

Baptist and Reflector

Speaking the Truth in Love

Old Series Vol. LXXII.

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"The world was sad, the garden was a wild,
And man, the hermit, sighed till woman smiled."

And he has been sighing for her smiles ever since,
and is never happy until they are bestowed.

PERSONAL AND PRACTICAL.

—"No rose without its thorn." Well, yes. But remember that the thorn generally has a rose, too.

—Rev. D. I. Purser, of Alabama, son of the lamented Dr. D. I. Purser, goes to Natchez, Miss., as assistant pastor.

—The Baptists of Louisville, Ky., are arranging for simultaneous meetings in their churches to begin November 8. We shall expect to hear of great results.

—Speaking geographically, what is the greatest physical feat ever performed? Wheeling West Virginia. What is the greatest surgical operation? Lansing Michigan.

—We extend sympathy to our friend, Rev. Wm. J. Williams of Hazlehurst, Miss., in the recent death of his beloved wife. She was buried at her old home in Kentucky.

—The *Christian Index* speaks about "Bungo's ghost." This is a new kind of ghost to us. Tell us about him, Bro. Graham. We wonder if he is not some kin to the printer's devil.

—Dr. J. H. Foster, of Anniston, Ala., recently assisted Rev. E. M. Stewart in a meeting at LaFayette, Ala. The congregations were large and there were a number of additions to the church.

—Dr. M. Ashby Jones of Columbus, Ga., is supplying the Second Baptist church, Richmond, Va. Dr. Howard L. Jones of Charleston is supplying the First Baptist church, Lynchburg, for his brother, Dr. Carter Helm Jones.

—What rights in ethics and morals have the people of a dry community to force their conception of morality on the people of a wet town?—*The Nashville American*. The divine right of self-protection. And they propose to exercise that right, too.

—The *Journal and Messenger* states that by the will of the late John T. Newton, of Toledo, Ohio, Denison University is to receive \$5,000, which it is hoped may be applied to the increase of the library fund, where it is much needed. The estate of Mr. Newton is estimated at \$1,000,000, of which \$245,000 were given to various charities.

—Judge E. W. Winfield, of the Perryville Circuit Court, of Arkansas, has declared the Lee bill, passed by the Legislature of 1907, constitutional. This bill forbids liquor dealers sending circulars into, advertising in or soliciting business in prohibition counties. This would be a good law for Tennessee. We need something of the kind.

—Rev. W. H. Sledge, evangelist of the Home Mission Board, recently held a meeting in Prestonburg, Ky. At last accounts there had been 66 additions to the church, and the college there was thoroughly put on its feet. His many friends in Tennessee will be delighted to know of the great work which Bro. Sledge is doing as evangelist.

—Rev. J. B. Lawrence, pastor of the Coliseum Place church, New Orleans, has received twelve members per month for six months—most of them by baptism. This is great work, especially for a Baptist in New Orleans. But his Tennessee friends expected it of Bro. Lawrence.

—It is announced that Dr. S. C. Mitchell, of Richmond College, Virginia, has accepted the presidency of the University of South Carolina, and will enter on his duties there in June, 1909. He had previously accepted the history of Brown University for a year. This is a great loss to Virginia Baptists and especially to Richmond College.

—The B. Y. P. U. Encampment of Texas held at Palacios July 7-16 was a great success. The attendance was the largest in the history of the organization. The young people staid by the meetings throughout. Drs. Geo. W. Truett, W. H. Geistweit, W. H. Johnson, T. B. Ray and L. R. Scarborough rendered fine service. Under a sermon by Dr. Scarborough there were 40 professions.

—Dr. Arch C. Cree, whom the Nashville saints would not release from the thriving pastorate which he sometime ago resigned, was in Richmond last Sunday, preaching most acceptably morning and evening to the Tabernacle congregation. He had been on a visit to his parents at Embro, where he also officiated at the marriage of his sister. We hope that some day he will have it in his heart to return to North Carolina."—*Biblical Recorder*.

—The Supreme Court of Maine has rendered a decision to the effect that no periodical in the State can publish advertisements of liquors even of dealers outside the State. The case has been pending about six years, and it is at last decided that advertisements must conform to the intent of the prohibition law. The decisions of our courts, State and Federal, are almost always on the side of temperance. The reason is, because truth and justice are on that side.

—The *Central Baptist* says: "Rev. J. T. McGlothlin is pastor at Franklin, Ky. His church supports a foreign missionary, and is now seriously considering the matter of supporting a missionary in the East Kentucky mountains." Bro. McGlothlin is a brother of Dr. W. J. McGlothlin of the S. B. T. Seminary. Both are Tennesseans, born in Sumner County, not very far from Franklin, Ky. It is gratifying to Tennesseans to know of the success of both of these brothers.

—Says the *Baptist Chronicle*: "Things didn't go in Tennessee to the liking of Bro. Folk and some of the rest of us, but he is still popping away at the Liquor Demon. Let us pray for him." Thanks, Bro. *Chronicle*. We shall appreciate your prayers. We may say that we expect to keep "popping away at the liquor demon," unless he is driven beyond the borders of Tennessee, which we think will be within a year or two at most. And then we shall pop away at him until he is driven beyond the confines of the United States.

—The *Nashville Christian Advocate* tells of a cowardly and dastardly personal attack on Rev. C. L. Dennis, pastor of the Methodist church at Morehouse, Mo. For having been active (and successful) in driving the saloons out of that place, he was set upon by thugs at Parma. They beat him in the presence of his wife, and even bestowed a few gallant blows on her. The *Advocate* adds that "if these contemptible villains are not punished to the full extent of the law, then the Methodists of that region will be sharers in the disgrace." And the Baptists, too. In fact, the whole community.

—Col. E. W. Stephens, who has just completed a tour around the world, closes a very interesting article in the *Central Baptist* on "Missions" in Palestine, Siberia and Turkey, as follows: "Having begun at Jerusalem the prospects now are that Christian missions will end there. Here where it had its start Christianity will have its final triumph. The work of preparation is advancing slowly, but surely. The extensive explorations now in progress are verifying to a remarkable degree the Bible record. The Land is vindicating the

Book, Science is supplementary revelation. The tide of Christian missions is rolling steadily onward from China and India, being greatly facilitated by the railroad lines that are being built into all that region. Within a few years it will reach Palestine, will have girdled the earth and here Christianity will perch its victorious banner." This is a roseate view Col. Stephens presents. May his prophecy have a speedy fulfillment.

—Says the *Biblical Recorder*: "Very many friends will regret to hear of the illness of Rev. C. W. Scarborough of Murfreesboro, and they will hope for him a speedy and complete restoration to health. He is one of the truest and most successful pastors in all the land and for many years a loyal country pastorate has responded to and thriven under his faithful ministry." We spent four years at Wake Forest College with Bro. Scarborough, graduating in the same class with him. He is one of the noblest and truest men we ever knew. We hope to hear of his speedy and complete recovery. Such men cannot well be spared. They make the world better and brighter by their living in it.

—Says the *Word and Way*: "The *Biblical Recorder* prints a large picture of F. M. Jordan of North Carolina. Tall, virile, tireless; keen of eye, resonant of voice, apostolic of spirit, faithful alike to the awful and to the tender portions of the Bible, he preached in Lumberton, N. C., the old home of the writer. His series of meetings marked a new era in Baptist history in Lumberton. We extend congratulations to the grand old man whose usefulness will not cease when he ascends from his beloved mountains to the exalted residence of the redeemed." We took occasion to speak of Bro. Jordan not long ago. When we were a student at Wake Forest College, he held a meeting there. We have never forgotten his faithful preaching, earnest prayers, his fervent singing, and especially of the hymn, "There is a gate that stands ajar." From that day we have always associated that song with him. Bro. Jordan is the father of our friend and former room-mate at college, Rev. W. T. Jordan, now on the Pacific slope.

—The *Golden Age* tells the following Irish story: An Irishman, resident of New Jersey, reported to the chief of police that he had lost a gold watch, which he prized highly because it was an heirloom. The chief, impressed with the man's grief over his loss, told him he would leave no stone unturned until the watch was found. The Irishman went home, and later found his watch where he had mislaid it. Thinking to relieve the police of any concern, he hurried back to the police station. On the way he encountered a force of men removing the cobblestone pavement between the trolley tracks. Pat gazed at them in astonishment, and then he called to the foreman in charge: "Stop pullin' up thim stones; I've found me watch!" This reminds us of the story of the man—we presume he was an Irishman—who saw workmen digging a trench in the streets of London. Very much interested, he stopped and asked for whom they were digging that grave and why they were digging it in the heart of London. One of the men replied laconically, "We are laying a gas pipe down."

—We have just received the following postal card from Brother Don Q. Smith: "My father went to his reward this morning at seven o'clock. I never saw anyone suffer as he did, but he now realizes that 'the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us.' Funeral here tomorrow. Pray for us that we may be fully reconciled to the will of the Lord. Yours in sorrow. Don Q. Smith, Bowling Green, Ky., July 28." We sympathize very much with Brother Smith in the death of his father. Brother W. H. Smith was a noble man. He lived most of his life in Tennessee. He did a great work here, and has many friends in the State, who will join us in deep sorrow at his death.

THE ROAD OF THE LOVING HEART.

Oh, what is the pathway white, with parapets of light,
Whose slender links go up, go up, and meet in heaven
high?

'Tis the Road of the Loving Heart from earth to sky.

Who made the beautiful road? It was the Son of God,
Of Mary, born in Bethlehem. He planned it first, and
then

Up the Road of the Loving Heart he led all men.

Was it not hard to build? Yes, all his years were filled
With labor, but he counted not the cost nor was
afraid—

No Road of the Loving Heart is cheaply made.

The shining parapet in tireless love was set,
A deathless patience shaped the treads and made them
firm and even:

By the Road of the Loving Heart we climb to heaven.

May I follow this path of souls which leads to the
shining goals?

Yes, Christ has opened the way to all which his blessed
feet once trod,

And the Road of the Loving Heart he made is the
Road to God.

—Susan Coolidge.

BAPTIST PRINCIPLES.

BY EDGAR D. FOLK, D.D.

XII. Baptism—Its Form, What the Bible Says.

My Dear Son:

I have shown you as simply and as fully as possible what you need to do to be saved. Now, after you are saved, then what? Well, the first thing you want to do is to express the fact of your salvation in some way. That was the way I felt. I was a boy, a little older than you are now. A protracted meeting had been held in Brownsville, my home. The pastor, Rev. R. W. Norton, one of the saintliest men I ever knew, was assisted by the large-bodied, large-hearted Dr. J. F. B. Mays, then pastor of the First Baptist Church, Jackson. There were a good many who professed conversion; just how many I do not now remember. I recollect distinctly, though, that I was one of them. I was not a very bad boy. I had been reared by Christian parents, for which I can never be too thankful. I had been going to Sunday School, as I told you, almost from infancy. But I was a sinner—not an open, violent sinner, but a sinner, and I knew it. I felt it. I had gone forward with others to what they called "the mourner's bench." I love the mourner's bench. I was converted there. I could not help loving it. I was weeping. A friend, Iverson Branham, came and talked to me. I have forgotten everything he said except one. That one thing I have never forgotten, and shall never forget through time or through eternity. It was the simple question, "Edgar, can't you trust Jesus?" Under the power of the Holy Spirit that question was the arrow to carry conversion to my heart, and I said in my heart, "Why, yes. I can trust Jesus. If I can't trust Jesus, whom can I trust?" I reached out my hand and put it in the hand of my friend, in token of the fact that I could and did trust Jesus. And as I put my hand in the hand of my friend, I put it in the hand of my Greater Friend. And he took hold of it and, bless God, he has been holding on to it ever since.

I wanted to tell somebody about how I had found Jesus precious to me. I wanted to tell everybody about it. I wanted the world to know it. But I could not tell it. I was a boy. My tongue was feeble. How could I tell it? Well, a way had been arranged. There were twenty-two of us—seventeen girls and five boys, who came before the Baptist church in Brownsville and told our "experience of grace"—that is, the story of our conversion—to the church, as best we could. But there was a more public and a more expressive way than that of telling it. We were accepted by the church as "candidates for baptism."

And so it came to pass that on that calm, beautiful afternoon in September, 1869, a thousand or more people assembled on the banks of the Big Hatchie River to witness the baptism. Then occurred the scene of which I told you in my first letter. Mr. Norton, the preacher, led us down into the river and one by one dipped us under in the water and raised us up out of the water. This was called baptism. This was the initiatory rite by which we proclaimed to the assembled multitudes on the river bank that we had become Christians, or followers of Christ. Now, two questions come: (1) Why did the preacher baptize in that way? (2) Why did he baptize at all? In other

words, what is the *Form* of baptism, and what is its *Design*? Let us answer these questions.

THE FORM OF BAPTISM.

There are three acts which are said by different people to constitute the proper form for baptism—immersion in water, pouring water on the head, sprinkling with water. Let us see which is correct. Turn to your Bible. Read again the account of Christ's baptism, of which I spoke in my first letter. "And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightforward from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:1, 2, 4, 5, 13-17.)

This is the account given by Matthew. Now read Mark's account of the same scene: "John came, who baptized in the wilderness, and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose, I baptized you in water; but he shall baptize you in the Holy Spirit. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him; and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." (Mark 1:4-11.)

Luke says simply: "Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased." (Luke 3:21, 22.)

Notice, Matthew says that Jesus came "to the Jordan unto John, to be baptized of him." The Jordan is a river, about the size of the Big Hatchie River in West Tennessee, in which I was baptized. John was baptizing there, and Jesus went to him there to be baptized. Do you suppose John would have considered it necessary to go to a river, if he was only going to pour water on people or sprinkle them? Would Jesus have considered it necessary to go all the way from Nazareth to the River Jordan, to have water poured on his head or to be sprinkled? If those of us who were baptized at Brownsville were simply going to have water poured on us or to be sprinkled, do you suppose we would have gone to the Big Hatchie River, five miles away, for the purpose? Would we not have been regarded as foolish if we had done so? It was a good deal of trouble to go so far. We did so only because we were going to be immersed, and there was enough water in the river for that purpose, and not enough in Brownsville, there being no baptistery in the Baptist church, as there is now. It was certainly a good deal of trouble for Jesus to go so far "to be baptized." If he had simply been going to have water poured on him or to be sprinkled, he might have sent for John to come to Nazareth. But he did not. He went "from Galilee to the Jordan unto John to be baptized of him." The reason why John was baptizing in the Jordan is explained by a remark which John the evangelist makes about John the Baptist: "And John also was baptizing in Aenon near to Salim, because there was much water there." (John 3:23.) It required "much water" for his business of baptizing. It does not take much water either for pouring or sprinkling. It does for immersion.

Notice, too, that "Jesus when he was baptized, went up straightway from the water," indicating that he had been into the water. If it is claimed that the expression in Matthew would simply indicate that Jesus had been to, but not into the water, then I refer the person making such claim to the parallel passage in Mark, where it is said that Jesus "was baptized of John in the Jordan. And straightway coming up out of the water." This is the same scene Mark is describing

as the one described by Matthew. Mark leaves no room for doubt as to what he meant, and that leaves no room for doubt as to what Matthew meant. It is sometimes said that the Greek preposition used in Matthew in speaking of Jesus coming from the water, *apo*, means simply away from, which does not imply that he had been in the water. But the Greek preposition used in Mark to describe the same scene is *ek*, which means out of, and necessarily implies that he had been down into the water. *Apo* may or may not imply that he had been into the water. *Ek* necessarily does so imply. Mark simply explains and reinforces Matthew, leaving no room for doubt as to the meaning of both.

Here is another passage which will throw a good deal of light on the point. "And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?" And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8:36, 38, 39.) Notice how clearly and strongly Luke here brings out the facts that Philip and the eunuch "went down into the water" and how "they came up out of the water." Luke thus reinforces Matthew and Mark.

Paul says: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Romans 6:4.) And again: "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2:12.) Do you know how they bury people? By standing them up and pouring a shovel full of dirt over them or sprinkling a little dirt on their foreheads? Oh! no, they lay them down in the grave and cover them up, immerse them in the dirt. How then are people buried by baptism? Not by pouring or sprinkling water upon them, but by immersing them in the water. This is the only way.

Thus Paul reinforces Matthew and Mark and Luke, and all show beyond a doubt that the act of baptism is an immersion, not a pouring or sprinkling.

THE BAPTIST CAUSE IN JACKSONVILLE, FLORIDA.

It has been my pleasure to labor in the city of Jacksonville, Fla., for the past six months as city missionary, under appointment of the State Board of Missions of the Florida Baptist State Convention. Florida is rich soil for the Baptists, and Jacksonville is the most fertile spot in the State and is fast becoming the Baptist metropolis of the State.

I have had splendid opportunity to study the situation and wish to give the readers of the BAPTIST AND REFLECTOR the benefit of my observation.

A BIT OF INTERESTING HISTORY.

Perhaps nowhere in recent years has the Baptist cause prospered more signally than in Jacksonville, the Gate City and metropolis of Florida. Only a few years ago the Baptists had but one church in the city, and that was small in membership, and weak financially. In the great fire the Baptist church was destroyed, and the little Baptist band was still further weakened and scattered. The pastor, Dr. W. A. Hobson, who had been in Jacksonville only a year, left the city, and was absent some months in a strenuous campaign for funds with which to rebuild the church. On his return the faithful flock took heart and hope, and with the nearly twenty thousand dollars, which the pastor had raised on the outside, as a nucleus, the church began efforts to build a handsome stone structure, and after great sacrifice on the 14th day of February, 1904, they dedicated one of the handsomest and most complete church edifices in all the South. This was a truly marvelous achievement within itself. But the good was only begun. The old First church had grown greatly during this period of strenuous effort and sacrifice. Her membership had grown from one hundred and fifty to three hundred or more. Being well established at the center, the First Church began to lay plans for a missionary movement in the city. Dr. Hobson called to his assistance the services of Rev. W. L. Mahon, who, after a period of co-operative work with Dr. Hobson, was made city missionary under the appointment of the State Board of Missions. Thus the church entered upon a period of enlargement.

