

Baptist and Reflector

Speaking the Truth in Love

Old Series Vol. LXXIII.

NASHVILLE, TENN., JUNE 17, 1909.

New Series Vol. XX, No. 43

PASTORS' CONFERENCE.

—Did you read the appeal of Secretary Cox for the Orphans' Home last week? If so, did you heed it? We must not neglect the orphans.

—Master—"I'm sorry to hear, Pat, that your wife is dead." Patrick—"Faith an' 'tis a sad day for us all, sir! The hand that rocked the cradle has kicked the bucket."

—Now is the season for State Missions, until the close of the State Conventional year, September 30. Let the contributions for this cause be large. The needs are great.

—The Governor of Arkansas has announced that he will call an extra session of the Legislature to submit state-wide prohibition to the people.

Thank the Lord for a Governor with a backbone, and with a backbone on the right side.

The *Baptist Banner* says that "during the Convention in Louisville the Baptists drank at the Armory 1,465 gallons of distilled water."

We hope that no one will think from the above that the Baptists drank that much water from the stills, for which Kentucky has been famous.

—We want to second the proposition of the *Religious Herald* that Dr. R. J. Willingham, the beloved Corresponding Secretary of the Foreign Mission Board, be ordered to leave his desk and take a month's rest, of which he is greatly in need. We are glad to see that nearly all of the Southern Baptist papers are speaking out in favor of the proposition. We hope that Dr. Willingham will take these expressions as expressions of the brotherhood at large, and will consider himself so ordered.

—The *Baptist Standard* announces that Dr. A. J. Barton declines the call to the Gaston Avenue Church, Dallas, resigns the First Church, Waco, and accepts the corresponding secretaryship of the Education Commission. The *Standard* adds: "That tells the whole chapter, and it is a chapter full of meaning to Texas Baptists."

The many friends of Dr. Barton in Tennessee will join us in best wishes for most abundant success in the great work which he has undertaken.

—At the close of the discussion on the denominational papers Sunday afternoon, during the meeting of the Southern Baptist Convention at Louisville, Mr. Joshua Levering, President of the Convention, said: "Whatever of worth I may have been to the denomination is largely due to the information and inspiration which have come to me from my religious papers. I take them by the half-dozen, and can hardly wait for them to come each week."

What about yourself? Do you feel that way?

Dr. W. P. Throgmorton pledged 200 churches to the new General Association from Southern Illinois. The *Baptist Advance* states that to June 5, only 113 had endorsed the movement. Dr. Throgmorton says: "The campaign will close, so far as we are concerned, with the last week in June."

We have heard of very few churches in Tennessee endorsing the movement. Southern Baptists are not ready to divide. They have not got far enough away from the Hardshell split to want another of the kind.

—Rev. J. H. Wright, the beloved pastor of the Seventh Baptist Church, this city, came to our office last week and handed us the names of three new subscribers, with the money for them, remarking that they were all deacons in his church. This is a worthy example set by him. If pastors all over the State would get their deacons and Sunday School Superintendents and other leading members to take the BAPTIST AND REFLECTOR, it would help the pastors in their work for all of our denominational interests. Try it.

—As stated by Dr. M. D. Jeffries in the paper last week, the Baptists of East Tennessee are to have an Encampment at Jefferson City, July 6-14. It was thought well to have such an Encampment in East Tennessee, as there are many Baptists in that part of the State, a large majority of whom would find it impossible to come to Estill Springs. We have not seen a copy of the program, but we presume it is quite an attractive one. We expect to attend the Encampment, and hope to meet a large number of Baptists from all over East Tennessee there.

—It is stated that the French government has covered the republic with a network of searchlight stations from which signals may be flashed at night with almost electric speed. On clear nights the 600 miles between Paris and Nice are covered by the use of only ten relay stations. Ninety miles is the extreme radius of a station equipped with electric light and compound lenses. The sea-coast defenses are similarly connected and each army regiment has its own searchlight. This is a comparatively inexpensive wireless telegraphy, similar to the Indian's beacon fires.

—Referring to the fact that President Roosevelt has become the associate editor of a semi-religious paper, an exchange says: "What may be the future of denominational journalism nobody is wise enough to predict, and it is not worth while to try to forecast the course of future events; but it may be said of religious journalism, as without hesitation we say of the pulpit, that its best days are before it." We hope so. It ought to be so. It will be so if Christian people only realize the importance of the religious paper and its great possible usefulness to the cause of Christ. But many do not so realize.

—In a recent article in the *Christian Advocate*, this city, entitled, "If I were the General Conference," Dr. H. M. Hamill, of Nashville, mentioned quite a number of things he would do. Among other things he said that he would revise the ritual for infant baptism, so that baptismal regeneration should not be a part of it. This remark shows two things: 1. It is an admission that baptismal regeneration is now a part of the ritual for infant baptism among our Methodist brethren, which has sometimes been denied. 2. It is an acknowledgment that it ought not to be, and thus indicates the growing sentiment in favor of regeneration before church membership, which is a fundamental Baptist principle.

—The *Baptist Advance* copies our paragraph with reference to Rev. A. E. Riemer, of Mansfield, La., having recently been appointed chaplain of the Louisiana National Guards, and adds immediately after, without anything to indicate that it was intended to be a separate paragraph: "And so I saw the wicked buried, who had come and gone from the place of the holy; and they were forgotten in the city where they had so done.—Eccles." We object to this paragraph in connection with our paragraph with regard to Brother Riemer for several reasons. In the first place, Bro. Riemer is not "wicked." In the second place, he is not "buried." In the third place, we are sure that he is not "forgotten," either in the city where he lives or where he formerly lived.

—The *Religious Herald* announces that it will not employ any field editors after June 1. For some time it had three men in the field. The *Herald* now says: "The simple truth has often been pointed out, that the denominational newspaper is dependent finally on the good-will of the pastors. The multiplication of field editors and agencies means that the pastor's almost universal dependence on these, and will not feel constrained to take active part in promoting the circulation of the *Herald*."

We wrote letters last week to many pastors over the State, enclosing our present list of subscribers at their

offices, asking them if they would not make special efforts to secure subscribers for the BAPTIST AND REFLECTOR. We hope that all of those who received these letters will make an effort to get subscribers for the paper either by seeing their members themselves, or getting some one else to do so.

—The *Missouri Issue* says that the present situation of the saloon reminds it of a story of a certain drill sergeant, whose general badness of disposition had made him unpopular with his company. He was putting a squad of recruits through the funeral service.

Opening the ranks so as to admit the passage of the supposed cortege between them, the instructor, by way of practical explanation, walked slowly down the lane formed by the two ranks, saying as he did so:

"Now I am the corpse. Pay attention."

Having reached the end of the party he turned round, regarded them with a scrutinizing eye for a moment or two, then remarked:

"Your 'ands is right and your 'eads is right, but you 'aven't got that look of regret that you ought to 'ave."

The *Missouri Issue* says: "The saloon has made itself such a general nuisance that there is no look of regret upon the face of the people at its funeral. Towns go through the ceremony of disposing of it in an orderly manner, but with dry eyes. To thousands of families its departure is a blessed relief."

—The distillers and brewers, thoroughly alarmed at the onward sweep of the prohibition wave, and realizing that it portends the entire abolition of the traffic, are trying to put all the blame on the poor saloon-keeper, and they are proposing that the business shall be reformed. Speaking of this the *Word and Way* very aptly says: "The business is too hopelessly bad to be capable of reform. It is the manifest and inherent and universal depravity of the business that has waked the people up to the fact that it is impossible to regulate it. There cannot be found one saloon in a thousand that will pay decent respect to reasonable laws of regulation."

Exactly. The people of this country have been very patient and long-suffering with the liquor traffic. They have tried all sorts of laws for its regulation, every one of which it has broken in the most brazen and defiant manner at every opportunity. They have now come to the conclusion that the trouble is not with the men engaged in the business, but with the *business itself*, which is so thoroughly bad that every one who engages in it becomes a law-breaker. Again the remark of the immortal Carmack is appropriate: "The saloon refuses to be reformed. It must, therefore, be destroyed."

