

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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## PERSONAL AND PRACTICAL.

Only two more Sundays in which to take collections for State Missions this conventional year. Have you taken any collection in your church? If not, will you not do it next Sunday? Do not delay.

Gladstone said: "The world has made more progress in the last thousand years than in all the past; more in the last hundred years than the thousand preceding; more in the last ten than the hundred preceding, and may make more in the next year than in the ten preceding."

We are sure the readers of the BAPTIST AND REFLECTOR found the paper last week a newspaper in every sense of the word. We do not know that we ever received so many letters for publication as we are receiving now. It is a good sign. It shows that the brethren have something interesting and joyous to write about.

The North Carolina Baptist states that Messrs. W. W. Kitchen, Locke Craig and Ashley Horne are the leading candidates for Governor. Messrs. Kitchen and Craig are members of Baptist churches and Mr. Horne's wife is a member. So it looks like whichever way it goes we are likely to have another Baptist Governor, or, at least, one close kin to a Baptist.

Where will the State Convention meet next year? It is West Tennessee's time to have it, and when such is the case there is usually no lack of invitations. It met in 1905 at Jackson, 1902 at Humboldt, 1899 at Union City, 1896 at Paris, 1893 at Jackson, 1889 at Humboldt, 1885 at Brownsville, 1882 at Jackson, 1879 at Brownsville, 1876 at Jackson. Where will it meet next year?

Less than two more weeks in which to contribute to State Missions before the books of the treasurer close, as they will at midnight on September 30. Brother, what have you done for State Missions? What are you going to do? Will you not give something to this great work? Would you not like to have some part in it? Pastor, will you not at least give your people the opportunity of contributing to the work? Do it, and do it now.

While the Central Association was most delightful, we could not help missing Dr. T. R. Wingo, of Trezevant, with his pithy and witty speeches. It is worth going a good ways to hear him make one of these speeches and to hear him say that, "There have been Baptists in the world since the days of John the Baptist, and there will be Baptists in the world until Jordan runs dry." This was the first meeting of the Central Association we ever attended. Dr. Wingo was not present. We hope to see him at Jackson next year.

The Baptist Argus states that Mr. John H. Davis, son of Rev. B. J. Davis, of Shelby County, Ky., has within his hands one million dollars as a result of an invention by him of a new and superior street car brake, which the Argus thus describes: "His most remarkable invention is a train dispatcher's switch-board, upon which move electric bulbs, each of which is connected with a running train, which moves its special button along as it progresses on the track. At the touch of a button any train can be instantly stopped. Collisions are made impossible."

The recent vagaries of Dr. R. J. Campbell, the successor of Joseph Parker in the pastorate of the City Temple, London, have led the papers to republish these words from a sermon of Dr. Parker's in that pulpit: "Some day a man may arise here who will deny the Lord that bought him, who will preach a Gospel without a Saviour, a salvation without a cross; then write 'Ichabod' across the frontals of the place, and let it be forgotten as a thing of shame, a memorial of unpardon-

## READ OUR RECORD.

### OUR AIM FOR 1906-7.

Foreign Missions .....	\$20,000 00
Home Missions .....	16,000 00
State Missions .....	20,000 00

### OUR RECEIPTS UP TO DATE.

Foreign Missions .....	\$15,453 57
Home Missions .....	12,452 58
State Missions .....	10,858 56

### THE TASK THAT REMAINS.

Foreign Missions .....	\$ 4,546 43
Home Missions .....	3,547 42
State Missions .....	9,141 44

Total to be raised .....

	\$17,235 29
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This can easily be done if only half of our 153,832 Baptists would give a little. Will you help to make the figures grow each week? It will be a joy to watch if you help. Send to the State Mission rooms, 710 Church St., Nashville, Tenn., for literature and envelopes and helps.

W. C. GOLDEN.

able treason against the throne of God." Was Dr. Parker an inspired prophet?

Rev. A. H. Burroughs, of Bristol, Tenn., better known as "Parson Burroughs," has a remarkable record for marrying people. He has been at Bristol 18 years. During that time, up to September 7, he had solemnized 2,375 marriages. On the 4th inst., he married five couples. The record breaker month was July, 1907, when forty men and forty women were made happy by him. So far as heard from there have not been ten divorces out of the 2,375 marriages. It is said that Parson Burroughs meets every train which comes into Bristol and always carries with him two umbrellas, one for himself and another for any couple that may be on the train wishing to get married.

We have been attending Associations for about two months, and yet we see from the list of Association meetings that we are only about half through, or at least that only about half of them have been held so far. The reason for it is that out of the 53 Associations in the State, about half of them meet in September. Of course it is impossible for us to get to all of these in September. We manage to get to about all of them which meet in July and August, and most of them which meet in October, but in September, when there are sometimes as many as six, or eight, or nine, or ten meeting the same week, we simply have to do the best we can.

As you will see on page one, there was received only \$55.10 for Home Missions; \$159.09 for Foreign Missions, and \$439.73 for State Missions last week. Only \$653.92 altogether from our 153,832 Baptists during the second week in the last month of our Conventional year. Secretary Golden feels greatly concerned about the outcome. Despite his weakened condition, after being confined to the bedside of his wife for weeks; he is now going day and night, visiting every Association and church possible to arouse an interest in the mission work. Will not the Baptists of Tennessee lighten his labors and lighten his burdens and lighten his heart by generous contributions in the next two weeks to all of our mission work, and especially to State Missions?

In a recent issue of the BAPTIST AND REFLECTOR we spoke of a barefaced falsehood told by a prominent brewer, in which he was caught squarely by the editor of the Prohibition Press, and added: "This is only another evidence of the unscrupulousness and absolute mendacity of the liquor traffic. It hesitates at nothing to carry its point." This may have seemed rather a

strong statement, but if it needed any confirmation, here comes Brother M. P. Hunt, in the *Word and Way* of last week and says: "After years of fighting the liquor traffic, I give it as my observation that its advocates neither fear God, nor regard man, nor care aught for the truth. They are the most unmitigated set of liars I have ever gone up against." These are even stronger expressions than we used. We join Brother Hunt in his closing remark: "But bless God the business is doomed, and a few years will see it generally outlawed."

At the Central Association Dr. H. C. Irby gave the following list of foreign missionaries who have been students in the Southwestern Baptist University: J. J. Taylor, South America; G. H. Crutcher, Mrs. Crutcher, Mexico; M. E. Dodd, Mrs. Dodd, Mexico; R. P. Mahon, Mrs. Mahon, Mexico; R. W. Hooker, Mexico; J. B. Spight, South America; R. E. Pettigrew, Brazil; J. Frank Ray, Japan; P. P. Medlin, Mrs. Medlin, Japan; Miss Linnie Hopkins, Mexico. All of these are now on their respective fields except Dr. and Mrs. Crutcher and Brother and Sister Dodd, who were compelled to return, and who are now doing efficient work in this country; and Brother and Sister Medlin and Miss Hopkins, who are on their way to their respective fields. What school in the South can excel this list, both for the number and character of missionaries sent out from its walls? It is a noble record.

We see that the City Council of Rockwood has repealed the Anti-Jug ordinances passed by a former council some months ago. This was done over the veto of the Mayor. We are told that two-thirds of the people of Rockwood favored the ordinances, but the whiskey men managed to slip up on them in the last election and elected a City Council opposed to them. The bill repealing the ordinances ought to have been written in red ink, as the repeal will be written in blood. This repeal writes disgrace upon the fair name of Rockwood. We sympathize with her good citizens. Referring to the repeal of the Rockwood ordinances a correspondent of the *Chattanooga Times* says: "Rockwood is now wide open to receive the goods of non-resident liquor dealers, who can ship bottled goods in at their will. By reason of recent enactment, the festive hog can bask in the sunlight on any street of the town and farmers may now feel a sense of comradeship with Rockwood people. The squeal of the hog is again heard on the streets, and the people will be baptized anew with 'tanglefoot.' Times are sure to be glorious here again."

The *Word and Way* says that an ex-saloon-keeper of Fulton, Mo., has predicted that in the near future Missouri will be dry. He is quoted as follows: "St. Louisians have no idea of the extent to which temperance sentiment has grown throughout the rural districts. We have something like forty 'dry' counties in Missouri now. In another year a majority of the 114 counties of the State will have prohibited the sale of intoxicants. I had been in the saloon business in Fulton nearly twenty-five years. There was another saloon there, but neither of us ever gave the authorities trouble. About six months ago the temperance people decided they wanted to get rid of us. After the election we had another thought coming. We scarcely got enough votes to make a respectable showing. Calloway is now dry. Who is to blame? Beyond question, I believe Folk is responsible for the prejudice existing against the liquor interest. He has all the Sunday School teachers and preachers behind him and politicians don't want to fool themselves about his ability. If State prohibition were submitted to the people of Missouri today, I believe it would carry three to one." This is all very sad. The *Word and Way* adds: "Why shouldn't Missouri be 'dry?' The best interests of society demand the elimination of the saloon. There are in the State enough good people, if they will act, and act together, to wipe out the saloons. Let the good work go on." To this we can only say, "Amen! Thank the Lord."

## MY BIBLE AND I.

We've traveled together, my Bible and I,  
Through all kinds of weather with smile or with sigh,  
In sorrow or sunshine, in tempest or calm,  
Thy friendship unchanging, my lamp and my psalm.

We've traveled together, my Bible and I,  
When life had grown weary and death e'en was  
nigh,

But all through the darkness of mist or of wrong,  
I found thee a solace, a prayer or a song.

So now who shall part us, my Bible and I?  
Shall isms or schisms, or new lights why try?  
Shall shadows for substance, or stone for good bread  
Supplant thy sound wisdom, give folly instead?

Ah, no, my dear Bible, exponent of Light,  
Thou sword of the Spirit, put error to flight  
And still through life's journey, until my last sigh,  
We'll travel together, my Bible and I.

—Anonymous.

## OUR SIN BEARER.

BY REV. ROY T. WHEELER.

(Read at meeting of Ebenezer Association, and requested for publication in the BAPTIST AND REFLECTOR. Brother Wheeler is a deaf mute, and is preparing to preach the gospel to other deaf mutes. He was educated at the Deaf and Dumb Asylum in Knoxville, and is quite a bright young man. Text, Isa. 53: 6.)

These words bring us face to face with the fact that one bore our sins, became our substitute and suffered for us. Men have held different views touching the doctrine of substitution. Some have held that Christ did not really carry the burden of our sins and suffer, bearing the load of our guilt and condemnation. But nothing short of this will satisfy the plain teaching of God's word. His sufferings meant unspcakably more than a mere example for a lost world, or simply an influence upon lost men. He carried to the cross the awful burden of our sins.

Take out of the Bible this meaning of the doctrine of substitution, and you have but little left.

Take this great fact out of our preaching, and you have nothing to bring to men but husks.

First. Why, then, was it necessary for Christ to suffer for us? It was necessary that the purpose of God to save lost men might be consistently carried out. Any plan by which a lost sinner can come to God and find forgiveness and acceptance must be a plan consistent with God's nature. God cannot approve any plan of salvation that is not stamped with the full measure of his estimate of the nature of sin.

So, then, we may ask: What is the nature of sin, and what is the nature of God? If we can grasp, to some extent, the real nature of sin and the real nature of God, I think we can see at once that it is impossible for God to accept the sinner and bestow upon him the gracious gift of eternal life without a sufficient atonement for sin.

Sin is the one great blight in God's world; it is the withering curse that has settled down upon everything; it is the black cloud that hovers over all the earth with its weight of doom and death; it is the ulcer that is dreadfully offensive to God. Just what this world would have been had not sin entered it, we can hardly conceive. But we know it would have been very different from what it is. The blight of sin is everywhere, and all creation groans, being burdened with this dreadful curse. But the awful stroke of sin was at the soul and life of man. This was the domain sin first sought to invade.

And, having broken and blighted the soul, having shivered with its dreadful stroke this seat of man's spiritual nature, having destroyed the bond of fellowship between man and God, sin sat enthroned upon the wreck and ruin of the soul. From this usurped throne, sin began to reach out in every direction, withering that with which it came in contact.

We see its deadly manifestation all about us to-day. But sin must be thought of as against God, against everything for which God stands. Sin is destruction in its very nature, and stands for the pulling down of everything God is seeking to build up. Sin stands in the way of every plan of God.

But we cannot stop with this. Sin is against the nature of God. God's precepts and God's commands flow out of his nature. Sin violates and despises every one of these. David has grasped this thought with its force of meaning when he exclaimed: "Against thee, thee only have I sinned and done this evil in

thy sight." He realized that sin was against God. This was the burden that prostrated him before God. There is hope of one who deeply realizes that sin is against God.

Every lost, condemned sinner needs to feel just what David felt—that sin is against God. The blighting curse of sin is that it is against God, and the weight of this curse has fallen upon all men everywhere. Then what is the nature of sin? It is an evil of such desert that it must be punished before the sinner can go free.

And now I ask you to think of the nature of God as it stands over against the nature of sin. The word "holiness," in the broadest and fullest sense, conveys to our thinking that in God's nature, which makes it impossible for him to look upon sin with the least degree of allowance. Knowing something of God's nature and something of the nature of sin, is it strange that divine wrath should be kindled against sin? It would be a thing beyond our conception if the divine nature did not react against sin, and condemnation did not rest upon sin.

We cannot think of a plan of salvation for the sinner that does not measure up to God's estimate of sin. The love of God desires the salvation of the sinner, even yearns for the salvation of the sinner; but not until the holiness of God is satisfied in the just punishment of sin.

Sin, holiness—these two things must be reckoned with in God's purpose to save men. This means that the holy wrath of God against sin must either fall upon the sinner or upon some one qualified to take the sinner's place as his substitute. The former would mean everlasting death and hell for every sinner. The latter honors the entire nature of God, and brings the possibility of salvation within reach of the hopeless soul.

Second. This brings us to the next question that I wish to touch on. Why could Christ suffer for us? Why could not some human being, some friend or loved one, be our substitute and suffer for us? Why cannot priests and popes appear before God bearing our sins? Because they are guilty, condemned and full of sin themselves. Corruption and guilt cannot atone for that which is corrupt and guilty. No amount of suffering on the part of the sinful, no performance of vows by them, and no effort to shift the load of our sin upon human shoulders will atone for sin or satisfy God. The only personage that can suffer for us and really bear the load of our guilt and sin is one who lives beyond these things and entirely separated from them, but one who willingly bows and takes upon himself the very burden that is crushing us down to death.

Purity of character, freedom from sin, our substitute must possess. Not only purity of character must our substitute have, but also identity with us. This means that he must be one with us in every sense save one—that is, sin. He must be one with us in fellowship, in sympathy; one with us in understanding our needs, our trials, our temptations; one with us in that he enters into the pains, sorrows and feelings of our lives; one with us in flesh and bone, with one elimination—sin. The fact that we are identified with those about us brings us under obligation to do what we can for them. If in any sense we are stronger than they, we are bound to bring to them the benefit of our superior strength. Without identity there can be no obligation, and without identity with others there can be no suffering for them. So in all the essentials of our humanity our substitute must be identified with us. This identity with us brought Christ under obligation to do all for us that his mission to the world embraced, the crown of which was the bearing of our sins, in reality and truth, upon the cross. This fact has taken hold upon our hearts, that our substitute must be a brother, carrying to the cross a brother's iniquity, without a brother's corruption and sin.

But there must be something more in our substitute. There must be in him such infinite worth that his sufferings are of infinite value. God's law, which flowed from his nature, has been broken. Sin has hurled defiance into the face of law, order and holiness. So the character of our substitute must be of such nature that his suffering for us fills to the full the just demands of infinite holiness. What shall we call this indispensable qualification which our sin-bearer must possess? Divinity is about the best word we can use to express it. He was God manifest in the flesh.

Was ever such fitness found in any one as this I have described? One and only one such personage ever crossed the stage of the world's history. Who was this one mighty to save? The name by which we know him makes our hearts beat with many glorious thoughts—Jesus Christ, our Lord—wonderful name! In it we feel the touch of a brother's hand,

and the warmth of a brother's heart; in it we feel the uplift of a complete Savior; in it we see the glory of an almighty King. Upon this matchless personage God, the Father, laid the load of our iniquity because he could suffer for us and was willing to suffer for us.

"God spared not his son, but delivered him up for us all." So God poured out the cup of his holy wrath upon his son, that he might consistently show mercy to the sinner. The same transaction which revealed God's justice toward sin revealed his mercy to the sinner. Look at the cross from one point of view and we are filled with the thought of God's amazing mercy to the sinner. Mercy and justice met in Jesus Christ with all possible consistency because of what he was.

Third. And now the next question that I ask is this: What should be our attitude towards the Christ who suffered for us?

In the first place, this question should come home to the Christian's heart. What should be the Christian's attitude to Christ, our sin-bearer? The Christian should certainly obey him in all things. Out of love to him for what he has done for us in saving us from the curse of sin, we should follow him. This means that in everything the Christian should put Christ first. In all that the Christian does the will of Christ should be supreme. The Christian's will should be swallowed up in Christ.

We cannot take the commands of our Lord and modify them to suit ourselves. Nothing short of absolute obedience will satisfy the Christ, who has redeemed us and made it possible for us to obey. Some who say they believe in Christ have cast his commands into the dust and trampled upon them. Others have treated the matter of obedience to Christ as of trivial importance. If they do not want to do just what Christ has commanded, they do something else under the pretext that any way will do, so you are sincere. Sincerity never makes a wrong right. Obedience is the only standard for the Christian.

The Christian should also keep in living remembrance the cross. As we go about our work day after day we should think about what Christ has done for us. This will help us to prayerfully consider what we may do for him. It is so easy to forget. It is easy enough to allow the cares of this world to crowd Christ out of our thoughts. If I were to ask some of you how much you thought about the blood of the Lamb this past week, you might have to answer: "Very little. Other things so occupied my thoughts, Christ was crowded out." Down in Georgia, when General Gordon wanted to run for the United States Senate, one of his soldiers said: "I do not intend to vote for him." The day came for the election, and in the great hall the old General sat. The deep gash in his face was plainly visible, and as the soldier walked up to cast his vote, he lifted up his eyes and saw the scar. This changed the purpose of the man. He said: "Boys, I forgot the scar!" Beloved, have we forgotten the scars? May it be given us to have a new vision of the cross each day that we live.

And again, let me say, the Christian should revere and honor the name of his substitute. When selfishness is put down, and we do all for the glory of him who has done all for us—this is honor.