According to arrangements previously made by the First Church and the State Mission Board, Missionary Mahon began his work at two important points in the city, Springfield and Riverside. The work in Springfield showed such vitality and vigor that within a short

THE HEIGHTS.

I cried, "Dear Angel, lead me to the heights,
And spur me to the top."
The angel answered, "Stop,
And set thy house in order; make it fair
For absent one who may be specking there,
Then will we talk of heights."

I put my house in order, "Now lead on!"
The angel said, "Not yet;
Thy garden is beset
By thorns and tares; go weed it, so all those
Who come to gaze may find the unweeded rose;
Then will we journey on."

I weeded well my garden, "All is done,"
The angel shook his head.
"A beggar stands," he said
"Outside thy gates; till thou hast given heed
And soothed his sorrow, and supplied his need,
Say not that all is done."

The beggar left me singing, "Now at last—
At last the path is clear."
"Nay, there is one draws near
Who seeks, like thee, the difficult highway.
He lacks thy courage; cheer him thro' the day.
Then will we cry, 'At last!'"

I helped my weaker brother, "Now the Heights—
Oh, guide me, angel guide!"
The presence at my side,
With radiant face, said, "Look, where are we now?"
And lo! we stood upon the mountain's brow—
The heights, the shining heights!

—Ella Wheeler Wilcox.

time the Main Street Church was organized, and Rev. W. L. Mahon was called as pastor. The church now has a membership of something in the neighborhood of three hundred, and has in course of construction a new church house which is to cost, when finished, \$15,000.

The work in Riverside was abandoned, and the First Baptist Church opened a mission in West Riverside, which has developed into the Woodlawn Baptist Church.

This church located on Woodlawn avenue, is in the center of a thickly populated section of the city, and is destined to become one of our strongest suburban churches. The new \$1,000,000 repair shops of the Seaboard Air Line railroad are located near this church, which adds greatly to its importance. Rev. J. S. Geiger, the present pastor, is doing effective work. Its present membership is about two hundred. They are now worshiping in their beautiful new church, which was recently dedicated free of debt. The cost of the church building was \$2,500.

MISSION WORK CONTINUES.

At the beginning of the present year the writer came to Jacksonville as city missionary, under appointment of the State Board of Missions. Through the efforts of the First Baptist Church two beautiful lots have been secured. One in South Jacksonville, the other in Riverside, the State and Home Boards paying for these lots. Immediately on reaching the city, the new missionary began work at these two important points, and at this writing a church has been organized in South Jacksonville with a splendid membership, consisting of the leading men of the city, the ex-mayor of the city being the senior deacon. This church is now worshiping in their beautiful new church just completed and paid for. In Riverside a splendid temporary house of worship has been erected and nicely furnished, a prayer meeting and large Sunday School organized, and the prospects very bright for the early organization of a strong church in this, the most beautiful of all Jacksonville's suburbs. Riverside is the section of wealth and culture, and if properly handled the Baptists will have a great, strong church there. Our lot is located in the very heart of that splendid section of the city.

A REMARKABLE FIND.

It is the custom of Dr. Hobson, the progressive and businesslike pastor of the First Church, to get out a church annual each year, in which a complete record of the year's work is made. In perusing the old church record for historical data, Dr. Hobson was led to believe that a lot in East Jacksonville, worth \$2,500, and a block of three acres, in LaVilla, were rightfully Baptist properties, though in possession of other parties. The East Jacksonville property, which many years ago was owned by a little Baptist Church, long since extinct, had been sold for taxes, and was being used as a free kindergarten. The LaVilla property was in the remote past the old church graveyard of the First Baptist Church, when a country church. This property had been accounted of no special value, and the church seemed to have lost all interest in it years ago, and the

oldest members were not aware that it was Baptist property. The property had in the meantime become valuable, being worth \$25,000. The city had taken charge of it as a public park. The First Baptist Church, after a long contest, secured possession of both pieces of property, which have greatly added to the assets of Jacksonville Baptists.

EVANGELIST SIMS.

In the early part of January, Rev. Earle D. Sims, general evangelist of the State Board of Missions, came to Jacksonville, with his gospel tent and began a series of gospel meetings. As a result of these meetings two more Baptist churches have been added to the list, the Phoenix Baptist church, near Phoenix Park, and Grace Baptist church, in East Jacksonville. At the constitution of the Grace church, the First Baptist church presented to the new church the lot which they had recovered in that part of the city, thus enabling the new church to start out with a home of their own. Jacksonville now has in all seven white Baptist churches.

Rev. R. N. Cate is now upon the field as pastor of these two new churches. Bro. Cate came to Jacksonville from Tennessee, stopping long enough on his way at Crescent City, Fla., to build a beautiful church house for the Baptists there, and greatly strengthened the membership by earnest preaching and faithful pastoral work. It is a delight and joy to have Bro. Cate with us. He was one of Knoxville's best pastors and workers. Bro. Cate is a carpenter-preacher. He will do good work and develop these two new churches.

Before closing this perhaps already too lengthy article, I want to say a word with especial reference to the mother church (the First Baptist), and her aggressive and scholarly pastor.

THE MOTHER CHURCH.

In the seven and one-half years of the pastorate of Dr. Hobson of the First Baptist church of Jacksonville, it seems a miracle has been performed. Knowing the condition of things that existed here eight years ago Baptistically, and the present conditions, one is constrained to say, this is miraculous. While the First church has wrought wonders in the development and planting of other churches in the city, she has not neglected other phases of the denominational work. She stands at the head in all mission contributions and benevolence. Her large membership of something over six hundred is composed of some of the most cultured and leading people of the city; also some of the wealthiest citizens are among her membership. While it is a church of culture and wealth, it is a church of great spiritual power. You only have to attend one morning service to be convinced of this fact. There is a deep spiritual atmosphere from the pulpit to the door in the rear.

During the tourist season the First Baptist church is crowded. The large attendance of tourists added to the regular large audience taxes the large auditorium sometimes to its limit. Had it not been for the recent panic which has greatly affected every part of the country, plans would have been completed and perhaps work begun on the enlargement of the already commodious and beautiful auditorium. This will have to be done in the near future.

Dr. W. A. Hobson, the progressive pastor, through whose wise leadership and business sense this marvelous work has been done, is to be congratulated. It was joy and pleasure to know him in Alabama. I sat under his ministry when a boy for several years. His plain, simple gospel always had its effect upon my life. I always went away from church after his sermons, with higher aspirations and nobler ambition. Now as it is my pleasure to be with him as co-laborer, I feel God has greatly blessed and honored me.

The Baptist cause has been in wise hands in Jacksonville, and with the same good judgment the cause goes proudly forward in a city which for so long a time was not regarded as good Baptist soil. Let us hope that it may be so in other cities, such as New Orleans, where the Baptists have been slow in gaining a footing.

T. F. HENDON.

2024 Laura St., Jacksonville, Fla.

CONSUMPTIVE'S PRAYER AND ITS ANSWER.

BY HENRY B. FOLK, SR.

The following was furnished us by Rev. N. O. Lovelace, of St. Bethlehem, Tenn. Brother Lovelace says: "It affords me a great deal of pleasure to be able to furnish you the manuscript of your beloved father's poem just as he arranged it with his own hands. Even the pins are just as he put them. I can enter into your feelings, for I know how I would cherish a similar memento from my father."

(We think the poem will be read with interest, both

for its beauty and its pathos. It will also serve to remind many people of one whom they knew and loved.—Ed.)

Dr. P. H. Whitelaw was compelled, on account of failing health, to leave his home, The Grassy Springs, near Brownsville, Tenn., his widowed mother, and motherless child, Ellen, six years old, and seek restoration in Tampa, Fla. He stayed there nearly two years, but finding himself failing fast, he returned home, and died the day after his arrival, and was buried the next day, Sunday, under the weeping willow, in the family grave yard.

To thee my home, my mind doth roam
And round thee fondly clings,
No spot's so dear, on this great sphere,
As thou, sweet Grassy Springs.

Thy forest hills, whose mem'ry thrills
My soul as they have done,
I pine to see, and rove as free
As in the days by-gone.

The sun and shade, that on them played
In merry summer time,
More precious are, than diamonds rare,
Here in this balmy clime.

The pearly stream, whose waters gleam,
Around thee all so bright,
Oft sparkles clear before me here,
In visions of the night.

More dear than hill, more sweet than rill,
A voice oft greets my ear;
Oh, who can tell the joys that swell,
To dream of mother near.

Her tone so mild as o'er her child,
In feeling deep she bends;
Her look so kind e'en to my mind,
In sleep a rapture lends.

Could I but hear her voice sincere,
Breathing of hope and health,
I'd calmly rest and feel more blest
Than with an Inca's wealth.

And there's my child, my Ellen mild
As is a morn in May,
Oh could I feel her pure love's seal,
As in a happier day.

Her little form my heart would warm,
Her laugh would bring relief;
Her light footfall would disenthral
My mind of gloom and grief.

The people here oft strive to cheer
Me in my loneliness;
They all are kind, but who can find
From home true happiness?

My strength so wanes, as do the grains
From out Time's ebbing glass,
That soon at most I'll quit my post,
To my account to pass.

And shall I die before mine eye
The loved ones can behold?
Oh let me go where true hearts glow,
Ere yet my days are told.

I know that here my Savior's near,
His presence oft I feel;
But, oh, there's joy without alloy,
With mother dear to kneel.

Her prayer can soothe, her hand can smooth
The undreaded bed of death;
Oh let me go where true hearts glow,
Ere my expiring breath.

There would I die and there would lie,
Beneath that willow tree;
Oh let me go for soon I know
My spirit will be free.

That prayer was heard in ev'ry word.
He reached the Grassy Springs.
He met his child and mother mild,
Then fled on angel's wings.

'Twas Sabbath morn, when quite forlorn
I looked upon his face;
'Twas all serene, as if the sheen
Of heaven had lent it grace.

That very day a mound of clay
Was rounded o'er his head;
There now he sleeps whilst o'er him weeps
That willow by the dead.

HOLSTON AND NOLACHUCKY ASSOCIATIONS.

On last Tuesday morning the writer left home to attend the Holston Association, which met with the Cherokee Baptist church, which is said to be one of the oldest churches in the State. This perhaps is the oldest Association in the State, this being the 123d session.

The writer conducted the devotional services, reading part of Acts 2, after which a partial report from the churches was read by Bro. Stone, the clerk. Then the Association proceeded to organize by electing Bro. A. R. Brown of Erwin as moderator; Bro. J. W. Stone of Jonesboro was re-elected clerk; Bro. R. M. May was elected treasurer, and Rev. Moore was chosen assistant moderator. After some announcements the Association adjourned until 1:30 p. m. This was indeed a great Association. There were a number of visitors: Rev. E. K. Cox of Nashville, Rev. C. B. Waller of Chattanooga, Bro. Hudgins of Estill Springs; Dr. Golden of Nashville; Prof. Henderson, of Virginia Institute; Rev. S. P. White of Jefferson City, Rev. M. D. Jeffries, D. D., President of Carson and Newman, and others whose names I do not remember.

This was the first time that I have attended the Holston Association, and, therefore, I do not know what they have been doing previously, but I am sure from the way they took hold of things this year that we will hear of great things of them. They subscribed more than \$100 to Carson and Newman College. They also subscribed \$100 to put a young lady in Carson and Newman College. This young lady has declared her purpose of becoming a missionary. Dr. Golden took a collection for her, and raised more than half of the money in a few minutes. I will not have space in this report to make mention of all the splendid speeches that were made, but can only say that they were full of spirit and instruction, and inspired us with hope. The BAPTIST AND REFLECTOR was well remembered. A goodly number renewed their subscription and said many kind things about the paper. I must not close without saying a word about the entertainment, which was good in every respect. The writer was royally entertained in the homes of Bro. Stover and Bro. Stout.

I had to leave before the close of the Association in order to reach Nolachucky Association, which met with the Baptist church of Russellville. So, now, I come to say something about this Association. Dr. W. C. Golden, Corresponding Secretary of the State Mission Board, conducted the devotional services, reading from the fourth chapter of Ephesians, and gave us a good comment on the lesson. The Association was called to order by Col. Reeves, the moderator, and the letters from the churches were called for, and the messengers were seated. The Association was organized by electing Col. T. H. Reeves as moderator, and Rev. J. M. Walters, clerk. This was another great Association.

Rev. Robinson, pastor of the First Baptist church of Morristown, preached the annual sermon, using as a text John 1: 29. Rev. P. H. C. Hale did a great deal to make the Association a success. It was the burden of his heart that some one might be saved before the Association closed. The interest grew with every service. The Spirit of the Lord was present at every service, and when Rev. Waller of Chattanooga preached to an overflow congregation at the Presbyterian church, the Lord by his power and grace saved some. I do not know the number, but many of the saints were lifted up and said that it was indeed a great meeting. I cannot mention the splendid reports of this Association, but I am delighted with the marked progress that the churches are making.

This is a great body of noble preachers and laymen. I did not hear the report of the woman's work, but I am sure that they are doing a great deal of earnest work for our Lord.

It was a great pleasure to the writer to attend this great gathering of the Lord's people and to be entertained in the home of Dr. and Mrs. Dangle. The Lord bless the churches of the Nolachucky Association in every department of their work.

L. A. HURST.

Knoxville, Tenn.

ELIZABETHTON NOTES.

It has been many months since we have written anything from Elizabethton, but it is not because we have not been interested in the work of the kingdom. We have not had a pastor for several months, but have kept the pulpit supplied all the summer. We are fortunate in having Bro. W. R. Allen, a consecrated lawyer, who supplies our pulpit very acceptably, when we are without a pastor, or a supply. We have had a splendid Sunday-school all summer and the Baraca class, under the

leadership of Bro. Lee F. Miller, and the Philathea class, under the leadership of Bro. W. R. Allen, and the Junior Baracas under Mrs. Crumley, are keeping up their attendance very well indeed. Then the married women's class, under Bro. Carpenter as teacher, is doing fine and so are all the other classes. Prof. W. M. Vaught is doing well with the infant class also.

In July we had a very fine missionary rally and were blessed with the presence of Dr. A. E. Brown, Mountain School Superintendent; Rev. W. H. Tipton, Dr. M. D. Jeffries of Carson and Newman College, Rev. C. B. Waller of Chattanooga, Rev. T. G. Davis of Johnson City and several of the preachers of our own Association.

On the first day of the rally, Dr. L. F. Hyder, our beloved Superintendent, passed into his reward. His death cast a gloom over our church and town. He had been Superintendent of our Sunday-school for 16 years and took great delight in the Sunday-school work. He was one of the oldest members of the church and was largely instrumental in the reorganization of the church several years ago, and never lost interest in its welfare, and has seen us grow from a small beginning to our present proportions. His funeral was largely attended, and was in charge of Rev. C. B. Waller and Rev. W. H. Tipton, former pastors of our church.

This morning, Sister Nannie Kidwell Emmert, one of our most loyal and faithful members, entered into her reward, and her funeral was conducted by Bro. W. R. Allen, and attended by a large number of sorrowing friends.

We have had the pleasure of having Dr. A. E. Brown and Dr. Geo. W. Perryman of Knoxville with us this summer, and both of them preached fine sermons. Dr. Brown is not a stranger in our midst, but we had never before heard Dr. Perryman, but he made a profound impression upon all who heard him.

Our school at Butler is starting out under favorable circumstances. Our Board of Trustees at a recent meeting purchased a nice residence for a boys' home, and there had been completed a nice home for girls several months ago. Mrs. E. G. Carpenter of Elizabethton gave the first \$100 on the boys' home, and she has been appointed by the Board to raise the funds to furnish this home, and we hope that our people will lend willing aid in this work. We are getting on foot a nice plant at Butler, which will do great good in our section. This school is fostered by the Home Mission Board and through the efforts of Dr. Brown it has made the progress that it has within the last few years. Within the next few years we hope to have established a school at Butler that will be an honor to our whole section. Any one having money could not put it to better use than in helping us furnish this home for our boys. We need help and hope this will reach the ear and pocket-book of some one who will help us.

JAMES D. JENKINS.

REV. L. T. HASTINGS ORDAINED.

August 9, by request of the Smyrna Baptist church, a council was called to ordain Bro. Hastings. He stood a good examination, and both the council and the church were pleased with his Christian experience and character. He is supplying for this and the Lewisburg churches during his vacation. Both churches are greatly pleased with him and his services. He will enter Union University in September and some church that is without a pastor would do well to engage his services. He is a graduate of the Haynes-McClain school, and will speedily be recognized as one of the leading students at Jackson. I congratulate the faculty upon securing him. His home church has done the complimentary thing of guaranteeing his expenses for the next year. I expect our denomination to receive valuable services from him.

Murfreesboro, Tenn.

GEO. H. CRUTCHER.

I have just been engaged with the saints at Smyrna in a very gracious meeting. The grand old church is in better condition than for many years in the past. They are looking for a pastor. May the Lord direct them to the right man. During this meeting we had the valuable services of Misses Cora and Kittie Brownlow. They are two of the choicest young women in this or any other land. Their consecration to the Lord's work is beautiful indeed. May the Lord spare them for service for many years. I find a great many young women who are interested in Tennessee College and I am confident we will open in September with a full school.