—Answering the question, "What Church Would Jesus Join if He Were in New York?" Dr. Charles A. Eaton told his congregation at the Madison Avenue Baptist Church that he did not believe Jesus would join any. He said in part: "If Jesus came here to New York, what church would he join? I'm afraid some of the churches wouldn't let him. He wouldn't be orthodox, and he would be sure to be too broad. He might prefer going out on a street corner and talking to a newsboy or a bartender or a pickpocket to speaking from the pulpit of one of your fine edifices. He'd be a most difficult member to get along with in any church, for he'd be too unconventional. We have elevated our rituals to a place of first importance. Even in the Baptist Church, which is supposed to be the freest, a hymn misplaced creates quite a flutter. I do not believe, if Jesus came to New York that he would care to join any of our churches. He would say, 'My church consists of all.'"

If Dr. Eaton does not believe that Jesus would join the Madison Avenue Baptist Church, then why should he ask or expect any one else to join that church? If the Madison Avenue Church is not such a church as Jesus would join, then Dr. Eaton certainly ought to devote his energies to make it such a church, and that right soon. Dr. Eaton, by the way, is no relation, we believe, to Dr. T. T. Eaton.

TO MYSELF.

Let nothing make thee sad or fretful,
Or too regretful;
Be still;
What God hath ordered must be right;
Then find in it thine own delight,
My will.

Why shouldst thou fill today with sorrow
About tomorrow,
My heart,
One watches all with care most true;
Doubt not that He will give thee, too,
Thy part.

Only be steadfast; never waver,
Nor seek earth's favor,
But rest:
Thou knowest what God wills must be,
For all His creatures, so for thee,
The best.

—Paul Fleming.

OUR FOREIGN MISSION SCHOOLS.

WILLIAM H. SMITH.

One of the most successful means of carrying on Foreign Mission work is in the establishment of schools on our fields. There are people who claim to be the friends of Foreign Missions, but who bitterly oppose this method of Foreign Mission work. They seek to interpret the Great Commission not only for themselves, but for all other people, and by their interpretation the command is simply to preach. It does not require any great exegetical ability to show that this interpretation of the great commission is incorrect. Our Saviour said, "Go and make disciples of all nations." Of course, preaching is one of the methods of making disciples, but surely it is not the only method. The Christian school has proven in actual experience an eminently successful method of making disciples. The Foreign Mission Board of our Convention has in its various fields 142 schools. These range all the way from elementary day schools up to the college and the theological seminary. These schools are taught by the missionaries, assisted largely by native teachers. Many of them receive very little help from mission funds and some of them are entirely self-supporting.

In the beginning of any mission work the missionary must devote himself almost wholly to preaching to the people. When some of them are converted, they are baptized and organized into churches, and then the missionary must carry out the other part of the commission in which our Lord said, "Teaching them to observe all things whatsoever I have commanded you." Those who insist that preaching is the only work to be done on the foreign field lose sight of this part of the great commission.

There are three objects aimed at in the establishment of schools in our foreign field:

1. They are evangelizing agencies. Young people are gathered into these schools, coming into close contact with the Christian missionaries and teachers; given constant instruction in the Bible; dealt with definitely in many personal conversations, and in this way they become earnest and intelligent Christians. Surely no one who believes at all in the work of establishing Christianity in heathen lands could reasonably object to making such converts.

2. These schools are absolutely necessary for the children of Christians. Even where there are non-Christian schools available—and in many places no school at all is available—it would be suicidal to undertake to educate the children of native Christians in these non-Christian schools. As a rule they would be persecuted and abused, or on the other hand they could be led away from the faith of their parents into non-Christian ideas and be required to practice idolatrous forms of worship. But where they are trained in Christian schools they grow up to become themselves Christians, and usually active and efficient Christian workers.

3. Many of these schools are carried on with the definite purpose of training native workers. It may be truly said that all of them have that idea as their ulti-



GRAVES THEOLOGICAL SEMINARY, CANTON, CHINA

mate aim, but many of them are organized for this specific purpose.

A little thought will convince anyone of the impossibility and the undesirability of sending out enough missionaries to preach the gospel to all the people in heathen lands. Missionary work has reached a stage in nearly all countries where the main business of the missionary is to train and direct the native workers. In this way he can multiply himself many times and the trained native preachers can carry the gospel to his own people more effectively and with much less expense than the missionary. It ought not to be hard for any friend of Foreign Missions to see the importance and the absolute necessity of training native workers, and this is the object of our Foreign Mission schools.

There are critics of Foreign Mission work who seem to think that these schools are conducted for the purpose of giving an English education to children in foreign lands. Nothing could be further from the truth. In many of these schools English is not taught at all and where there are classes in English they are carried on very much as classes in French and Spanish are conducted in the schools of our own land.

Great complaint is sometimes made because a small amount of mission money is used in establishing and maintaining these schools. Those who make these complaints seem to forget that in our own country we spend vast sums of money in establishing and carrying on Christian schools. If they are needed here, surely they are needed a thousandfold more on our foreign fields where often there are no other schools worthy of the name, or schools so filled with heathen and non-Christian ideas, and whose educational work is so poor, that it is utterly impossible to secure education for Christian young people in them.

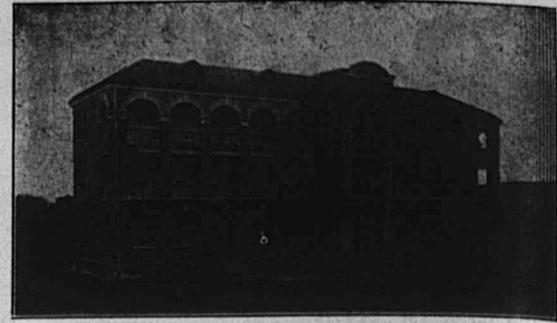
It is a strange argument which some people use when they lay at the door of the relatively small amount of Foreign Mission work that we are doing all the faults and failures of our own Christian civilization. Strenu-



FACULTY AND STUDENTS, THEOLOGICAL SEMINARY, FUKUOKA, JAPAN.

ous objection is made to spending money on these Foreign Mission schools while there are illiterate people at home. Sometimes the darkest pictures of our own civilization are drawn and the blame for all darkness is laid on Foreign Mission work. One writer after drawing this gloomy picture of conditions in our own land and telling of the money spent in Foreign Mission work says, "Suppose the same amount of money had been applied to Home Missions and that the same devoted men and women had toiled for sixty years in the home field, would we now have the awful conditions which threaten the future of this Republic?" What a strange argument! The writer seems to be treating a subject concerning which he is so ignorant as not to know that we are spending for mission work on the home field twice as much as we give to Foreign Missions, and that we are employing a far larger number of men and women as devoted and intelligent as those who go to the foreign field. In addition to this direct mission work, we are spending for church work at home twenty-five times as much as we give for Foreign Missions. Moreover Christian people are devoting immense sums of money to education, to hospitals, free dispensaries and other methods of relieving the ignorant, the sick and suffering, giving their money and their time to charity to such an extent that it is a rare thing for people to be found in dire need without receiving immediate aid. Notwithstanding all that—and all of it put together is vastly more than our Foreign Mission work—yet if there are people who persist in sinful ways, if there are wicked men who grind the faces of the poor, if there are evil conditions which have not been remedied, it must all be laid at the door of the little work that we are doing in obedience to the command of our Lord to "go and make disciples of all nations."

Can it be possible that people who talk in this way are real friends of Foreign Missions, such as they



BUSH THEOLOGICAL SEMINARY, HWANGHIEN, CHINA.

claim to be? Is it true that back of all that they are saying they are enemies of Foreign Mission work?

One of these writers seems to reveal the true animus of his attack on mission methods when he speaks of "the National menace of draining our resources off into lands beyond the seas, and the blind unwisdom of straining every energy to the conquest of heathendom when all the open-eyed people know that Christ has well-nigh lost His hold on Christendom." That sentence is the key to the writer's attack on Foreign Missions. He seems to have lost faith in Christian institutions and the power of Christianity in our own land, and no wonder that he is opposed to sending this Christianity, which, according to him, has proven a failure here, to other lands. If the gospel of Christ cannot save our own people and country, why should we take that gospel to any other land? And yet this writer claims to be a friend of Foreign Missions, and to be merely attacking certain methods of mission work. He is so opposed to mission schools that he seems willing to tear down the whole fabric of missionary work in order to destroy these schools. Nay, more; he is prepared to write down Christian civilization itself as a blank failure in his efforts to strike these little mission

schools which wise, consecrated missionaries have found in practical experience, valuable and even indispensable aids to the work of evangelization. One feels like saying to such friends of Foreign Missions what Job said to his friends and comforters: "Surely ye are the people and wisdom will die with you!"

ALIEN IMMERSION AND THAT PAMPHLET.