A visitor saw a man driving into a cemetery one day with a cart full of flowers. The stranger observed that the man placed all the flowers on one grave, and becoming interested, drew near and said: "I suppose some of your family is buried there?" "No, no member of my family." Then the stranger became more interested than before, and made other inquiries. "This is the grave of the man who died in my stead," replied the man bearing the flowers. "My wife was at the point of death when the call came for me to go to the front. The young man whose grave I adorn to-day knew the condition of my family, and volunteered to take my place, and while on the battlefield, as my substitute, was killed. He died for me." This was the only way the man had to express the desire that arose in his own heart to do all possible honor to the one who had taken his place on the field of battle. How may we best honor the one that died for us? There is but one answer: Bring all that we are and all that we have and lay it down at his feet for the crowning of the end for which he died.

And further, what should be the sinner's attitude toward Christ, his substitute? He should accept what Christ has done for him. All that God asks is that he allow the burden of sin to rest where it has been placed—on Christ. The key-word in salvation, viewed from the side of the sinner, is faith—faith in the merits of Christ's blood.

"For God sent not his Son into the world to con-

## NOT AS I WILL.

MARGARET FLORENCE MC'AULEY.

Not as I will, though angry storms are blowing.  
Not as I will, though bitter tears are flowing.  
But as Thou wilt; my every need Thou knowest,  
Through storm and tears alike Thy mercy floweth.

Not as I will, though grief my heart is breaking.  
Not as I will, though sobs my form are shaking.  
But as Thou wilt, for storms can but befriend me  
And billows fierce but lift me nearer Thee.

Not as I will, though black clouds o'er me gather.  
Not as I will, though sunshine I would rather.  
But as Thou wilt, Thy way is best forever.  
Storm and not shine can sooner earth ties sever.

Not as I will, earth's stars are glowing fainter.  
Not as I will, God's light is growing brighter.  
But as Thou wilt; eye erstwhile blind now seeth,  
Far from earth's storm and shine my spirit fleeth.

Not as I will, for briefly earth joys linger.  
Not as I will, earth's hope must feel death's finger.  
But as Thou wilt: the soul joys are undying.  
There grief can enter not, nor pain nor sighing.

—The Watchman.

denn the world, but that the world, through him,  
might be saved."

"He that believeth on the Son hath everlasting life."  
"Believe on the Lord Jesus Christ, and thou shalt  
be saved."

Faith in Christ, who brought the salvation to our  
doors by way of the cross, is the sinner's only hope.

And will you now trust him to save you? Now,  
now is God's time. God took all the immense load off  
your black, condemning, hell-deserving sins—sins that  
separated you from God, and laid them on his dear  
Son.

May you know:

"I am coming to the cross;  
I am poor and weak and blind;  
I am counting all but dross;  
I shall full salvation find.

I am trusting, Lord, in thee,  
Dear Lamb of Calvary.  
Humbly at the cross I bow—  
Save me, Jesus—save me now.

In the promises I trust,  
Now I feel the blood applied;  
I am prostrate in the dust;  
I, with Christ, am crucified."

## NEWS AND NOTES FROM LEBANON.

A proof of the prosperity of the people of this county was furnished in the attendance of the country folk on the first Monday of this month. It was "colt sale day," and it seemed as if every farmer in the county was in town, either for the purpose of buying or selling a colt. A great many sales were made at prices ranging all the way from \$50 to \$125 for each suckling colt.

The crops of this county of all kinds are abundant, and prices higher than ever known before. As a result, the tide is turning from the towns to the country. Farm lands are in demand, and advancing in price every day. The same may be said of immigration to the West. The thing is all the other way. Many of those who have gone West are returning, saying: "There is no place in the West superior to old Tennessee."

The effects of temperance legislation in driving out the saloon and in cutting off the jug trade was seen in the crowd in Lebanon last Monday. The writer took it upon himself to mingle much with the crowd here on that day for the purpose of seeing if prohibition does prohibit. Ten years ago such a gathering would not have been possible without a dozen drunks, and as many arrests. But on Monday not a man could be found who seemed in the least intoxicated. As a result, there were no disturbances, no street quarrels and fights, and no arrests.

Lebanon has an anti-jug law quite different from the Rockwood law, but which is quite effective. Our law requires every one who orders whisky brought here to apply to the Town Recorder and register his name and the amount to be ordered, and pay \$1 for each shipment. The law is quite a restraint to the shipment of liquor. Somehow men do not like to have their names recorded where they will be open to public inspection. As this is a measure looking to the regulation of the sale of liquor, there is no doubt of its constitutionality.

Protracted meetings have been numerous all over the county during the month of August, but as a general thing the results have been disappointing. Our people are too worldly-minded and too much devoted to money making to seek after spiritual blessings. The churches are much in the condition of the church at Lapicea, to which the Lord said, "Because thou sayest, I am rich and increased in goods, and have need of nothing, and knowest not that thou art miserable and wretched, poor and blind and naked." But we hear of some notable exceptions to this. The church at Rocky Branch, near Statesville, was blessed with a very gracious meeting under the preaching of Brother Fuqua. The church at New Middleton, Brother Ogle, pastor, also enjoyed a very excellent meeting under the joint labors of the pastor, and of Brother Cox, of West Nashville. Brother I. N. Penick also brought a great blessing to the Watertown saints by the ten-days' preaching he did there. The church was much revived, and six were added to the church by baptism.

Protracted meetings are now in progress at Big Springs, where Brother A. H. Rather is doing the preaching; and at Laguardo, where Brother S. G. Shepard is pastor.

The warmest sympathy goes out from all hearts to Brother T. J. Eastes, of Grant, in the loss by death of his excellent wife. She was a most excellent Christian woman, and her loss is deeply lamented.

Lebanon, Tenn., Aug. 6, 1907. J. M. PHILLIPS.

## WHAT CARSON AND NEWMAN OFFERS TO YOUR BOYS AND GIRLS.

BY S. E. JONES.

It would be strange that after almost fifty years of unbroken labor and growth, Carson and Newman cannot now furnish boys and girls something sure enough worth having.

*A splendid Atmosphere.* 1. Literally so. Our city is proverbial for good health. God did not make the mountains of East Tennessee in vain. Down from their lofty pure summits comes sweeping the purest air. The student needs to be where he can drink it into his lungs. It is splendid to have good air.

2. Intellectual. We do not claim a monopoly of intellect by any means, but there are some men and women connected with the institution who have the reputation of thinking clearly and causing others to do so. Clear thinking ought to express itself in good English, and both of these ought to be contagious.

3. Moral. Well, there is a considerable regard for the Ten Commandments. They are rather conspicuous in pastors and they walk about the campus. The student knows something of ethics, at least in a practical way, before going away to battle against lawlessness. He does not depart without being thoroughly impressed that God has written some axioms as well as Euler, Des Cartes *et al.*

4. The college would be untrue to God and its mission if a deep thoughtfulness for each student's spiritual need was not transformed into prayer and effort for his salvation. We have perhaps never been so blessed as now along spiritual lines. Dr. G. W. Sherman is not only a fine gospel preacher, but there comes out in all his ministry the most essential of all qualifications to enforce it, a deep spirituality. The new church building now going up will add greatly to our appointments in spiritual work.

The atmosphere above mentioned involves some corollaries worth mentioning. If our boys and girls have the right environment, then each life at least, potentially, ought to be "writ large." That is the prospect, and judging from the past with less encouragement, when hundreds have been born here anew and gone out to bless the world, thousands are yet to go out better equipped to multiply the forces and numbers that make for righteousness. It is worth all the wealth of "Ormus or Iud" to get a big idea in one boy's head, if that idea takes. Equally true of his sister. What does our college wish to supply out of its atmosphere:

1. To give to each student a proper standpoint from which to get the right meaning of life.
2. To provide him with the highest motive.
3. To fill him with enthusiasm for such a life—to attain it, once he has a vision of its meaning and destiny.

Yes, we teach a full course, but in it all and through it all our mission is to so permeate and saturate every new bit of power gained, with the idea of a God who is above all, in all, and must have the whole life for His glory.

Our opportunities are great. Our responsibilities are pressing. The tide is on and rising. Will not many more of our Baptist people take advantage of the splendid situation, not only in sending their sons and daughters, but in bequeathing what shall become imperishable?

## VIRGINIA LETTER.

Taking charge of the school here and reaching the field about the first of July, you may be assured that my time has been occupied. So I have not sent you a second letter as soon as I anticipated that I would. Franklin Female Seminary is a non-denominational school under Baptist control. The Baptists furnished eighty per cent of the money invested in buildings, etc. The majority of the Board of Trustees are members of Baptist Churches, and its president all along has been a Baptist. The teachers are of various denominations, and the students come from homes of different ecclesiastical beliefs. I am told that your sister might quite acceptably for a year here, and the school vice had the pleasure of hearing a literary address from you.

In the interest of this school I have traveled many miles by buggy this summer, largely through what is called the "Tide-water section of Virginia and North Carolina." As a result almost every room has been engaged, and the outlook is quite hopeful for the coming session. Mrs. R. A. Henderson, Mrs. Laura Phillips Cole, Miss Nannie C. Trotter, and Miss Floy Harris, all from Tennessee, will be among those who assist in the management and instruction of our girls. Our fall session opens on September 10.

To me dropping down some eleven or twelve hundred feet out of the mountains to this tide-water section has been somewhat oppressive because of its heat, but the luxuriance of its vegetation, the beauty of its flowers, the levelness of its roads, and its proximity to the Atlantic with her sailing vessels, her mighty steamers, her powerful men-of-war, and her ceaselessly surging waves, have been an unending source of joy. Those born and reared here think this the greatest country beneath the blue canopy, and they, to my opinion, have good reasons for their conviction. However, I have not, and can not soon forget East Tennessee, the land of my birth, of my rearing, and of that part of my life which ought to be most fruitful in work—the land of fertile valleys and majestic mountains; of cold springs, limped brooks, and magnificent rivers; of extensive forests and abundant minerals, and of its intellectual boys and girls.

In Virginia this is now, among the Baptists, the season of district Associations and, among all the denominations, of revival meetings. I have not as yet attended in this State a district Association, but I have gone to the revival meetings. As a rule, in the country the meeting begins on Sunday forenoon; then during the week days the people from the entire community, generally speaking, come together at eleven o'clock and spend the remainder of the day in and around the church. They are conveyed in buggies, wagons, and especially in two-wheeled carts to the church. Dinner is served in great abundance on the grounds, and every where you find the famous Smithfield ham, surpassing in sweetness and flavor anything of the kind I have ever found. This meeting closes on Friday, regardless of the interest, or lack of interest, shown during its progress, or at its closing. It is a great convenience to the man canvassing for a school, for at it he can find the parents whom he wishes to interest, and the young lady whom he desires to enlist.

During the week that our school opens I hope to look in on a district Association that convenes near us, and the following week to attend the Blackwater Association, of which our church is a constituent part. I shall then see wherein the Associations of Tennessee conform with the customs of the mother State, and wherein they differ.

Our pastor, Rev. J. L. McCutcheon, is now enjoying his vacation. At the same time the church takes her vacation, having no preaching in the absence of the pastor. It could not well be otherwise here on account of the scarcity of ministers.

R. A. HENDERSON.

Franklin, Va.

The Examiner says: "An important change in the marriage laws of New York State will go into effect on January 1. On and after that date a prospective bridegroom will be required to take out a license at the place of the bride's residence, and this the officier or minister who performs the wedding ceremony must return to the official by whom it was issued. This removes from the officiating minister the responsibility of questioning the parties to a marriage, but compels him to return the license for file. It is hoped that this law, signed by Governor Hughes, will put an end to some of the evils that have long given rise to criticism of the State for laxity in making it possible to make marriage a matter of impulse." This has always been the law in Tennessee, and we presumed it had been so in all of the other States except South Carolina, where no license is required. We are surprised that it should not have been the law in a State like New York many years ago.

## OPENING TENNESSEE COLLEGE FOR WOMEN.

The Tennessee College for Women at Murfreesboro opened on Wednesday, September 11, with 130 students present at the first roll call, of whom ninety-one are boarders and the others day pupils. With nearly twenty more who have positively engaged accommodations in the school, and with others still considering coming, there is prospect of a very considerable increase over the enrollment on the opening day.

President E. Y. Mullins, of the Southern Baptist Theological Seminary, was present by invitation, and delivered an address on "Education and the Baptists," which, from its character and the occasion on which it was first given, should become memorable as the "Tennessee College Address." The proposition which he maintained was that Baptists, from the view of life which they hold and from their conception of the nature of the human soul and of its capacity for development, have held and are logically bound to stand for those principles of education which the most discerning educational philosophers now accept and maintain. In other words, the principles of education which have now come to prevail, in the place of many other theories which have been proven false and have been discarded, follow with logical necessity from the fundamental premises of the denominational beliefs of the Baptists.

The application to the occasion is evident, and was eloquently and forcibly developed by the speaker. To be true to the principles which they hold Baptists are bound to repudiate the "butterfly" education of women, and to provide for them instead opportunities to enjoy the best educational advantages which our civilization knows how to devise.

Trustees, faculty, students, parents, citizens of Murfreesboro, crowded into the study hall, which for the present has to serve as a public hall also, and many could find room neither to sit nor to stand within sight or hearing of the speaker.

Dr. Lansing Burrows presided during the public exercises. President Byrn, of the Board of Trustees, was accorded a deserved ovation, and President George J. Burnett, of the College, was given a warm welcome, both speaking briefly. After the address of Dr. Mullins, Rev. I. J. VanNess rehearsed briefly the part which the State Convention, through its Educational Commission, has had in the organization of the institution, and then offered the dedicatory prayer. A brief intermission followed, and then the students were called together for enrollment. In the afternoon the trustees held a business meeting, while the work of the classification of students proceeded.

The building is altogether pleasing in outward appearance, and in the provision for the health and comfort of those who occupy it. The halls are broad and airy; the recitation rooms light and cheerful; the living rooms well furnished; and the dining hall pleasant and attractive, as such a room should be. Most of the young ladies are from Tennessee; but several other States are represented.

The trustees have erected the building with \$60,000 provided by the people of Murfreesboro, partly in subscriptions and partly in long-time bonds. For the furnishings they are looking to the denomination of the State, and have therefore made a temporary loan to buy them that the school might start. Rev. W. J. Stewart, until recently pastor of Centennial Church, Nashville, and the Secretary of the State Convention, will soon take the field as the agent of the trustees to raise the money with which to pay off this loan when it falls due.

FREDERICK W. MOORE.

Nashville, Tenn.

## SOME GOOD MEETINGS.

I desire space in the dear old REFLECTOR to report my meetings from this section.

Our first meeting was with New Zion, Brother Con-Smith, pastor. He is a dear, good pastor. This entire Association loves him. The writer and Brother Meddling, of Petersburg, did the preaching. We had seven additions, and a good revival.

My next meeting was with my own church at Bradshaw. I failed to get any help, but the Lord was with us, and we had a great revival. I baptized eleven, and there are others to come yet. The church here loves and appreciates their pastor, and is set on having him with them another year.

I had Brother J. R. Wiggs, of Memphis, with me at Kelley's Creek Church, and he certainly did some great preaching, with good results. I baptized fourteen. I feel that we have a good, live church, and church and pastor highly appreciate Brother Wiggs.

I left Kelley's Creek for Thompson's Chapel, where Brother Wiggs preached for me ten days, and we had

a great meeting. Eleven were received into the membership of the church. This is a pleasant field, with the best Sunday School in the county.

Now to Elkton, where I had very valuable help—Rev. R. S. Kirkland, of Fulton, Ky., and A. B. Harshbarger, of Bellvue, Ill. Brother Kirkland did the preaching, and he certainly did it well. Everybody understood it and felt it. We had large crowds. Five and six hundred people attended the night services. There were thirty-five conversions and renewals, and twenty-five additions. Brother Harshbarger's singing was very highly appreciated. He was a great blessing to us all. Elkton is an important field for the Baptists.

I have been pastor at these churches one year, and there have been about sixty brought into our fellowship, and a general revival in all my work. I feel that I have much to praise the Lord for.

Brother Folk, I hope to see you next week at Elora, William Carey Association.

Love to all the brethren.

J. N. IRWIN, *Missionary Pastor.*

Elkton, Tenn.

## A GREAT MEETING.

I write to tell you of a great union meeting held here with us recently, lasting ten days. Brother Crutcher, of Dyersburg, did the preaching. From the first meeting there was the power of the Holy Spirit manifest. Young and old alike, were interested and every service saw many surrender for salvation and service. The meetings were held twice a day, under a large tabernacle built on the school campus. Here, from one thousand to twelve hundred met to hear Brother Crutcher tell of the "Christ that was just, and willing to forgive sin." More than three hundred professed faith in their Savior. Out of this number five joined the Campbellites, sixty-nine the Methodists and one hundred and fourteen joined the Baptists. We are confidently expecting to receive more into our church here at Halls. Several have united with the Baptist churches in the surrounding country.

It is without exaggeration to say there was never such a religious awakening in the town of Halls before. Our business men gladly closed their doors and attended regularly the morning meetings, and at the meetings at night seats were at a premium. Business, professional and laboring men alike, came to the altar, and sought salvation. There is scarcely an unconverted person left within the town. See, what great things the Lord hath done for us. Wherefor we are rejoicing.

It has been my pleasure to labor with some of the leading evangelists of the South, and West, but I have never found a more congenial worker or a more successful soul-winner than Brother Crutcher. Too much cannot be said in praise of him and the noble band of Christian workers that accompanied him from Dyersburg.

During my six months' pastorate here at Halls, one hundred and thirty have been added to the fellowship of the church—almost doubling the entire membership. We now have a church of over three hundred members, composed of the very best people of Halls, and surrounding country, which if properly developed will give us one of the strongest churches in West Tennessee. Pray for us, and come to see us at your earliest opportunity.

Halls, Tenn.

GEO. W. SMITH.

## READ OUR RECORD.

Have you read our record on first page? Did it make you sad? The secretary spent every night either on a train or waiting at some depot for a train. Two nights he changed trains, or was on three different railroads to reach the Associations. The other three nights he changed trains once at 1:45 in the night and the other two near 12 o'clock. He consoled himself in the long night hours with the hope of great things for our report this week. What surprise in footing up the week to find:

Home Mission receipts ..... \$ 55 10

Foreign Mission receipts ..... 159 09

State Mission receipts ..... 439 73

Beloved brethren of Tennessee, these figures caused my heart to sink. I know that many of our churches are rounding up and will not send in their offerings before the last week of the month. But as I look over the receipts I find that much of that which was received came from Sunday Schools and churches to whom a special letter had been written. It gladdened my heart to have the good answers with the offerings. I now go into the field for another hard week. Let us all do our best.