Murfreesboro, Tenn.

GEO. H. CRUTCHER.

HUMBOLDT NOTES.

We are in the midst of our summer vacation here so far as church work is concerned. The pastor, Dr.

Wood, is with his family in Middle Tennessee, recuperating and visiting home folks, while our wide-awake Sunday school superintendent is in California, seeing the sights and getting strength for the fall campaign. There is to be no preaching service at the Baptist church for a few Sundays, but the Sunday school and prayer meetings are to go along as usual, and the general work of the church will not lag. This splendid church was never more wide-awake and never in all its history has it faced a more splendid future.

The writer and his family are packing up and will soon turn their faces toward the setting sun, and will be at the "orders" of our friends in Morelia, Mexico. We have been in Tennessee almost nine months and these have been happy months to us. The brethren at home have treated us with marked kindness and the Lord has greatly blessed us. Much of this time has been spent in Humboldt, and it has been a great joy to live here again and to worship with the saints here. How kind these people have been to us! How thoughtful and attentive! Blessings upon the members of the church and their noble pastor, and blessings upon the whole town! We would fain linger a while longer and meet our brethren of Central Association, and the State Convention, but our work is calling us, and gladly we answer the call.

May the Lord bless the BAPTIST AND REFLECTOR and its editor.

R. P. MAHON.

CHATTANOOGA NEWS ITEMS.

Rev. Franklin K. Mathiews has accepted a call back to his former State, New Jersey. Mrs. Mathiews left Saturday to join her husband in New York.

Rev. B. N. Brooks has notified the St. Elmo church of his acceptance of their call and they are delighted.

Rev. G. A. Chunn has resigned his work at Rossville and is open for work elsewhere. During his two years' pastorate the church's growth has been very marked. Bro. Chunn is an excellent preacher, pastor and friend. His leaving Chattanooga would be a matter of very keen regret to many who have come to know and appreciate him.

I closed my meeting at Decaturville last Friday night. Bro. W. A. Gaugh assisted me, and from the beginning there was interest manifested. Large crowds were in attendance at each service, and especially the night service. The results were not what we had hoped they would be, but the meeting was by no means a failure, for there were some conversions, and the church was greatly revived. Here as at Elam, I feel that if the meeting could have continued another week many souls would have been saved. It seemed that good interest was just beginning to be manifested when we had to close out and go to another place. The more I see of these one week protracted meetings the more strongly I am impressed that we should have at least a ten days', and, perhaps a two weeks' meeting.

I am this week with Bro. S. H. B. Mayes at Macon, Tenn., and will be next week at Selmer, Tenn. Pray that these meetings may glorify God.

GEO. S. PRICE.

Macon, Tenn.

Fifty-first session of Unity Association will be held with Porters Creek church, beginning Saturday, Sept. 5, 1908. Delegates and visitors will be met at Middleton, Tenn.

JAS. R. SWEETON, Clerk.

—Dr. Darius Eatman was drowned near Oxford, N. C., recently. He was one of the most promising young men in the South. The *Biblical Recorder* gives the following summary of his career:

"A native of Granville County, he graduated at Horner School, Oxford; afterwards he graduated at the University of North Carolina, class of 1898, with summa cum laude; taught at Bingham School, Asheville, one year; then went to Columbia University, New York, for post-graduate work, and was there for two years; was then elected Professor of pedagogics in Wake Forest College and remained there until a year ago, when he resigned his professorship and returned to Columbia University to complete his post-graduate courses. He received his Ph.D. a few weeks ago and was elected a professor in Columbia University, New York, for the coming year, at a salary of \$2,500."

The *Recorder* adds:

"He was apparently just ready for life, and a brilliant future seemed spread out before him."

Referring to the sad event, the *Recorder* has a fine editorial entitled "Is Death Ever Untimely?"

PASTORS' CONFERENCE.

NASHVILLE

North Edgefield—Pastor Hudson preached on "Decision Day," and "The Faithful God." One for baptism and two baptized at evening service. Good attendance.

Seventh—Pastor preached in the morning. Rev. C. Reid at night. Pastor preached at Grandview Heights at night. Large congregation. Meeting continues this week.

Immanuel—A. B. Langston preached in the morning from John 15:5. At night the Y. M. C. A. held a service with the West End Methodist church. This meeting took the place of regular union service.

Howell Memorial—S. H. Price preached from John 6: 37-40, and Mark 16: 16. Pastor Cox expects to be in his pulpit next Sunday.

Lockeland—Wilson Woodcock preached in morning; Pastor J. N. Booth preached in evening on "Holding Forth the Word of Life." Good day.

Belmont—Pastor Francisco preached at both services on "Mission of Church."

South Side—Pastor Stewart preached on "Christ's Law of Service," and "Living Water." 100 in S. S. Bro. Golden preached at West End Mission at night; 30 in S. S. in afternoon.

Mt. View—S. N. Fitzpatrick, pastor. Bro. G. W. Swope just closed week's meeting; 14 professions.

Calvary—Pastor Woodcock and Deacons Nance and Overall went to Lockeland to ask help in building our church. They gave us \$45. Pastor preached at night on John 12: 24-25.

Mill Creek—Pastor Reid preached on "Sowing and Reaping" at morning hour. 125 in S. S. 12 new scholars. Bro. J. H. Wright preached to the men only at 3 p. m., also at night. The revival service will continue throughout week. Several conversions and additions during week.

KNOXVILLE

Etowah—Pastor Rose spoke on "Preparing the Soil," and "Watch and Pray." 129 in S. S. Good prayer service; 40 in B. Y. P. U. S. S. will observe State Mission day in September.

Deaderick Ave.—Pastor G. W. Perryman returned from a trip to Evansville, Ind., and St. Louis, and preached at both hours. Three hundred and eighty in Sunday school.

Broadway—Rev. J. L. Dance preached at both hours on "The Christian's Attitude Toward Sin," and "What to Do if You Sin."

Island Home—Bro. Green preached at both hours on "God's Dealing With His People," and "Seek First the Kingdom of God."

Immanuel—Preaching at both hours on "The Spirit to Lead," and "Grieve not the Spirit." 182 in S. S.; one approved for baptism. Pastor Cate returned from Elojoy. Had a good meeting. The church decided to have preaching twice a month. J. R. Claybough is the pastor.

Mt. Olive—Pastor G. W. Shipe preached at both hours on "God's Means of Drawing." B. Y. P. U. at night; 84 in S. S.

Third—Preaching at the morning hour by Edward Theodore Ford who had been liberated to preach. We all enjoyed his first sermon very much. Pastor preached at night. 172 in S. S.

Fountain City—Preaching in the morning by Rev. J. Pike Powers who also addressed the Sunday school. A valuable lot was donated on which to build a meeting house.

Euclid Ave.—Br. W. D. Hudgins, secretary of the State Sunday School Board, spoke in the morning on "Sunday School Work." Pastor L. A. Hurst preached at night from Isa. 1:18. One approved for baptism; 216 in S. S.

Grove City—Preaching by the pastor, J. C. Davis, congregation increasing at night. Pastor preached at the tent in Beaumont. Meeting closed with 55 professions. Rev. J. S. Williams conducted the meeting.

Lonsdale—Pastor J. M. Lewis preached at the morning hour on "The Perfect Church." Bro. W. D. Hudgins preached at night on "Waiting on the Lord." 100 in S. S.

Meridian—Pastor Bull preached on "Reaping and Sowing," and "The Wages of Sin." Good S. S.

Third Creek—Pastor J. C. Shipe preached at both hours on "The Man that Abides," and "Things are not Always What They Seem."

Gillespie Ave.—Pastor Dowell preached at both hours. 135 in S. S.

Bro. D. P. Branan reports a good meeting at Jones Chapel. Fourteen conversions, seven baptisms, with others to follow.

River View—Bro. Dake of Euclid supplied for Pastor Brown. Reports a good time.

CHATTANOOGA.

East Chattanooga—Rev. C. L. Ledford of Dillard, Ga., supplied most acceptably. Subjects: "Thorn in the Flesh," and "Pitching the Tent." Very fair attendance despite excessive heat. 78 in S. S. Rev. W. L. Head, now of Texas, is to begin a revival here Sept. 1.

Hill City—Preaching by Rev. G. A. Chunn of Rossville, Ga., in the morning, by Pastor King at night; on 2 Cor. 9: 15. One baptized; one approved for baptism; one received by enrollment; 119 in S. S.; 40 in B. Y. P. U.

First—No preaching on account of absence of pastor, and repairs in progress. S. S. attendance and interest good.

Central—No preaching; S. S. as usual.

Highland Park—Pastor filled both hours, preaching on "A Practical Appeal for World-wide Evangelism," and "After Death What?" Unusually good congregations despite the excessively hot weather; S. S. flourishing in attendance and advancement. Superintendent Henderson just installing some new methods for efficiency.

St. Elmo—Pastor Brown held usual services at both hours.

Alton Park—Pastor Brooks preached on "The Essential Elements of Man," and "Jonah and the Fish," to good congregations. Baptized two.

Rossville—Rev. J. R. Kirby of Gaffney, S. C., supplied. Subjects: "David," and "The Jailor's Conversion." Large attendance at both S. S. and church.

MEMPHIS.

First—Pastor A. U. Boone away on his vacation. Services conducted by his assistant, W. H. Moore, both morning and evening. Subjects: "Two Temples," and "How to Become a Child of the King of Glory."

Central—Pastor Thos. S. Potts preached in the morning. No service at night.

Bellevue—Pastor Hurt preached at both hours on "Repentance," and "How to Escape the Judgment." Three by letter.

Boulevard—Pastor J. R. Wiggs preached in the morning on "Christian Desire;" evening on "The Folly of Self-confidence." Two baptized.

Rowan—Pastor Graves preached at both hours on "Is Baptism Essential to Salvation, or, Is Baptism a Condition of Eternal Life?" and "Sowing and Reaping." One received by letter.

Seventh St.—Pastor Strother preached at morning on Incentives to Practical Godliness." Deacon Ira F. Crumpton preached at night.

MeLemore Ave.—Pastor W. J. Bearden preached morning and evening.

Union Ave.—Pastor D. W. Bosdell preached at both hours on "The New, Yet the Old Way," and "Refuge of Lies." Good congregations; 115 in S. S.

Binghamton—Pastor O. T. Finch preached on "What Baptists Believe and Why They Believe It." A covenant meeting and roll-call in the morning. Two additions by letter.

Bartlett—Pastor J. H. Morris preached at 11 a. m. from Rom. 8:1. At Central Ave. at 8:15 p. m., preached from Deut. 32: 31.

Had a good service at Mt. Olivet Sunday. Congregations extra large. Sent delegates to the Association with the best reported for years. Protracted meetings will begin the second Sunday in August. We are expecting a rich harvest in revival meetings this summer. G. A. OGLE.

Mt. Juliet.

Our meeting at Hartsville closed Sunday night. This was one of the sweetest and best meetings held in Hartsville for years. Large crowds attended all the services. My son, Henry, did most of the preaching. He seems to be terribly in earnest and the people greatly appreciated his earnest sermons, and paid him well for his services. The immediate results of the meeting were some 25 conversions, and 17 additions by baptism, and 1 by letter. I am shouting happy and thank God and take courage. I love my church here dearly and the church loves me. I am happy. My God led me to this happy and important field. Brethren, rejoice with me. J. T. OAKLEY.

Hartsville, Tenn.

I leave home next Wednesday and will sail from Vancouver, August 26, for my work in China. I took my three children to the Margaret Home last week, where I have entrusted them to the care of our good women of the South. I was well pleased with what I saw of the home during my stay there. I am grateful to God for such a place in which to leave my precious little ones, and feel that they will have the best of care while I am away on His mission. It has been a

great cross to me to make up my mind to be separated from them, but I now understand better than ever before the meaning and preciousness of Mark 10: 29-30.

Good-bye, and God bless you in your noble fight for the right.

W. H. TIPTON.

On the fourth Lord's day in July we began a series of meetings with the Waco church in Giles county. On the following Tuesday Bro. W. C. McPherson came to us and preached until the close of the meeting, Aug. 5. Bro. McPherson is a stalwart preacher, physically, mentally and spiritually. He is a four-square Baptist, yet courteous in his presentation of truth. He is forceful, earnest and sound in his pulpit ministrations. The results of the meeting were a number of conversions, some backsliders restored, five additions to the church, the church much revived, and a Sunday-school organized. The Ebenezer Association will meet with this church, which is 16 miles south of Columbia and about three miles from Lynnville, on September 9. The editor, Bro. Golden, and others are cordially invited to attend. Those coming by railroad will be met at Lynnville. J. W. PATTON.

Rev. L. C. Kelly of Louisville, Ky., for the last two years editor of the *Issue*, the State prohibition paper of Kentucky, formerly pastor in Sharpsburg and Birmingham, Ala., has been called to the pastorate of the church at Orlinda, Tenn., on a salary of \$1,000 and a home. Bro. Kelly comes to us well recommended, and we bespeak for him a most profitable future at Orlinda. It has been my fortune to supply for this church since January last, and I trust God has sent them the right man in Bro. Kelly. Orlinda is a strong church, located in a very rich section of Robertson county, and nine-tenths of the community are Baptists. I have one Sunday now that I could devote to some church in need of a man of my type. Our work at Portland is moving along nicely, and our future is bright. Dr. G. H. Crutcher is to assist us in a meeting beginning the first Sunday in September. A. H. HUFF.

Portland, Tenn.

The past week has found me in the thickest of the fight at Friendship church, near Medina, Tenn. This is Bro. Crawford's field. Brethren Hampton and Crocker, two young ministers from near Trezevant, were with us part of the time. Our congregations consisted chiefly of the unsaved—young people just beginning the voyage of life, yet taking not Jesus as the captain of their salvation; men in the prime of life coming down among the children of God singing the songs of Zion, yet claiming no hope in the Lord; old men going down the western slope of time without Jesus—all on the road to eternal ruin; but, praise the name of Jehovah, on Thursday night we burst into the tents of the enemy by preaching on the subject of sin. The results were seven conversions and a great revival that night, followed by fifteen more redeemed from sin, making a total of twenty-two. I am now at Atwood. Pray that the power of God may be demonstrated, and that to the saving of souls. D. S. BRINKLEY.

A NEW PREACHER AND MISSIONARY.

A. J. HOLT.

In addition to such notice as may appear in the reports of the Knoxville Pastors' Conference, it seems to me proper that a more extended statement shall be made of the new preacher and missionary that stood before the public for the first time last Sunday in the pulpit of the Third Baptist church of Knoxville.

Rev. Edward Theodore Ford was liberated to preach the gospel by this church at their last meeting. "Eddie," as he is lovingly called by the members of this church, was born and reared in South Knoxville. He was converted at this church one Decision day, about seven years ago, under the preaching of the lamented Murrell. From the date of his conversion, Eddie has felt that he should preach. His father is one of the best members, and his mother the president of our Woman's Missionary Society, and one of the truest, best women I have ever met. Eddie has all along been a boy of remarkable strength and purity of character. All the church is devoted to him, and he is of good report with them that are without.

In his sermon yesterday, he announced his decision to devote himself to the Foreign Missionary work. He is quite young, and expects to enter Carson and Newman College, and after his graduation to attend the Seminary. The members of this church feel thankful that the Lord has thus honored them by calling this noble youth into the ministry. We are praying the Lord of the harvest to send more laborers into His harvest.

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. F. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed. University, address shrldu csdrmluT

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

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

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

WEEK OF PRAYER.

The annual programs, with other special literature, has been prepared and sent to all the societies whose names are on our list. Each day brings orders for additional supplies, and the outlook for our annual observance of a special season of prayer and study for missions in our own State is brighter than ever before.

In connection with this program for the Week of Prayer, another has been arranged for the Sunbeams or for the Sunday-schools. This contains an excellent selection of recitations, exercises and songs that will not only delight the young people but will interest them in the work of State Missions. These are being so well received that it seems that the gifts from the children for our Tennessee work will be greater this year than ever before.

Those who have not received this literature, and wish either to examine it or to send for a supply, can secure it by writing either to Mrs. J. C. Johnson, 1311 Fifth Ave., N., or to Rev. W. C. Golden, 710 Church Street, Nashville, Tenn. These supplies furnish ample material for a great rally in our missionary societies, Sunday-schools and churches for State missions.

Shall we not make the best of this opportunity and do something at this time for our State work really com-

mensurate with our needs, and with our ability?

THE STORY OF SALOME.

She is a young heathen woman about 22 years old, to whom we have recently given the name of Salome. She was married at a very early age and left her mother's home for that of her husband. Not long afterwards her own family became Christians, and she too became a believer, but as this was very distasteful to her husband and his family, they began a course of petty persecution in the attempt to make her give up her faith. This, however, she would not do, and to escape the unpleasantness of her husband's home she would spend as much time as she could at her mother's. In addition to these troubles she had been sick ever since her eighth year, suffering a great deal with her back; but in spite of this she was forced to do her share of the tremendously hard physical work that falls to the lot of most women. Also to add yet more to her sufferings, falling into the hands of an ignorant doctor, he treated her disease by running a red-hot knitting needle into her back with the idea of making a hole to let the pain out, and this without anything in the way of an anæsthetic. This manner of treatment left her with a running sore that had been draining her strength for no telling how long. Her sickness and her inability to accomplish the required amount of work, added yet more to the antipathy which her husband's family manifested toward her, till her life was scarcely worth living.