BY REV. J. H. GRIME.

In regard to Kehukee Association, Brother McGlothlin makes a long argument to show that they were originally General Baptists. This is not denied, and what Brother McGlothlin says is true of the origin of this Association. But why did he spend his time on this point? It is a fact, that in the main, all branches of the Baptist family have always been recognized as part of the same church. And every student of history well knows that it was the union of these branches, over which he makes such ado, that gave rise to the name "United Baptists," which name is still worn by some of our churches. This is not what we are discussing. We are discussing the reception of immersions performed outside the Baptist family. Brother McGlothlin must be hard pressed to lug this in.

Brother McGlothlin tries to evade the cases I cited which occurred at the same meeting at which the Confession of Faith was adopted. Their Confession confines the administration of baptism to ordained ministers, and at the same meeting in which they adopted this Confession, they declare that Presbyterian ordination is not valid ordination.

Will Brother McGlothlin please tell us how he will keep this question out of that Confession, and what hole he will get alien immersion in at? A little more logic for Brother McGlothlin.

Brother McGlothlin certainly does strain the fol-

lowing quotation to get at least a semblance of proof for his position. Here it is:

"Is the baptism of a believer a legal baptism, if performed by an unauthorized minister?"

Answer: It is our opinion, that the person who administered the ordinance was very much out of his duty, and displeasure ought to be shown to such a practice; but as for the person's baptism, as it was done in faith, we esteem it legal.

This minister was evidently a Baptist minister, who baptized some one without direct church action. This is clear from the following facts: 1. No Pedo-baptist minister is "unauthorized" from their standpoint. 2. No Pedobaptist minister, as such, is "out of his duty" when he baptizes. 3. This man was a subject of discipline as is seen from the answer given. (Brother McGlothlin is hard up for a case of alien immersion.) 4. Then the connection shows that it referred to an itinerant minister who baptized some one without first referring the matter to a church, just as if one of our missionaries should baptize some one without church action.

In the next place, Bro. McGlothlin refers to the indorsement of the Methodist baptism of James Hutchinson by the Georgia Association, in 1788, and adds: "Jesse Mercer, himself, was present, and took part in the Association."

Jesse Mercer was easily the greatest Baptist Georgia ever had, and this statement doubtless was intended to convey the idea that he in all of his greatness stood for the reception of alien immersion. But what will the reader think when I tell you that at that time Jesse Mercer was not yet nineteen years old, had been a member of the church only one year, and was not ordained as a minister for more than a year after that time?

Brother McGlothlin speaks of the action of Georgia Association in this matter as though it was unanimous and harmonious. But Mr. Campbell, the Georgia historian, tells us that "in the end it terminated unfortunately. Many were not well pleased with such a course, and therefore it led on to strife and confusion." (Very soon after this he went to Virginia, where he and his converts were rejected by the Ketocton Association, and all were baptized by a Baptist preacher.) Commenting on this the Georgia historian further says:

"Thus terminated a most fierce and distressing controversy. So much for admitting a Pedo-baptist administration of the ordinance of baptism." Campbell's History of Georgia Baptists, pp. 57, 58.

Yet, in the face of these facts Bro. McGlothlin says: "It was not until 1811, twenty-three years later, that the Georgia Association, in accordance with the tendency among Southern Baptists at that time, reversed itself and took the opposite side of the question, Jesse Mercer being one of the leaders in the movement."

Let me say, further that if the Georgia Association, or any other Association in Georgia, ever took a harmonious action in favor of the reception of alien immersion, I have utterly failed to find it.

Bro. McGlothlin gives quite a bit of space to giving his position, but utterly forgets to tell us whether he regards Pedo-baptists as being baptized, and their ordination as valid ordination. I ask these questions again, will he please work on his memory a little, and answer the following:

1. Does he regard Pedo-baptist churches as churches of Christ?
2. Does he regard them as being baptized?
3. Does he regard their ordination valid?

He again tries to read my proofs "out of court," as not being in point. The readers know whether my quotations sustained my positions or not and I shall not repeat them.

In conclusion, let me say that I brought a very modest little indictment against his tract, but as he fights this so hard, I will bring the following additional indictment against it. Hear him as follows:

"The third view (favoring the reception of alien immersions) probably prevailing (among Kentucky Baptists) until past the middle of the last century." p. 3.

Of John L. Waller, he says: "He was frankly and avowedly in favor of 'alien immersions.'" p. 9.

"The question did not come before Associations, but was discussed and settled in the churches." p. 15.

Now, I submit that Bro. McGlothlin will not be able to make good any one of the three statements quoted above.

Kentucky Baptists, as a whole (with very few exceptions), up until the middle of last century, stood unflinchingly opposed to the reception of alien immersion.

And I call up at this time sixteen recorded instances where the question was brought before Associations and passed on by them in Kentucky before 1850, A. D.,

and in every instance they opposed the reception of alien immersions.

In regard to John L. Waller, the most that can be said is that he was an apologist for alien immersion, and "inclined to favor" it. In the last of the three articles from him, quoted by Bro. McGlothlin in his "pamphlet," Waller says: "Thus called upon with much reluctance we responded to the request (referring to a former article), declaring at the same time that it was a question of great difficulty, and upon which, after a thorough examination of all the premises we seriously distrusted the accuracy of our own conclusions."

He closes this last article including these words: "We cheerfully admit, as we have heretofore admitted, that this is a question surrounded on all sides with difficulties. While we view the reasoning of Fichus as worse than logical gossamer, still we know that much may be said against the side of the question which we incline to favor."

How Bro. McGlothlin could say, in the face of these statements, that John L. Waller "was frankly and avowedly in favor of alien immersions," is beyond my ken. Possibly he can explain it.

Ridgely, Tenn.

COMPARATIVE STUDY OF HISTORY.

BY GEO. A. LOFTON, D.D.

In his suggestion to teachers (page 496), Myers, in his General History, now taught in our public schools, draws six parallels between the 16th and 19th centuries. I will here give two or three of them as follows:

16TH CENTURY.

- a. The New Learning. Great intellectual activity.
- b. The Reformation. Revision of creed: Relation of the religious movement to the Renaissance.
- c. Great geographical and astronomical discoveries (Columbus, Copernicus), which reveal the universe as infinite in space. Man's conceptions of the earth and its place in the universe revolutionized.

19TH CENTURY.

- a. The New Sciences. Great intellectual activity.
- b. The New Theology. Revision of creeds. Relation of this movement to the birth of the new scientific spirit.
- c. Great geological and biological discoveries (evolution—Lyell, Darwin), which reveal the universe as infinite in time. Man's conceptions as to his origin and his place in the plan of creation revolutionized.

The other parallels (c. d. f.) refer to the corresponding developments, the unification of great nations, the expansion of Europe, the partition of the new world, formation of colonial empires, great inventions, etc., which have grown out of the progressive ideals incident to the comparative learning of the 16th and 19th centuries. It may be admitted that Myers states the truth of history in this succinct form, namely, that upon all these points he gives the learned position of the educated world. Whatever the exception to this position, however great the minority of opinion in some particulars—this is the general statement of the scholarship of the day in which we live.

This being true it behooves us to consider, seriously, parallels, b. and c., in the great summary of the historian:

1. The contrast here lies between the "Reformation" of the 16th century, and "The New Theology" of the 19th century. History shows that the "revision of creeds" which characterized the Reformation has given place to another "revision of creed," which conforms to the "New Theology." The old theology of the 16th century has given place to the new theology of the 19th century. The old theology, though multifarious in form, was substantially orthodox, and suited the intellectual development of that day and one or two subsequent centuries; but the new theology, quite as multifarious in form, is essential to the "birth of the new scientific spirit" of the present century, and disclaims Renaissance orthodoxy almost *in toto*. The fundamental principles upon which Reformation orthodoxy and the "revision of creeds" were based was justification by faith—salvation by grace—through the judicial atonement of the divine Christ, according to the Scriptures as the sole rule of authority in faith and practice among Christians; and this Reformation was a break with medieval Romanism, which was a superstitious and ritualistic application of the doctrines of grace, a denial of justification by faith alone, and an authoritative subversion of the Scriptures as the inspired Word of God and as the sole rule of faith and practice among Christians.