Yours in service.

W. C. GOLDEN.

## TENNESSEE BAPTIST PASTORS' CONFERENCE.

This body will meet in the First Baptist Church of Knoxville on Thursday morning, October 17, at 9 o'clock. An interesting program will be presented by the Program Committee, Dr. G. H. Crutcher, Dr. J. H. Snow and Rev. E. K. Cox, of which notice is given on page 7. Let all the pastors come and make this conference the best of all. Be sure and come.

A. J. HOLT, *President.*

Yesterday was a great day with us. When I first took up the work here there was a debt of about \$1,700 on our church, and the last money is always the hardest to raise after the people had felt they had given all they were able. We rejoice to be able to write that the entire indebtedness has been raised and provided for, so that we are now ready for dedication. Yesterday, twelve brethren said they would be responsible for the balance due. As Rev. E. K. Cox was here as pastor during the greater part of the struggle to build, we thought it an honor worthily bestowed to invite him to preach the dedicatory sermon, the first Sunday in October.

Three additions to our church here since last report.

Niota went from one-fourth time to one-half time preaching at the beginning of my pastorate, and they do not expect to fall behind, but go forward in regard to missions. We have some of God's best in our Niota church. Three additions since last report.

We commence a series of meetings at Niota next Sunday, and desire the prayers of all your readers.

I. W. MARTIN.

Sweetwater, Tenn.

I was at Bradley's Creek last week, preaching to inspiring congregations, day and night. I don't know when I have enjoyed a week's preaching better. Sunday afternoon I baptized four heads of families, including Esq. Al. Mathis, who is between 60 and 70 years of age. Five others stand approved for baptism. Two were restored, one of whom had been on a visit among the "Campbellites" for ten years. He came back thoroughly convinced of his error. Sunday morning three brethren were elected to the office of the deaconship, and formally ordained at the night service in the presence of a great throng of people. The brethren ordained were Garrison, Mathis, John Clemmons and Thomas Rhodes. Brother Calvin Dillon spent most of the week with us and rendered efficient service. Brother Jim Hood was with us from start to finish and is a whole-soul fellow. This is my first year with this old church and I rejoice that there is a bright outlook. Pastor and people thank God and take courage.

J. T. OAKLEY.

In our soul-winners' meeting last Sunday evening there were two things reported by the workers that I think will do others good. Some weeks ago our company sent a Bible to a young man in jail here. They visited him several times while in jail and prayed with him. He is now out of jail, and one of the workers saw him last week, and were assured that he had repented of his sins and was trusting in the Christ of the Bible given him.

Another man found a young man who was a sinner, begun a plea for his soul while they were at work together, followed that up with an earnest plea on Saturday night; then another on Sunday afternoon when the young man was led to trust in Christ as his Savior. This worker is a carpenter, and has to earn a living for his family, but he finds time for Christian work, and God honors it. If all our Christian men and women would follow his example, what a great revival we would have all over this country!

Geo. H. CRUTCHER.

Dyersburg, Tenn.

I rejoice with Tennessee Baptists over the dedication of Tennessee College. Now let the Tennessee Baptists rally to its support. It needs the G's—grace, girls and greenbacks.

I am holding a meeting with an ex-Tennessean, Rev. W. H. Vaughan, at Fairview, Ky. They have the best country church and parsonage that I ever saw. Jeff Davis gave the grounds and was present at the dedication. In a talk he made, he said: "I am asked why I, a Methodist, give the place of my birth on which to build a Baptist church. It is because my father was a Baptist, and he was a better man than ever I have been." That was in 1886. In 1900 it was struck by lightning and burned down, but was immediately rebuilt.

W. D. POWELL.

Sept. 8, 1907.

P. S.—Let all Tennessee rally to the cause of State, Home and Foreign Missions.

W. D. P.

## PASTORS' CONFERENCES.

## NASHVILLE.

First Church.—Pastor Burrows preached on "The Spiritual Man" (2 Cor. 12:10), and "The Healing of the Nobleman's Son." Three added by letter.

Edgefield Baptist Church.—Arch C. Cree, pastor; morning theme, "Abundant Life;" evening theme, "Experience the Best Evidence of Religion." Sunday School Rally Day next Sunday.

Belmont.—Pastor Francisco preached at morning service; theme, "Coworkers with God." Dr. Golden preached at evening service. Pastor preached at Third Church at evening service. One received by letter.

Howell Memorial.—Pastor Cox preached at both services; morning theme, "Christ Watching His Treasury;" evening, "Jesus As Our Redeemer." Good Sunday School. Good congregations.

North Nashville Baptist Church.—Pastor Swope preached at both hours; morning subject, "Mind Occupation;" evening, "The Way of Light." Three received for baptism. Two baptized. One received by letter.

Overton Street Mission.—Rally Day. Interesting programme by younger pupils. Address by Dr. Burrows; 201 present.

Antioch.—Pastor Reid preached on "Watch and Pray," and "Weighed in the Balance and Found Wanting." Baptized three.

Whittsit's Chapel.—Rev. S. H. Fitzpatrick preached in the morning; received and baptized one. Preached at the Seventh Church at night.

## CHATTANOOGA.

Pastors present: Brown, Boyd, Boyles, Cecil, Chunn, Gorbet, Jones, Keese, King, Mathews, Waller. Reports handed in as follows:

First.—Pastor Jones preached on "The Diluted Sense of Responsibility," Text, 1 Kings 20:40. "The Right Side of the Ship," Text, John 21:6. One baptized; 281 in S. S.

Highland Park.—Pastor Cecil preached on "Be Strong and of Good Courage," and "The Faithfulness of Christ." 121 in S. S.

Alton Park.—Pastor Boyd preached on "The Deeper Life," and "The Young Man's Fall." 39 in S. S. Revival meeting in progress.

St. Elmo.—Pastor Brown preached on "Excuses," Luke 14:18; and "Largeness of Heart," 1 Kings 4:29.

Hill City.—Pastor King preached. Subjects: "Does God Answer Prayer?" and "A Soul's Vision of God." The Lord's Supper observed.

East Chattanooga.—Pastor Gorbet preached on "The Filling of the Holy Spirit," and "Entering the Ark." 111 in S. S. Meeting continues; 7 professions.

Rossville.—Pastor Chunn preached. Texts: Psalms 27:4-5; Prov. 8:4. Four additions by letter; 3 additions by baptism.

Second.—Pastor Waller preached on "Burden Bearing," and "The Right Sort of Men." 362 in S. S.; 114 in Mission; 2 conversions; 2 reclaimed. Great crowds.

The conference was very good. Rev. W. S. Keese read a very excellent paper on "The Complexity of the Modern Ministry," and after the paper a number of the pastors spoke—Cecil, Brown, Boyles, Jones, Mathews, Waller. The following subject and speaker was announced by the committee for next Monday: "The Dangers of Catholicism," by Rev. C. B. Waller.

Vine and Branch Gospel Work.—Rev. A. L. Boyle, supt.; Casper Engert, secy.

Ridgedale Branch.—36 in S. S. We are encouraged by promise of workers from First Church.

Ft. Cheatham.—22 in S. S. Pastor Boyle preached on "The Lost Birthright."

East Lake.—25 in S. S.; 30 in boys and girls' gospel temperance service. Address by Rev. C. D. Chunn. Pastor Boyle preached on "Nevertheless," after which business meeting was held and Baptists of East Lake decided to organize as Branch of First Church. 2 baptisms.

## KNOXVILLE.

Deaderick Ave.—Pastor G. W. Perryman preached in the morning on "A Bottomless Pocket," and at night on "Loneliness." One by letter; 502 in S. S.

Bell Ave.—Pastor J. H. Sharp preached in the morning on "Wisdom's Call." At night Rev. W. J. Stewart preached on "Soul Winning." 337 in S. S.; one conversion.

Third Creek.—Pastor J. C. Shipe preached on "Saul's Conversion," and "A Pathetic Scene." One by letter; 100 in S. S.

First.—Pastor J. J. Taylor preached on "The Priesthood of Jesus," and "Phillip's Plea." Two by letter; 385 in S. S.

Broadway.—Pastor W. A. Atchley preached at both

services. Subjects: "Winning the Heavenly Canaan," and "God's Eternal Goodness." 386 in S. S.; 18 baptized. Special meeting closed. 75 in North-side Mission S. S.

Island Home.—Pastor J. L. Dance preached on "What Sin Did for a Young Man," and "The Believing Lepers." 224 in S. S.; one by letter.

Bearden.—Pastor J. M. Anderson preached morning and night. 101 in S. S.; baptized 3.

White Spring.—W. L. Winfrey preached morning and night. 47 in S. S. Meeting to continue through the week. Daniel Webb, pastor.

Euclid Ave.—L. A. Hurst, pastor. Observed the Lord's Supper. Preaching at night by D. P. Branan. 173 in S. S.; \$22.70 for State Missions.

River View.—Pastor J. N. Bull preached morning and night—Gen. 7:16, and Gen. 42:1-2. Good services.

Lonsdale.—Pastor S. P. White preached on "Blind Observation," and "Whole-hearted Seeking." 165 in S. S.; 4 by baptism.

Mt. Olive.—Pastor G. W. Shipe preached on "The Stone Cut Out of the Mountain Without Hands," etc. 123 in S. S. S. S. rally at night. For State Missions, \$42.86.

Third.—Pastor A. J. Holt preached on "The Wise and Foolish Builders," and at night on "All Things to All Men, That I Might by All Means, Save Some." 161 in S. S. Scarlet fever in the community prevented full attendance. Rev. W. J. Stewart and Rev. J. A. Wray welcomed as visitors to the conference.

Immanuel.—Pastor E. A. Cate away holding protracted meeting. Preaching morning and night by Rev. Charles Branson, on "A New Heart," and "The Successful Soldier." Three by baptism.

Oakwood.—Pastor J. W. Crow preached at both hours. Subjects: "State Missions," and "Two Classes of Debtors." 137 in S. S.

Maryville.—Pastor O. C. Peyton preached to good congregations at both hours. Subjects: "Sitting at Jesus' Feet," and "A Genuine Conversion." Further preparation for Children's Day.

## MEMPHIS.

First Church.—Pastor Arthur U. Boone preached at 11 a. m. on "Stewardship," 1 Peter 4:10. Fine Young People's meeting in the evening. Pastor and family have moved to new home, 500 Linden Avenue.

Boulevard.—Pastor J. R. Wiggs preached in the morning on "The Coming of the Kingdom," Psalms 86:9; and "The Worldly Man's Portion," Psalms 17:6.

Frazer.—Pastor Downing preached. One restored; 1 baptized. Mission collection, \$40.

Central.—Pastor Thos. S. Potts preached on "Things Worth Holding Fast," 1 Tim. 1:18-20; and "The Sorrows of the Wicked," Psalms 32:10. One received for baptism.

LaBelle Place.—Pastor J. N. Lawless preached on "Another Effort," Luke 5:4; and "Methods of Meeting a Crisis," Prov. 18:14. One by experience; 1 restored; 2 by letter.

McLemore Ave.—Pastor W. J. Bearden preached on "Reaping and Gathering," John 4:36; and "Look Up," 2 Cor. 4:18. Four conversions; 3 by letter. Meeting through this week.

Seventh St.—Pastor I. N. Strother preached on "The Excuses of Moses," Ex. 3:10; and "The Value of True Confession," 1 John 1:9.

Bellevue.—Pastor H. P. Hurt preached on "The Great Supper," and "Elijah in the Home." Large congregation.

Rowan.—Pastor N. B. Graves preached at both hours. Subject: "Decision Between Christ and Barabbas," John 18:40; and "Christ Wounded in the House of His Friends," Zach. 13:6. Outlook encouraging.

Binghamton.—Pastor O. T. Finch preached on "Enlargement of the Heart," 2 Cor. 6:11-13. The Rev. Fleetwood Ball preached at night. 11 conversions, ages running from 18 to 59 years. Many forward for prayer. Three additions by letter; 7 by baptism. Meeting begins next Sunday with Rev. W. H. Williams, of Clinton, Ky., to assist.

Poor House Mission.—Services conducted by Bro. Thos. Rice. Five conversions.

Union Ave. Church.—Pastor E. W. Reese preached at 11 a. m., on "Beginning at Jerusalem," Luke 24:47; and at 7:45 on the "Parable of the Virgins," Matt. 25th chapter. Fine congregations.

Bro. W. R. Farrow, of Collierville, was present and reported having just closed a two weeks' meeting at Collierville, assisted by Bro. J. A. Bell, of Holly Springs, Miss. Ten were baptized.

## JOHNSON CITY.

Johnson City Baptist Church.—Preaching at both hours by Pastor Clarence Hodge. One addition by restoration; good congregations; Sunday School good,

with many new scholars. Collection in Sunday School for State Missions, amounted to \$101.36—previous collections, \$66. "Give God all the praise."

GEO. P. CROUCH.

Roan St.—Two good sermons by the pastor, Rev. T. G. Davis. Good congregations; 208 in S. S.; 39 in Henry-St. Mission School; 93 in West Market Mission. Great interest along all lines. We hope to begin protracted services some time in October.

## HARRIMAN.

Trenton St.—Sunday was a fine day for us. 234 in Sunday School. For the past month our Sunday School attendance has averaged 210, which is an increase of about 60 within the past few months. One of the largest morning congregations I have yet seen was present. The evening congregation was one of the finest. We have just perfected the organization of a mission in the eastern part of town, and a mission Sunday School will be started next Sunday. This promises to be a great work. Our offerings this year to the various objects will show a considerable increase over last year.

J. EATON HUGHES.

I baptized three at Spring Hill the second Sunday, and seven at Pleasant Plains last Sunday.

H. F. BURNS.

Laneview, Tenn.

I spent twelve days with Brother George W. Smith, at Halls, in a meeting. He is a delightful man to work with, and is a fine, ready preacher. I am glad he came to Tennessee, and trust we may keep him a long time.

GEORGE H. CRUTCHER.

Dyersburg, Tenn.

We began a meeting at West Point on the third Sunday in July, Brother W. R. Puckett doing the preaching for eleven days and nights. Visible results: Seven baptisms and a spiritual uplift to the church. Brother Puckett is a good preacher and a true yoke-fellow.

J. H. CARROLL.

West Point, Tenn.

The report of last week is out of date. Enrollment at end of third week is 281, which is three more than at Christmas last year. Offering for State Missions yesterday, \$107, and the W. M. U. to hear from. Walls of new church building are nearly ready for the roof.

M. D. JEFFRIES.

Carson & Newman College, Jefferson City, Tenn., 9-16-'07.

Pastor J. W. Suttle and his people at Marshall, N. C., are in the midst of a great revival. Rev. Jno. A. Wray, of Plant City, Fla., is doing the preaching. The Lord is moving mightily upon the people. It is said that the town has never been so stirred before; never so much interest manifested, especially upon the part of the men. The business houses, dispensary and mill all close for the day services. Brother Wray will spend a few days at his father's home in Knoxville before returning to his pastorate at Plant City.

Last Sunday was one of the greatest days in the history of the Fulton Church. Three splendid services were held. It was the occasion of the dedication of our handsome new building. The last note of \$1,500 had been taken up the week before, and nothing was in the way when dedication day came. President E. Y. Mullins preached the sermon, and a truly great sermon it was. We have a splendid plant now, worth not less than \$15,000, and an excellent, congenial and harmonious membership of 400. Eleven joined the church last Sunday, three of them for baptism. With grateful hearts, buoyant hope and strong faith, we press forward in the Master's service.

M. E. DODD.

Fulton, Ky.

Our meeting, which we have just closed, was one of the best we have had in many years at Friendship Church, of Hartsville, Tenn. Brother J. C. Cook, of Columbia, Ky., who is our pastor, conducted the services, and the Holy Spirit was with us in power. On Friday there was such an outpouring of the Spirit nearly every Christian present rejoiced till preaching had to be dispensed with. Brother Cook is a power in the pulpit, and one of the most godly and consecrated pastors I ever knew.

Brother W. M. Kuykendall, of Clarksville, Tenn., stopped by on his way home, and as this was once his pastorate, every one was glad to see him and shake hands with their old pastor once more. Brother Kuykendall preached some of his fine sermons, which were greatly enjoyed.

P. F. BURNLEY.

Hartsville, Tenn.

## MISSIONS

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

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

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

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

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

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

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

**Woman's Missionary Union.**—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 904 First Avenue, South, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Avenue, South, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 610 Monroe Street, Nashville, Tenn.; Recording Secretary, Mrs. W. W. Kannon, Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, 18th and Marrow, Nashville, Tenn.; Banquet Superintendent, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

### HOW CAN WE INFLUENCE OTHERS TO JOIN OUR SOCIETIES?

By Mrs. T. E. Moody.

(Paper read before the Woman's Missionary Union of the Sweetwater Association.)

In a rose garden with a mob of pansies rioting at her feet stood the President of the N. Missionary Society. With her crown of white hair, blue eyes, and expression of peaceful content, she was herself the fairest flower there. A creak of the gate, and she turned to welcome a visitor.

"Why, my child, I did not know you were in town!" "I am only passing through and while waiting I ran in to ask you, how do you influence members to join your missionary society?"

"What an eager face! What a breathless question! But you look ill. Why do you look so haggard; why that tired droop about your mouth?"

"I am so worried. In our church we have seventy-five women. Of them fifteen belong to our society. You know I am president this year, and I am so anxious to make it our best year's work. Now, do not smile. It is holy ambition. I love my Master's cause and I would give my best. Do answer my question."

"Indeed I will," said the President. "Briefly advertise your meetings, give personal invitations to the non-attendants, then make your meetings interesting."

"Mercy, do you think I am a regular bureau?"

"A successful president must be several kinds of bureaus. You must not be afraid of work."

"But how can I do all these things?"

"I cannot answer you in a moment. Come in, and while you rest, I will give you my ideas. I must say in the beginning that after a long life spent in church work I am ready to write 'Failure' after my name. However, to begin with, advertising. In this rushing age the average woman has so many duties she is too ready to forget the missionary society meets Friday after the third Sunday unless that fact is kept before her. Do not be satisfied with a pulpit announcement but see that an attractive notice of your meetings is in your town paper. Then, what do you do with your literature?"