As soon as she heard that a doctor was coming from America to take up medical work in a city about twenty miles from her home, she determined to make every effort to get to him in the hope that he would be able to give her relief from her almost unbearable condition. So anxious and determined was she that she sold her wedding rings to get the money necessary to keep her in the city while undergoing treatment, and walked the twenty miles, her mother accompanying her. She reached here the week before I arrived; but she would not be discouraged, and took up her abode in the city to await my coming. Several days after I arrived she and her mother came up to the house, told her story, and begged that I cut her open and take the sickness out. I soon saw that nothing but an operation would give her any relief, and as I had nothing in the way of an operating room or dispensary, except a dark and dirty little room 8x8, I did not see how I could undertake such a thing at that time. However, I could not resist her appeals, and I told her to come back to me in two weeks and I would see what I could do.

After the operation, in which I had found it necessary to remove the eleventh rib on the right side, and before she had come out from under the anæsthetic, she was put in a chair and carried over to the ladies' compound, about five minutes' walk from the dispensary, and deposited in the little room that had been allotted to her. She is now practically entirely well, and her gratitude and joy are beautiful to see.

This, then, is Salome's story, and I trust that all who read it will feel their hearts drawn out towards the work of helping this people; for the opportunity is great and the laborers are few, and there are many more who, like Salome, need our help.

Fountain City, Tenn.

Dear Mrs. Golden: Am field worker for the W. M. U. of the Tennessee Association, and want to give a short report of my work.

In my work of three and a half weeks, I held 15 meetings, organized 12 societies, 6 W. M. U.'s, 6 Sunbeam

Bands, visited in 27 homes.

For Our Home Field I secured 10 subscribers, and 20 for The Foreign Mission Journal.

In almost every church and home I received a hearty welcome, and found some people very much interested everywhere I went.

All my work was in country churches and I found the greatest need was for leaders.

In fact, some places, if there could have been a good leader there would have been a good society.

If we could get more of our ladies to attend the Young People's Missionary Movement; at Asheville, N. C., they would get in touch with the great work and would also be trained for leaders.

I wish our W. M. U. societies would keep this in mind and plan to send some one next year. May we all remember these new societies and offer special prayer at our meetings in their behalf, and as Mrs. Snow has suggested, write them a letter to inspire them in their new work.

We will find the names of presidents in the July 23d issue of this paper.

Will we do this?

Sincerely,

ESTELLE SMITH.

TENNESSEE SCHOOL FOR THE BLIND.

The sixty-fifth session of the Tennessee School for the Blind commences Tuesday, September 1, 1908. The school is admirably and beautifully situated on the west bank of the Cumberland river, about a mile from the Union depot and less than half that distance from the Southern and Illinois Central depot. Electric cars pass the gate, making the school accessible from all parts of the city.

The faculty consists of capable and experienced teachers, and it may be safely predicted that the coming year will be the brightest and most hopeful in its annals.

The good people of the State, in 1844, founded this school for those unfortunate children who by reason of defective vision could not attend the ordinary schools. They felt that right and justice demanded that some provision must be made whereby blind children may have an opportunity to obtain an education. They reasoned that if education is essential to the welfare and success of the child blessed with the greatest of all blessings, the sense of sight, then it is a thousand times more necessary that the blind be educated and fitted for the battle of life. Think for a moment of the pathetic and pitiable condition of the blind who are uneducated—cut off from most of the amusements and pleasures of youth; a burden to their friends for their daily bread; led from place to place, perhaps by unwilling hands; objects of pity, and sometimes of aversion; their untutored minds and rude manners made the subject of jest and ridicule; without hope, and seemingly forgotten of heaven, their lot is indeed lamentable and miserable beyond description. But education changes all this—the light of knowledge fills the soul, quickens the perceptions, exercises the faculties, unfolds and develops man's entire nature, and thus the blind man becomes the equal of his more fortunate brothers and sisters. But that is not all, it refines the manners; does away with oddities and peculiarities; it encourages hope; awakes ambition; and teaches him to earn his bread and know what independence means.

This school is a part of the public school system. Its province is to receive and educate children whose defective sight bars them from the ordinary schools. In addition to tuition, the school gives books, board, laundry, and medical attendance free. Parents are

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only required to furnish suitable clothing and to pay transportation to and from school.

An eminent oculist is connected with the school who examines the eyes of each child on its admission, and if aught can be done to mitigate pain, to improve vision, or happily to restore sight, it is done without delay. The school physician is one of the most prominent practitioners of the city and occupies a chair in one of our medical colleges. There is also a sick nurse who gives her entire time to the care of the sick and administers to all those with ordinary ills and ailments. Two governesses, who have charge of the smaller boys and girls, see that they are tidy and clean, and teach them to dress their hair and their persons neatly and decently. A matron presides over the entire household and sees that the food is properly prepared, properly served, and that every one has enough.

Manual training, which has recently been introduced in many of the public schools and has been found of so much practical benefit to their pupils, has formed one of the most important departments of this school from its establishment. Here boys learn the use of tools; to make hammocks, brooms, mattresses, and to cane chairs; while the girls learn to sew, to cut and make their own clothes, and also fashion many fancy articles in worsted, raffia, and beads.

The school is carefully graded, requiring in the Literary Department the services of eight teachers who are graduates of the best schools and colleges in the country. The course of study is similar to that pursued in our foremost preparatory schools. The Musical Department, which has long been noted for its excellence, engages five well-trained musicians who thoroughly instruct the pupils in piano, pipe organ and vocal music, and also in theory and in harmony.

As so many of the children come to us weak, awkward, and poorly developed, we find it very beneficial to give them careful and systematic physical training, for a strong, wholesome, and well-developed body is the prime requisite in a successful development of the intellect. A physical culture teacher is, therefore, employed and combines with this physical training the art of correct reading or elocution.

All children of school age who are totally or partially blind and who cannot receive an education in the ordinary schools are entitled to a scholarship in this school. If you have a child with defective vision it is your privilege to take advantage of the opportunities this school freely offers.

J. V. ARMSTRONG,
Superintendent.

Nashville, Tenn.

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TEXAS LETTER.

Revival meetings with gracious results are reported from every part of the State. Encampments are also being held in various places, attended by multitudes of people. The finest of programs are served by the ablest men of the State, and some from other States. There is an army of the incoming ministry of splendid equipment, who are proving a tremendous power in the land. The writer, after nearly a third of a century's life and labors in this country, is amazed at the unparalleled development of the past ten years. The mission forces under appointment of the State Board number close to 340, the largest ever under appointment. Dr. Gambrell reports the work in fine condition, and prospects bright for a great round-up by the convention.

State-wide prohibition is the tocsin now in Texas. At the recent State primary election, the question of "Submission" of the matter to a vote of the people of the State by an act of the next legislature carried by nearly 3,000 majority. The liquor party claim that a clause in the State Constitution requires a majority of all votes cast in the entire election in order to secure the submission of a State vote upon the question of State-wide prohibition. The matter will be settled at the State convention, which meets this month at San Antonio. The "submission" ticket in the recent election was supplemented by the anti's with a ticket for local option, as against State-wide prohibition. The men who espoused local option so pathetically were among those who have hitherto fought local option to the bitter end. Then the fallacy of such a ticket is glaring in the fact that we already have local option by constitutional right, and over two-thirds of the State already under local option law. The design of the liquor forces was to confuse the ticket, and deceive the unsuspecting voter, and doubtless did hinder many votes.

However, the war is on, and on to a finish. We were in the contest of a

State campaign twenty-one years ago, and lost by about ninety thousand votes. We hope to live through another campaign and to see the liquor traffic and saloons put away from Texas soil.

T. E. MUSE.

Cleburne, Texas.

FIFTH SUNDAY MEETING.

The following is the program of the Fifth Sunday Meeting to be held with Mt. Olivet Baptist church, nine miles east of Somerville, Fayette county, Tenn., beginning on Friday night before the fifth Sunday in August, 1908:

Introductory sermon by Rev. D. A. Ellis.

Bro. Price, alternate.

Devotional exercises Saturday morning at 9:30.

"What Are the Special Duties of Christians to the Church and Pastor?"—B. S. Woolverton, U. A. West.

"Does God Use Human Instrumentality in Saving Fallen Man?"—Bro. Gaugh, D. A. Ellis.

"When Was the Church Set Up, and By Whom?"—Bro. Barker, Bro. Thorn.

"What Does It Take to Constitute Valid Baptism?"—M. L. Lennon, D. A. Ellis.

"To Whom Should the Lord's Supper be Administered?"—E. Z. Newsom, Bro. Price.

"Can the Heathen be Saved without the Gospel?"—T. H. Foote, M. L. Lennon.

"Can a Child of God Apostatize So as Finally to Be Lost?"—A. Lambert, Bro. Floyd.

"Do We Have any Promise in God's Word of Answer to Prayer?"—A. Malone, Bro. Thorn.

Sunday-school mass meeting Sunday morning at 10 o'clock. Sermon on Missions at 11 o'clock by W. C. Golden. All come. Conveyance will meet all that come by rail at Somerville, Tenn.

T. R. HAMMONS, Pastor.

Bolivar, Tenn.

FRIENDSHIP ASSOCIATION.

Program of fifth Sunday meeting of Friendship Association, to be held with Providence church in Crockett county, beginning Friday night before the fifth Sunday in August, 1908:

Friday night, 8 p. m.—Sermon by H. D. Clift; subject, "Work of the Holy Spirit."

Saturday, 9:30 a. m.—Prayer and praise services, conducted by T. E. Williams.

10 a. m.—"How Can We Best Enlist Our Young People in Church Work?" W. L. House, S. P. Andrews, Rev. M. L. Lennon, Andrew Potter.

10:30 a. m.—"The Relation of Church to Pastor and Pastor to Church," H. D. Clift, J. T. Barker.

11 a. m.—Sermon by J. T. Upton; subject, "Did Christ While on Earth Establish or Organize His Church?"

1:30 p. m.—Devotional services, led by K. S. Peal.

1:40 p. m.—"The Needs of Locating Pastors in Our Midst," J. H. Jones, S. G. Boothe, J. T. Barker, T. H. Avery, and others.

2:30 p. m.—"Is Baptism Essential to Salvation?" J. T. Sanders, J. H. Jones.

7:30 p. m.—Query box.

8:00—Sermon by J. W. Bell; subject, "Repentance and Faith; Their Relation to Each Other."

Sunday, 9:30 a. m.—Sunday-school mass meeting, led by A. S. Webb.

11 a. m.—Missionary sermon by Dr. J. B. Moody.

Alternate, Dr. G. M. Savage. All are urgently requested to be present. Any one coming by rail will get off at Bells or Halls, and should notify J. T. Privette or J. H. Avery, Alamo, Tenn.

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	Memphis, Tenn.
	Shreveport, La.

In the second of the series of remarkable articles on various phases of practical everyday Christianity, which Appleton's Magazine is publishing, Rev. Chas. F. Aked takes up a frank and helpful discussion of the Bible. For the benefit of those who have been moved by attacks on the divine inspiration of some parts of the Scriptures, he points out that it is not necessary to prove that every sentence and punctuation point in the Bible is beyond criticism in order to show that it is worth more than all the other books that have ever been written since the world began. While the so-called "higher criticism" may have its place and value, says Dr. Aked, the great worth of the Bible to the ordinary Christian must ever remain in its divinely-appointed power as a guide, an inspiration and a solace. The following passages, quoted from advance sheets of the September Appleton's, offer the most unanswerable argument to those who attempt to discredit the Scriptures by attacking isolated passages:

"First, the Bible is the Book of Righteousness. It is the one book in the world for the tried and suffering man who finds it infinitely difficult to maintain self-respect and integrity amidst the manifold seductions of our modern life. In the Bible he finds the inspiration to renewed effort after righteousness, examples, precepts, promises, prophecies, helping him in his struggles, nerving him to conflict and assuring him of victory.

"Second, the Bible is the Book of Faith, speaking to us of the reality of things unseen but eternal, planting within us the desire to hold on to the Invisible, nurturing that desire, assuring us of the eternal triumph of goodness, telling us that goodness alone is immortal, bidding us, in spite of 'reason' and in the face of 'facts' cleave to goodness as the one strong thing here below, and, in

trumpet tones that stir the spirit that is within us to a faith divine, proclaiming that wealth and honor, prospects, ambition and conquest, and the world itself, are well lost if by reason of the sacrifice we have saved our soul alive.

"Third, the Bible is the Book of Christ. The dominant note of all theology and criticism today is its demand for Christ. 'Back to Jesus' is the watchword upon every lip. Renan saw that the reform of Christianity consisted in suppressing the graces which our pagan ancestors have added to it, to return to Jesus as He was. And all our theology today which has in it the promise of immortality takes up the cry, 'Back to Jesus as He was!' It is the Christ of Galilee and Capernaum, the Christ of Olivet and Bethany, the Christ who had not where to lay his head, who loved to call himself the Son of Man, who now fills the thought of His church; and the Book, which is the Book of Christ is as immortal as Himself."

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"IMITATION WHISKEY."

The injunction suit of the rectifiers of whiskey to prevent the United States government from marking as "imitation whiskey" such mixtures as are made from spirits, according to the recent decision of the Government, and which was to be tried at Cincinnati on August 13, has been postponed until August 21. Some interesting developments are expected when the suit comes to trial. The fact that the distillers object to having their wares properly labeled is *prima facie* evidence that something is the matter with those wares. As a matter of fact, instead of selling genuine whiskey, which requires about eight years for production, the liquor men manufacture a stuff out of oils and chemicals and leather, which they sell for whiskey. It is to prevent this from being labeled "imitation whiskey," and thus injuring its sale that the liquor men are now fighting so strenuously.

The affair shows the depths to which the liquor traffic will go in its efforts to make money, and proves that the only way to deal with the business is not to try to regulate it, but to destroy it, root and branch. As Senator Carmack said: "The saloon refuses to be regulated; it must therefore be destroyed."

"THE TEMPERANCE TIDAL WAVE."

The Baptist World gives the following extract from an interesting article by Dr. Barrows in the Outlook, on "The Temperance Tidal Wave:"

"By January, 1909, nearly half of the population of the United States will be under prohibition. About half of this has been since 1900. An average of 200 saloons a week are closed now. All that is necessary is to keep up the fight along the same line. The end can only be the ultimate extinction of the saloon.

"In England, in France, in Switzerland, in Germany

the drink question is to the fore and the fight is on. It is too late for the saloon to promise to be good. There are no good rattlesnakes except dead ones. The saloon poisons the life of the community in every way. It must go. All over the world experts say that at least half the crime of the world is due to drink. It is not a mere question of personal liberty. It is a social and civic question. If a man took a bottle off by himself and went to the devil that would be bad enough. But the drinker and the saloon together want to make all of us go along with them.

"A new generation has come on, a generation of voters taught in public schools and Sunday schools the evil power of alcohol. This new generation of voters will throttle the saloon as sure as the sun rolls on its way."

The World says:

"Those who think that a temporary set-back, such as has come in Tennessee, will stop this wave are vastly mistaken. The politicians would like to think so, for many a man is watching to see on which side of the fence to jump."

HUMAN BROTHERHOOD AND WAR.

"He hath made of one blood every nation of men."

When the fact of the brotherhood of nations is recognized and acted on by all nations it will make wars to cease. Since the beginning the nations have acted as though other nations were not kindred, but enemies. War, red war, has held high carnival over all the earth. The curtain of history rises upon armed hosts, chariots and horsemen of war joined in mortal fray. The Pharaohs of Egypt led their armies to conquer and pillage fellow nations. The Chaldean, Babylonian, Persian and Macedonian empires were red with the blood of other nations. The Roman Empire was cemented with blood. The Barbarians, the Goth, the Hunn, the Vandal, were each nation for itself and the sword for the others. The nations of Europe today go about armed to the teeth; not like peaceful citizens in a civilized country, but like desperadoes ready to shoot and kill. All the nations of one blood, and yet sending forth their armies to slay one another in battle. And ah! the horror of it all: the lust of carnage, the lust to kill, the straining for the fray, the wild charge, the surging desire to kill, kill, the sword sheathed in the flesh of fellow-man, reddened with his blood, the mad joy, the hewing to pieces the sacred lives of men, the making of widows and orphans and anguished hearts with every stroke.

But the truth of brotherhood is growing on the hearts of men. War with its carnage and horror is receding like a hideous dream into the night of the past. God hasten the day when justice and righteousness shall dominate, and "peace shall over all the world her lustrous splendor fling."

PROHIBITION IN ATLANTA.

Hon. John Temple Graves, for some years editor of the Atlanta Georgian, now editor of the American, New York City, recently wrote:

"Three months ago the red lights faded from the Georgia saloon, and not a symptom of financial distress can be traced to the new regime. . . . Not a financial failure has been credited to the reform. . . . Not a dollar has been dropped from the stiff value of real estate in Georgia's capital. . . . Every gilded saloon has been reopened as a mart of fashion or of trade. . . . The occupation of the police judges, for a time at least, is gone. . . . The sessions of the city court have dwindled to proportions which glorify the law. . . . Since the first of January there has been no negro assault on a woman to arouse the State. . . . Landlords speak of better rents and prompter payments, employers of labor describe an advance in home life and home comfort among workingmen, and but for the general financial stringency which has depressed the country, it is claimed that rejoicing would even now be going through the Georgia valleys like a song."

The following facts also will be of special interest:

"The first four months of prohibition in Atlanta shows a decrease in arrests, when compared with the corresponding period last year, of 2,945. In this same period there has been a decrease of 1,359 arrests for drunkenness. If the present ratio is maintained the rest of the year the whiskey sales will be 3,000,000 gallons less than in 1907."