2. Now, the "new sciences" demand a "new theology" and a "revision of creeds" in accord with the "birth of the new scientific spirit." If Columbus, Copernicus and others revealed the universe as infinite in space, Lyell, Darwin and others have revealed the universe as infinite

in time; and if man's conceptions of the earth and its place in the universe were revolutionized by the "new learning" of the 16th century, man's conceptions as to his origin and his place in the plan of creation have revolutionized by the "new sciences" of the 19th century. In other words, the "new sciences" have developed man's evolution from a lower order of animal creation and the higher criticism of the Bible has developed a theory of revelation in accord with man's evolution from the chimpanzee. The Bible account of special creation as to man, the fall of man, the antediluvian period, the flood, the call of Abraham, the Pentateuch and Mosaic dispensation, the prophets and the history of a single nation symbolizing and incarnating the law and foreshadowing grace in Christ to come—all this is largely mythical or unhistorical, the tribal development of a Jewish God and religion, the slow growth from the bad ethics and superstitious ideals of surrounding nations to the full outcome of Judaism, from which evolved the higher form of Christianity. The Scriptures are inspired as other great and erroneous books in the evolution of literature; out of the mass of the erroneous and bad, have evolved the true and the good which gave birth to Christ and Christianity.

The New Testament is better than the Old Testament, but it is filled with the predilections, errors and glosses of its writers in their conception of Christ; and only by a scientific elimination of these, according to human consciousness created by learning, can we get at the meaning of the gospels and epistles. Christ himself, the descendant of the ape, is an evolution; and Christianity progressing through many stages of superstitious interpretation and practice, reached the reformation of the Renaissance and finally culminated in the development of the "new theology" of the 19th century, after many a "revision of creeds." The Bible is not a fixed revelation or a settled authority; and must be differently interpreted to meet the demand of the "scientific spirit" as revealed in human consciousness. It is now psychology, not theology. Christ is no longer God, and the atonement of blood is no longer judicial or sacrificial; sin is only a psychological infirmity, which must be eradicated (not forgiven or justified) by psychological culture through a belief and practice of the lofty teachings of Christ through a psychological (not spiritual) imbue of his character, and by a splendid imitation of his life. Salvation by grace through faith in the atoning Redeemer—without work or merit in the believer—is a lost article of faith—and not in the creed of the "new theology;" and this creed is only a cult which teaches the universal recovery of the race upon the principle of evolution through a truth and righteousness which have no foundation in the redemptive work of a second Adam, who, according to the new theology, can have no antithetical pedigree or parallel in the first Adam, as he was a monkey.

With many a varying shade of scientific infidelity, the above is a substantial embodiment of the new theology which is claiming the learned world. If ever there was a time when Baptists should be aroused to a propogandism of the old doctrines of grace, it is now. It is not so much our baptism, our church government, our communion, and the like, but salvation by grace through a crucified Redeemer. All our doctrines need to be jealously guarded, but the fundamental doctrine is "Justification by Faith" which Protestantism recovered from the debris of Roman superstition and corruption. The new theology is on the rationalistic extreme of destroying this fundamental doctrine, and this cult of our universities and colleges claims the age against it.

Nashville, Tenn.

A DAY OF GOD.

BY ELLEN CARTER BARRY.

Daybreak and star set: It is dark, but the shadows fade eastward. From valley-base to hill-crest the dreamfolks are astir. The night gives up its dead. Out of the depths a voice—a prophecy of the life to be. A day of God is here: a world of work for me. Awake from thy dreaming, soul of mine: it is the hour of the morning sacrifice. Out of the night, O God, out of the night, I come to pay my vows; I come to do thy will.

High Noon: Mystic pulsing hour! Balanced in his sky-course stands the sun. And on that sun path, balanced too, stands the world of work! The majesty of light and the majesty of life have met; pausing now, they wait the downward sweep of the afternoon. And to that sweep of the afternoon, that whirlwind of the world of work, I too go to do thy will, O Lord.

Sunset: The sky is a flood of fire. The whirlwind has passed. The altar call is sounding, and the world of work is turning home. 'Tis the hour of the even-

ing sacrifice. O Thou that hearest prayer, to whom all flesh shall come, receive again my vows.

Night: The world of work rests. The light has died from the western shore, and through the darkness, the clouds and thick darkness, flames to the heart of heaven the altar fire. I have paid my vows, O God. The living coal in the midst of the altar flame is the blood of mine own heart, O my Father—my offering made with fire. And a day of God is done.

Saltillo, Mexico.

—Christian Advocate.

COMMENCEMENT EXERCISES AT UNION UNIVERSITY.

The University has just closed in many respects one of the most prosperous years in its history. The programs were full and large crowds were present at the exercises.

On Saturday night the oratorical contest for the Joseph H. Eaton medal, participated in by S. M. Herron, C. S. Roberts, W. H. Conger and J. J. Lynn, was full of enthusiasm. The honors of the evening, according to the decision of the judges, went by a fractional margin to Mr. Lynn.

On Sunday morning the large auditorium was filled to overflowing to hear, what is considered by many competent judges, the best commencement sermon ever preached in the hall. Dr. J. C. Masee, of Chattanooga, delivered the message, and surely it was one of masterful power and will long be remembered by the citizens of Jackson.

In the afternoon at 4 o'clock Dr. H. W. Virgin led in the thanksgiving and prayer service. It was participated in by a large number of students and teachers.

At night the sermon before the J. R. Graves Society of Religious Inquiry was preached by Dr. C. M. Thompson, editor of the Western Recorder. It was a great occasion. The speaker measured up to the full demands of the occasion and gave us one of the strongest and best doctrinal sermons ever preached before the society.

It will be impossible to give special notice to the varied features of the numerous programs. They were all full of interest. The seven graduates in piano gave evidence of their splendid training. In fact all the Conservatory Departments were represented by superb talent.

The honors of President Conger's medal in oratory and in essay, offered to representatives of the four Literary Societies, were awarded to Miss Margaret Farris, of the Clonian Society, and Mr. C. E. Wauford, of the Calliopean Society.

The subject selected for the contest for the Graves award was "The Pastor and Politics." Three young ministers delivered splendid orations. The honors were won by Mr. L. T. Hastings.

The Grand Concert on Tuesday evening, participated in by students of the Conservatory, demonstrated the finished work of their teachers, and each number was greeted by prolonged applause.

The graduating exercises fittingly closed the year's work and a most enthusiastic commencement occasion. Hon. R. F. Spraggins had been chosen to deliver the baccalaureate address, but he could not attend because of sickness, and Rev. C. D. Graves, of Clarksville, was called upon and made a very appropriate and strong speech. President Conger then delivered seven diplomas in piano to Misses Agnes Jones, of Trezevant, Tenn.; Robie Warmath, of Gibson, Tenn.; Emma D. Love, of Humboldt, Tenn.; Jennye Williams, Jackson, Tenn.; Clem Hudson, West Point, Ark.; Vivian Moore, Rison, Ark.; and Mr. Roy Brown, Jackson, Tenn. The Bachelor's Degree was conferred upon Misses Bessie Klutts, Ripley, Tenn.; Lella Sue Young, Ripley, Tenn., and Mr. Eugene Jackson, Tampa, Fla. The Master's Degree was conferred upon Mr. Sam W. Meek, of Washington, D. C. The honorary degree of D.D., was conferred upon Rev. J. W. Lipsey, Memphis, Tenn., who is an honored graduate of Union University before the war, and upon Rev. W. M. Wood, the popular pastor of the Baptist Church, at Humboldt, Tenn.

Dr. J. H. Anderson represented the Board of Trustees and made a very touching address as he announced the resignation of President J. W. Conger. He referred in tender phrase to the rapid growth of the school for the past two years, not only in numbers, but in compact organization and popularity; also as to the loyalty of the student body and faculty. He read strong resolutions passed by the Board of Trustees. President Conger made his final address, which showed his love for the institution and his due sense of pride because of the successful termination of his work. He urged loyalty, prayerful interest and active support of the citizens of Jackson, the Board of Trustees, the faculty and student body.

President Conger, after thirty-one years of college

administration, has decided to enter another line of activity, which will free him from detail work and such heavy responsibilities. He has many warm friends in Jackson, who are hoping that he will make our city his home and will continue on the official board of the institution. B. R.

RESOLUTIONS UPON THE RESIGNATION OF DR. J. W. CONGER.