"Why, read it, of course."

"And then?"

"Oh, some we read at our meetings, stacks of it."

"You must use your literature in advertising your meetings. Watch the congregation, and into the hand of a non-attendant, slip a leaflet, talk to her about it and tell her why you think it interesting. In the same way use your topic cards. Business men never expect any movement to succeed until public interest and sentiment is created in its favor. As you call, collect the leaflets and by passing them on keep these little silent, but powerful, missionaries at work. At the same time speak of your society, presenting its claims." "But," objected the visitor, "I am not good enough to do all these things."

"If you live as if ever in the Master's eye, you need not fear to speak of His work."

"But suppose, after all this, no one is influenced to join the society?"

"Then select one or two and write them to go as your guests. Wear your prettiest dress and go for them. Let them see that the meeting to you amounts to as much as any society function."

"Dress for a missionary meeting! The idea! I would feel that I was doing wrong."

"I nowhere find that the Lord enjoins long faces or dull garments in his service," said the President. "It is time the church was learning a lesson from the world. Do you expect a woman to be influenced to attend any club unless the surroundings are attractive? How you don your prettiest clothes; give attention to your menu cards, have your souvenir cards and see that each item of the program is perfect for your club meeting. What do you do for your missionary meeting? You say your number is too small for a church service, you meet from house to house. What preparation is made for your guest? None. 'Look on this picture, then on that.' The members are not on time, no one on duty is prepared, a few items may be read from 'Our Mission Field,' as it is passed from hand to hand. As the program progresses in this manner, a far-away expression creeps over each face; a few games, every one shows that they are not interested and the president is embarrassed. How can you hope to influence an outsider to join a society in which the members are not interested themselves? Often even the literature is all left at home."

"What do you want us to do?" asked the amazed visitor. "We always read and pass the book. Should we not?"

"Avoid it, as you would the plague. 'The Mission Field' is a splendid aid, but in addition use The Foreign Mission Journal, The Home Field, your state paper. Put snap into your meetings. Let each one study her subject carefully. Make it a part of herself. In addition to this missionary liter-

ature, read some of the scores of books on the subject. Find something that the others have not access to. No one is interested in hearing you read an article they have just looked over. Study the country in your histories, encyclopedias, geographies. Begin each meeting on the new country with a map talk. Put so much enthusiasm into your work that it will not be necessary to ask how shall we influence others to join our society."

"You bewilder me. Where shall I find help? Our pastor merely reads our announcements. He never comes to our meetings, nor even asks about them."

"Where shall you find help? In the Lord. It seems useless to look elsewhere. As for your pastor, it has been said 'talk to a man about himself and he is never bored.' Invite him to make a brief talk before your society. He will come. Be sure then that each item on your program is attractively presented, so that he will find that you are a live, wide-awake band. He will come again and his presence will be an inspiration. I am going to say that more time is wasted on the average church society than on any other organization. Wasted!—because the members do not work with a purpose. It is not more time that is needed—it is more will! The Father has given you all the time in His world. In his work, how do you dare say you have no time for preparation? The missionary society reminds me of a mighty piece of machinery—useless—because it is just out of touch of the power which is to set it in motion. We must touch the Divine Power. Then we will be more willing to do the Lord's work. For it is His work," slowly added the President.

As the visitor arose to leave, she said: "Then to influence members to join our society we must advertise our meetings, write non-attendants, distribute our literature and keep it going, and above all show that we are ourselves interested in this work of the Master's. Thank you. But now tell me about your society."

A smile crept over the President's face. "Having fought with the weapons of the world, we have conquered. The hundred women in our church attend one weekly missionary meeting held in the church. Once a month we have a social meeting at the residence of some member. Ours is the ideal society."

### HOLSTON BAPTIST ASSOCIATION.

The one-hundred and twenty-second anniversary of the Holston Baptist Association met with the Bluff City Baptist Church, August 13-15 inclusive.

Former Moderator T. S. Rogers, of Greenville, called the body to order. After singing that old soul-stirring song, "How Firm a Foundation," Rev. S. P. White of Jefferson City, read Psalm 84, and made a telling talk on consecration, which struck the key-note of the Association. Rev. A. J. Watkins led in earnest prayer for God's blessing upon the sessions. Other songs were sung and prayers offered, which put the great crowd in fine spirit for the session's work. Bro. T. S. Rogers of Greeneville, was elected Moderator; Hon. J. W. Stone of Jonesboro, Clerk; Bro. A. R. Brown of Ewing, Treasurer. After the appointment of various committees, applications for membership into the Association were called for, the following churches were received: Roan Street Church, Johnson City and Pine Grove Church.

The digest of letters showed quite an increase in membership and improvement along all lines. Quite a number of visitors were present from adjoining Associations and Virginia.

The chairmen of the various reports were all present and had their reports

ready, which showed careful study of the work pertaining to their special report to the association, which shows wisdom in appointing standing committees for the year. Other Associations would profit by this plan.

The discussion of the reports were timely and showed the speakers were well up on the subjects, in fact the discussions were of a high order. Many able speeches were made, and would space permit I would name the speakers, all of whom deserve mention.

The fellowship was delightful. Everybody seemed to be happy and at home. A very noticeable feature of the Association was everybody was anxious to hear. All the messengers were on hand at the beginning of the session each day and remained till the close at noon, and also the same with the afternoon session. All seemed to be interested and anxious to hear. Each day had its special features of interest.

The ladies held a very interesting session Wednesday morning in the M. E. Church. The church was filled and much interest was manifested. The good ladies have sounded a high note for next year's work.

The missionary spirit is growing in Holston Association.

Carson & Newman College was handsomely remembered as Dr. Jeffries received pledges amounting to almost \$200.

The Orphans' Home was handsomely remembered with a cash contribution of \$33.67. Almost every Sunday school promised to take a special collection for State Missions during September.

Wednesday night was given to a temperance Mass Meeting. Several telling speeches were made, all pointing to a saloonless state in 1909. Drs. Folk and Tindell were at their best. Enthusiasm ran high. This, indeed, was a great meeting.

The Associational sermon was preached by Rev. J. T. Pope. Bro. Pope is indeed a "big" preacher in more ways than one. He is big in body, weighs about 300 pounds; big in brain and heart. He stirred the great audience with his eloquence and spirituality.

Dr. Kincannon of Bedford, Va., preached a great sermon to an immense audience Thursday morning. The sermon was especially to the old Confederate Soldiers, who were present in large numbers.

Bluff City is an ideal place to hold an Association; the good people spared nothing to make their guests have a good time. The entertainment was perfect. Everything worked like a charm. Pastor Pope and his noble people will always have a warm place in the hearts of all who had the good fortune to be present. The hospitality had no bounds.

Our Methodist friends deserve special mention, as they did a noble part in the entertainment. I had to leave at noon the last day for the Nolachuckey Association, so did not get to join in the usual hand-shaking at the close, which I regretted very much.

Holston is one of the largest and best Association in the State. I look forward with great pleasure to its annual gathering. At the Nolachuckey I found the session down at hard work. Dr. Folk will give a full report of this meeting.

While at Bluff City I had the honor of being entertained by that charming little couple, Bro. L. Ryden and wife. It was certainly a joy to be in their happy home. At the Nolachuckey association I had the pleasure of stopping with Bro. C. L. Hudson, one of the staunch citizens of Flat Gap neighborhood. My next Association is Cumberland Gap.

T. F. HENDON.

GRACIOUS BLESSINGS.

I am just back from my trip down in dear old Tennessee, where I was privileged to hold some meetings. The first one was at Cross Creek Church, near Indian Mound, which lasted ten days. The visible results were seven professions of faith in Christ, most of whom were very bright indeed.

My next meeting was at Big Rock Church, not far away, and the Lord gave us a very gracious meeting. Some of the most marked victories that I have ever seen of the power of the gospel to save sinners were seen in that meeting. I can never express my delight to be with the brethren in the work of the Lord, brethren whom I have known from childhood, and especially Bro. Wm. Parker, who baptized me when but a boy, and who, I feel, is truly my father in Israel. His strength, both naturally and, especially, spiritually, is certainly remarkable. Like God's chosen servant of old, though he is ripe in years and experience, yet his natural strength is not abated, nor his eye-sight failing. God is greatly blessing his influence in the community for good, and we trust will as long as he may sojourn here below. The visible results of our meeting as best I can now remember, are 31 professions of faith and 14 additions by baptism.

As we return to our own field of labor, we are endeavoring to take hold of things with a new grip and a quicker pace. We are hoping and praying for a great revival in our community this fall. The Lord gave us a very gracious meeting last fall, and we are hoping for another one this year. Bro. Thompson, of the First Church, Paducah, Ky., is to be with us, and we are to begin the first Sunday in October. Pray for us, brethren, that the gospel may prove the power of God unto salvation to every one that believeth.

I believe we have some of the chosen of the Lord in our church, and some of the choice spirits of earth, and we believe firmly that we shall reap if we faint not—and we are going to try not to faint. The blessings of the great Head of the church be upon our paper, the BAPTIST AND REFLECTOR.

J. W. WALKER.

Beard, Ky.

ELIZABETHTON NOTES.

The work at Elizabethton moves along nicely. Rev. Hasford B. Jones, our pastor, who took charge the first Sunday in June, is getting a fine hold on the church and the town, and preaches the gospel with fervor. He is deeply spiritual, and loves the Lord with all his heart. Mrs. Jones is an excellent helpmeet for him, and is constantly trying to build up the Master's kingdom. We hope that they will do a great work in Elizabethton, and everything points that way. Our Sunday School averages over 200, and the interest is good. The Baraca class keeps up well, and Mr. Miller, the teacher, never tires in his efforts to lead the men to Christ, and to build up His kingdom here. W. R. Allen has organized a Philathea class of young women, and he is doing a fine work. It averages 40, and is growing, and Mr. Allen is devoting his energies to the building up of this class.

A few weeks ago we decided to purchase a pastorium and the committee appointed selected a two-story, seven-room dwelling, one block from the church, which is exceptionally well built, having been built by a man from New York for a home, but afterwards he decided to go to California. There is no better built house in the town, and there is also a nice store house on the lot that can be rented for at least \$6 or \$8 per month. We have raised nearly \$900, and intend to borrow \$900, the

price of the property being \$1,800. It was quite an undertaking for our church, but our people are cheerful and willing, and that means that we will succeed.

Our Association will meet September 5 with the Stony Creek Church.

JAMES D. JENKINS.

MARYVILLE.

We are just entering on the third year of my second pastorate here. Every penny of our obligations has been met and the entire salary for the new year (about) provided for. The church now takes a forward step and becomes self-supporting. Resolutions of thanks to the State Board for assistance rendered in the past were offered and unanimously passed by a rising vote. Our congregations are said to be much the best in our town, especially at the prayer meeting. Maryville is growing rapidly. Scores of new residences are being built. Some new manufacturing plants recently located and others are prospective. Two railroads also being constructed. Lots of new people are coming here to live, and a goodly number of them are Baptists. We have Baptists, in and around the town, of all sorts and sizes—fat and lean, short and tall, handsome and ugly, strong and weak, workers and shirkers, helpers and hinderers, growlers and grumblers, pullers and kickers, strong-backed and weak-kneed, wise and otherwise, shiners and whiners, defenders and pretenders, co-workers and on-lookers, possessors and professors, courageous and cowardly, clean and mean, liberal and stingy, commendators and critics, listeners and sleepers, pray-ers and payers—some do both and some do neither, "used-to-be" Baptists, ought-to-be Baptists, trunk-Baptists, big B Baptists, baptists and "baptists." Every shade and variety of Baptists are found here in and about our fast-growing town.

Withal, we have a small band of true, tried, faithful ones, dead-in-earnest, up and doing, always at it, loving their church and ready to labor and sacrifice time and means for its prosperity, upholding the hands and cheering the heart of the pastor with loving words and kindly deeds, attending the services regularly and giving abundant evidence of growth in grace and usefulness. Surrounded by these, I press on prayerfully, earnestly, hopefully into another year. Baptist "liberty" sometimes runs to seed and becomes Baptist license—to be nothing and do nothing. The task of the wise, zealous, consecrated pastor is to strive by the grace of God to mold an unorganized and idle lot of folks, bearing the Baptist name, into loyal, diligent workers for the Master. God bless all who are giving themselves to such a lofty service.

O. C. PEYTON.

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GOOD MEETING.

I began a meeting on the first day of August at Wolfork schoolhouse, four miles from my church at Dillard, Ga. The meeting continued eleven days, and resulted in 46 conversions and 43 additions to the church by experience. Large crowds attended each service. The Christians were greatly revived and the community built up. This meeting was a revival meeting from the beginning. Brother Barrett preached the sermons for me during the meeting.

On the 25th, inst., eight hundred or more people gathered on the banks of Wolfork, a tributary of little Tennessee River, at the foot of the beautiful Blue Ridge, to witness the ordinance of

baptism. There in the presence of this great throng I baptized 43 happy converts. This was said to be the greatest number ever baptized in Rabun County at one time. I have a fine field of work here. All departments of my work are moving on nicely. I rejoice to hear of so many good meetings in dear old Tennessee. May the good work go on until there shall be none left to advocate the wicked one.

Yours, in the Master's cause,

C. L. LEDFORD.

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A GOOD MAN.

I want to say a word in regard to Brother W. E. Raikes, my old friend of other days. I know of no man who filled his mission better than he. He was not only good, but great in his sphere. I know of no man to whom the language concerning Barnabas was more appropriate: "He was a good man, and full of the Holy Ghost and faith, and much people were added unto the Lord."

To me his home-going is a great personal bereavement. I had cherished the fond hope of meeting him again this side of the river, but now our appointment is set for the "sweet by and by," over in the "glory land." One by one our loved ones are slipping away; and thinner and thinner the ranks of the companions of my youth are growing. Brother Raikes was ready for the home-going; his life was full of service, and the sickle found him ready for the "harvest home."

I want to lay my heart alongside his family and loved ones. I often quote Brother Raikes in this western field. Though he is dead he still lives; lives in the heart of his friends; lives in heaven.

J. H. GRIME.

Frost, Texas.

PROGRAM OF THE PASTORS' CONFERENCE.

Open Air Preaching—Rev. C. Hodge, Rev. R. D. Cecil.

Conducting Funeral Services—Rev. A. C. Davidson, Rev. J. N. Booth.

The Pastor's Religious Life—Rev. T. G. Davis, Rev. G. S. Williams.

The Pastor and Evangelism—Rev. W. F. Dorris, Rev. E. H. Yankee.

The Pastor and the Suppression of Lawlessness—Rev. H. L. Jones, Rev. G. W. Swope.

The Pastor and Laymen's Missionary Movement—Rev. C. D. Graves, Rev. B. R. Downer.

The Town Pastor and the Rural Churches—Rev. W. H. Major, Rev. A. H. Huff.

The Pastor's Duty to the Young Converts—Rev. M. E. Staley, Rev. W. J. Bearden.

The Urgency of Matt. 9: 38—Rev. T. S. Potts, Rev. F. K. Mathiews.

The first speaker on each subject will be expected to prepare a paper. Forty-five minutes will be allowed each theme, which will be taken up at the pleasure of the speakers and the conference.

The session will open at 9:30 on the morning preceding the opening of the State Convention.

J. H. SNOW,

E. K. COX,

GEORGE H. CRUTCHER.

I know you, our former pastors, and those brethren who have labored with us in former meetings here, will rejoice to hear of the gracious ten days' revival, conducted by our pastor, J. M. Erwin, and Bro. Wiggs, of Memphis, which closed the 27th. It will be long remembered and eternity alone can reveal the results. The morning services were well attended, and the presence of

the Spirit was manifested. At evening the house was filled to overflowing and although the heat was great, the quiet and perfect behavior, and rapt attention, were evidence of the great interest felt, and many asked for prayer. On Friday there was a wonderful and long-to-be-remembered scene. The congregation consisted of about forty-five Christians and two sinners. The service was given to testimony for Christ, as each one spoke of their hopes. The Lord came in power and all except four were happy and praising God. The two sinners were converted and the rejoicing was great. Three young men sinners came in about the time the two were converted, and conviction fell on them. They asked for prayer and one of them was blessed later. Twelve openly confessed Christ—young people from 12 to 20 years. There were eleven accessions—four by letter, seven by confession of faith and baptism. A large crowd witnessed the impressive scene. The meeting closed with a "say-so" service, founded on the text: "Let the redeemed of the Lord say so," with the request that all Christians acknowledge their Savior, and any saint or sinner, if they had a request, "say so." Responses came from all over the house, from the aged head, whitening for the grave, on to the babes in Christ. Many who had been church members for years spoke out for the first time, and as the parting hand was given, there were many expressions of love and appreciation of the work done, which was so blessed by the Master. Brother Wiggs, in his humble, unpretentious, unassuming way won the hearts of all, regardless of age, sect or condition. His sermons were strong, clear and convincing. His parting words were "Forget me; remember the Christ." May God ever thus bless his work.

W. H. STREET.

Thompson Chapel, Tenn.

I enjoyed being in the meeting at New Middleton. I was with them at five services. I have witnessed as many conversions there as any place during my ministry, except my old home church. It was a great pleasure for me to visit the good brethren and sisters again, and receive such kind treatment at their hands. I was also with Brother Russell a short while at Hogan's Creek. They had an old-time revival there. It is always a treat to be with Brother Russell. Last Sunday I was at Mount Zion, on the Cumberland River, south of Carthage, and preached the funeral of Brother Timothy Gresam and wife, two good members of New Salem Church. Today I go to Defeated Creek to begin a protracted meeting. It is my birthday. I will be 64 years old. I thank God and take courage. God's grace has been sufficient. Help me praise His great name.

R. B. DAVIS.

Carthage.

STATE CONVENTION.

The Tennessee Baptist Convention will meet with the First Baptist Church of Knoxville, Tenn., October 17, 1907. The convention will be the guest of the Baptists of Knoxville, all the Baptist churches of the city uniting in the entertainment and support of the convention. Those who expect to attend will please notify one of the committee whose names appear below. A card of assignment will be mailed to each one assigned. Please attend to this at once, and thus facilitate the work of the committee.

G. W. PERRYMAN,

J. J. TAYLOR,

J. H. SHARP,

A. J. HOLT.

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# Baptist and Reflector

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## CENTRAL ASSOCIATION.