And yet there are some people who will still claim that "prohibition does not prohibit." Well,

it may not prohibit the sale of liquor absolutely. In fact, no one ever claimed that it does that. But evidently it checks its sale to a large extent. And that is precisely the reason why the liquor dealers oppose prohibition so vigorously. Mr. Adolphus Busch, the millionaire brewer of St. Louis, said that the adoption of prohibition by Oklahoma cost him \$3,000,000. *Hinc illae lacrymae.* Hence those tears.

"READY ELOQUENCE."

Bro. W. D. Upshaw, of the Golden Age, gives the following as a specimen of "ready eloquence" by a former son of Tennessee, Judge Daniel E. Garrett, now of Houston, Texas, and president of the Harris County Democratic Submission Club in the recent prohibition campaign. Bro. Upshaw tells the story as follows:

"A prominent liquorized lawyer who had felt Garrett's steel during the fiercely raging conflict, had sought to minimize Judge Garrett's powerful work and also the vigorous influence of Robert L. Cole, another stalwart young son of the Volunteer State, by referring to their recent coming from Tennessee. The Houston Democratic Submissionists were holding a great rally at the auditorium. Judge Garrett was making a fifteen-minute speech before introducing the 'Georgia Booze Fighter.' In common parlance he was 'tearing up the patch' as he disposed, one by one, of recent ridiculous utterances of the undemocratic Anti-Submissionists. The fire and fervor of his dynamic eloquence, punctuated at the end of every sentence by thunderous applause, had lifted the great audience to the highest pitch of enthusiasm—when, suddenly he sprang, like a Numidian lion from its den, on the charge that his work should be discounted in a Texas campaign because he was born and reared in Tennessee! Whew! How the lightning leaped from his piercing eye! His arms flung eloquence! His feet marked eloquence! His body shook eloquence! His voice thundered eloquence! His eyes blazed eloquence!—until the transfixed hearer from the land of Toombs and Hill and Grady felt his spinal column begin to crawl and had to shout—for it was a case of 'shout or bust.' The climax was reached when he declared, in ringing, blistering tones: 'I suppose, fellow-citizens, if Jake had been there when old Sam Houston was fighting for the glory of Texas at San Jacinto, he would have cried aloud, 'Get away, Sam Houston! You are not worthy to fight for Texas, because you came from Tennessee!'"

"Then the house exploded. No other word will half tell the story.

"And, the impassioned speaker went on, 'I suppose if Jake and his bar-room crowd had been there at the Alamo when Davy Crockett fell fighting Mexicans, bleeding from the wounds of enemies, they would have said to the brave old hero, 'Stop, Davy Crockett! You are not fit to defend the Alamo, because the shoes on your alien feet came from Tennessee!'"

"The wild enthusiasm that followed can better be imagined than described. That was ready, psychic eloquence."

That is fine. But not all of the eloquence of Tennessee has gone to Texas. There is plenty more of the same sort floating around in the hills and hollows of the old Volunteer State.

"DID IT PAY?"

Under this head the Christian Advocate tells the following:

"In September, 1868, a steamer, the Lady Elgin, was wrecked by a collision near the shore of Lake Michigan between Chicago and Milwaukee. A high wind was blowing, and all but ninety-three of the four hundred people aboard were drowned or beaten to death in the breakers of the shore. A number of young men who were in the Garrett Biblical School at Evanston scattered themselves along the shore of the lake and took an active part in rescuing from the breakers the benumbed and helpless passengers. Among these bold swimmers were two who afterwards became bishops, Charles H. Fowler and Joseph Hartzell. Another, Mr. Edward W. Spencer, who was instrumental in saving seventeen lives, was so battered and worn by the waves and wreckage that his health afterwards gave way completely. He was forced to quit school and to give up his purpose of becoming a minister.

"For nearly forty years now he has been shifting about nursing an enfeebled constitution and taking advantage of climatic changes. The class of 1908 of the Northwestern University placed this year in the library building of the university a bronze tablet in commemoration of Mr. Spencer's self-sacrificing deed. He contributes to the Northwestern Christian Advocate a vivid and modest narrative of the events of that trying day long ago, closing with these words: 'And now, did it

pay for broken health, ruined prospects, and disappointed hopes? That this day's experiences changed the whole current of my life and entailed great physical suffering for many years, cannot be denied; but through it all the consciousness that I tried to do my duty and saved some precious lives has given me great satisfaction. No man who has felt "the touch of nature that makes the whole world kin" fails to find his way to the hearts of men—a royal brotherhood who have learned that "it is more blessed to give than to receive," and whose inspiration is the Master's promise, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To ask the question in such a case, "Did it pay?" is to ask, Did it pay for William Carey to give his life to the people of India, Judson to those of Burmah, Yates to those of China? Did it pay patriots to die for their country? Did it pay Christ to offer his life "a ransom for many?"

From a selfish standpoint, perhaps not. But from the standpoint of love of sacrifice, of humanity, of God—yes. And this, of course, was the answer the *Advocate* meant should be given to its question. It is the only true answer that can be given.

A MILLION FOR A STOOP.

The Cullinan diamond is said to be immeasurably the largest diamond ever discovered—so large, in fact, that it would outweigh 10 stones as heavy as the Great Mogul, which ranks as the heaviest cut diamond in existence, while even the far-famed Excelsior in its rough state was not one-third of the weight of the Cullinan, which may some day blaze in the crown of King Edward.

The romantic story of the finding of this "mountain of light" is as follows: An overseer named Wells, of the Premier Diamond Company, was walking across the company's property at Elandsfontein, when his eyes fell on a glimmering speck in the clay. To the untrained eye it would have appeared but a worthless piece of rather dull glass; but Mr. Wells recognized it as something infinitely more rare and precious—a diamond, and a diamond of most unusual size. Stooping down, with fast-beating heart, he rapidly dug the stone out, and carried to the head office the wonderful stone, about one and two-thirds pounds (troy) in weight.

The news of this sensational discovery was flashed from one end of the world to the other, and people spoke with bated breath of the Cullinan, whose value at the time was placed at 1,000,000 pounds. A million for a stoop!

And so, young man, there are diamonds lying all around you—diamonds of opportunity, of privileges. But two things must be remembered:

1. You must be prepared to see them. It took the trained eye of Mr. Wells to see the diamond in the clay. Others had seen apples fall, but it suggested to them—only the falling of an apple, ripe and good to eat. But to Isaac Newton it suggested the law of gravitation. Other boys had watched the teakettle boil, and had heard the rattle of the lid, but they thought nothing of it, besides a little pleasure, perhaps, in the noise. But to Stephenson the boiling of the kettle and the rattle of the lid suggested the steam engine. Others had flown kites, and the flying kite suggested nothing more than the pleasure of feeling it pull. But to Benjamin Franklin it suggested the identity of electricity with lightning.

2. He must not only see the opportunity. He must seize it, as Wells did the diamond, and as Newton Stephenson and Franklin did. An opportunity unseized is an opportunity lost. After Mr. Wells saw the diamond, it would have done him no good if he had not seized it. John J. Ingalls has written on the subject of opportunity: "Master of human destinies, am I,

Fame, love and fortune on my footsteps wait,
Cities and fields, I walk. I penetrate
Deserts and seas remote, and, passing by
Hovel and mart and palace, soon or late
I knock, unbidden once on every gate.
If sleeping, wake; if sleeping, rise before
I turn away, it is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death. But those who doubt or hesitate
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore.
I answer not, and I return no more."

The doors of such an opportunity stand before you today, young man, ready to swing open

at your touch, inviting you to walk in and take possession of the magnificent palace of which they are the portals. Dare to enter, and in the marble halls wealth untold and honors undreamed of await you.

Oh! see, and then seize the diamonds in your pathway.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. S. K. Hurst of Decaturville and Rev. J. L. Goodman lately closed a meeting at Hopewell church near Decaturville, which resulted in three professions and one addition to the church. The community received great spiritual upliftment.

The revival last week at Rock Hill church, near Warren's Bluff, resulted in 13 conversions and six additions by baptism. Rev. W. H. Petty of Brownsville, Texas, preached several times most acceptably.

Dr. Fred D. Hale of the First church, Wilmington, N. C., is going through the fire. His wife is slowly recovering from a long seige of illness. His three-months' old babe was lately carried to heaven. Dr. W. L. Pickard of Savannah, Ga., will assist him in a revival during October.

Rev. J. T. King has resigned the care of the church at Bernice, La., in order to take the advice of his physician and go to the Ozone belt for his health.

Rev. R. C. Granberry has resigned at Tuskegee, Ala., to accept the care of Rose Hill church, Columbus, Ga.

Rev. Leon W. Sloan of Westlake, La., lately assisted Rev. Jas. B. Herndon in a revival at Pelican, La., which resulted in a gracious revival and 10 accessions by baptism.

Rev. A. J. Wharton of Jonesboro, La., lately assisted Rev. J. J. Hawkins in a revival at Houghton, La., which resulted in 22 accessions, 19 by baptism.

Dr. M. M. Riley of Gainesville, Ga., has resigned the care of the church at Calhoun, Ga., of which he has been pastor for three years.

Rev. C. H. Holland, after serving the church four years, has resigned at Tishomingo, Okla., to take effect Oct. 1.

Dr. J. H. Anderson of the Second church, Jackson, Tenn., lately assisted Rev. J. E. Skinner in a revival at Trezevant, Tenn., which resulted in ten additions by baptism.

Rev. W. L. Comper of Waldron, Ark., has been called to the care of the church at Magazine, Ark., and has taken charge.

Rev. B. E. Antrobus has resigned the care of the church at Stuttgart, Ark., after doing a splendid work there. That church contains some choice saints.

Rev. J. S. Comper, our beloved missionary to Africa, sailed with his family Aug. 12 for Ogbomoshaw, South Africa, where he has labored for years.

Rev. W. L. A. Stranburg has resigned at Gentry, Ark., to take effect September 1. He will doubtless locate on some other Arkansas field.

Rev. Roswell Davis of Humboldt, Tenn., lately assisted Rev. W. I. Hargis at Concord church, Chalhybate, Miss., which resulted in 12 accessions by baptism.

Rev. J. W. Dickens of Crystal Springs, Miss., well known, is seriously ill with a protracted spell of typhoid fever.

Evangelist Geo. W. Elliston of Fulton, Ky., is holding a revival at Keota, Mo., which will no doubt result most graciously.

Dr. George Cooper is supplying the First church, Richmond, Va., for several Sundays. He was formerly the able pastor there and is held in much esteem.

Dr. Henry S. Hartzog, president of Ouachita College, Arkadelphia, Ark., has a truly great article in the *Religious Herald* of last week on "New Perils to the Denominational Press."

Rev. J. C. Midyett has resigned at Clinton, Ky., to accept the care of the church at Sturgis, Ky. He will also be president of the Sturgis College. He is no midget in capabilities.

Rev. I. N. Penick of Martin, Tenn., assisted Rev. L. S. Ewton in a meeting at Watertown, Tenn., last week. It is the third meeting Bro. Penick has had with those people and still they want more.

Rev. E. L. Watson is meeting with great encouragement in his work at Union City, Tenn. On the first Sunday he baptized three young converts.

Rev. H. F. Burns and wife of Collierville, Tenn., have our very tenderest sympathy in their sorrow over their loss by death of their little girl only seven days old.

Rev. J. H. Hubbard has resigned as pastor at Horton, Kans., to accept the hearty call to the First church, De Soto, Mo., and will begin work September 15. Rev.

Lee Boyce Parker succeeds him as pastor at Horton and is being given a royal welcome.

Rev. W. H. Petty of Brownsville, Texas, preached most acceptably for the saints at Huntingdon, Tenn., Sunday night.

The revival at New Hope church, near Yuma, Tenn., last week, conducted by Rev. T. M. Boyd of Dollar and Rev. Joseph Allen of Divider, resulted in several conversions and twelve additions by baptism. The church was very greatly revived.

The way A. H. Autry caught C. R. Powell of the *Arkansas Baptist* in a trap and induced him to publish tirades of abuse from Alexander Campbell against missionary societies, boards, etc., with a hearty endorsement, was positively funny. Powell knows more now.

Rev. J. W. Porter of Lexington, Ky., is assisting Rev. Geo. W. Clarke in a revival with the First church, Paris, Ky., which bids fair to accomplish great good. We like to see our city pastors take vacations that way.

Rev. Z. Fernell of Sebree, Ky., lately closed a meeting at Equality, Ill., which resulted in 70 professions of faith and 56 additions.

Rev. M. E. Staley of the First church, Fulton, Ky., assisted Rev. H. D. Rice of Clinton, Ky., in a revival at Mt. Carmel church, near Fulton, which resulted in 10 additions and was otherwise very helpful.

Rev. W. L. Norris of Columbus, Ky., has been called to the care of the church at Milan, Tenn., and will accept, it is thought. He will be heartily welcomed to the State of his nativity.

The *Baptist Standard* urges that the people quit "doctoring" Geo. W. Truett. Really he is greater than the professional "D. D." It ought not to be Doctor Truett any more than it was Doctor Spurgeon.

Rev. C. A. Hornburg of Sabinal, Texas, was assisted in a meeting by Rev. W. L. Head of Victory, Texas, which resulted in 26 additions, 17 by baptism. There were many conversions.

Rev. W. T. Rouse, formerly a missionary to Brazil, has resigned the church at Clarksville, Texas, to take effect September 1. He will enter the Seminary at Waco, Texas. Rev. J. L. Mahan succeeds him in the pastorate.

Rev. Forest Smith of the First church, Sherman, Texas, lately assisted Rev. P. M. Murphy in a revival at Grapevine, Texas, which resulted in 13 accessions to the church.

E. B. McNeil, Jr., son of the late Rev. E. B. McNeil of Jackson, died last week in El Paso, Texas, of lung trouble. He was a bright young man.

Dr. E. E. King, since his pastorate of over eleven years at McKinney, Texas, has received 998 into the church. A good record.

Rev. A. D. Sparkman of Palestine, Texas, who is a typical pastor-evangelist, is holding a meeting with his church which has already resulted in 40 accessions. In his pastorate of two years he has baptized 127 into the church.

Rev. Jesse Pearce has resigned at Mexia, Texas, and Rev. J. Marion Jones at Lockhart, Texas. Both will be open for work after September 1.

Rev. Sam W. Kendrick and wife of Dalhart, Texas, formerly Tennesseans, are happy over the birth of a little daughter, Mildred Marguerite. Blessings on the little Miss.

Prof. J. H. Fuqua returns to Bethel College, Russellville, Ky., as principal of the Academic Department after serving four years as State Superintendent of Education at Frankfort.

His many friends will regret to learn that Rev. E. Lee Smith of Longwood, Fla., is seriously ill with bilious fever. He is very favorably known in Tennessee.

Rev. W. W. Lee of Montevallo, Ala., lately assisted Rev. W. R. Thomas in a meeting at Helton Memorial church, near Scottsboro, Ala., which resulted in 71 additions to the church, 56 by baptism. The church will henceforth have preaching twice instead of once a month.

Rev. John Bass Shelton of Montgomery, Ala., lately held a meeting at Glenwood, Ala., which resulted in 21 additions, 17 by baptism. Rev. E. G. Fenn of Brantley, Ala., is the happy pastor.

It is quite amusing to see Rev. W. M. Barker, editor of the *Baptist Flag*, refer to his predecessor, the gifted J. N. Hall, as "Dr. Hall," when Bro. Hall most vehemently protested against any such title. Evidently Barker has a keener ear for worldly titles than Bro. Hall.

The revival at the First church, Charleston, Mo., in which Rev. D. P. Montgomery was assisted by Evangelist J. E. Barnard of Cartersville, Ga., resulted in 20 accessions to the church.

Evangelist W. H. Williams of Clinton, Ky., will be assisted in a meeting at Bradford, Tenn., during this month by his gifted son, H. B. Williams, of Campbell, Mo.

THE HOME

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
To the simple song and story
Told with a mother's art;
Setting the dear home table
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft when ready to murmur
That life is flitting away,
With the selfsame round of duties
Filling each busy day,
It comes to my spirit sweetly
With the grace of a thought divine:
"You are living, toiling, for love's sake,
And the loving should never repine."
—Margaret E. Sangster.

AN APRIL SHOWER.

"May I please get board and lodging here?" asked the little school-teacher of a tall, gaunt-looking country-woman who lived in the Greenbrier school district.

Miss Rebecca took a few steps nearer the little front porch upon which the woman was standing.

"Please say 'Yes,'" said Rebecca sweetly.

This remark did not seem to settle well on our rural neighbor. She shook her head forcibly and said very sternly: "No, ma'am; I don't take women boarders."

Rebecca nevertheless pressed her suit. "I am teaching the spring term at the little school just over the hill, and it would be so convenient right here. I could easily walk both ways, and then the road isn't a bit lonesome along here. This is my first school, and I am a stranger in the neighborhood. At present I am at the village inn until I can get with a private family."

"No, indeed; I wouldn't have such a thing as a woman boarder around, and then especially a schoolmarm, a-giggling at my mistakes. You might as well try farther out the road. There are some folks who might be persuaded to take women boarders who live a little farther out."

The woman then stepped down to where Rebecca was standing, in order to show her the direction of a certain house where she might perhaps find lodging. In such close range with her new friend, Rebecca found that she was not so homely, but her mode of dressing made her severe-looking. Her dark brown hair, the very shade of her own, was tightly drawn into a knot at the back of her head; the muscles of her neck and face were drawn and rigid-looking, probably from the stern attitude of life that she was taking.

After thanking her for her kindness in directing her, Rebecca asked some questions of the immediate neighborhood to draw her new friend into conversation and, if possible, to make the wom-

an have a kindly feeling toward her; for she wished to go no farther away from her work.

