paul F. Kefauver.

The claims of the Orphans' Home upon us. Mrs. S. M. Tredway.

Letters from missionaries and others. Miss Lizzie Forrest.

Women as helpers in the work. Mrs. H. E. Parsons.

Our responsibilities: Are we holding the rope? Mrs. G. T. Russell.

Collection for Expense Fund of Central Committee.

Mrs. M. C. Lowry, V. P.

Roanoke College.

Roanoke College closed its fifty-third year of useful work on June 13 with a successful commencement. Students were enrolled last session from 14 States and two foreign countries. The number of students enrolled was the largest in the history of the college. A handsome new administration building has been provided. The college has a curriculum with elective studies, well adapted to suit the wants of all students. A new department of education has just been established. The instruction is thorough and the standard high. The faculty is composed of men of liberal scholarship, five having had 17 years of post-graduate work in American and foreign universities, and two others being authors of college textbooks. The library contains 23,000 volumes. Few institutions offer so much at so little expense. The Roanoke Valley is famous for its beautiful mountain scenery and healthful climate. The moral, social and religious advantages of Salem are unsurpassed. The catalogue of 62 pages shows that Roanoke is abreast of the times in its facilities and methods. For a copy of the catalogue with the June collegian, address Roanoke College, Salem, Va.

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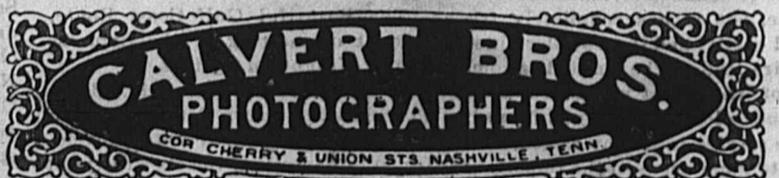
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