This is one of the largest Associations in the State, with 44 churches and about 7,000 members, and including such churches as those in Jackson, Humboldt, Trenton, Milan, Trezevant, Gibson, Bells, Medina, and a number of strong country churches. It is also one of the oldest Associations in the State, always excepting, of course, the Holston. It met this year in its 71st session with the Friendship Church, near Medina, on September 10. The old officers were re-elected as follows: Dr. W. G. Inman, Moderator; Prof. H. C. Irby, Clerk; and Brother J. R. Jarrell, Treasurer.

The introductory sermon was preached by Rev. D. A. Ellis, of Jackson. We did not reach the Association until the second day and did not hear the sermon, but we heard many echoes of it as an unusually fine sermon. It was based on the commission and on the dying question of that stalwart Baptist, Dr. T. T. Eaton, "Are there any Baptists here?" We hope to publish the sermon soon. We heard echoes also of the address on State Missions by Dr. W. C. Golden. Most of the morning of the second day was taken up with the consideration of the questions of education and ministerial education. The reports and addresses of Dr. J. W. Conger on Education, and of Dr. J. H. Anderson on Ministerial Education, as might have been expected of both of them, were of uncommon excellence, and were greatly enjoyed by the audience. A subscription was taken for ministerial education amounting to \$560.00.

The afternoon was given to a discussion of Missions. The reports and speeches of Brethren H. F. Burns on State Missions, C. P. Roney on Foreign Missions, and M. E. Staley on Home Missions were all fine.

But as interesting as was the second day of the Association, the third day was still more interesting. The reports and speeches of Brethren W. H. Hughes on Sunday Schools and Colportage, A. M. Burns on Obituaries, and J. H. An-

derson on Ministerial Relief, aroused the audience to a point of the deepest interest and paved the way for what proved to be the most enjoyable feature of the whole Association—the farewell service to Miss Linnie Hopkins, who has just been appointed a missionary of the Foreign Mission Board, to Mexico. She is the daughter of Brother and Sister G. M. Hopkins, of Oak Grove, who have recently gone home to glory, after long and noble lives spent in the Master's service. Out of a family of seven, she only is left, and she decided to consecrate her life fully to the Master's service. The death of her father and mother gave her the opportunity for which she had longed—to go as a missionary. She is a sweet, cultured Christian woman, and we are sure will make a useful missionary. She leaves on September 27.

At the suggestion of Prof. H. C. Irby, she was introduced to the Association. The brethren were not satisfied, however, with a cold, formal introduction. Singing, "Where He Leads Me I Will Follow," they pressed forward to shake her hand and say "God bless you." At the conclusion of the song she made a very sensible and touching farewell talk. Brethren W. H. Hughes, who had baptized her, W. G. Inman, her former pastor, and H. F. Burns, her present pastor, made feeling remarks with reference to her. There was scarcely a dry eye in the house. The missionary spirit was running high, and several brethren told about how they had consecrated their children to the Lord, and hoped that he would call them to go as foreign missionaries. Dr. Anderson very pointedly called attention to the fact that the prayers and appeals of the Secretary of the Foreign Mission Board were thus being answered. It was a delightful, a glorious occasion. It seemed a pity to adjourn for so sordid a thing as dinner.

In the afternoon Brethren O. F. Huckaba and J. E. Skinner read fine reports and made no less excellent speeches upon the subject of Religious Literature and Temperance. On motion of Dr. J. H. Anderson, the Association very cordially thanked Hon. A. H. Askew, who was a member of the last Legislature, and who is a true Baptist and a member of the Central Association, and was present at the meeting, for his efforts in putting saloons out of Jackson. It was recognized that to Brother Askew more than to any other one man was due the abolition of saloons from that city. In response to a call Brother Askew made a strong temperance address, which left a most favorable impression.

Sermons were preached during the Association by Brethren T. B. Smalley in the house Tuesday night, J. W. Mount in the grove Wednesday morning, J. E. Skinner in the grove Wednesday afternoon, the editor in the house Wednesday night. There were three who asked for prayer Wednesday night. Rev. C. P. Roney, who recently held a good meeting with the church, remained over and preached Thursday night, resulting, as we learned, in one profession. It was about 3:30 o'clock Thursday afternoon when the Association adjourned, amid the singing of "God Be With You Till We Meet Again," "The Old Time Religion," warm hand-shaking and many "God bless yous," mingled with smiles and tears.

And thus closed one of the best sessions in the history of the Central Association—many thought the best. It was, we are sure, one of the finest meetings of any Association we ever attended, and we are not sure but that the last day, taking it all together, was the best day we ever saw in any Association. It was good to be there. We are sorry for those who missed it.

Despite the large attendance, the hospitality of the church and community was abundant for all. We enjoyed being in the very hospitable home of Brother J. M. Graves.

The Friendship Church is a young church. It

has a very nice house of worship, recently built. Brother J. W. Crawford is the beloved pastor. We are indebted to him for many courtesies.

The following ministers in the Association were present: J. H. Anderson, H. F. Burns, J. W. Crawford, D. A. Ellis, L. F. Hall, O. F. Huckaba, W. H. Hughes, W. G. Inman, W. C. McNeely, C. P. Roney, J. E. Skinner, G. B. Smalley, D. C. Spencer, M. E. Staley, M. E. Ward, — Ward, G. S. Williams.

The visitors in attendance were Brethren D. E. Dortch, W. C. Golden, T. B. Holcomb, J. W. Mount, Abe White, Spurgeon Wingo.

The next meeting of the Association will be held with the Second Baptist Church, Jackson.

## A TALE OF TWO HORSES.

A widow of a union veteran in Ohio received a pension from the United States Government after his death. It was not a very large pension, but it was enough to enable her to live. For some reason—on account, she said, of the jealousy of her neighbors—the pension stopped. She determined to go to Washington and lay her case before the authorities there. But she had no money with which to buy a ticket on the railroad. She managed, however, to secure an old horse and spring wagon by the assistance of friends. With these she started to Washington last spring. It took her three months to make the trip, traveling across the mountains and over bad roads. Finally she reached her destination, laid her case before the authorities, got them to restore her name to the pension roll, and started back home. This time the roads were better, and the return trip took her only about two months. She drove back to Zenia, her home, with the same horse and wagon with which she started five months before. What did she do with the faithful old horse? "I am not going to sell him," she said, "I am going to turn him out on a pasture and keep him."

Here is another horse story: In a certain town in Italy the citizens had erected on the commons a belfry, with a bell which was to be rung by any one in distress. When they heard the bell ringing at any hour, day or night, they would all respond and gather around the belfry to see who it was in need of help. After awhile the rope wore out and was replaced by a grave-vine. There was a man in town who had an old horse which had passed his day of usefulness, and the owner turned him out on the grass to live if he could, and to die as soon as he would. One night the old horse came to the belfry. He saw the grape vine, began to gnaw on it, and in doing so rang the bell. The citizens were awakened from their sleep in the middle of the night by the ringing of the bell, and hurried to the scene to find out who it was in distress. There they saw the old horse gnawing the gravevine and ringing the bell. They asked whose horse it was, and when told, made the owner take the horse back home and feed him and care for him the balance of his life. Now, which one do you think treated his horse best?

These things are simply an allegory. What about these old preachers who have served the people so long and so faithfully, preaching the gospel to them, visiting the sick, helping the poor, comforting the sorrowing, marrying the living and burying the dead? What shall be done with them when, on account of physical infirmities, their days of usefulness are over? Shall they be turned out to earn their living as best they can and die as soon as they will? Or shall they not be cared for lovingly and tenderly for the balance of their lives, and shall not their pathway to the grave be smoothed by gentle, grateful hands? What about it, Baptists of Tennessee? They are ringing the bell. Will you respond? For an answer send a contribution to Brother T. E. Glass,

Jackson, Tenn., chairman of the Ministerial Relief Board, whose business it is to care for these old ministers.

REV. I. S. BAKER.

We regret very much to record the death on last Saturday night of Rev. Isaac Samuel Baker. Brother Baker was born near Nashville on July 29, 1872, and was therefore a little over 35 years of age. At the age of 17 he joined Mill Creek Church. Soon afterwards he was licensed to preach. He at once began exercising his gifts. He held a meeting at Gethsemane Hall, near his home, which resulted in 34 professions. At the age of 21 he was ordained to the ministry. Soon afterwards he was called to the pastorate of the church at McMinnville, where he remained three years. The people there still hold him in affectionate remembrance. Afterwards he was pastor at Rockwood two years, and South Pittsburg two years, at both of which places he did good work under many difficulties, building up the churches in numbers and in spirituality.

Feeling the need of a better preparation for his life work he went to the Seminary, where he spent a year. At the end of that time he was called to the pastorate of the church at New Haven, Ky. His health had begun to fail. He took a rest for a few months, and was advised to quit preaching altogether for a while and build up his health, but he was not willing to do so. During last fall and winter and spring his health held up very well, and he was doing an excellent work, when last May his health gave way again. He went to the Springs, then to the home of his mother-in-law, Mrs. Thomas Young, near Wattertown, where he improved some. But a week ago he was suddenly taken critically ill and died, as stated, last Saturday night.

His funeral services were held in the Wattertown Church on last Monday afternoon. They were conducted by the editor, assisted by the former pastor, Dr. J. M. Phillips. A large concourse of people gathered to pay their last respects to him, and a long procession followed his body to its last resting place in the old Young-Neal family burying ground.

If there was any one word more than another which would characterize Brother Baker it would be that he was a good man. This, really, is the best thing that can be said of anybody. It is better to be good without being great than to be great without being good. Brother Baker was dignified. He was polite. He was kind-hearted. He was gentle. In short, he was a Christian gentleman. But, above all, he was good. He was not an eloquent preacher, but he was an earnest, faithful preacher of the gospel. He was especially efficient as a pastor, in visiting his sick, comforting the sorrowing, helping the needy, and doing good wherever he could. As a result his members were greatly attached to him. He was especially a soul-winner, and, altogether, was a most useful minister of the Gospel. It seems strange that he should be cut off in the midst of his usefulness and in the very middle of his life. Why it should have been so we do not know. But God knows. And He knows best. He doeth all things well.

Brother Baker leaves to mourn his loss five brothers and two sisters, besides a wife, formerly Miss Flora Young, of Wattertown, a consecrated Christian woman, and two children, a boy three and one-half years old, and a girl about four months of age. We tender to all of them our deep sympathy in their sore bereavement, and we pray that God's Spirit may touch the boy's heart and lead him in the footsteps of his father, and that he may become a useful minister of the Gospel.

THE EASTANALLEE ASSOCIATION:

This Association comprises 37 churches, with about 2,500 members. It met on Thursday, September 12, at Riceville. We had planned to reach the Association on Friday, but found it impracticable to do so. We then made our arrangements to reach it early Saturday morning, but at the last moment we were detained by important business. We decided to go, however, and spend Sunday, anyhow, in response to a telephone message. The Association had adjourned Saturday afternoon. We learned that they had had an interesting session. The following were the officers: Rev. Granville Lee, Moderator; Rev. J. T. Denton, Clerk; Brother N. J. Moon, Treasurer. In the absence of the appointee, Dr.

W. C. Golden preached the introductory sermon. Other sermons were preached during the meeting by Dr. Golden Thursday night, Dr. M. D. Jeffries Friday morning; Dr. S. W. Tindell Saturday morning. On Friday night an interesting pastors' conference was held. On Sunday we preached in the morning, and Dr. S. W. Tindell at night. Dr. Tindell's sermon was an exposition of the passage about the keys of the kingdom. It was interesting and instructive and was very much enjoyed, as also was his sermon the previous day, we were told. He is doing a noble work, both as editor of the Tennessee Anti-Saloon Journal, and as a preacher.

It was a special pleasure to spend the day in the hospitable home of our friend, Mr. H. H. Matlock, near Riceville. We may be pardoned for adding that we enjoyed eating some of his watermelons, the finest we ever ate. They were grown from seed which came from Brazil, and are unusually sweet and tender.

The Riceville Baptist Church has a membership of about 70, composed of some of the best people in the town. They are at present without a pastor, Rev. R. D. Cecil having resigned to accept a call to Chattanooga.

A belated train, an hour's wait at the depot in Riceville, a dash for the Nashville train at Chattanooga, to bed at 1:30 a. m., up at 7, and we are again in our office at work, with the most pleasant recollections of yesterday.

"BEVERAGES" PREDICTION.

In its issue of August 2, *Beverages*, of New York, the official organ of the National Liquor League of America, under the head of "Prohibition in Georgia," concludes with these significant words, which will be read with interest by every home-lover and saloon-fighter in America:

"THE RESULT IN GEORGIA PRESENTS NO PLEASANT OUTLOOK FOR ANY SECTION OF THE BUSINESS. That State in its judgment has treated all alike, and NO FALSE NOTION THAT BEER IS A TEMPERANCE BEVERAGE AND SHOULD BE ALLOWED TO HOLD ON HAS BEEN ENTERTAINED OR BROUGHT FORWARD.

"WE DISLIKE TO ACKNOWLEDGE IT, BUT WE REALLY BELIEVE THE ENTIRE BUSINESS ALL OVER HAS OVERSTAYED ITS OPPORTUNITY TO PROTECT ITSELF AGAINST THE ONWARD MARCH OF PROHIBITION, which in some sections of the country is advancing like a prairie fire with not a hand raised to stop its progress.

"FOR YEARS WE HAVE SOUNDED THE WARNING OF THE IMPENDING STORM. For years we have argued for organization, and for years we have, in season and out of season, pleaded for unity, harmony and co-operation among all branches of the business, but all effort on our part and on the part of others has resulted in no good.

"Five years ago A UNITED INDUSTRY MIGHT HAVE KEPT BACK THE SITUATION THAT NOW CONFRONTS IT, BUT TODAY IT IS TOO LATE.

"MIGHT AS WELL TRY TO KEEP OUT THE HUDSON RIVER WITH A WHISK BROOM."

*Beverages* is right about it. We are glad it recognizes the handwriting on the wall. Amen. Let it be so.

RECENT EVENTS.

Rev. M. R. Cooper, of Kennett, Mo., recently went to his old home in Missouri. While there he held a meeting which resulted in fifty-one members being added to the church.

We publish on pages four and twelve two interesting accounts of the opening of Tennessee College for Women, at Murfreesboro. The opening was very gratifying. The attendance of 130 girls on the first day, 90 of them boarders, presages an attendance of 150 or 200 the first year. This will be doing remarkably well.

Will some one please give us the address of Brother A. M. Bond. He is on our list at 4808 Tenth Avenue, Birmingham, Ala. We have received a card from the postmaster at Birmingham stating that his paper is unclaimed and asking us to discontinue it. His subscription, however, is paid to May 9, 1908, and we should like to send the paper to him until that time anyhow.

We were glad to have a visit last Saturday from Rev. R. L. Baker, of Pembroke, Ky. Brother Baker is a Tennessee boy, a nephew of the sainted Dr. Jesse

Baker, of Jefferson City. After finishing his course at the Seminary, he has been pastor of a strong country church in Christian County, Ky. He had just been on a visit to Winchester, Tenn. We should be delighted to have him back in this State.

A dispatch from Louisville, dated Sept. 16, says: "Evangelist Felix Lawrence, of Nashville, Tenn., tonight fell dead of heart disease after delivering an address in the mission where he was converted, seven years ago, from a dissipated wanderer to an instrument for the uplifting of others." Brother Lawrence was well known in Nashville, where a good part of his ministry was spent. After his conversion he made it his business to work among gamblers and fallen men and women, and was quite successful. We regret very much to learn of his death.

The Walnut Street Church, Louisville, Ky., of which Dr. T. T. Eaton was so long the distinguished pastor, has called to its pastorate, Rev. Henry Alfred Porter, D.D., of Oklahoma City, and it is expected that he will accept. Dr. Porter is a Canadian. He has been pastor in Oklahoma City for several years. During that time he has done a great work. A magnificent house of worship known as the White Temple has been erected. Last year he welcomed three hundred and twenty-three members, which is an average of more than six a week. The amount of cash raised for all purposes was nearly thirty-nine thousand dollars.

The Proceedings of the second meeting of the General Convention of the Baptists of North America, at Jamestown in May last have been published in an attractive pamphlet of 75 pages, and include all the addresses and much other matter of interest and value. Pastors and intelligent business men of our churches will need it to keep abreast of the progress of the denomination. Several of the addresses are of a high order and of permanent worth. A copy of this and of the proceedings of the St. Louis meeting when the Convention was organized, will be sent on remittance of fifty cents, to E. M. Thresher, Treasurer, Dayton, Ohio.

We see the announcement that Rev. R. J. Wood has tendered his resignation as pastor of the church at Dickson, Tenn., to accept a call to Reagan, Tex. A correspondent of the *Nashville Banner* says: "A general feeling of regret pervades the congregation, and it is evident that the departure of Mr. Wood will occasion many heart pangs not only among his congregation but the people generally." We shall be very sorry to lose Brother Wood from Tennessee. He is one of our most consecrated and efficient pastors. The brethren at Dickson, we learn, are doing their best to keep him. But if he finally decides to go, we pray God's richest blessings upon him.

Returning from the Central Association we preached at Medina on Thursday night. We heard numerous echoes of the fine sermon preached there the previous night by Dr. J. H. Anderson. The church at Medina has a membership of over 100. They have an excellent house of worship. It is, however, a little inconveniently located to one side of the town, the reason being that those who owned property in town would not sell it to the Baptists on which to erect a house of worship. That noble hearted and generous Baptist, Brother William Askew, however, gave them a lot near his home in the suburbs. The church is prospering greatly under the ministry of Brother M. E. Ward, who has a strong hold upon the whole community. It was quite a pleasure to spend a while in the home of Brother William Askew.

Rev. J. W. Mount has accepted a call to the pastorate of the church at Pulaski. Brother Mount graduated in 1891 at the Southwestern Baptist University, and most of the time since he has served as missionary of the American Baptist Home Mission Society in Oregon. He left the work there because he was not in sympathy with some of the doctrines and practices of our Northern Baptist brethren and because of his great love for Tennessee. In a letter telling us of his call to Pulaski, he says: "I am delighted with the outlook of this hard field. The work is run down, but can be built up soon, by God's grace and help." Pulaski is a town of about 4,000 or 5,000 inhabitants, the county-seat of Giles County. The Baptists made the mistake of establishing a church there too late. Through the labors, however, of Rev. T. T. Thompson and under many difficulties, a church was established some 12 or 14 years ago. It now has a membership of something like 100, with a good house of worship. We are glad that Brother Mount has accepted the call to the church. We wish him much success.