It had been a beautiful spring day; but, as if directed by Providence, an April shower came up so suddenly and sprinkled down so heavily upon them that our friend was forced to ask Rebecca up on the porch till the shower was over. The door of the little drawing-room stood ajar, and Rebecca got a glimpse of the portrait of a noted divine. "Oh, I see the picture of the Rev. Mr. Moore!" said the little teacher. "I joined his church when I was a child."

"You are a Methodist, then," cried our friend.

"Yes," replied Rebecca, "and Mr. Moore was our pastor at that time; but his health failing, he went West. A great, good man he was."

Rebecca was then ushered into the little parlor, where she might have a better view of the portrait.

It was still raining, or rather during the conversation on the merits of Mr. Moore it had stopped; but the clouds were quickly gathering, bringing shower after shower. "You had better have a chair, Miss. I believe it is still raining; and if you don't mind I will draw a cup of tea. These here spring rains are sorter chilling. Here is the family album that you might entertain yourself with while I brew the tea."

Rebecca thanked her and took the book; but about the peskiest thing in the world, in Rebecca's mind, was a photograph album—people who had lived over a hundred years ago. Still she turned the pages, for perhaps her new friend might question her about them. But they all looked alike to her—the women with their hoop skirts and bishop sleeves and high-dressed hair. Even the children looked alike. As she leisurely turned the pages, she thought she recognized a picture. She now looked closely. Yes, the more she looked the more convinced she was that it was her grandmother's picture on her father's side. Yes, and there was her grandfather also. Not waiting for any ceremonies, Rebecca rushed out into the kitchen with the album in her hand.

"What do you think? here are my grandfather's and grandmother's pictures."

The astonished woman then took the book, and after turning several pages showed Rebecca another picture.

"Oh, that is my father!" cried the girl.

"And that is my brother," said the woman.

"So you are my Aunt Rebecca, my father's only sister, for whom I am named. I have heard father speak of you so often, but we lost your address after you went West."

So the two talked until bedtime; and when the aunt accompanied her niece back to the lodging-house at the inn, she helped Rebecca gather her belongings.

"Are you going to take Miss Rebecca away from us?" asked the innkeeper.

"What's the use for a child to go around the neighborhood to live, with her own aunt right here in the midst?"

"I thought some of the neighbors would work in one of their relatives in the school," said the innkeeper to one of the men standing around; but it was a good thing that Aunt Rebecca didn't hear that remark.

As they walked back home the aunt said: "Rebecca, I believe that it was all through that album that we found each other."

"No, aunt; I believe it was all through that April shower," said Rebecca.—L. P. P.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

TWO MISERS.

An English minister, on being called to pray by the bedside of a dying man, sought to take him by the hand, in token of their agreement in offering united prayer. The sick man withheld his hand, keeping it under the bedclothes, and the minister prayed without it. Presently the man died, and then, as his hand was uncovered, the mystery was explained—he was holding in his hand with the grasp of death a key—the key of his safe where his money was kept.

A similar case is that of a man who was very penurious and a very determined man. He died at an advanced age. On his death bed he kept his right hand closely clutched. As he drew his last breath he tightened his hold. Everybody there knew what he held in that hand. It was the key to the chest in which he kept his gold.

As his nerveless hand unclosed, the key dropped from it, and clattered against the bedside. As if to hold it even after he was dead, the miser had tied the keys about his wrist by a strong cord, which he grasped as long as life remained.

He could not take his gold with him, but he kept the key. They buried him as he was, with the key to his money chest tied about his wrist.

And what became of the gold? Oh, the heirs have taken care of that just the same! They split open the chest with an axe and divided the gold, and let the miser keep the key about his wrist. He is mouldering in the grave, and the key is rusting beside him. We brought nothing into this world, and it is certain we can carry nothing out.

"What shall it profit a man if he gain the whole world and lose his own soul?"—*Australian Baptist.*

The first Lord's day in July was a happy time for the church at Big Springs. Ordination services of three deacons took place, viz.: Bros. S. P. Ellis, Grover Shannon, and Clarence Beard. Our pastor, Rev. A. H. Rather, delivered the ordination sermon, and gave the charge to the church and deacons, their duty to one another, to their pastor, to their fellowmen and to God. There was a large gathering present. Several visiting deacons from sister churches were with us. Brethren J. R. Burton, Joe Snoddy, and John Hughes from Knob Springs church, Brethren McKnab and Bryant from Linwood church, Bro. Joe Johnson from Barton's Creek church, also our former pastor, Bro. Roy Fuqua, were with us. But the greatest of all, our dear Heavenly Father sent His Holy Spirit to be guest of honor, and great manifestations of His power were seen and felt in the hearts of His children. What a glorious meeting when God is in the midst. His promises are so true. He said, "Where two or three are gathered together in my name, I will be in the midst;" "I will be with you always even unto the end;" "and will never leave nor forsake you." Why should we be so doubtful when such sweet promises are held out to us by a loving Father who so tenderly watches over and cares for his own? Would say to the weak churches in Christ: Be of good cheer; God did not plant His church for her banners to trail in the dust, but to be a bright shining light to the whole world. We have had at this place great trouble along this line, much opposition and very few in number; but our Heavenly Father with that same still, small voice whispered to the little faithful band, Be of good cheer, I am with you; do what thy hands find to do, and "I will bring it to pass."

We feel greatly strengthened in spirit and the work and interest grows from day to day. Our dear pastor, Brother

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

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Rather, has great power to build up weak churches. All of his sermons are laden with precious food for the soul. As the gentle rain is to the withered grass, so is his gospel message to a hungry soul. Oh, that God will raise up many more men of such faith and confidence in the religion of Jesus Christ our Lord. The fifth Sunday in August is the time set for our annual meeting. Bro. Carney will assist our pastor in the meeting. Bro. Fuqua will conduct the song service. The church is looking forward to a good time. We ask the prayers of God's children everywhere; also extend our love and sympathy to the children of God, most especially to those of the weak churches who are struggling to keep the plain old gospel truths a bright shining light to all around.

Mrs. A. G. Bass,
Clerk of Big Springs Baptist church.

Young South

Mrs. Laura Dayton Eakin, Editor

Address
422 GEORGIA AVENUE
Chattanooga, Tenn.

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

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

Mission topic for August: "Medical Missions."

From the Secretary of the Foreign Board we have received the following letter, which should be read at the next meeting of the Sunbeams:

Richmond, Va., June 16, 1908.

"Dear Sunbeams: You do not know how I appreciate the efforts which you are making to build a new church at our new compound in Canton, China. As you know, I recently visited our missionaries at Canton and was deeply interested in the work, which is being carried on. I hardly know which impressed me most, the young men who are training in the Theological School, or the girls who are being taught in the academy, or the masses of people who are around and need the gospel. Right close to our compound is being erected an orphanage, and also an academy for boys. Soon there will be a railroad station near by, and in addition, the China Publication Society has bought a lot, expecting to build and put their plant close to our compound; so that you see we have many interests centered at this point. It is outside of the city wall. We have several churches in the city, but what are these in the midst of a population of millions? If we had forty churches in this great city of Canton, they would not begin to supply the need. Recently there have been a number of converts baptized at this compound. I preached to the people there, but it was in a small room, and only a limited number could get into the services. The missionaries have been so impressed with the need of more room that they have erected a mat shed, and to this hundreds of people now come. What we want to do is to raise the money and put up a church on or before the time this mat shed falls to decay, but we must act at once. I want each and every one of you to go to work and help us raise the \$6,000, which will be needed, and have the building ready by this time next year. I do not think I need to say more. With your earnest young hearts thrown into this I expect to see every dollar raised.

"May the Master bless each one of you and make you a blessing.
"Yours fraternally,
"R. J. WILLINGHAM."

FOR SUNBEAMS.

Missions and Minding.

I want to tell you something!
I heard my teacher say,
"I don't believe in missions,
I don't think I will pay
A single cent of money
To go so far away!"

I really think that's wicked,
Because—why don't you know?
Our dear Lord told his people
Before he left them, "Go
And preach to every nation."

Our Lord himself said "Go!"
I wonder what my teacher
Would think if I should say,
"I don't believe in minding!"

And then I'd run away
And do whatever pleased me—
I wonder what she'd say?

"I don't believe in missions!"
That's what some people say,
"I don't believe in minding,"
They mean, and turn away
From Jesus' last commandment,
And grieve him every day.
—Mary Nowlan Wittwer.

YOUNG SOUTH CORRESPONDENCE.

As sure as you live, the Young South is waking up. You'll say so when you read this week's letters. I am so glad. I was beginning to be almost discouraged.

Just read with me what the postman has brought since last Wednesday:
Etowah sends No. 1:

"Cog Hill Sunday-school sends you \$2.25. You may put it where you think it is most needed. We hope to send more soon.

"Our Sunday-school is a good one. We are still without a pastor, but Bro. W. N. Rose preached for us recently. Please send receipt that we may take it to the Association."—Mrs. T. P. Dugan.

The receipt is sent. Will Mrs. Dugan give our sincerest thanks to the school? Tell them I shall give 50 cents to the church in China, 50 cents to the chapel in Cuba, 50 cents to our missionary in Japan, 50 cents to the work in Tennessee, and 25 cents to the Margaret Home, where the Tipton children are being cared for so kindly. So Cog Hill Sunday-school is "sowing by all waters."

No. 2 comes from Brush Creek and says:

"I send you \$3.50, which you will please give to the Orphans' Home and credit to Brush Creek Sunday-school. May God bless the Young South in its noble work."—Rev. J. F. Neville.

Many thanks. The Home needs all the help we can get these summer days. You will be glad you assisted when you have read Mrs. Bryan's letter last week.

No. 3 comes from Pleasant Grove church:

"Please find enclosed \$1 from my Sunday-school class. You may place it where you think best.

"I have 25 young men in my class, and we have decided to give our collection three Sundays out of each month to missions. This is the first, and I pray the little mite may do good somewhere. I ask your prayers for my class and me.

"I read your page each week in the BAPTIST AND REFLECTOR, and that has caused me to decide to send the money we give to you. You will hear from us again soon, I hope."—Grace Newman.

Shall I divide the dollar between foreign and home boards, helping to build churches in China and Cuba? Please express our gratitude to the young men, May God help you and them to serve the Master faithfully.

Jackson comes next in No. 4:
"Enclosed find

FIVE DOLLARS

to be distributed as follows: To Foreign Board, \$1; Orphans' Home, \$1; Ministerial Relief, \$1; Home Board, 50 cents; Shelbyville church, 25 cents; Shiloh church, 50 cents; S. S. and Colportage, 25 cents; Japanese Bible Woman, 25 cents. Then send me the Foreign Journal for the other quarter.

We are anxiously looking for another message from our dear missionary, Mrs. Rowe. What a noble work she must be doing.

"May God's richest blessing ever abide with the Young South and the cause it represents."—Miss Bettie Bell.

Isn't that grandly done? I thank you in the name of each line you so kindly assist.

I wish from my heart we could hear oftener from Mrs. Rowe, but she is so busy with her baby and the various du-

ties a missionary's life imposes, even before she learns the language.

And in No. 5 come our devoted "Tithers" of Blountville:

"Enclosed find

FIVE DOLLARS

from the Phillips family, tithes to be used as follows: For State Missions, \$2; Ministerial Relief, \$2; Orphans' Home, \$1. I have been sick for a month and not able to be at my office in the court house. I am better now and have hope of recovery, and I ask the prayers of my brethren and sisters. I was 71 years old on May 13."—N. J. Phillips.

I am delighted that Mr. Phillips remembers the Young South even when he is ill. May God soon give him back his wonted health.

We are most grateful for his generous aid that never fails us. I wish we had many "Tithers."

And we close with No. 6 from my own Sunbeam Band in the First church, Chattanooga. I told you it would soon be coming when our dear leader began work again:

"We send you today

SEVEN DOLLARS AND FIFTY CENTS,

to be equally divided between the two churches at Canton, China, and Cardenas, Cuba, the special objects of Sunbeam work during the coming year.

"Our Band had a pleasant outing on August 3 at East Lake. Fifty of us went along and had a good time together, serving a bounteous picnic supper at 5:30 p. m., and getting home before dark.

We hope to do greater things for the cause of Missions this year than ever before."—Bird Stapp, Leader.

Don't they start off well after their summer vacation? I'm so proud of the First church Sunbeams. I don't know how far they will go, when our church is all remodeled and they have a beautiful room to meet in. Miss Bird never lets the grass grow under her feet, when the Lord's work is to be done. Watch for them this fall and winter.

Don't forget the "Educational Fund for the Orphans' Home."

I have an invitation to attend the Duck River Association in my old home, Shelbyville. I want to go so much, and see how the new church is coming on, but I can't see my way clear yet. I am so glad that Miss Bell has remembered it. I am hoping that many more will send an offering to help in its rebuilding. The old church was burned, you remember, not long since. It is brave in them to invite the Association without a church, but Shelbyville people are always generous, as I know of old. It will always be the dearest church in the whole world to me, and even a small offering will be most acceptable. So hurry the gifts in as fast as you can.

Now, don't go backwards. \$24.25 this week. Make it more next, and let us end the summer gloriously.

I hoped for a letter from Mrs. Maynard, but it has not come yet. Remember her constantly in your prayers. If God will only send her back to her beloved Japan!

Miss Crane, the Secretary of the W. M. U., has sent me a copy of a most interesting leaflet, "A Church or a Shed?" written by Dr. Willingham to the Sunbeams. She promises to send me a quantity for distribution soon. It will give all the needed information about the church in Canton, China, we are asked to build. Send a two-cent stamp for it and other literature suited to the fall work to Mrs. L. D. Eakin, 422 Georgia Ave., Chattanooga. I have still some copies of Our Mission Fields on hand. Every leader needs one for the August and September meetings. A two-cent stamp will bring you one at once.

Cordially yours,
LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First quarter's offerings	\$223 09
July offerings	38 30
First and second weeks in August, 1908	21 54
Third week in August:	
For Foreign Board—	
Cog Hill S. S., by Mrs. T. P. D. (China)	50
Cog Hill S. S., by Mrs. T. P. D. (J.)	50
Miss Newman's S. S. class, Pleasant Grove church (China)	50
Miss Bettie Bell, Jackson (China)	1 00
First church Sunbeams, Chattanooga, by B. S. (China)	3 50
For Orphans' Home—	
Brush Creek S. S., by Rev. J. F. N.	3 50
Miss Bettie Bell, Jackson	1 00
Blountville Tithers, by N. J. P.	1 00
For Home Board—	
Cog Hill S. S., by Mrs. T. P. D. (Cuba)	50
Miss Newman's S. S. class, Pleasant Grove church (Cuba)	50
Miss Bettie Bell, Jackson (Cuba)	50
First church Sunbeams, Chattanooga, by B. S. (Cuba)	3 75
For Shiloh Church—	
Miss Bettie Bell, Jackson	50
For Foreign Journal—	
Miss Bettie Bell, Jackson	25
For State Board—	
Cog Hill S. S., by Mrs. T. P. D.	50
Blountville Tithers, by N. J. P.	2 00
For Shelbyville Church—	
Miss Bettie Bell, Jackson	25
For Japanese Bible Woman—	
Miss Bettie Bell, Jackson	25
For Ministerial Relief—	
Blountville Tithers, by N. J. P.	2 00
Miss Bettie Bell, Jackson	25
For Margaret Home—	
Cog Hill S. S., by Mrs. T. P. D.	25
For S. S. and Colportage—	
Miss Bettie Bell, Jackson	25

Total \$307 18

Received since April 1, 1908:

For Foreign Board	\$148 58
" Orphans' Home	31 51
" Home Board	58 29
" Shiloh Church	20 84
" Foreign Journal	2 00
" Home Field	75
" Literature	1 70
" State Board	8 10
" Shelbyville Church	2 20
" Japanese Bible Woman	95
" Ministerial Relief	7 30
" Margaret Home	6 75
" Chinese Scholarship	4 25
" Training School	4 00
" S. S. Board	2 00
" S. S. and Colportage	5 50
" Postage	1 46

Total \$307 18

SOME POINTERS.

If you have the "blues" read the Twenty-seventh Psalm.

If your pocketbook is empty, read the Thirty-seventh Psalm.

If people seem unkind, read the fifteenth chapter of St. John.

If you are discouraged about your work, read the One hundred and twenty-sixth Psalm.

If you are "all out of sorts," read the twelfth chapter of Hebrews.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If you cannot have your own way in everything, read the third chapter of St. James.—Christ Church Times.

CAN CANCER BE CURED? IT CAN.

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

We Guarantee Our Cures.
THE KELLAM HOSPITAL,
1615 West Main, Richmond, Va.

All wishing to attend the fifth Sunday meeting at Mt. Olive, please notify us what day and train they will come on.

L. A. EDWARDS.

Somerville, Tenn., R. R. No. 3.

I have just closed a good meeting at Providence church, which resulted in sixteen for baptism, eighteen professions.

J. W. ROBISON.

Jackson, Tenn.

I am at Riddleton, where I was pastor so many years. Bro. T. J. Eastes is pastor now. Result of meeting as follows: Eleven confessions; 19 additions; 7 penitents.

The meeting continues this week. I preached at Seventh Baptist church last Sunday night.

S. N. FITZPATRICK.

Lebanon, Tenn.

Just closed our meeting at Mt. Olivet church. Had a good revival—15 conversions and 8 additions. The writer did the preaching. The church did fine work. This is one of the best churches in the Association. God be praised for continued goodness and blessings to us all. Only give God your time and He will give the blessing.