We, the Trustees of Union University, have learned with unfeigned sorrow of the settled purpose of Dr. J. W. Conger to resign as President of our school. We had earnestly hoped that his cordial and unanimous reelection in April would have induced him to remain with us permanently as our President. We regret our sad disappointment in this; still, we have no word of censure or adverse criticism against him for this. We believe he has been impelled by personal convictions, perfectly honest and transparent, and that these alone, and not the preference of the Board of Trustees, of the people at large, or of the denomination, which he has served so faithfully and acceptably, must determine and justify his course; therefore, be it

Resolved, 1. That we consider that his connection with us as President has been most faithful, exemplary and satisfactory. He has shown rare qualification for the work to which he has devoted the most of his life. He has maintained wholesome discipline, has kept high the moral and educational standard, and stands high in the estimation of the faculty and student body.

2. His relations while President, socially, as a Christian citizen and as a consecrated church member, have been unimpeachable.

3. We will follow him with keen interest and hearty well wishes into whatever phase of activity he may see fit to enter.

4. We invoke his interest and co-operation, and the interest of the public generally, until we shall elect a successor to that office which he has so ably and successfully filled.

J. H. ANDERSON, J. W. ROSAMON, W. H. MAJOR,

Committee.

On behalf of the Board of Trustees.

TO THE BAPTIST CHURCHES OF TENNESSEE.

Dear Brethren—We feel quite sure that the constituency of Union University will be delighted to know that the past year has been one of the most successful years in the history of the institution. The student body, as we have heretofore said, were of a very high order of men and women, and did splendid work in their university life. We matriculated fifty-two ministers during the past year, a number of whom were assisted by the Ministerial Board. At the close of the year we found ourselves indebted to the amount of \$168.00, with but very little of our former indebtedness paid, notwithstanding the fact that the churches promised to materially aid us during the year. The receipts for the past year have been larger than usual, but, as you see, they have not been anything like sufficient to cover the deficiency. We have patiently waited until the effort to secure the largest possible subscription for Foreign and Home Missions has been made and now feel that we are justified in appealing to the churches to assist the Board. Members of the Board have become personally responsible for a considerable amount of money in order to retain the students in their college work. Our reward is that under God's good leading, these men will go out during the summer and win souls to Christ. The Baptists of Tennessee do not appreciate, it seems to us, as they should the missionary work done by these ministers who for less money than that spent in other efforts bring such a large return.

May we not urge the churches to send a contribution to Brother J. C. Edenton, Treasurer, Jackson, Tenn.?

H. W. VIRGIN, President Board.

AN ORDINATION.

The church at Rockwood, Tenn., has called Brother Floyd H. H. Black, a student of Carson-Newman College, to serve them as pastor during the college vacation. His membership is with our church and his ordination was asked of us by the Rockwood Church. By instruction of our church a presbytery was called. Prof. S. E. Jones was made Chairman, Prof. H. L. Ellis, Secretary. The examination was by the writer. At the prayer-meeting service Wednesday, June 9, the ordination of Brother Black was recommended to our church and the service held. The pastor read appropriate scriptures and Prof. H. L. Ellis led in prayer. Dr. M. D. Jeffries made a plain, practical and helpful talk, and with prayer by the pastor, Brother Black was set apart to the full work of the gospel ministry. The hand of Christian fellowship was given him by many and

he goes forth to the Master's service with the sympathy and prayers of the people of God. Brother Black is an advanced student in Carson-Newman College and he will return September 1, next, to continue his studies. He purposes completing the full course here and then he will do further preparatory work by taking the full course in the Seminary. Good! For the glory of God and for the enrichment of the spiritual life and deal of our churches may his tribe greatly increase! We trust Brother Black's work in Rockwood may be blessed to him and the church he goes to serve.

O. C. PEYTON,

Jefferson City.

"WHERE DID HE GET IT?"

Dear Doctor Folk—In referring to the amounts Kentucky Baptists have given the past year to missions, amounting to more than \$100,000, you ask the above question. In reply I have only to say that I got it from the churches. I try to keep the pastors and the people informed as to the needs of our field. I keep close to the pastors and they do the work. Kentucky Baptists are true and loyal, sound to the core and anxious to see the kingdom of Christ extended.

I have worked as a missionary of the State, Home and Foreign Boards and I feel that my experiences are helpful to me. I love Kentucky and the work, and the brethren are so kind and considerate and ready to cooperate, that if I do not succeed it will be my own fault.

Things are growing brighter day by day. A brother told me yesterday that he intended to give \$5,000 to each of the three boards, State, Home and Foreign, for church building purposes. We are planning to take Kentucky for Christ and the Baptists.

Yours in Him,

W. D. POWELL.

Louisville, Ky., June 8, 1909.

[Perhaps the question "Where did he get it?" should have read "How did he get it?" It is certainly a great work Dr. Powell is doing as Secretary of the State Mission Board of Kentucky.—Ed.]

TAKING STEPS TO BUILD A GREAT INSTITUTION.

It is one thing to build. It is another thing to build well. We believe that proper steps are being taken to insure that the Baptist Memorial Hospital will not only be a great institution, but one of the very best that the country affords. This is what is being done: A member of our Building Committee, at his own expense, is now studying the great hospitals in Europe. Our architect left last week to study the great hospitals in New York, Chicago, Toronto, Philadelphia, Baltimore, St. Louis, and other places. When all of our committees return they will compare notes and then the architect will draw plans for the Baptist Memorial Hospital. We will begin building in the fall. The institution will cost four hundred thousand dollars, and will be so constructed that it can be increased from time to time as the needs may require. We expect to build an institution here that will bring deep satisfaction to the heart of every Baptist in the South. This institution is being undertaken in the name of Christ and suffering humanity. Brethren, help us.

Send all gifts to me here at Memphis, or Dr. W. C. Golden, of Mr. W. M. Woodcock, at Nashville.

JOHN N. LAWLESS.

Memphis, Tenn.

A WORD OF ENCOURAGEMENT.

We, as Baptists, up here in the mountains are very proud of our editor and of our State organ, the Baptist and Reflector. We pray you, fight on for truth and temperance. There is rest for you over the river, which will pay you for a life-time work here in leading God's host on to victory. May God's grace be with you. J. W. RICHARDSON.

Colesville, Tenn.

—A magazine tells the story of a minister who, in his salad days, was given to rhyming. He married a wise woman, and shortly after his marriage he found these lines on his desk. They served to clip the wings of his fancy:

"If all the poems I have written Were piled up in a pile, And with a candle they were litten, You could see the blaze a mile.

"But all the gold that I have gotten For all the poems I have wrote Wouldn't hurt the feeblest kitten If poured molten down its throat."

PASTORS' CONFERENCE

NASHVILLE.

Third.—Pastor Yankee preached on "Being Filled With the Spirit," and "Jesus Standing Before the Governor." Two hundred and nine in S. S.; three professions; one letter received. Pastor held services in the State prison. Some twenty or more professions there.

North Edgefield.—Pastor Hudson preached at both hours. Subjects, "The Double Portion," and "Christ's Return." Good S. S.

Edgefield.—Children's Day. Large congregation. The pastor preached to the children at the morning hour. The pastor preached at the evening service. Two additions.

Immanuel.—Pastor Rufus W. Weaver preached upon "The Attitude of the Affirmation" at the morning service, and "The Work and Influence of John Calvin" at the evening service.

Seventh.—Pastor Wright preached on "The Wise and Foolish" and "Remember Lot's Wife." Good day.

Howell Memorial.—The morning hour taken up by exercises of Children's Day. Good program; diplomas given to graduates in different departments; 11 graduates in Teachers' Training Class; good address by Dr. Frost. Evening, pastor preacher. Theme, "The Revived House." One for baptism.

Lockeland.—Pastor J. E. Skinner preached on "Communion," and "Repentance." Good services. Two received for baptism; 103 in S. S.

Belmont.—Promotion day in Sunday School. Good program. Pastor spoke at morning service on "The Sunday School a Character Building Workshop;" evening, "The Law of Honesty." One hundred and three in Sunday School.

Calvary.—Pastor Woodcock preached at the morning hour on "The Lord's Supper," and at night on "The Lord's Yoke." Fifty in S. S.; 21 in B. Y. P. U.

South Side.—Pastor Stewart preached on "Strength Renewed by Waiting on the Lord," and "Self-Examination;" good S. S. and B. Y. P. U.

Grandview Heights.—Evangelist T. O. Reese preached at both hours to large congregations. At 11 a. m. he preached from the text, "O Lord, Revive Thy Work;" at 8 p. m., "And He Brought Him to Jesus." The revival began with fine prospects. Good attendance at S. S.