## THE HOME

### THE SHADOW OF THE LIGHT.

BY JOHN G. WHITTIER.

No victory comes of all our strife—  
From all we grasp the meaning slips;  
The Sphinx sits at the gate of life,  
With the old question on her awful lips.

O, why and whither?—God knows all;  
I only know that he is good,  
And that whatever may befall  
Or here or there, must be the best  
that could.

For he is merciful as just;  
And so, by faith correcting sight,  
I bow before his will, and trust  
Howe'er they seem he doeth all things  
right.

Ah me! we doubt the shining skies,  
Seen through our shadows of offense,  
And drown with our poor childish cries  
The cradle-hymn of kindly Providence.

O Love Divine!—whose constant beam  
Shines on the eyes that will not see,  
And waits to bless us, while we dream  
Thou leavest us because we turn from  
thee!

Shine, Light of God!—make broad thy  
scope  
To all who sin and suffer; more  
And better than we dare to hope  
With Heaven's compassion make our  
longings poor.

### PASTOR DEAN'S PLAN.

"Nell."

"Yes, John."

There was a heavy silence. The Rev. John twirled a paper-knife. Mrs. John sewed placidly.

"It seems that because we are sent here the church is to lose its wealthiest member, the one who has given most toward the support of the society."

"How so?" said Mrs. John, as she turned a hem and set the first tiny stitches.

"Peter Harmon wanted Dr. Lucas to be sent here. He hasn't said in so many words that he will not do anything while I stay, but he has implied as much. I wish he would try to endure for the year. I wish I didn't know he disliked me. I believe it would be easier. I wouldn't have come."

"Yes, you would. You know you would go anywhere you are sent. You remember, down in Callus, how the Pence family talked, and yet, when you went away, they were your best friends? God will attend to Brother Harmon here if we do our duty. He is dignified in appearance, don't you think so?"

The days went swiftly by. Sunday came and went. Brother Harmon went to the other church, and there were several informed the new minister that they guessed he had lost them a good man. There are always plenty of people to help a minister be happy in a strange place. Wherever Pastor Dean and his wife had been stationed they had done a deal of work among the shut-ins of the neighborhood, and now they were preparing to do the same here. A meeting was called after the prayer-service, and a list of those who could not get out to church was secured.

"Now, any one who has the name of such a person, I wish would speak," said Mr. Dean.

"Wal, there's Old Lady Mason. She's lame, an' all doubled over. I reckon she ain't be'n into this place fer one ten year. She lives on the West Fay

Road, second house. You can't miss it. She's er good Christian, an' I reckon she'd be precious glad to hev'er minister preach to her right ter hum."

"There's Peel Armstrong. He's bed-ridden; ain't been off'n his bed, I don't know how long. Mis' Armstrong, she never goes to church coz o' him. I s'pose ye call the Armstrongs shut-ins."

"Mr. Davis, the old man, never comes to church; but he might come if he wanted to."

"Mr. Harmon might come, if he wanted to; but I reckon he won't," and there was a smothered laugh at the last remark, while some looked sideways at the pastor to see if he understood. There was only the quietest gravity on Pastor Dean's still face. No other names were presented, and the meeting adjourned. One man tried to explain that the presenting of the last name was a joke, but Mr. Dean was so unconscious of any pleasantry that the name of Harmon was allowed to remain on the list of shut-ins.

"Mr. Harmon?"

"Yes; will you be seated?"

"I am Mr. Dean, the new minister. I have been accustomed to spend Sunday afternoon with the shut-ins of my people, and I am just beginning that work here. I have four names on my list. Mrs. Dean has gone to see Mrs. Mason, an old lady on the West Fay Road; one of the young men of the League offered to take her in his carriage. My plan is to have all the people get a taste of the Sunday service whether they are able to go to the church or not. Do you sing, Brother Harmon?"

Brother Harmon looked flustered.

"Let us try 'All hail the power,' and the pastor's voice swelled out full and clear, till Brother Harmon caught the spirit and joined in with a deep bass that mated well the clear tenor.

"The text this morning was, 'Set a watch, O Lord, before my mouth; keep the door of my lips.'—A brief sketch of the sermon, three points, and a quiet summary, and then a prayer followed.

"Next Sunday is the regular missionary sermon, and I hope you can come. Now, I have to see Mr. Davis. I hope he will get out before many weeks, but so long as he is shut in I must go to see him."

"Ho, ho, ho! and you call old man Davis a shut-in? Why he's no more shut in than I am," forgetting that the minister did consider him a shut in. "That's funny. I must laugh."

"He was not at church this morning."

"Ho, ho! hasn't been to church this year, I guess; but he might come; nothin' to hinder."

"The people did not come to Christ; he went to them. And one of his direct commands was to go out into all the world. If my people will not come to hear the gospel, I must take it to them; God's children need the bread of life. How can they live in peace and purity without it? Oh, yes, I must go to him. Good-by, and God bless you."

Very nearly the same program was carried out at Mr. Davis' house, the man being so astonished at having a call of the kind that he treated the visitor with marked deference, and not a word concerning the usefulness of the work was allowed to escape, and he half promised to come to hear the missionary sermon.

Others were called upon and given a digest of the morning discourse and a word of prayer.

Brother Harmon's face, as he turned back after saying good-day to Mr. Dean, was a study. He was muttering to himself as he entered his library.

"Got me on his list of shut-ins, has he? H-m-m! put me down with Peel Armstrong, has he? Can't get out to church, can't I? Old Lady Mason—lame, rheumatic. See here, old Har-

mon, ha, ha, ha! shut-in—wonder what—well, I guess you'd better go to church just as you always have. Must have been a pretty good sermon. Anyway, I liked the little I got this afternoon. I might give him a few dollars extra; perhaps he could use it in his shut-in work; yes, I will. I'm glad he loves the old hymns."

You will not care about the detail of the work, but the result of it all, I am sure, you will be interested in. Each Sunday, Mr. Dean made his rounds of the village, until at last those who could go in the morning were ashamed to stay at home and make the pastor do extra work on their account. Brother Harmon liked the new man so well that it seemed as if he was in danger of forgetting the former minister. Mr. Davis declared he preferred to hear the sermon first-hand, and not just a tiny sketch of it; and the music was much better when given by the whole congregation than when sung by two or three. If he'd got to have gospel, he'd go to church and get it. Members of the League agreed to sit with Peel Armstrong, so his mother could go every Sunday. There are few shut-ins now, and every one who can come or be brought to the church is provided for.—N. A. M. Roe, in *Baltimore and Richmond Advocate*.

### A BLACK BOY'S HEART.

They were the prettiest pair of ponies ever exhibited at the State fair, and their groom was only a colored boy who ran by their side as they went round and round the ring, obeying every word or motion of his. When they stopped before the grand stand, the ponies rubbed up to Cato as though they loved him.

"What is their price?" asked a horse dealer; for it was known that they were for sale.

"Five hundred dollars," said Cato.

"Stuff and nonsense!" said the horse dealer. "I'll give you three hundred dollars cash for them."

Cato shook his head and turned away for another offer; but, though every one admired them, no one wanted to buy.

"There," said the horse dealer, "you see no one wants them. Tell me who owns them. He will be glad to take my offer."

"Dey 'longs to my young missus, an' she ain't gwine to sell 'cept she got five hundred dollars for 'em," said Cato.

"Humph!" said the horse dealer. "A young girl owns them, does she? Well, if you will swear that one of them went lame, I will give you fifty dollars. You never had so much money in your life—did you, now?"

Cato gave such a start that the ponies started, too. Then, looking up, he said: "Reck'n yer t'ink dat 'cause de Lord done gave Cato a black skin, he give him a black heart, too. 'Taint so, an' he ain't gwine blacken it dat way, nuther."

"Cato," said a gentleman standing by, who had overheard the conversation, "why does your young mistress want to sell her ponies?"

"De plantation—it bound to be sold nex' week," he said, "if me and Miss Helen can't raise de money. Mars— he got all but five hundred dollars, an' he took sick an' de barn burn down. Dat how come Miss Helen sell de ponies."

"Well," said the gentleman, "you take them back and tell her they are sold for five hundred dollars. My man will go with you and take the money. Tell her I am going to Europe for a year, and would consider it a favor if she would use them while I am away. If she can buy them back when I return, I shall be very glad to sell them to her."

"Ef Cato ever kin serve you, sir, he jes' boun'ter do dat t'ing."

## BABY WASTED TO MERE SKELETON

In Torments a Year and a Half with Terrible Sores on Face and Body—Hands Tied to Stop Scratching and Tearing at Flesh—But

### CURE BY CUTICURA COMPLETE AND SPEEDY

"My little son, when about a year and a half old began to have sores come out on his face. I had a physician treat him, but the sores grew worse. Then they began to come on his arms, then on other parts of his body, and then one came on his chest, worse than the others. Then I called another physician. Still he grew worse. At the end of about a year and a half of suffering he grew so bad I had to tie his hands in cloths at night to keep him from scratching the sores and tearing the flesh. He got to be a mere skeleton, and was hardly able to walk. My aunt advised me to try Cuticura Soap and Ointment. So great was her faith in it that she gave me a small piece of Cuticura Soap to try and a little Cuticura Ointment. I took it home without any faith, but to please her I tried it, and it seemed to dry up the sores a little. I sent to the drug store and got a cake of Cuticura Soap and a box of Cuticura Ointment and followed the directions, and at the end of about two months the sores were all well. He has never had any sores of any kind since. He is now strong and healthy, and I can sincerely say that only for your most wonderful remedies my precious child would have died from those terrible sores. I used only one cake of Soap and about three boxes of Ointment. Mrs. Egbert Sheldon, R. F. D., No. 1, Woodville, Conn., April 22, 1905."

### ITCHING PIMPLES

Cured by Cuticura in Nebraska.

"I had suffered with itching pimples for years. At last a friend told me to get Cuticura Soap and Ointment. I did so and in three weeks my face was entirely cured. I am so pleased with Cuticura Remedies that I will recommend them to other sufferers. Mrs. Florence Delavergne, R. F. D. No. 2, Auburn, Neb., Aug. 28, 1906."

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

★ Mailed Free. How to Cure Every Humor.

"You have done it already, Cato."

"What, sah? I ain't never see you befo'."

"True; but you have given me an opportunity to help another in trouble. You gave it to me just now when I overheard you refuse to blacken your heart for that man's money."—Exchange.

OXIDINE.  
A Chill Cure in Every Bottle  
Guaranteed under National Pure Drug Law.

### HOW A BOY IS TATTOOED.

Every Burman and Shan boy is tattooed from above the waist and below the knee. The color is blue, and represents dragons, griffins, and other fabulous animals, with scrolls, flowers, etc. In addition to this among the Shans it is a common custom to have the back and breast tattooed. This must be a painful operation, to say the least. The boy is placed upon the ground and the figure to be tattooed is drawn in pigment upon his skin; then a friend takes his seat upon the small boy to keep him down and keep him still and the tattooing commences. The instrument used is generally made out of a section of small bamboo, and inside this works a needle with a chisle-shaped point. The boy naturally howls a little during the operation, but it is custom and each boy is proud of his tattooing and so keeps up a brave front.—William C. Griggs, in *Odds and Ends From Pagoda Land*.

OXIDINE.  
A Chill Cure in Every Bottle  
Guaranteed under National Pure Drug Law.

**YOUNG SOUTH.**

Mrs. Laura Dayton Eakin, Editor

Address  
302 East Second St.,  
Chattanooga, Tenn.

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

Young South Motto: Qui non proficit, deficit.

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

Mission Topic for September: "State Missions."

**YOUNG SOUTH: CORRESPONDENCE**

I have a real treat for you this week. Our dear Mrs. Maynard has gotten so much better that she has gone over into Maryland to visit her husband's relatives, and she has written us a sweet letter. Here it is:

My Dear Young South Friends:

You see that I still cling to you even though I now read "Mrs. Rowe" where I used to so often see my own name. I still hope to write to you occasionally, and I am happy to think that you will not be sorry to see the old familiar name in your, or rather "our" columns. I want to tell you several things in a brief way to-day, and I will put myself first again and tell you that I am at last, after a long, hard pull, gaining some strength. I believe that many of you who are praying for me will rejoice at this. The country air is doing much for me. Virginia is a good old State. Tennessee does pretty well too, but after all it is these old hills of Singanore, a beautiful spot in Maryland, that have given me what I hope is at least a start up the hill toward health. And now as to Mrs. Rowe. You are feeling anxious for a letter from her, but did you not forget that perhaps she does not much more than know that she is the Young South Missionary? She is, I think, in the mountains, and her mail will go to Kokura and there will be delay in forwarding. You must allow her at least two months from the time she heard from you, and I do not know when Mrs. Eakin wrote. I have not written, but will do so very soon. *The Baptist and Reflector* may still go in my name, and if so, it is probably lying on the study table in Kokura, and she knows nothing of your interest in her, and of all the kind things you are saying about her and baby Rowe. I am sure when she does know she will appreciate it and write you so, and then you must remember that she will be much occupied for a time with baby, now only about three months old. So don't grow impatient. She is surely there in Japan and will, I trust, be settled in Kokura again. She could not, of course, take baby into the heat. Then you will doubtless know something of what is going on in our special field. At the same time, dear children, I do want you to get the higher and truer idea of missions into your minds, even though you are young. You must not feel that you are working for Mrs. Maynard, or now, in her absence, for Mrs. Rowe, but for the Lord, and you know that He needs your help whether you have something specially interesting to work for or not. You know how I have tried to keep Him before you all these years. That it is not Japan or Mrs. Maynard you are working for, but the Lord's work there. Well, now, you know it is His work, and you know of how you have been helping him carry it on in Kokura for twelve years. You know, too, how He has blessed it. You know of the

strong little church there and of the Sunday schools, especially our "Young South school" in our home. And now, most important, you know that work is going on still, even though you may not hear so much about it, and that it still needs your help, and so, dear children, you must say "I am going to be faithful and if possible, work harder, because the Lord has fewer workers there." Our hearts are made sad by some of the news that comes to us. They have lost some of their best workers, and yet they are brave and hopeful and losing no opportunity of working for the Master. Our devoted pastor, Kanakaten San, says that he has a weekly class of ten young men, who come to him to learn how to preach. Probably none expect to be preachers in our sense of the word, as they are all business men but they want to be able to go out into the cities around, probably two and two, as Christ's disciples did, and teach to those who know them not the precious truths of the Bible. Oh, for more of such men in our churches here! This shows us that the spirit of Christ is in that little Kokura band.

Now, enough of this, I just know that you will do your best, and gladden my heart here, as you have so many times when in far away Japan, by your faithfulness. Well, but didn't we have a surprise when that "group of Chinese girls" came smiling out upon our page? I laughed and then felt troubled, for I sent that picture to get you acquainted with our little girl, Satoru Takami, and I was afraid you would not know her at all. I hope that you will hunt up that paper and cut out that picture and paste it in your scrap books. I shall write here to have one taken especially for the Young South. She is a dear girl, I can tell you that, and if you were to see her you would love her even if you did not understand one word that she said to you. And I hope that she will do such good work for her people that you will feel very thankful that you have had a part in her training. Now the few things are said, lay them to heart, and let the rest of the year be full for the Master.

Yours with love and heartfelt wishes for God's blessing upon you,

BESSIE MAYNARD.

I think it has been all of two months since I wrote to Mrs. Rowe, that the Young South has adopted her and the baby, but I directed it to Kokura, just taking it for granted that she was in Mrs. Maynard's old home. So, perhaps, she has never gotten it at all. But as Mrs. Maynard says, we are working for the Lord and can wait patiently until she writes to us. Are you not glad to hear of our old dear missionary's renewed health? Let us all praise God for it, and entreat that she may be spared to go back to her beloved Japan. She will soon be in Salem, Va., with I must hurry on to the other kind people who have written us this third week in September.

No. 1 is from a little Georgia girl and brings a birthday offering.

"I am a little Tennessee girl by birth, but I live in Georgia. I was born in Chattanooga three years ago to-day, and I have received several nice presents, and my little heart has been made glad, but I don't want to become selfish, and as I have been told by my papa and mamma that there are some little boys and girls in Tennessee and in Georgia both, who have no papas and mamas and nobody to give them birthday presents, I am sending one dollar that has been given me by my many friends, and I am going to send 50 cents to the little orphans of Tennessee, because I was born there, and 50 to the little orphans of Georgia, because I live in Georgia.

My papa is a Baptist preacher, and preaches all the time, I guess, for he is gone most all the time.

I am quite sure you will receive my little letter as it is my first one, but I hope it will not be my last one. I am giving this money for the Lord and I know He will tell my friends to give me some more, so I can give Him some more.

I hope I have not been too lengthy this time, so you will want me to come again."—Willie Lois Davis.

Thank you very much, little Willie; I think I know your preacher papa and two or three preacher uncles. Be sure to come again.

No. 2, I think, touched me more deeply than any letter I ever received. Part of it is too sacred to share even with the Young South, but I give you the opening lines:

"Enclosed find

FIVE DOLLARS.

for Shiloh Church. My sympathy has been with Miss Rowsey all along and it should have found expression in action long ago, but like many other good intentions, it has been neglected until now.

"Our church has not taken a collection for this cause, so I send it to you."—A friend of long ago.

Miss Rowsey will be glad of this most generous gift. I want to collect as much as possible for her by the end of September.

This is not all, either, for today. No. 3 from Trezevant says:

"Enclosed find

FIVE DOLLARS.

A birthday anniversary thank-offering. Send it to Miss Rowsey for the Shiloh Church. I had a brother mortally wounded in that memorable battle.

"May the Lord continue to bless the Young South!"—Mrs. T. R. Wingo.

And enclosed in that was this in a childish handwriting (I am always so glad when the little ones write themselves): No. 4 says:

"I send you 25 cents which I earned picking berries and brother Thomas sends 20 cents to Mrs. Rowe's baby."—Frances Ester Wingo.

Thank you so much. I like the earned offerings so much. I am sure both of you will be blessed in the giving.

No. 5 comes from Halls: "The 'Willing Workers' of Enon Church send \$2.18 for the Orphans' Home. We send it in Jesus' name; pray it may do much good."—Mattie Wafford, Sec.