G. A. OGLE.

Mt. Juliet.

We closed a good meeting at Pleasant Plains last week. I baptized four yesterday as a result of the meeting. There were several professions of faith. Bro. Ross Moore, pastor of the First Baptist church, Pine Bluff, Ark., did most of the preaching, and did it well. Bro. Virgin of the First church, Jackson, preached three excellent sermons.

H. F. BURNS.

Collierville, Tenn.

We have just closed a fine meeting at Hickory Grove. Had several conversions, five baptisms and seven additions. Began our meeting here at Saulsbury Sunday; splendid prospects for meeting at this time (Monday). Will have no ministerial help, but the brethren are responding nobly to God's call for help. Am expecting a fine meeting.

ROSWELL DAVIS.

Saulsbury, Tenn.

Rev. J. W. Crow of Knoxville, filled the pulpit of the First Baptist church Sunday morning and evening very acceptably. Bro. Crow is quite a young man and expects to enter the Seminary at Louisville the first of October. He will supply our pulpit until the first of October and by that time we hope to get a regular preacher. The Sunday school and congregation were good for the warm day which we had.

R. C. HUNTER.

Johnson City, Tenn.

We have just closed our meeting here with gracious results. We had with us Dr. J. H. Anderson of Jackson, Tenn., who did for us such preaching as only few men can do. As He always does, the Holy Spirit attended His faithfully preached word, and some fifteen or sixteen made profession of faith in Christ. Eleven were added to the church by baptism and one by restoration. The Lord be praised.

J. E. SKINNER.

Trezevant, Tenn.

This has been a glorious week with the people at old Enon church. Bro. A. S. Wells preached for us until Monday night, when Bro. O. F. Huckaba came up from Jackson and preached the remainder of the week. There were twenty-five conversions and about forty backsliders reclaimed and fifteen added to the church, and the Christians wonderfully revived, for which we give God

all the glory and praise. We will begin our revival at Galloway, Tenn., today. Pray for us, brethren.

J. W. WOOD.

McKenzie, Tenn.

Our church has been beautified and new circular pews installed, and we feel very much at home in Greenville.

Subjects for Aug. 16—a. m., "The Last Words of Jesus;" p. m., "The Comforter, and Its Mission in the world."

This church is a "live wire" and has some of the best people in it I ever knew. Baptized one at B. Y. P. U. service last Friday night. You may expect greater things of this church in the future than in days gone by.

C. H. BERRY.

Greenville, Tenn.

We have had a great meeting in our church and community, which resulted in 115 conversions. We have received up to this time about 40 members into full fellowship in the church, and are glad to say we have a wide-awake church and a soul-winning pastor. Bro. Rutledge has been very faithful in conducting the meeting and the members have stood by him, and we thank God for His presence during this great work. Our Bro. Rutledge leaves us and goes to Middle Tennessee, to hold a meeting there. We ask God's people to hold him up in their prayers.

R. D. HUNNICUTT.

Maryville, Tenn.

We began a meeting at Pleasant Hill the first Sunday in August. Bro. N. B. Williams and wife came Sunday night and stayed until Saturday with me; and Bro. Williams preached the gospel with power and much earnestness, and God blessed the word. He preached to the saving of eighteen happy souls, and I had the happy privilege to leading them down in the water and baptizing them in the presence of a large crowd. To God be all the glory. Bro. Williams and his good wife through their labor of love, made many warm friends. Any brother wanting help can't do better than to call on this couple. Mrs. Williams is the best of help to work among the unsaved. Twenty-two in all were added to the church.

J. E. SULLIVAN.

Eagleville, Tenn.

On the second Lord's day in July we began a series of meetings with the Santa Fe church. On Monday, Bro. Geo. W. Swope of North Nashville church, came to us and did the preaching until the close. To say that the preaching was well done would be putting it rather tamely. The sermons were earnest, forceful and convincing. Bro. Swope won all hearts by his persuasive eloquence and forceful declaration of the truths of the "old time religion." A beautiful spirit of harmony and co-operation was exemplified by the people of other denominations. The result of the meeting was the conversion of fifteen persons, four of whom were heads of families, some backsliders were restored and the church much revived.

Bro. Spann and wife came with Bro. Swope and by his splendid singing and successful leading, added much to the interest and success of the meeting. We shall be glad to have them all come again.

J. W. PATTON.

If I ever had good reason for thanking God and taking courage it was last Sunday, when old Peyton's Creek church was so well filled. It was so intensely warm, but I have never had a more patient hearing. Indeed, it was a red letter day! At the close of my sermon the old flock crowded around

me, shaking my hand in the old time way. After the morning service closed, the church met at the water in the evening at 3 o'clock. I baptized three good mothers, and two young ladies, one of them was my precious grandchild. Oh, who would not be happy in such a noble work? That makes 69 baptisms into the fellowship of this noble old church since the last meeting of our Association. Our annual protracted meeting begins the third Sunday in October. Rev. John T. Oakley will be with us and do the preaching. Our Wednesday night prayer meetings are well attended, and more and more young brethren are entering on public life. Please pray for me.

R. B. DAVIS.

Carthage.

I have just closed a two-weeks' meeting with Oak Grove and Liberty. Rev. W. J. Bearden, pastor of McLemore Baptist church, Memphis, did the preaching for us. Bro. Bearden is a fine gospel preacher. He speaks in Southern English and his mighty truths cut to the heart of sinners. We had nineteen conversions at Oak Grove and twenty-seven at Liberty, making forty-six conversions in two weeks. I baptized thirty-five last Sunday and others stand approved for baptism. These were fine meetings. The churches were revived. We now have over two hundred members in each church—Oak Grove has 207, and Liberty, 208.

I am a happy pastor and have a fine field. Bro. Bearden endeared himself to our people. He is a fine evangelist of the best type. He just preaches a clear gospel and sinners are converted in their hearts. While he preaches he uses no high pressure methods, but just appeals to the reason with his powerful truths. Our congregations often reached 700 or 800. I preached for Bro. Bearden last Sunday. He has a fine church. They are wide-awake and are bringing things to pass under his administration.

W. R. FARROW.

Covington, Tenn.

My first week of protracted meetings was with Rev. W. A. Gaugh, pastor of Parran's Chapel church, in Hardeman county. It was quite a pleasure to labor with this noble pastor and faithful church. There were some eight or ten professions of faith, and eight additions to the church, seven by experience and baptism. My next meeting was with Clover Creek church in Unity Association. Your humble scribe has been pastor of this noble church for the past two years.

Rev. J. T. Early, pastor of the West Jackson Baptist church, did the preaching for us, and that means that it was well done. Bro. Early is bringing things to pass in West Jackson. The splendid new church building is nearing completion.

It was indeed a great pleasure to have Bro. Early with us in our meeting, which resulted in about 20 professions of faith, with quite a number to be baptized at our next regular appointment. To say the least of it, the meeting was a great spiritual uplift to the church. I have just closed a fine meeting with Rev. J. W. Wood at Enon church, near McKenzie, Tenn. There were 25 professions of faith, with 15 additions to the church. Bro. Wood is a noble pastor. In all these meetings God's people shouted his praises, and lost souls were made to quake and tremble on account of sin. To God be all the praise. Pray for me that I may be used for the glory of God.

O. F. HUCKABA.

BABY GIRL CRIED AND SCRATCHED

All the Time—Torturing Eczema Covered Her Body—Could Not Sleep—Doctor Said Sores Would Last for Years—Skin Now Clear.

CURED IN THREE MONTHS BY CUTICURA REMEDIES

"I take great pleasure in telling you what a great help it was for me to use Cuticura Soap and Cuticura Ointment for my baby niece. She was suffering from that terrible torture, eczema. It was all over her body but the worst was on her face and hands. Her hands were so bad that she could not hold anything. She cried and scratched all the time and could not sleep night or day from the scratching. I had her under the doctor's care for a year and a half and he seemed to do her no good. I took her to the best doctor in the city and he said that she would have the sores until she was six years old. But if I had depended on the doctor my baby would have lost her mind and died from the want of aid.

"I used all the remedies that everybody told me about and I tortured the child almost to death. Then I saw in the paper how Cuticura was the thing for irritating skin. I bathed her with warm water and Cuticura Soap and used the Cuticura Ointment. She was cured in three months. Now her skin is as clear and smooth as it could be. I shall recommend the use of Cuticura wherever I see the skin in bad condition. Alice L. Dowell, 4769 Easton Ave., St. Louis, Mo., May 2 and 20, 1907."

GROWS HAIR

Cuticura Removes Dandruff and Soothes Itching Scalps.

Warm shampoos with Cuticura Soap, and light dressings with Cuticura, prevent dry, thin, and falling hair, remove crusts, scales, and dandruff, destroy hair parasites, soothe irritated, itching surfaces, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment, and make the hair grow upon a sweet, wholesome, healthy scalp when all other treatment fails.

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. 62 Mailed Free, Cuticura Book on Skin Diseases.

CONFERENCE OF LAYMEN'S MISSIONARY MOVEMENT.

An inspiring conference of the Southern Presbyterian branch of the Laymen's Missionary Movement closed here last evening, after two days packed full of history-making events, the last and most remarkable being the raising of \$10,000 in a few minutes, by popular voluntary subscriptions, at the close of the Conference, which was augmented by gifts after the meeting to \$13,000.

This was especially remarkable in view of the fact that the Conference was not a large, popular gathering, but only a meeting of leaders to plan for the great future of the work.

The Conference was notable, not for its size, but for its representative nature, having among its members the chairmen and secretaries, not only of the Presbyterian church, but of the Southern Methodist, the Southern Baptist, and Associate Reformed Presbyterian branches, also J. Campbell White of New York, General Secretary of the Laymen's Movement, Mr. F. P. Turner of New York, General Secretary of Students' Volunteer Movement, and the chairmen and secretaries of the executive committees of Foreign Missions for the Presbyterian and Southern Methodist churches.

Plans were made for a large inter-denominational laymen's meeting at Atlanta, Ga., to be held November 27 to 30 inclusive, at which time the executive committees of the different churches would again hold a joint meeting to

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Classified Advertisements.

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LADIES make big money in spare time representing us. Nice work in your own town. Write us to-day. BRANDON COMPANY, Bellefontaine, Ohio.

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Get the Concentrated Perfumed Crystal of Flowers from us. Enough to fill 12 two ounce bottles for \$1.00. Sample which makes two ounces, or what you would pay your druggist \$1.50 for, sent postpaid for 10 cents. Money Back if Not Satisfied. Agents Wanted. Address
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Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 884. AN OLD AND WELL TRIED REMEDY.

plan for future co-operation in the great work.

Between the public meetings, several private conferences of the leaders were held, in which there was a beautiful spirit of harmony between the different church representatives, and large things were planned for the near future, and arrangements made by which the executives of the movement in the different churches would each be able to keep in touch with the plans and work of the others, and all profit by the experience of each.

At this conference, the Southern Presbyterian church, under whose direction the conference was held, was represented by Chas. W. Rowland of Athens, Ga., Chairman, and H. C. Ostrom and C. H. Pratt, Secretaries of the Laymen's Movement; Rev. W. M. Anderson, D.D., Chairman, and Rev. S. H. Chester, D.D., and Rev. Jos. R. Reavis, Secretaries of the Executive Committee, Foreign Missions, and a number of sub-chairmen in charge of the Laymen's Movement in various presbyteries all over the South.

The Southern Methodist church was represented by John R. Pepper of Memphis, Tenn., Chairman, and W. B. Stubbs of Savannah, Secretary of the Laymen's Movement, and Mr. W. W. Pinson of Nashville, Assistant Secretary of the Executive Committee of Foreign Missions. The Southern Baptist church was represented by J. Harry Tyler of Baltimore, Md., Chairman, and Prof. J. T. Henderson of Bristol, Va., Secretary of the Laymen's Movement. The Associate Reform church was represented by Rev. J. H. Pressly of Statesville, N. C., Chairman, and Mr. Geo. Gordon, Atlanta, of the Layman's Movement.

The conference opened on Friday evening, Aug. 7, with greetings from the representatives of the other denominations, through Rev. W. W. Pinson and John R. Pepper, for the Methodist church, Rev. J. H. Pressly, for the Associate Reformed Presbyterian church and J. H. Tyler for the Baptist church.

The Saturday morning session, after a prayer service conducted by Rev. Dr. Sprunt of Charleston, S. C., was addressed by Rev. C. N. Caldwell, D.D., of North Kiang Su, China, Rev. S. R. Gammon, D.D., of Lavras, Brazil, Rev. Motte Martin of Uueba, Congo Free State, on their fields, and Prof. W. J. Martin of Davidson, N. C., on "The Laymen's Part in the Work." This session was of the kind that stirs men's souls.

The Saturday afternoon session was conducted by Mr. J. Campbell White of New York, and after short addresses by F. L. Slaymaker of Alexandria, Va.,

Rev. J. M. Wells of Wilmington, N. C., and Mr. Malloy of Wilmington, N. C., was spent in open discussion of "Methods" and "Finance."

At the Saturday evening session addresses were made by the Secretaries of the Movement in the other denominations, giving their reasons for giving up their business to go into this work, and their faith and hope for the great results to be accomplished, followed by an illustrated lecture on "China," by Cameron Johnson.

The sermon at the regular Sunday morning service was preached by Rev. Geo. E. Guille, of Augusta, Ga. At the Sunday afternoon service addresses were made by W. H. Forsythe, M.D., of Korea, on the "Necessity for Prayer," Prof. J. L. Howe of Lexington, Va., on "The Demand for Service," and Mr. F. P. Turner of New York, General Secretary of Students' Volunteer Movement," on "The Demand for Men."

The Sunday night service was the most soul-stirring of all the conference, when Rev. D. K. Lilly, D.D., preached a powerful sermon, picturing the all-suffering, spending, yielding and giving Christ, and the impossibility of real communion or fellowship with Him, unless we yield our wills to His and do His great commission of going and preaching His gospel to every creature.

Dr. Lilly was followed by Mr. J. Campell White of New York, General Secretary of the Laymen's Movement, in a thrilling "Call to Action." After his address, Mr. White called attention to the fact that the Presbyterian Mission Board has forty volunteers ready, waiting for the funds to send them, and twenty of the number with their salaries already pledged, only needing \$400 each for equipment and traveling expenses, and gave an opportunity for any who wished to do so, to subscribe the \$8,000 needed to send out the twenty at once, and before the service was closed, \$10,000 had been subscribed, which was increased to \$13,000 after the meeting had closed.

If the people of the churches at large could be aroused as were the few representative members at this conference, the Laymen's Movement standards would be reached before the end of the year and the evangelization of the world in this generation would be an assured fact.

Montreat, N. C. J. HARRY TYLER.

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

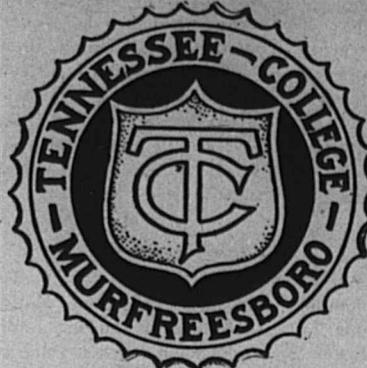
ALMA'S POST-CARD ALBUM.

"Grandma, do you want to see my post-cards?" said Alma, laying a burnt-leather volume on her grandmother's knee.

"Yes, of course, dearie," said grandma, adjusting her reading glasses and opening the album.

"The album was given me Christmas, so I put all my Christmas cards in first, as you see. Isn't that one with Santa Claus and his reindeer on it a dear? Next come the New Year cards. Aren't they sweet, with their bells, wish-

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bones, four-leaf clovers, and good wishes?"

"Very pretty, my dear," said grandma, noting the effect of the bright cards against their dark green background. "And these are your valentines!"

They both smiled over the gorgeous array of pink Cupids, white doves bearing loving messages, hearts, garlands of roses and gallant rhymes.

"I used to get valentines, but not like these. They were all lacy paper, satin and the like," said grandma, as she turned over a leaf. The next page looked quite patriotic, with its flags, hatchets, cherries, shields, pictures of the father of his country, etc.

"Well, well! Have they got cards for everything?" said grandma, in surprise.

"Everything you can think of, and more, too," said Alma, laughing.

Then there were pages covered with Easter cards, some with angels, white lilies, and illuminated texts; others with quaint bunnies, gayly colored eggs and baby chicks. Birthday cards were displayed on the next page. They bore many greetings and good wishes.

"I call these my 'travel pages,'" explained Alma. "Some were sent me from abroad, and are views of foreign cities, people and places of interest. Most of them, however, are views of our own beloved land, at Niagara Falls, Colorado Canyon, Florida orange groves, Mount

Vernon—but you can see for yourself. Some day I want to see all these sights and places."

"There weren't any pictures post-cards when I was a little girl," said grandma, as she closed the book. "And paper—it was so scarce that people would often write all over a page, margins and all, and then turn it sideways and write across the lines!"

"My! I shouldn't like to get that kind of letters; they'd be so hard to read," said Alma.

"Well," said grandma, "I'll show you some when you come to see me, to repay you for letting me see your post-cards."—*Child's Gem.*

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My mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for free book, "Cancer and Its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. Dr. Johnson Remedy Co., 1235 Grand Ave., Kansas City, Mo.

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Eczema Quickly Cured

Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, spots and raw eruptions can be immediately relieved, finally and permanently cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch.

The hands should be washed in lukewarm water, carefully rinsed and dried, then Heiskell's Ointment applied, being gently rubbed in with the fingers. Fresh anti-septic bandages should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement. Any kind of skin diseases and humors are amenable to Heiskell's Ointment. It readily soothes and heals where other preparations fail, and there is no skin disease, no matter how stubborn or long standing, not constitutional, that it will not cure. Its effectiveness is proven by the instant relief following its first employment.