Una.—Pastor Fitzpatrick preached at the morning hour on "The Fashion of the World Passeth Away," and at night on "The Call to the Ministry." Two received by letter; also one received during Fifth Sunday meeting; 109 in S. S. Will protract fourth Sunday in July. Brother E. K. Cox will assist the pastor.

Franklin.—Pastor Sam P. White preached in the morning on "The Unabashed Workman;" in the evening on "Little to do About Something." Small S. S.

Murfreesboro.—I. J. Van Ness preached in the morning on "Doctrine of Religion," and at night on "As in Water Face Answereth to Face, so the Heart of Man to Man."

KNOXVILLE.

Deaderick Ave.—Pastor C. B. Waller preached on "The Hope that Anchors," and "The Bird with a Broken Wing." 660 in S. S.; two baptized; splendid audiences; great interest; two professions.

Broadway.—Pastor W. A. Atchley preached on "The Purpose of the Lord's Day," and "Jesus Seeking and Saving the Lost." 450 in S. S.; one profession.

Bell Ave.—Pastor J. H. Sharp preached on "The Voice of His Mission," and "To Him that Overcometh." 517 in S. S. One approved for baptism.

Euclid Ave.—Pastor L. A. Hurst preached on "Workers Wanted and Needed," and "Preaching the Everlasting Gospel." 189 in S. S.

South Knoxville.—Pastor John M. Anderson preached on "Loving One Another," and "Investing in Religion." 243 in S. S.; five baptized; one received by letter.

Mt. Olive.—Pastor G. W. Shipe preached on "The Value of Man." 79 in S. S.; good congregation.

Island Home.—Pastor J. L. Dance preached in the morning on "The General and the Army." 266 in S. S.

Third Creek.—Preaching in the morning by Rev. F. O. Saunders on "Soldiers." Talk in the evening by J. C. Shipe. 119 in S. S.; Pastorate of J. C. Shipe at Third Creek closed with the evening service.

Gillespie Ave.—E. A. Cate, of Vestal, preached in the morning on "Sent of God." J. Clarence Davis preached in the evening on "Cleansing Blood."

Lonsdale.—Pastor J. M. Lewis preached on "Divine Purpose in Human Circumstances," and "The Great Preacher in a Poor Man's House." 254 in S. S.

Valley Grove.—Preaching in the morning by W. L. Winfrey. Text, 1 Cor. 13:1. Young People's Union led service at night. 40 in S. S.

Rocky Hill.—F. E. White, Pastor. Preaching in the

morning by Rev. J. Pike Powers, D.D., on "The Measureless Love of Christ for His People." 82 in S. S.; special service for old people.

Sharon.—Pastor S. G. Wells preached on "The Unchangeable Christ," and "Our Prodigals."

Smithwood.—Pastor J. C. Shipe preached in the morning on "Living Christ." 90 in S. S.

Middlebrook.—Pastor A. F. Green preached on "The Church the Light of the World," and "Our Young People." 110 in S. S.

Grove City.—Pastor J. Clarence Davis preached on "Rally Day." In the evening Frank Ammons conducted the service. 208 in S. S.

Beaumont.—Pastor J. F. Williams preached in the evening on "The Lord's Chastisement." 112 in S. S.; two received by letter.

Oakwood.—Pastor Geo. W. Edens preached on "Christian Heroism," and "Sowing and Reaping." 170 in S. S.

Lincoln Park.—Pastor M. C. Atchley preached in the morning on "Weight of Sand." 100 in S. S.

Fountain City.—Pastor M. C. Atchley preached in the evening on Prov. 27:3. 98 in S. S.

First.—Pastor J. J. Taylor preached on "Israel's Indecision," and "Days of Noah." 411 in S. S. one received by letter.

Etowah.—Pastor W. N. Rose preached a memorial sermon at the morning hour to the Brotherhood of Locomotive Engineers. Subject: "Some Attractions of Heaven." Evening theme, "Qualifications for Church Membership." 175 in S. S.; two baptized; large congregations.

CHATTANOOGA.

First.—Pastor J. C. Masee preached. Unusually large congregations. Morning subject, "Our Colleges and Our Churches"—a sermon on Christian education and the endowment of Christian schools. Evening subject, "Christian Science and the Question of Disease." Eight additions. 330 in S. S.

Highland Park.—Pastor Keese preached on "The Open-windowed Soul," and "Man Inevitably Social." Excellent S. S. and congregations. One received for baptism.

East Chattanooga.—Preaching by Pastor A. P. Moore on "Hiding the Lord's Money," and "And Five were Foolish." Two received by letter. Very good congregations. 155 in S. S.

Central.—D. P. Harris, pastor, preached on "The Life I Now Live," and "Knowing the Things that Belong to Our Peace." Good S. S.; 32 in B. Y. P. U.

St. Elmo.—Pastor B. N. Brooks preached on "Final Preservation of the Saints," and "Noah and the Ark." 102 in S. S.; good B. Y. P. U.

Alton Park.—Bro. W. D. Hudgins was with us in the interest of the S. S. His visit and work were a great uplift to us. Service at night. Good interest. 141 in S. S.

East Lake.—Pastor Chunn preached on "The True Friend," and "Sabbath Desecration." 62 in S. S.; 25 in B. Y. P. U. Good congregations. A very good day.

Avondale.—George Bradley spoke in the morning on "Seek." 60 in S. S. Bro. Sprague spoke at night. Good service.

Hill City.—Pastor King spoke on "Recognition in Heaven," and "Resolution in Action." One received by restoration. 104 in S. S.

Dayton, First.—W. D. Mathis preached on "Ability," and "No Room for Jesus." Good services. 100 in S. S.

Cleveland, Inman Street.—Pastor Stivers preached at both services. Good congregations. 180 in S. S. New cement walk and curbing are being laid in front of the church. Interest in all departments of church work is excellent. One approved for baptism.

MEMPHIS.

First.—Pastor Boone preached to large congregations. Subjects, "The Heroism of Faith," and "Christ the Life-giver."

Central.—Pastor Thomas S. Potts preached on "The Man Who Wins," and "Shall We Know Each Other in Heaven?" One received by letter; one baptized.

McLemore Ave.—Pastor W. J. Bearden preached on "The Fearfulness of Not Loving Jesus," and "Jesus' Intercession." One received by letter; one for baptism.

Bellevue.—Pastor H. P. Hurt preached on "Some Problems of the Church." Large congregation.

J. W. Robinson, of Jackson, Tenn., preached at Huron, Saturday evening on "Zacchaeus' Conversion;" Sunday at 11 o'clock on "Be Thou Faithful Unto Death." Sunday evening at 4 p. m. on "How to Bring One to Jesus."

LaBelle Place.—Dr. W. H. Bruton preached at both hours. Good congregations.

Seventh St.—J. W. Lipsey preached at the morning hour on "What Is Man?" and Elder L. W. Sloan

preached at night on "What Shall I Do with Jesus?"

Binghamton.—M. W. DeLoach, pastor, preached Sunday morning and evening to full houses. Subject in the morning, "The Overshadowing Force;" evening, "Warnings Against Neglect."

Boulevard.—Pastor J. R. Wiggs preached in the morning on "Elijah's Prevailing Prayer." Brother S. P. Poag preached at night on "Influence." One received by letter. Pastor offered his resignation.

Union Ave.—Pastor D. W. Bosdell preached at both hours on "The Christian Law of Giving," and "The Law of the Lord." Congregations were large. One baptized.

If there be any churches that are wanting a pastor I would be glad to hear from them and would also be glad to hear from pastors and churches that are in need of help during the revival season. I send greetings to the brotherhood of our beloved Tennessee.

W. B. BLOUNT.

Copenhagen, Tenn.

On May 30th I resigned the care of Gillespie Ave. Baptist Church, Knoxville, Tenn., and, while I have not yet decided where my future work will be, I desire to announce to any pastor or church who may desire a revival I would be glad to communicate with them.

Yours very truly,

F. M. DOWELL.

Knoxville, Tenn., R. D. 6.

Harmony Church, belonging to the Big Hatchie Association, has just completed an elegant house of worship, built on the site of the former house. The floor is inclined and the pews were bought at Jackson at a cost of over \$400. But a more striking evidence of life is the fact that they have services two Sabbaths a month. This is a Baptist neighborhood. Rev. S. A. Owen is pastor, and the outlook is hopeful. He resides at Whiteville, where he is also pastor. When I looked out over the audience yesterday at Harmony, and saw such a host of young people, my cry arose again for an educated and consecrated ministry, to lead the thousands of boys and girls to Christ. How great the work! How necessary!