They say the Home is in great need just now and we thank you from our hearts.

Here are our old faithful friends at Fall Branch in No. 6:

"You will find enclosed five dollars and eighty cents from the Fall Branch Sunday school for State Missions.

"May we all do our best this month."—Rachel White Moulton.

We are so grateful to the Sunday school. Will you tell the pupils and teachers so, Mrs. Moulton? I wish every Sunday school in Tennessee would follow their excellent example. They have been so kind in giving through the Young South.

In No. 7, Mrs. T. B. Clark orders literature for a proposed Band at Manchester, and I will send all I have on hand at once and write her a private letter.

In No. 8, Mrs. Fannie P. McGrew, of Pulaski, orders the Foreign Journal and says: "May the good work of the Young South increase and may you long be spared to direct it."

I am always glad to order anything needed, and shall send in Mrs. McGrew's subscription with great pleasure.

Dyersburg comes next in No. 9: "Please find enclosed \$3.35 for State Missions from the Sunbeam Band of

the Union Baptist Church, collected in our mite-boxes. Please send us a dozen more. We hope to send another offering soon. We have 16 members with the following officers:

Birdie Canada, president; Mattie McDonald, vice-president; Irene Stone, secretary; Fannie S. Nixon, treasurer. May God bless the Young South!"—(Miss) Emma Harwood, Leader.

So glad to hear from this fine band. Thanks for their aid to State Missions.

May the Sunbeams grow and prosper!

No. 10 is one of those pathetic memorials of the lost children, and dated Deanburg:

"Please find enclosed \$1.00, which belonged to my little boy, Powell, aged 8 years, whom God called home on May 23. He was a member of the Baby Branch, but I neglected to keep up his dues.

"It is very sad to part with our dear ones. He only lived 24 hours from the time he was taken ill.

"Remember me at a throne of grace. Use the money as you think best."—Mrs. J. F. Jordan.

I have given two little ones back to God, but the children we lose, so often are the ones we keep through eternity. May God comfort the sorrowing mother. Shall I give the dollar to the baby in Japan?

RECEIPTS.

April Offerings, 1907	\$131 76
May Offerings, 1907	55 42
June Offerings, 1907	55 29
July Offerings, 1907	83 56
August Offerings, 1907	78 41
First and second week in Sept.	20 15
Third week in Sept., 1907	
For Foreign Board:	
Frances Esther Wingo, Trezevant (Japan)	25
Thomas Wingo, Trezevant (Japan)	20
In memoriam, Powell Jordan, Deanburg	1 00
For Orphans' Home:	
Willie Lois Davis, Georgia	50
Willing Workers, Enon Church, Halls, by M. H.	2 18
For Shiloh Church:	
A friend of the Long Ago, Tenn	5 00
Mrs. T. R. Wingo, Trezevant	5 00
For Foreign Journal:	
Mrs. Fannie McGrew, Pulaski	25
For State Board:	
Fall Branch S. S. by M. M.	5 80
Union Sunbeams, Dyersburg, by E. H.	3 35
For postage	04

Total	\$448 16
Received since April 1, 1907—	
For Foreign Board:	
Orphans' Home	\$195 19
Home Board	48 31
Shiloh Church	40 28
Foreign Journal	60 29
Home Field	10 50
Literature	2 75
Ministerial Relief	90
Ministerial Education	14 80
B. Y. P. U.	7 05
Tichenor Memorial	4 75
S. S. & Colportage	2 00
State Board	11 00
Margaret Home	37 59
S. S. Board	2 45
Y. S. Pins	85
Japanese Bible Woman	1 50
Training School	6 00
Postage	1 00
Total	95

Total \$448 16

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## TENNESSEE COLLEGE OPENING.

Wednesday, September 11th, dawned with unusual brightness, and the Lord smiled approvingly upon the opening scene of Tennessee College for Women. This school, established by the Baptists of Tennessee for the higher education of young women under Christian control, started on its career under most favorable circumstances.

Many visitors were present from all parts of Tennessee and from other States. A number of prominent Baptists were in attendance, and the pastors of Nashville voted to attend in a body. When the time for the opening and dedicatory exercises arrived the beautiful new chapel was filled to overflowing, and many stood while a large number went away because they could not get within hearing distance. Dr. Lansing Burrows, of Nashville, was master of ceremonies, and a better selection could not have been made. The services began at 11 o'clock by all singing, "Praise God from Whom All Blessings Flow." Dr. Burrows read the scripture, and the audience joined in singing. This was followed by an appropriate address of welcome from President C. H. Byrn in behalf of the trustees, welcoming the faculty and student body; to which President Geo. J. Burnett responded in a very happy manner. "How Firm a Foundation!" was sung, and all were then in eager expectancy to hear the speaker of the occasion, Dr. E. Y. Mullins. He spoke on "Baptists and Education," and all were delighted with the charming manner in which he handled this great theme. Many expressed the opinion that this was the greatest address they had ever heard.

The exercises were concluded by a timely talk from Dr. I. J. VanNess, the Chairman of the Educational Commission, in which he set forth some of the struggles through which the trustees had passed. He then led in the dedicatory prayer. The benediction was pronounced by Dr. J. M. Frost. All went away feeling glad they had been here, and proud to have such a magnificent educational plant located on this spot, hallowed by memories of by-gone days.

The opening was a most gratifying one from every standpoint. The enrollment was beyond the expectation of the most sanguine. Notwithstanding this is Fair week, we have enrolled between ninety and one hundred boarders and fifty town pupils. The number will be increased materially another week. The Lord has greatly blessed us in our work, and has opened the hearts of the people to us in our canvass. Our faculty gave a recital on last Friday evening, which was most enthusiastically received. We ask the prayers of all, that we may be used of the Lord, and that this school may be a great force in the Kingdom.

Sincerely,

J. HENRY BURNETT.

Murfreesboro, Tenn.

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## PROGRAM.

Fifth Sunday meeting of second division of Holston Association to be held with Buffalo Ridge Baptist Church, September 27-29, 1907.

September 27—7 p. m., sermon, J. E. Taylor.

September 28—10 a. m., devotional exercises. 10:30, Characteristics of a Genuine Christian, J. J. Deakins and T. L. Hale. 11:00, sermon, "The Christian Life," R. E. Deakins. Intermission. 1:30 p. m., devotional exercises. 1:45, "What Does a Church Expect of Its Pastor?" W. S. Squibb and William

Hale. 2:15, "In What Ways Can a Church Assist Its Pastor?" Roy Grimsley and W. T. Godsey. 2:45, sermon, "The Church," J. M. Whitaker. 7:00 p. m., devotional exercises. 7:15, "Must a Sinner Pray In Order to Be Converted?" F. W. DeVault and W. K. Cox. Sermon, "Salvation," A. J. Watkins.

September 29—9:30 a. m., devotional exercises. 10:00, "What Must We Do to Keep the Sabbath Day Holy?" J. M. Whitaker and J. E. Taylor. 10:30, "Should a Church Deal With a Member Who Is Financially Able to Advance the Cause of Christ and Will Not?" T. L. Hale and A. J. Watkins. 11:00, sermon, "The Blessedness of Giving," W. K. Cox.

R. E. DEAKINS, Chairman.

## GALYON-DOBYNS.

R. B. Galyon and Nancy Dobyns were married Sept. 3, 1867, near Gap Creek, Knox County, Tenn. The Lord having added his blessing to their union, they were permitted to celebrate the 40th anniversary of that event on Sept. 3, 1907, at their home in East Knoxville, surrounded by their large family of children and grand children, with quite a number of invited friends. All the children were present as follows: Mrs. A. H. Stansberry, husband and eight children; Mr. J. B. Galyon, wife and three children; Mrs. W. A. Cole-Galyon; Mrs. Lucy Lebon, husband and child; Mrs. Pearl Alsup and daughter; Mr. B. M. Galyon, and wife of Johnson City, and Miss Josie, the youngest child, who is still at home and in school. Mr. and Mrs. Galyon have great joy in their children, all of whom have been saved and with one exception are members of Bell Avenue Baptist Church. Coming to the city from the country, they did not make the mistake made by many—stay out of the church—but came in with their family—a worthy example for others to follow. It was a happy day for all; and many presents were left father and mother Galyon. It may be said they are still young, only 59, and give promise of many more useful years. There has not been a death in the immediate family, and only one among their grand children. Surely heaven's blessing has been theirs, and may it be so, is the wish of the happy pastor whose privilege it was to be present at this fortieth anniversary. J. H. SHARP.

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## FIFTH SUNDAY MEETING.

To be held with Salem Baptist Church, Laneview, Tenn., Sept. 27-29. Friday night, sermon by Rev. C. P. Roney.

9:30 Saturday, Devotional exercises.

10:00, The Individual Duty of Each Church Member, D. A. Ellis, G. M. Savage, Ross Davis.

11:00, Personal Obligation of Each Christian to Evangelize the World, J. H. Anderson, W. H. Williams.

12:30, According to the New Testament, How Many Churches Should a Pastor have Charge of at the same time? Fleetwood Ball, J. E. Skinner.

2:30, For What Offenses Should a Church Member be Disciplined? G. S. Williams, W. G. Inman.

7:30, The Duty of Each Church Member to Read Religious Papers, D. E. Dortch, M. E. Ward.

8:00, Query Box, H. C. Irby.

10:00 Sunday, Sunday School Mass Meeting, C. P. Roney.

11:00, Sermon, Fleetwood Ball.

Brothers, see that your church and Sunday School are represented by all who will. All persons coming by rail

will be met at Trenton and Bradford Friday morning, and Saturday morning. Be sure to write me when and where to meet you. H. F. BURNS.

Laneview.

## SEEN BY THE EYE OF AN ALIEN.

I have time and again been in most of the Southern States during the intervening ten years, but I had not, until this year, made a systematic journey to them all, for the purpose of definite observation. But now I have just gone over the same journey, taking two months and a half to make it, and I have visited nearly all the places that I visited ten years ago, and a good many more. Everything is different. The larger cities have become enormously larger and more active, and their tone, if you can speak of the tone of cities, is wholly different. The street scenes, the street conversations, the things that you see by going up and down through the business thoroughfares now are the same as you will see and hear in active business cities anywhere else in the world. There is nothing, except, perhaps, the presence of the negro, to indicate whether you are in the South, or in the West, or in the North.

So, at last, has come the enfranchisement of the South, the most significant social development of our generation; and in its spirit the people are building their commonwealths—building them on the broad foundations of a genuine democracy, developing their industries and the wealth of their resources. The joy of constructive work indeed is now the Southerner's; and his blood stirs at the thought that these next fifty years the South will have the tasks of an heroic age.—*World's Work*.

The annual protracted meeting of the Greenbrier Baptist Church began the second Sunday and closed September 16, with no visible results as to conversions and accessions to the church. But the church is the most strengthened and built up in the doctrines of grace and practical godliness that I have ever known it since I have lived here. H. Boyce Taylor, of Murray, Ky., preached for us the greatest series of sermons on grace that it has been my privilege to hear, which not only built up the Baptists, but has put the people to greater thinking. The church remembered Brother Taylor handsomely and made the greatest offering to Missions in its history. The seed has been sown and we will expect a harvest in the years to come. F. P. DOBSON.

Greenbrier, Tenn.

I have just returned from Tennessee, where I labored seven weeks in meetings. During that time I conducted six meetings, which resulted in about 125 professions and 100 additions. This is the greatest summer's work I have ever done. Am now resting and waiting for the Seminary to open. We are expecting the fullest attendance that we have had for years. Will preach to-morrow at both hours for Walnut Street Church. We are expecting our prospective pastor Sunday week, the 22nd. All the church are anxious for Dr. Porter to accept. I believe God will give him to us.

SAMUEL EUGENE REED.

Louisville, Ky.

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## RICHMOND COLLEGE

Richmond College has just celebrated its 75th anniversary with a greater endowment, larger faculty, better equipment, more departments of study, and more students than ever before in its long and honorable history. Among recent gifts is a subscription of \$150,000 by the General Education Board of New York, which is the largest grant made by this Board to any Southern Institution.

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## AMONG THE BRETHREN.

By FLEETWOOD BALL.

Rev. L. S. Summers of Greenfield, Tenn., some days ago closed a revival with Rev. C. C. McDearmon, at Jolly Springs Church, near Dresden, Tenn., which resulted in 56 conversions. The number of accessions were not reported.

Salem Church, near Trenton, Tenn., of which Rev. H. F. Burns is pastor lately licensed W. T. Ward, a younger brother of Rev. M. E. Ward, of Jackson, to preach.

Gov. B. B. Glenn, of North Carolina, conducted the first chapel exercises of this session for the Baptist University for Women, at Raleigh, N. C., and made an address on "True Womanhood, and What it Means in North Carolina."

Rev. D. S. Brinkley, of Huntingdon, Tenn., had a fine meeting at Mt. Pisgah Church, near Bradford, Tenn., last week in which he was assisted by Rev. E. G. Butler, of Newbern. There were 19 conversions and 20 accessions, all by baptism.

A revival has just closed at Prospect Church, Hollow Rock, Tenn., conducted by Revs. J. G. Cooper and D. S. Brinkley, of Huntingdon. We are told that the results were gracious.

At his last appointment in Huntingdon, Tenn., Rev. C. L. Skinner, of McKenzie, was greeted by large audiences, especially at night. A collection of \$19.25 was taken for missions.

Dr. Henry S. Hartzog accepts the presidency of Ouachita College, Arkadelphia, Ark., succeeding Dr. J. W. Conger and the Arkansans are jubilant. He had instruction under Drs. John A. Broadus and J. P. Boyce, in Louisville.

The Second Church, Jonesboro, Ark., of which Rev. E. P. Minton is pastor, is preparing for a handsome new church. Brother Minton is a master builder. The writer attended the first cottage prayer-meeting of which that church was the outgrowth.

Rev. W. J. Beale, of Murray, Ky., lately assisted Rev. C. A. Stewart, of Jonesboro, Ark., in a revival at Mt. Zion Church, near that place, which resulted in 60 conversions and 47 baptisms.

Rev. R. J. Wood has resigned as pastor at Dickson, Tenn., where he has labored most efficiently four years in order to become pastor at Reagan, Tex. His departure from Tennessee will occasion great regret.

Dr. H. A. Brown of the First Church, Winston, N. C., was recently presented with a horse and buggy by his delighted people. One man agrees to keep the horse a year at a livery stable. If more of our churches had men like Dr. Brown as pastor, more horses and buggies would be forthcoming.

Having been called to Binghamton, near Memphis, last Sunday to preach the funeral of Hafford Williams, the eighteen year old son of Geo. P. Williams, the writer was pressed into service to preach at night for Rev. O. T. Finch in the Binghamton Baptist church. At the conclusion of the sermon about 40 came forward for prayer, fully eighteen remaining at the altar on their knees. Eleven were converted, and 10 united with the church, 7 by baptism. No special revival was in progress.

Rev. C. B. Jones has resigned at Auburn, Ind., and is sojourning temporarily with relations at Ailey, Ga.

Rev. J. Parry Lee has resigned the care of East Macon Church, Macon, Ga., to take effect Oct. 1. His plans thereafter are not matured.

Rev. R. E. Downing, of Jackson, reports a good day at Frazier, near Memphis, Sunday. One addition by restoration, one baptized and a mission collection of \$40. This contribution comes since the meeting of the Association in July. This is a remarkable record for a church of only 15 members. Since March 1, of this year the contributions

of this church have aggregated \$75 to missions.

Rev. W. R. Farrow, of Collierville, Tenn., is assisting Rev. O. F. Huckaba, of Jackson, in a revival at Charleston, Tenn., this week. They hope for gracious results.

The Stone Mountain Association of Georgia, to which all the Atlanta churches belong has agreed to raise \$40,000 on the endowment of Mercer University to be paid in equal installments for five years.

Rev. J. W. Robinson, of Jackson, was with Rev. B. W. Brown, of Millington, Tenn., in a revival, at Fellowship church last week, which resulted in 58 conversions and 23 additions, 19 by baptism, with others to follow. It was the best meeting the church has known in years and brought about a better fellowship.

Rev. Albert Gardner was lately ordained to the full work of the ministry by the church at Martin, Tenn. Prof. H. E. Watters preached the sermon; I. N. Penick conducted the examination; T. J. Perry led the prayer, and J. E. Glenn delivered the charge. Bro. Gardner is eminently qualified.

The Dortch Publishing Company has bought the entire plant of the *Baptist Banner*, Martin, Tenn., and Mr. F. O. Wallace is no longer connected with that paper. Rev. D. E. Dortch and Prof. E. S. Balthrop have been added as editors.

Rev. Jas. B. Leavell, of McComb, City, Miss., where Rev. Geo. C. Cates has just closed a meeting resulting in 669 conversions, comes to Bro. Cates' defence against his critics in a lengthy article in the *Baptist Record*.

Dr. A. J. Fawcett accepts the care of the church at Hamburg, Ark., and goes promptly to his new pastorate.

It is stated that Dr. Henry A. Porter, of the First Church, Oklahoma City, Okla., has been called to the care of Walnut Street Church, Louisville, Ky., of which the lamented Dr. T. T. Eaton was pastor.

Evangelist Otto Bamler, employed by the State Mission Board of Mississippi was lately married to Miss Pauline Underwood at Terry, Miss., and goes immediately to Chicago to spend four months in the Moody Bible School.

Rev. C. T. Kincannon is being assisted in a revival this week at Duck Hill, Miss., by Rev. Martin Ball, of Winona, Miss.

Rev. W. K. Penrod, of Cleburne, Tex., lately assisted Rev. J. A. May, of Midlothian, Texas, in a revival at Lebanon church, near that place, which resulted in 30 additions by baptism.

That live wire, Rev. T. Riley Davis, formerly of Waynesboro, Tenn., who procured his education in the University at Jackson, lately assisted Rev. W. S. Lackey in a revival at Providence church, near Caldwell, Tex., which resulted in 34 baptisms.

A new church has been organized at Spindle Top, near Beaumont, Tex., to be known as the Guffy Church. Rev. P. C. Bentley, of Grand Avenue Church, Beaumont, has been called as pastor and accepts. There were 36 charter members.

Evangelist Sid Williams, of San Antonio, Texas, is to resume labors again after a protracted siege of rheumatism. He begins a revival with Rev. Z. J. Amerson at Lufkin, Texas, September 29th. Zack Amerson was educated in the University at Jackson.