Cures Erysipelas, Prurigo, Eczema, Milk Crust, Itching Piles, Scald Head, Tetters, Ringworm, Black Heads, Psoriasis, Pimples, Freckles, Sunburn, etc.

In some cases it is necessary to give constitutional treatment with Heiskell's Blood and Liver Pills, as in eczema and erysipelas, to tone up the liver and purify the blood.

Cure is hastened in all skin diseases by frequently bathing the affected parts with Heiskell's Medicinal Soap and toning up the blood with Heiskell's Blood and Liver Pills. In mild skin disorders, such as rashes, eruptions, pimples, etc., Heiskell's Medicinal and Toilet Soap is particularly effective, and its constant use not only insures a delightfully clean and luxurious bath, but its medicinal qualities, those of the ointment in a mild form, will prevent many diseases and disorders that the skin is heir to.

Heiskell's preparations are free from injurious properties and can be safely employed, even upon the thinner skin of babies.

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

Johnston, Holloway & Co., 531 Commerce St., Philadelphia Pa.

was pure in heart and life, loved everybody and was loved by all who knew her. The writer conducted her funeral services from the Baptist church in the presence of a large number of her relatives, friends and neighbors. Her body was then buried in the family burying ground, where it will await the pleasure of the Lord. Surely a good woman has gone to her reward.

J. M. ANDERSON.

DUNCUM.—God, in His infinite wisdom has seen fit to call home another one of his children from our midst, Sister Louisa Duncum. Sister Duncum, the daughter of Walter D. and Sarah Coain, was born at Rogersville, Tenn., Jan. 20, 1832. She professed faith in Christ at the age of sixteen, and united with the Mill Springs Baptist church of Jefferson county, near Richland. Here her membership remained until October 12, 1889, when she joined Union Baptist church, where she remained a faithful and consecrated member until she was called home. She was married to Pharaoh Duncum February 19, 1856. To this union were born three children Margaret Dacy, Benjamin Franklin, and John Anderson, all of whom are living.

The Civil War caused Sister Duncum much sorrow and many hardships. During this time her husband contracted a disease of which he died March 7, 1871, leaving her with three small children to care for, without provision for same save two hands willing to toil, and a heart ever solicitous for the welfare of her children. Sister Duncum lived a pure, quiet Christian life, which was an inspiration and example to all who knew her. She attended the house of worship regularly until the past few years, when she became very feeble. She was a strong, faithful member of the Baptist church, making all who attended her church feel at home. We shall never forget her kindness to us when we first met to worship with her. With an ever-living hope in Christ as her Savior she battled with the duties of life till God said, "It is enough, come up higher." Her last words concerning her future life were: "I know that when I am through with this world, I have a better home to go to." In this hope she passed to her reward on June 27, 1908, being 76 years, 5 months, and seven days old. Her remains were laid to rest in Greenwood cemetery, near Knoxville. Although it is grievous to part from our friends we are willing to submit all things to a just God who "knoweth and doeth all things best." Yet a little while and we shall meet on that beautiful shore never to part again. We can only commend the bereaved ones to Him who has said, "All things work together for good to them who love God."

Resolved, That in the death of Sister Duncum, the Union Baptist church has lost a faithful and much beloved member; and that we extend our heartfelt sympathy to the bereaved ones.

Resolved, That a copy of these resolutions be spread on our church books, a copy furnished the family, and a copy be sent to the BAPTIST AND REFLECTOR for publication.

Mrs. M. E. SHACKLEFORD,
Miss LOU BAKER,
Mrs. BELLE HENARD,
T. D. KING,

Committee.

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

I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.

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John Jasper, Edward Everett Hale, Jr.

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SECTION VII—The Experience of Edward Everett Hale, Jr., and How it Influenced His View of the Gospel of John. Told in the *Sunday School Times* of February 2, 1908, and Used by consent of Himself and of the Editor.

SECTION VIII—The Experience of Saul of Tarsus, who was also called Paul, in Christian Doctrine and Life, as Teacher, Apostle and Preacher. Told by Himself from Time to Time.

SECTION IX—Experience of Edward Everett Hale, Jr., and How it Changed His Views of the Resurrection of Jesus and of the Call of the Risen Christ. Told by Himself and Publish in the *Sunday School Times* of April 4th, 1908. Used Here by Permission.

SECTION X—Lessons from the Three.

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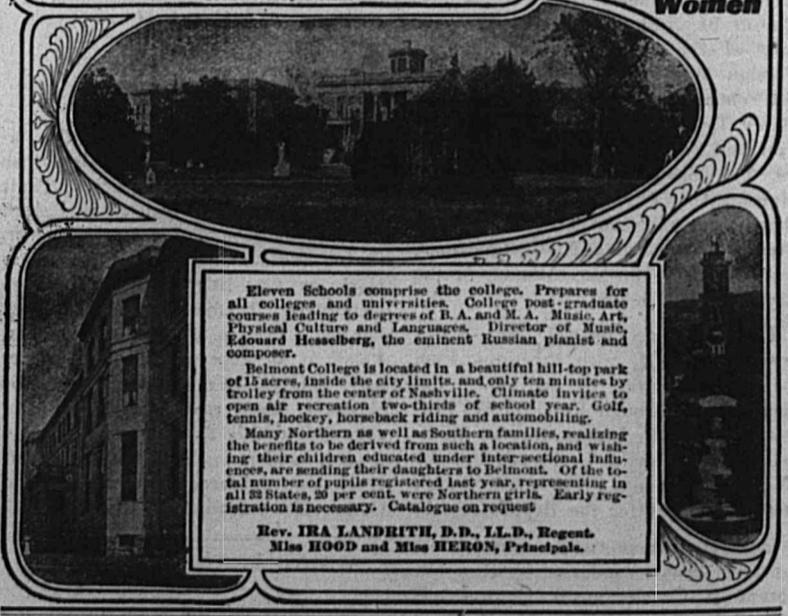
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OBITUARIES.

WOODSIDES.—Mrs. M. E. Woodside was born near Dandridge, July 4, 1832. She died at her home in Dandridge July 21, 1908. She was married to Mr. J. A. Woodside in 1855 and spent all her life in Dandridge. She was the mother of one child, a daughter, now Mrs. Alice Hough. Sister Woodside was converted, joined the church, and was baptized by Elder Wm. Cate, Nov. 4, 1850. She continued a member of the Dandridge Baptist church, and was the oldest member at the time of her death. Sister Woodside was a woman of gentle disposition, kind and patient. She

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TENNESSEE ASSOCIATIONS, 1908.

Duck River—Shelbyville, Thursday, Aug. 20.

Hiawassee—Pine Grove church, two and one-half miles from Soddy, Thursday, Aug. 20.

East Tennessee—Liberty Hill church, Cocke County, Thursday, Aug. 20.

Mulberry Gap—Blackwater church Hancock County, Tuesday, Sept. 1.

Walnut Grove—Laurel Bluff church, Roane County, Thursday, Sept. 3.

Big Emory—Daysville Church, Thursday, Sept. 3.

Unity—Porter's Creek church, six miles north of Middleton, Saturday, Sept. 5.

Ebenezer—Waco church, Giles County, Wednesday, Sept. 9.

Sweetwater—Rural Vale church, Monroe County, Wednesday, Sept. 9.

Tennessee Valley—Zion Hill church, Rhea County, Thursday, Sept. 10.

Watauga—Bethel church, Doeville, Thursday, Sept. 10.

Little Hatchie—Whiteville church, Saturday, Sept. 12.

Stockton Valley—Spring Creek church, Jackson County, Saturday, Sept. 12.

Central—Second church, Jackson, Tuesday, Sept. 15.

Eastanallee—Good Springs church, near Etowah, Thursday, Sept. 17.

Midland—Clear Spring church, Knox County, Thursday, Sept. 17.

Salem—Barren Fork church, Warren County, Thursday, Sept. 17.

Friendship—Johnson's Grove church, Crockett County, Wednesday, Sept. 23.

Wiseman—Hillsdale church, Macon County, Wednesday, Sept. 23.

Holston Valley—Piney Grove church, Thursday, Sept. 24.

Indian Creek—Indian Creek church, Wayne County, Thursday, Sept. 24.

Union—Shellsford church, Warren County, Thursday, Sept. 24.

William Carey—Thompson's Chapel church, five miles from Pulaski, Friday, Sept. 25.

Beech River—Corinth church, near Darden, Saturday, Sept. 26.

Beulah—Pleasant Ridge church, at Ridgley, Lake County, Tuesday, Sept. 29.

Northern—Cedar Ford church, Union County, Tuesday, Sept. 29.

New Salem—Barton's Creek church, three miles from Lebanon, Wednesday, Sept. 30.

Sevier—Walnut Grove church, Sevier County, Wednesday, Sept. 30.

Harmony—West Shiloh church, McNairy County, Thursday, Oct. 1.

Ocoee—New Prospect church, three miles from Ooltewah, Thursday, Oct. 1.

Judson—Missionary Ridge church, Hickman County, Saturday, Oct. 3.

Cumberland—Spring Creek church, Montgomery County, Tuesday, Oct. 6.

Enon—Gladys' Creek church, Jackson County, Wednesday, Oct. 7.

Tennessee—Glenwood church, Knox County, Wednesday, Oct. 7.

Weakley County—Beech Springs church, three miles from Gleason, Wednesday, Oct. 7.

Nashville—Third Church, Nashville, Thursday, Oct. 8.

Southwestern—Concord church, seven miles from Huntingdon, Friday, Oct. 9.

Western District—Mount Lebanon church, eight miles from Paris, Friday, Oct. 9.

West Union—Pleasant Grove church, Winfield, Friday, Oct. 9.

Stewart County—Rushing Creek church, Stewart County, Wednesday, Oct. 14.

New River—Free Communion church, Anderson County, Thursday, Oct. 15.

Clinton—no minutes received.

Riverside—Hardy's Chapel, Thursday, Oct. 1.

Providence—Grassy Valley church, Knox County, Thursday, Oct. 1.



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TWO TERMS—SYMPATHY.

Elections are exceedingly uncertain. Yes, that is certainly true, but I confess I was fearfully, terribly shocked with the result of the late primary struggle for Governor. I flattered myself that the battle was already won. Just think of it! All the counties except three or four already covered, why should I not be sanguine? In fact, as I now look at it, this very thing suggests our defeat—over-confidence, coupled with sympathy for Patterson in his appeals for another term. It goes without saying that a large number of prohibitionists, thinking there could be no danger, voted the ticket and lost out, dragging the balance of us to an inglorious, shameful defeat. Otherwise, I can't understand it. There has been no surrender—no reason for it. Prohibition had invariably given good satisfaction. Indeed, it had brought better returns than the most sanguine friends anticipated.

But the devil got away with us. Even Mr. Patterson said, if correctly reported, that, should the Legislature pass a prohibitory bill he would sign it, but he didn't say that he would prevent it if possible. Poor, deluded Baptists, Presbyterians, Methodists and the other fellows who meant to do right, carry Patterson with their ballots and trust him for the balance, ay! while the biggest battle of ballots the world had ever known was raging in all its fury. God help us to maintain our integrity always, "though the heavens fall."

Now let us go to work for a prohibition backbone Legislature, and test Mr. Patterson. Possibly, however, a prohibition Gibraltar Republican may be elected Governor. Who knows?

J. B. JONES.

Morristown, Tenn.

A REAL SURPRISE PARTY.

"Where are you goin', ma?" asked the youngest of the five children.

"I'm going to a surprise party, my dear," answered the mother.

"Are we all goin', too?"

"No, dear; you weren't invited."

After a few moments' deep thought: "Say, ma, then don't you think they'd be lots more surprised if you did take us all?"—*Everybody's Magazine.*

Bro. McLemore, a member of Oakwood Baptist church, near Milan, Tenn., was ordained to the full work of the ministry on Sunday, July 20, 1908.

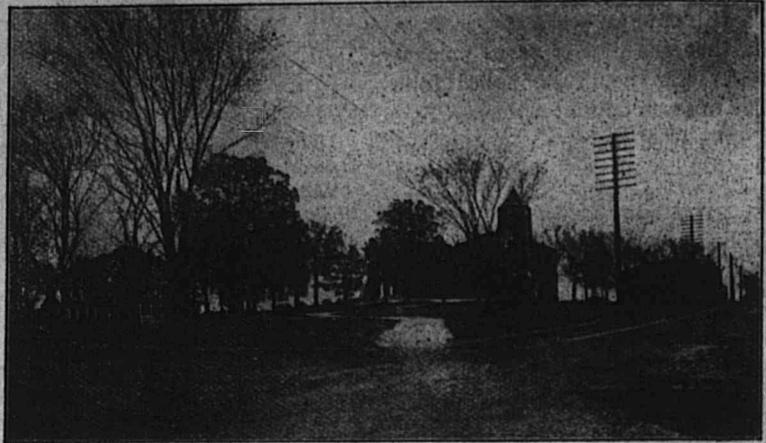
The presbytery was composed of the deacons of Milan, Right Angle, Oak Grove and Oakwood churches, and Revs. Wert, Crawford and Ward. The presbytery was organized by electing Bro. Wert, moderator, and C. L. Dunagan, secretary. Bro. McLemore was fully examined by the presbytery and a motion was carried by the church to ordain him to the full work of the ministry. The ordination sermon was preached by Bro. Wert and Rev. Crawford gave the charge to the church, after which Rev. M. E. Ward presented the Bible and gave the charge to the candidate.

Bro. McLemore answered the many questions readily and gives promise of a good man in the cause.

C. L. DUNAGAN, Secretary.

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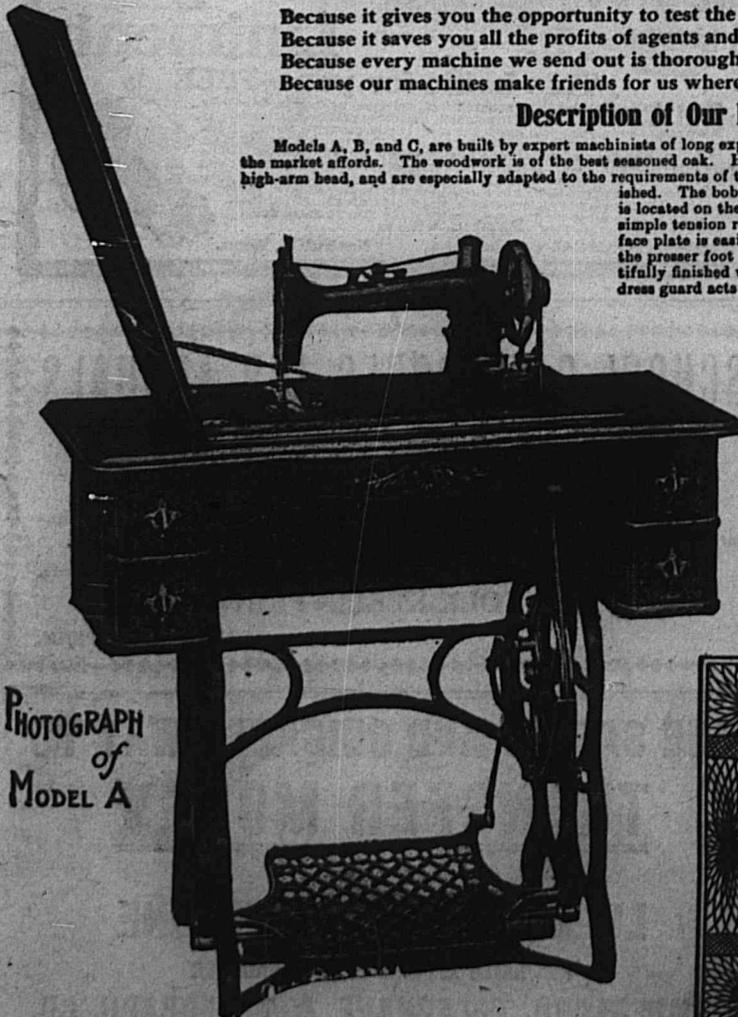
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- Model A** Drop head. Automatic Chain lift. Full family size. High-arm head. Stand of latest ribbon type, handsome and durable. Woodwork of golden oak. Piano finish. Ball bearings. Patent dress guard. Five drawers. Covered by ten-year guarantee. Sold by agents for \$90 to \$95. **OUR PRICE, freight prepaid, \$20.00**
- Model B** Drop head. Hand lift. Otherwise the same as Model A. Golden oak, piano finish. Full family size. High-arm head. Handsome stand of latest ribbon type, very durable. Patent dress guard. Ball bearings. Five drawers. Ten-year guarantee. Sold by agents for \$25 to \$30. **OUR PRICE, freight prepaid, \$18.00**
- Model C** Box cover style. Otherwise identically the same machine as Model B. Guaranteed for ten years, and with proper care will last a lifetime. Sold by agents for \$25 to \$30. By selling direct to the people we can offer it for— **OUR PRICE, freight prepaid, \$18.00**

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

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

SOUTHLAND SEWING MACHINE CO., Louisville, Ky.

COUPON

SOUTHLAND SEWING MACHINE CO., Dept 10 Louisville, Ky.

Dear Sirs—Ship me freight prepaid one Model—Southland Sewing Machine on three weeks free trial. If I do not like it I will return it at the end of three weeks, you to pay freight both ways. If pleased I will send you \$— within three weeks from date machine was received.

Name _____

P. O. _____

County _____ State _____

Nearest Freight office _____ County _____

\$
20
\$
15
\$