The responsibility is on Harmony Church to plant some missions in the vast Baptist destitution on her borders. Nearly all around her it is from twelve to twenty miles to the nearest Baptist Church. We must not relax our hold on the country. Recently one Saturday I traveled by rail 145 miles and then twelve miles by buggy, preaching that day in three different communities. The Lord so helped me that day that I felt not even a sensation of fatigue. But who would tire preaching to people so attentive? The congregation at night was one of the largest assemblages of young people I have faced in a long while. Far out in the country in a pastorless church, such a meeting of attentive young people was enough to make one wish he could live a hundred years to be going all the while. Is it not a matter of deep concern who shall preach to the youth of our land when the present ministry is passed away?

G. M. S.

Yesterday was "Children's Day" at New Hope. A well-prepared program of duets, solos, and selected pieces was rendered. Instead of one sermon by the pastor, we had many sermons by the children. The sea of little faces, all bright with heavenly training, made me think, "of such is the kingdom of heaven." God bless the children. Men do not see the beginning; they see the end; men look out yonder to the glittering gold, frothing glass, the pleasures in fortune, and life crowded in the world's sea of placid waters. The child lives in the beginning. It is up stirring, asking questions, knocking at the doors. God made the rose-bud; we must help him make the flower; God made the acorn, we must help him make the oak; God made the child, we must help him make the man. We stand within the system of providence, and we do not see how God will connect us with any great achievement, yet the shaping hand of God is seen in the lives given him. What are we today but the experience of childhood and youth? We are nothing today but the gathered past. I am for the children; if they lose the key, open the door. If they cry at your feet, every sob and tear is full of meaning. Every minute of the child's life is worth our most serious attention. Little Elizabeth Fuller, daughter of Frank and Aggie Fuller, only four years of age, recited a selection in a way and manner so graceful and attractive that made me thank God for hands and hearts that were training the child for heaven. We want another Children's Day. The house was crowded, the collection for the Orphans' Home was liberal. We all thank God and take courage.

G. A. OGLE.

Mt. Juliet, Tenn.

MISSIONS

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

Home Missions—Rev. B. D. Gray, D. D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, Covington, 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; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

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

Ministerial Education—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn. For Hall-Moody Institute, G. M. Savage, Martin, Tenn.

Ministerial Relief—Rev. H. W. Virgin, 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, 306 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Ave., S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

WOMAN'S WORK (Matt. 28:10).

BY MISS PONIE M. COOK.

On the resurrection morning we find Him risen who awakes from thirty-six hours' sleep in the tomb of Joseph of Aramathea, and giving His commission to woman. I do not think this was just a happen-so—for these two Marys followed Him to the cross and to the tomb, and were true worshipers of the Christ. He knew the loving interest they had for Him and expected to find them just where He did, ready to carry the message He wanted to send. When He met them, He called out "All hail," and knowing the timidity of woman's nature, He said to them, "Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."

All through the Book we find woman wonderfully helpful in the spread of the gospel—women whose names and work I have not time here to mention. When this commission was given I believe it was for the purpose of liberating and giving her a chance to do the work she was created for. Woman by nature is more timid than man, for he was created in the image of God and should carry the burdens of the day. But I am sorry to say there are many of them who forget the likeness of

their Creator, and impose many temporal as well as religious burdens upon woman. To a very great extent it is in the power of women, who teach in our schools—who are mothers in our homes, to elevate the standard of public morals and religious living.

In the home, in the school-room is where the first thoughts of the child are molded; then how carefully should the molding be done. Where are the fathers today who say to their children, "Come, let's go to Sunday-school and church?" Generally speaking, it's "go if you want to." Mother, if in your home such is the case, do not become discouraged, but be true to your calling; do your part, and if the life is wrecked by cyclones of sin and dissipation in the ocean of time, you will find comfort in knowing you did your part well. There is an education into life, another into death. So be careful which your sons and daughters have. Teaching our own minds, hearts and hands is another duty of no small consideration. Let us study our own selves well and if in this study we find ourselves possessed with traits that are not elevating to humanity, let us rid ourselves of these and begin life anew, and then we will be enabled to teach and train others for usefulness in life.

The man, or woman, who walks through life without some special aim, is never missed when gone. The two-fold duty resting upon woman, first in her home and the extending of that duty to the public, gives her many opportunities for usefulness. But Christ knew woman's worth and also her timid nature when he gave her that commission and we should not let timidity warp the instinct of our hearts and keep us from obeying the trust.

Mother, you cannot make men and women of your children by letting them feed their minds on ten-cent novels, detective stories, card tables, dancing halls, race tracks and fashionable dress. We cannot serve God and mammon. Which will you choose for them? The world is in need of men and women grown tall, not especially tall in feet and inches, but tall in womanhood and manhood, tall in the principles of right and wrong, tall in intellect, tall in fullness of soul, tall in the power of the gospel and bringing righteousness into the hearts of the people. To give men and women to the world filled with these traits of character, you have filled one of the greatest and most noble missions in life.

John Ruskin says: "It is a type of an eternal truth that the soul's armor is never well set to the heart unless a woman's hand has braced it, and it is only when she braces it loosely that the honor of manhood fails."

If this be true, my sister, we should cling close to Him who gave the command for strength that will send us forth sowing seed of the eternal truths. Not until twenty-one years ago did woman step from the cloud of her timidity, doubt and lethargy to answer the call for help in spreading the gospel from our Southern Baptist Convention. 'Twas then that the first Woman's Missionary Society, an auxiliary to the Southern Baptist Convention, was organized, and through this society woman has been much felt in evangelizing the world. Her financial aid has been beyond all expectations, to say nothing of her skillful management and the influence of her song and prayers.

We see much help given to all churches where these societies are organized and women are at work. In our own Association we see the good they have done and can do. So I come to you this morning, my sister, with a heart full of love and interest in woman's work, saying, let's renew our energies, band together, and through Woman's Missionary Societies take Sweetwater



Rain! Rain!! Rain!!! All in vain!

If you lack snap and want ginger, use the old established counter sign

ZU ZU
to the grocerman

No one ever heard of a **ZU ZU** that wasn't good
No! Never!!

5¢

NATIONAL BISCUIT COMPANY

Association for Christ. The call for help from the courts of glory has come to you and to me. What will we do with it?

Thomas Carlyle said: "Mystical more than magical is the communion of soul with soul when looking heavenward."

So, my brother, if you are interested, you turn with us your eyes towards heaven this morning—and there behold the beauty of God's eternal glory and hear the old commission given anew: "Go teach all nations, and lo, I am with you always." Then let us turn our gaze into the face of our unsaved and dying world, when we will hear the reverberations over and over, Go! My brother, is there no spirit within you calling to you to say "Amen" to this movement in your own Association? Do you want our help in this battle of soul-winning? Can you do the work without our co-operation? Oh, mother, sister, this morning I want to ask how much of this responsibility is yours? There is no better way of performing our duty than through these societies—where we can come together, talk, plan and pray for the redemption of the lost.

Come, let us gather together, shoulder the cross and go forward to gain the victory.

Athens, Tenn.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

HISTORY OF OAK GROVE CHURCH.

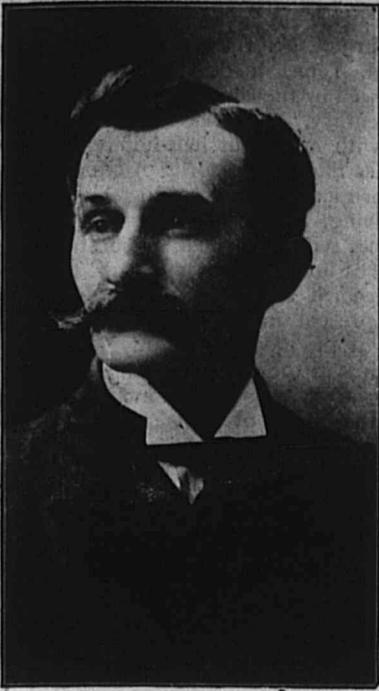
BY DR. H. S. TAYLOR.