In the revival at Hubbard City, Texas, in which Dr. A. J. Barton, of the First Church, Waco, has been assisting Rev. J. E. Johnson, there have been over 100 conversions and 75 accessions to the church.

Rev. Gordon Barrett leaves pastoral work in Rehoboth Association of Texas to accept the care of the church at Lexington, Oklahoma.

The *Baptist Standard* of Texas inaugurates a Children's Department this week. We had thought that paper had attained such excellence as to rest a while, but the watchword seems to be "grow."

The *Maryland Baptist* has lost its identity, having been merged into another publication. Rev. M. J. Webb, the editor, becomes pastor at Barbourville, Ky.

Rev. I. P. Langley has resigned at Vevay, Ind., to accept a hearty call to the care of the church at Marshfield, Mo.

Dr. Claude Kelley, of Westport Church, Kansas City, Mo., has resigned. His closing experiences with the church were touching.

Dr. J. C. Armstrong, editor of the *Central Baptist*, of St. Louis, Mo., is giving stereopticon lectures on China and Japan since his recent visit to those countries, and wherever he is heard the people are thrilled.

Rev. Geo. R. Varney has resigned as Secretary of Missions in New Mexico to accept the care of the church in Baker City, Oregon. Rev. Harvey Beauchamp, of Little Rock, Ark., Field Secretary of the Sunday School Board at Nashville, has been called to succeed him.

Evangelist Mordecai F. Ham, of Bowling Green, Ky., is to assist Rev. W. E. Foster in a revival at Clifton Church, Louisville, Ky., beginning October 10.

W. W. Gaines, Esquire, Secretary of the B. Y. P. U. of the South, who for fifteen years has been a resident of Atlanta, Ga., was lately chosen Chairman of the City Democratic Executive Committee. With such men in charge of political affairs, times are sure to be better and politics will no longer be rotten.

Rev. B. J. Davis, of Lexington, Ky., an active Baptist preacher, has a son, John H. Davis, 22 years old, who has become a millionaire through his inventive genius. His inventions are street car brakes and a train dispatcher's switch board. Oh, that more of us had genius!

On the day that the First Church, Fulton, Ky., was dedicated both the church and pastor, Rev. M. E. Dodd, celebrated their 29th anniversary. Eleven new members came into the church, three by baptism.

Rev. J. S. Yarbrough, of Ozark, Ala., has accepted the care of the First Church, Clayton, Ala., although 72 years old. His initial sermon was from the text, "Loose him and let him go." Is there any dead line in the ministry?

Rev. T. F. Calloway, of Salisbury, N. C., has accepted the care of the First Church, Orlando, Fla., and takes charge at once. He has supplied the church all summer, and they liked the samples.

The First Church, Spartanburg, S. C., of which Dr. L. M. Roper is pastor, installed electric fans during the summer. He is one city pastor who doesn't take a vacation.

Rev. O. T. Finch, of Memphis, City Missionary, is to be assisted in a revival beginning next Sunday at Binghamton, a suburb of Memphis, by Evangelist W. H. Williams, of Clinton, Ky. The outlook is promising for a far-reaching revival.

## TONGUE TWISTER.

Betty Botter brought some butter;  
"But," she said, "this butter's bitter;  
If I put it in my batter,  
It will make the batter bitter;  
But a bit of better butter,  
Will make my batter better."  
So she bought a bit o' better  
Better than the bitter butter,  
And made her bitter batter better,  
So 'twas better Betty Botter  
Bought a bit of better butter.

## IT HELPS GIRLS

At the Critical Time of Approaching Womanhood Thousands of Young Girls Lose Their Health.

## A GIRL'S EXPERIENCE

How a Young Girl of De Kalb Managed To Overcome a Trouble Which Threatened to Leave Her an Invalid for Life.

If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardui at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardui regulates irregularities, relieves pain, builds up the female constitution.

Free Advice to women of every age is gladly given on request. Write today, frankly and in strict confidence, describing symptoms and stating age, and reply will be sent in plain sealed envelope.

Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

## A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of leucorrhoea, ulceration displacements, falling of the womb, scanty or painful periods, tumors or growths, hot flashes, desire to cry, creeping feeling up the spine, pain in the back, and all female troubles, to all sending address. To mothers of suffering daughters I will explain a successful home treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 241, Notre Dame, Ind. July 11, 1907.

OXIDINE,  
A Chill Cure in Every Bottle.  
Guaranteed under National Pure Drug Law.

BELLS

Send Alley Church and School Bells. Send Bells. The C. S. BELL Co., Haverhill

OBITUARIES.

MRS. MINNIE THOMAS.—On August 29, 1907, the faithful wife of Bro. Grant Thomas, of Nashville, entered into her heavenly rest. Her death, at the time, was wholly unexpected, and came as a great shock to her loved ones at home and her friends elsewhere. She had been ill of fever for several days, but until the day previous her condition was not thought to be critical and dangerous.

She was the eldest daughter of Rev. Mr. Sandlin, whose home was near Alexandria, where his widow and the family still reside. She was married to Mr. Thomas in her 19th year, and was the mother of one child, a bright little son of more than two years old. Two years ago, during her residence in Watertown, she was happily converted and united with the Baptist church at that place, of which her husband was then a member. Soon after this, the family took up their residence in Nashville, where they have since resided. She was a lovely woman, combining in a high degree, all the qualities and graces of that make Christian womanhood attractive. She filled worthily and well every station in life she was called to occupy, and so won the affection and esteem of all who knew her. A daughter, loving and affectionate, she was the pride and joy of her parents; a wife, thoughtful and devoted, she was the helpmeet and comfort of her husband, and truly pious Christian, she loved her church and was devoted to the cause of her Master.

She died at the early age of twenty-three, with all the bloom and beauty of a well developed womanhood upon her. Her remains were buried at the Heam Cemetery, two and one-half miles west of Alexandria. The funeral service was conducted by her old pastor, Rev. J. M. Phillips of Lebanon. A large concourse of acquaintances and friends attended the burial services, attesting their esteem for the departed and sympathy for the bereaved.

J. M. PHILLIPS.

ABERNATHEY.—On September 5, 1907, the angel of death came to our midst and called from us little Bonnie Abernathy to a brighter world than this. She was buried at Eleazer camp ground, September 6. She was four years, five months and five days old. She had been sick for several weeks with fever, and God saw fit to call her to a brighter world than this. God doeth all things well. She is now rejoicing in the home of God where sickness, pain and death never come, and Sabbaths have no end. Some day, sooner or later, we will meet her in heaven, where parting will be no more; where tears and sadness will never come. May father, mother, brother and sister live so, when they too, have to quit the walks of life, they will meet her in heaven.

MRS. W. R. HAUN.

I have returned home from Middle Tennessee. My home is in West Tennessee. I have been to my old home in Middle Tennessee, where I was partly reared. It seemed good for me to be there. I looked back to my childhood and thought of my past life, and now see how things have changed in thirty-nine years. The old home, where grandfather lived and settled when he was young, is now old. I visited the old cemetery where grandfather was buried. It seems sad. But it seems good to me to think that the good Lord spared my life to take this trip. I saw many of my old schoolmates and I was proud to see them. I found the most of them working for Christ, and now living in peace and happiness with God. I visited the old place where my dear old mother led us little children to church when we just could recollect

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Nashville, Tenn.

TELICO RAILWAY COMPANY'S TIME TABLE.

EASTBOUND			STATIONS	WESTBOUND		
2d Class	1st Class			1st Class		2d Class
No. 5 Ex. Sun.	No. 3 Ex. Sun.	No. 1 Daily		No. 2 Ex. Sun.	No. 4 Daily	No. 6 Ex. Sun.
A.M.	P.M.	A.M.	Lv. Athens. Ar.	P.M.	P.M.	P.M.
9.30	1.30	9.00	Ar. Englewood. Lv.	12.00	4.50	3.45
9.55	1.55	9.25	Lv. Englewood. Ar.	11.37	4.23	3.16
10.20	1.56	9.28	Lv. Nonaburg. "	11.35	4.20	2.55
10.30	2.00	9.33	" Wilson Station. "	11.30	4.15	2.48
10.45	2.09	9.42	" Mt. Vernon. "	11.21	4.06	2.35
11.09	2.20	9.54	" Tom. "	11.09	3.54	2.20
11.20	2.29	10.05	" Rogers. "	11.00	3.45	1.55
11.27	2.35	10.10	" White Cliff Sta. "	10.55	3.40	1.47
11.30	2.37	10.12	Ar. Tellico Plains. Lv.	10.53	3.38	1.44
11.35	2.40	10.15		10.50	3.35	1.40
A.M.	P.M.	A.M.		A.M.	P.M.	P.M.

C. E. LUCKY, President.

O. R. BRIGHAM, Gen'l Manager.

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Good Investment Proposition. Agents Wanted. Physicians, Bankers or Real Estate men preferred. E. M. HART, Sec. & General Manager, Key West, Florida.

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Say, Ma, if I live will I be as big a goose as you? Yes, my child, if you don't use

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and by her help and God's will raised us children up for the Lord; and I thank the Lord for it. My mother is now dead and waiting for her children on that happy golden shore, where there will be no more parting, and we hope some day to meet her there. There is no one like a good mother or a good father, that will give their children good advice. We ought to do all we can for our children while young; teach them the way of the Lord while young, and raise them up for the Lord. When they get old they will thank you for it. This is why I like the BAPTIST AND REFLECTOR—it gives all good advice and keeps our minds refreshed. I met with Brother McPherson at Auburn, Tenn., at Brother Jim Bryan's. They had a Sunday night singing service by the young folks, and had prayer by Brother McPherson. I fell in love with him. I think he is a great preacher, and a great soul-winner. I want each and every one to do all we can to win souls in this year. May the good Lord help us in our good work. This is my prayer.

J. R. THOMPSON,  
China Grove Church.

**TENNESSEE ASSOCIATIONS—1907.**

- AUGUST.**  
*Unity.*—Toone, Saturday, August 31.
- SEPTEMBER.**  
*William Carey.*—Elora, Friday, September 20.  
*Beech River.*—Bear Creek Church, near Parsons, Decatur Co., Saturday, September 21.  
*Union.*—Philadelphia Church, Grundy Co., Saturday, September 21.  
*Clinton.*—Careyville, Thursday, September 26.

**OCTOBER.**

- Beulah.*—Gardner, Tuesday, October 1.  
*New Salem.*—Macedonia Church, at New Middleton, Smith Co., Wednesday, October 2.  
*Sevier.*—Evans' Chapel Church, No. 1, Sevier Co., Wednesday, October 2.  
*Southwestern.*—Oak Grove Church, Carroll Co., near Buena Vista, Wednesday, October 2.  
*Ocoee.*—Cookson's Creek, at Fetzer-ton, Thursday, October 3.  
*Providence.*—Dogwood Chapel Church, Roane Co., Thursday, October 3.  
*Harmony.*—Harmony Church (Clerk's P. O., Kendrick, Miss.), Friday, October 4.  
*Riverside.*—Monterey, Friday, October 4.  
*Judson.*—Mount Zion Church, Williamson Co., Saturday, October 5.  
*Cumberland.*—Lebanon Church, Robertson Co., Tuesday, October 8.  
*Northern.*—Little Barren Church, Union Co., Tuesday, October 8.  
*Enon.*—Mount Tabor Church, Smith Co., Wednesday, October 9.  
*Tennessee.*—Union Church, Knox Co., Wednesday, October 9.  
*Weakley County.*—McKenzie, Wednesday, October 9.  
*Nashville.*—Dickson, Thursday, October 10.  
*Western District.*—Spring Creek Church, four miles east of Mansfield, Friday, October 11.  
*West Union.*—Buffalo Church, at Winona, Friday, October 11.  
*Stewart County.*—Crockett's Creek Church, Wednesday, October 16.  
*New River.*—Mill Creek Church, Scott Co., Thursday, October 17.  
*Walnut Grove.*—No minutes received; reported to be extinct.  
*East Tennessee S. S. Convention.*—Sweetwater, Tuesday, July 23.  
*Tennessee Baptist Convention.*—Knoxville, Friday, October 18.  
LANSING BURROWS,  
Secretary Southern Baptist Convention.

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No. 62 WILLARD BLDG., 320 CHESTNUT STREET, ST. LOUIS, MO.

**A GOOD MEETING.**

At Mt. Union (Fentress County), Riverside Association, we began a protracted meeting on Saturday, the last day of August, and closed on Sunday, the 8th inst. We had planned the work two months previous, with a hope of working the plan; and, sure enough, Brother A. W. Duncan, of Monterey, came to our assistance on Sunday, the second day of the meeting, and remained with us to the close. He preached twice each day: "The Gospel of Christ," which "is the power of God unto salvation." The Spirit's power was manifest from the beginning, and the visible results were sixteen bright professions of Jesus' power to save, and two "backsliders" returned, demonstrating the truth that "I am married unto thee" (sayeth God). It was the happy privilege of the writer (who, by the way, is pastor of said church) to "bury with Christ in baptism" eleven, including one brother about 65 years old, who came to us from the Presbyterians; and among the number was my baby boy, George Washington Elmore.

In closing I must say, fortunate, yea, happy, the pastor that can secure part of Brother Duncan's unemployed time. He is one of God's noble men, both able and willing; neither is he afraid to declare the whole counsel of God. The Lord bless him. Amen!

W. C. ELMORE.

Isoline, Tenn., Sept. 10.

**OXIDINE.**  
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**A GOOD MEETING AT ROVER, TENN.**

On September 5th Brother A. H. Huff, of Portland, Tenn., began a meeting at Rover, and did all the preaching for a week. At the close of the meeting four happy souls were buried with Christ in baptism.

A better series of Gospel sermons than Brother Huff preached can scarcely be heard anywhere. He held the large audiences in appreciative attention at every service, and ingratiated himself into the hearts of the people.

Not so much *extensive* was the work, but it was *intensive* to the highest degree.

He seemed not to strive for large numbers for numbers' sake, but made a strong effort for Christ's sake and the sake of souls.

I feel that the church is in better spiritual condition than it has been since I have known it.

Mrs. N. B. WILLIAMS.

Eagleville, Tenn.

Will you let me speak through the columns of our most welcome visitor, which is THE BAPTIST AND REFLECTOR? It is hard to tell which shall get it first, my wife or myself, because it brings news from our dear old home State. I came to Harvest, Ala., last January. Have done some hard work. Have organized one church, and there is another yet to organize. There is a great deal of destitution in Limestone and a portion of Madison counties. The Lord has greatly blessed me since I got up from the fever. I have baptized eleven into Mt. Pisgah Church, which is five miles from Athens. I was assisted by H. T. Crumpton, of Birmingham, and C. T. Culpepper, of Huntsville. These brethren did some great preaching. The harvest truly is great here, and the laborers are few. Brethren, pray for me and the work here. May the rich blessings of God be with you, Brother Folk, in your strong fight for temperance and every lover of the cause of Christ.

J. E. MERRELL.

Harvest, Ala.

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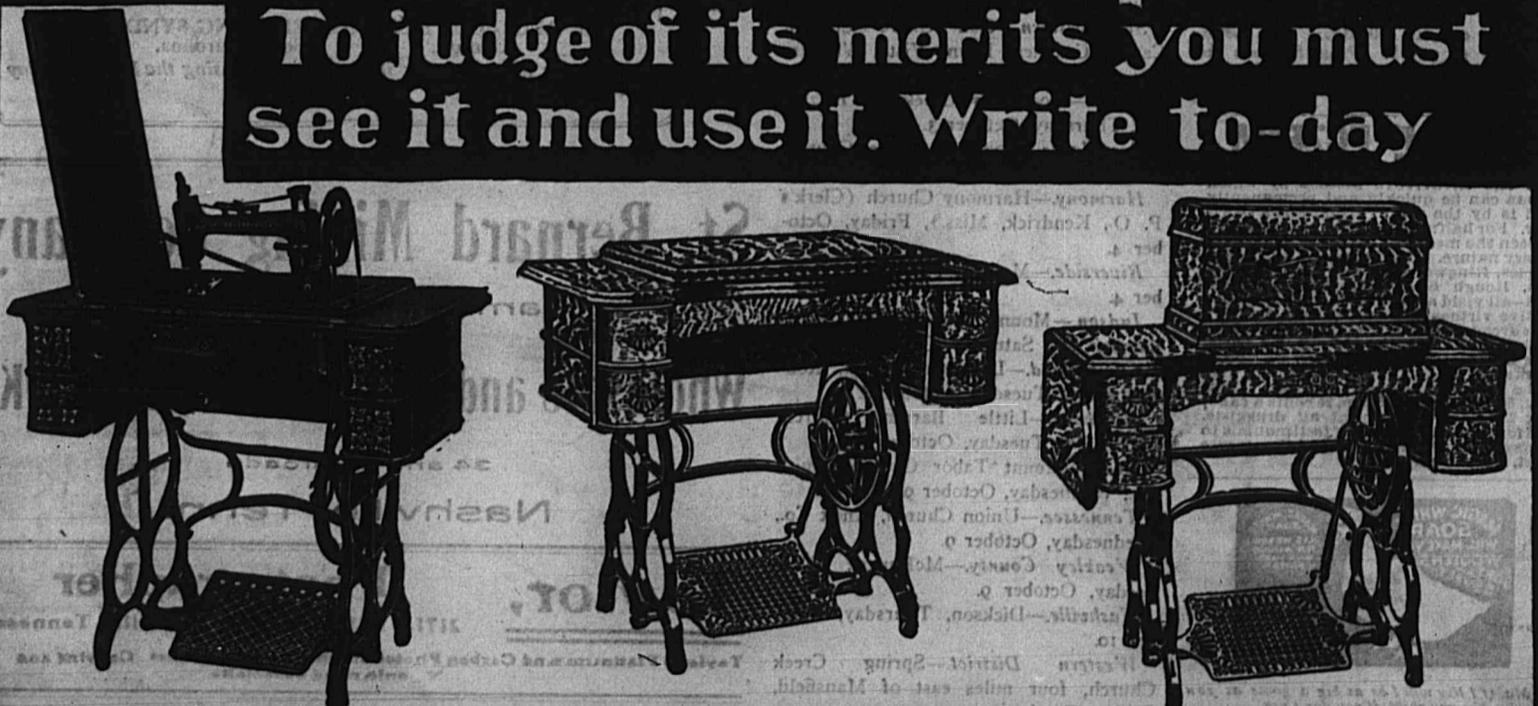


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