On Sept. 13, 1859, the house we now occupy was dedicated to the worship of our God. On the same day the church of Oak Grove was organized with the following as charter members: James A. G. W., and J. M. Barbee, D. Wilson, Hale and Tilford Dorris, Samuel Fuqua, J. H. Beasley, J. Southerland, Permelia and Martha Barbee, Mary Lou Burr, Elizabeth Wilson, Nancy Dorris, Manervia Wilson, Eliza and Sarah J. Fuqua, Elizabeth Fizer, Eliza Rogers and Lucinda Traugher, all from Hopewell Church; Geo. A. Smith, from Bethesda Church, and J. W. Slack and wife, Harriet Slack, from the First Baptist Church, Nashville, Tenn. Twenty of the twenty-three members being from Hopewell, we claim that church as our maternal ancestor. D. Wilson is the only one of the charter members now living.

The Presbytery that met to dedicate the house and organize the church was as follows:

Preachers G. W. Featherstone, W. W. Gardner, George Butler and Brass Roberts; Brethren C. Holland, J. M. Hampton, W. A. and T. J. Willis, T. H. Gunn, E. C. Barbee and G. W. Willis, from Hopewell; W. C. and W. R. Berry, from Pleasant Hill; E. Highsmith, from Bethesda; Pleasant, James and George Barbee, and James Proctor, from New Hope; Tyler Edwards, from Sulphur Springs; William Cunningham, from New Bethel, and Newton Steel, from Bethany Church.

Of all these the only ones known to be living are G. W. Featherstone and F. H. Gunn. The presbytery was organized by electing Rev. Brass Rob-



REV. P. W. CARNEY,
Pastor Oak Grove Baptist Church.

erts Moderator, and W. C. Berry Clerk. Rev. W. W. Gardner preached the dedicatory sermon from 2 Corinthians, 5 chapter and 17 verse: "Therefore if any man be in Christ, he is a new creature, old things have passed away, behold all things are become new." Subject qualification for baptism and membership of the church.

On this same day were received by letter three colored members—Chany, Ellen and Alice Barbee.

From this day a protracted meeting commenced, conducted by the four preachers named, which resulted in about twenty-five conversions, and about one dozen additions to the church.

On the first regular meeting of the church after its organization, on Saturday before the first Sunday in October, 1859, Rev. G. W. Featherstone was unanimously called to the care of the church, and G. W. Barbee elected clerk. On Sunday following 21 were baptized in Red River. Bro. Barbee continued as clerk about forty years till the time of his death. Bro. Featherstone served the church as pastor for nine years and was followed by Bro. S. P. Forgy for three years. Bro. Elasters succeeded him and served, perhaps, for half a dozen years. From now on, about all we can do is to give the names and order of the pastors without the date of call or time of service. The following is the order, we think, of the other pastors: Bagby, Trenary, Burnett, Hall, Gorden, Lipsey, Shannon, Burnett again, Benton and P. W. Carney, our present beloved pastor.

In 1870, about twenty members were lettered off to join in the organization of Lebanon Church. So, we claim that church as a sort of stepdaughter, Spring Hill being the real mother. In 1881 a number of our best members were lettered off to organize Adairville Church. So, we claim that church as the real offspring of Oak Grove, and the mother is real proud of the daughter. Quite a number and many of our best members have from time to time, been lettered off to join other churches. Notwithstanding this, our enrolled membership for a number of years has been in the neighborhood of 240. The present number is 243.

CAPUDINE FOR "THAT HEAD-ACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

REV. W. B. JONES.

Rev. W. B. Jones was born in Wayne County, N. C., Oct. 28, 1834. He died in Paris, Tenn., May 4, 1909. He leaves an only daughter, Mrs. T. B. Walker, and granddaughter, Carrie Walker, of this city, as immediate members of his family. Perhaps no man ever lived in Henry County, who was more widely and favorably known than Bro. Jones. He was a remarkable man in many ways. A man of liberal culture, genial spirit, broad charity, gentleness and kindness of soul. He was a gentleman of the old Southern type. A worthy descendant of a noble ancestry. His life was filled with activity and usefulness to his fellowmen. He spent much of his early and maturer life in the profession of teaching—a calling for which he was eminently fitted by nature and acquirement. He professed faith in the Saviour at the age of 16. Two years later he was licensed to preach the gospel. He spent several years as a student in Wake Forest, N. C., going thence to Brown University, Rhode Island.

In 1855 he became pastor of the Baptist Church, Smithfield, N. C.; was formally ordained to the ministry in the year 1858. At the beginning of the late war he enlisted in the Confederate Army, serving as chaplain through the war. In 1867 he matriculated as a student in the Southern Baptist Theological Seminary, Greenville, S. C. In 1874 he moved to Henry County, Tenn. His first public work here was to revive the Paris Female Seminary. Being assisted by his accomplished wife, this school was conducted with marked success for a number of years. In 1877 he accepted a call to become pastor of the churches at Lebanon and Round Lick, Tenn. Resigning the care of these churches he returned to Henry County, and took charge of a school at Oak Hill, continuing to preach to churches in the surrounding country. In 1880 he was elected Public Guardian of Henry County, in which capacity he served the people with zeal and faithfulness. As a preacher, he was pleasing and edifying; as a teacher he was apt and inspiring.

Bro. Jones was a man of great public spirit, ready to lend a helping hand in advancing what seemed to him the highest and best interest of commonwealth.

He was an ardent State-wide prohibitionist, and no man rejoiced more than he when the cause for which he had labored and prayed and pleaded prevailed.

He left to his loved ones and to the world the rich heritage of a name untarnished, and the record of a life nobly and grandly lived. Some years ago he gave a thousand volumes to the library of Union University, Jackson. At his death he left a thousand dollars to be paid to its endowment fund.

W. H. RYALS.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

NOTES FROM INDIAN CREEK ASSOCIATION.

Our Fifth Sunday Meeting was a decided success; with splendid crowds and fine interest. The introductory sermon was preached by Bro. C. C. Lawrence. It was a clear presentation of the church question as held and believed by Baptists. Bro. Golden came Friday night, and preached an excellent sermon from

Rom. 14:7, and again at 11 a. m., Saturday. He closed with an earnest appeal to the unsaved, and one man over 60 years of age, one of the leading citizens of the community, accepted Christ, and joined the church. Oh, it was indeed good to be there. Bro. N. B. Cobb preached at the night service, Sunday. An excellent lecture was delivered by Prof. Joe Sims, of Lawrenceburg, on "Sunday-school Work," after which the writer spoke at 11 a. m. on "What Baptists have been Worth to the World." Bro. J. M. Johnson preached an uplifting sermon at 2 p. m., and we closed one of the best meetings I ever attended.

Cedar Hill Church, though not one year old, is a fine body, and entertained the meeting like an old hand at the business.

Bro. J. H. Carroll is its pastor, and is universally loved by all, both in and out of the church.

I will resign my work here in the Indian Creek Association in the near future, having been here for five years. Will seek guidance from the Divine Spirit in locating again, but as yet have no special field under consideration.

The write-up of the Convention in the BAPTIST AND REFLECTOR, by Brother Ball, was fine—just the next thing to being there one's self, and was by far the best of any report read by this writer.

Success to the paper and love to the brethren. W. R. PUCKETT.

Waynesboro, Tenn.

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any sizes) 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.

CLINTON COLLEGE.

Clinton College has just closed one of the most satisfactory sessions of its history. The student body has been very choice, composed of young men and girls from our best homes. Most of them will return for next session, which will open about the first of September. During the summer a boy's dormitory will be erected, and several rooms added to the college building. Our faculty will be strengthened, and new equipments will be supplied.

We had a larger boarding patronage this session than was expected, and the prospects are bright for quite an increase next session.

Our Commencement exercises were greatly enjoyed by a number of people, both in and out of town. Dr. C. M. Thompson, editor of the *Western Recorder*, of Louisville, preached the Commencement sermon. It was couched in choice English and was a masterful discourse. The doctor gave us something to think about. The sermon had the old-fashioned Baptist ring.

Rev. Elmer Atwood, of Alpine, Tex., a former graduate of the college, delivered the alumni address. It was rich in thought and highly appreciated. Bro. Atwood is an able young minister.

On Wednesday, Campus Day, Dr. A. U. Boone, at 11 o'clock, delighted his audience with a very appropriate address. His discourse bristled with interesting instruction and was interspersed with happy illustrations. Those who

LIFE A BURDEN

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

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

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

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

It may be the very medicine you need.

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

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

Try Cardui.

hear Dr. Boone are always fortunate.

The *Twice-a-Week Gazette* (Clinton) says: "With the exercises of this day, Commencement week came to a most delightful end, and it will go down in the history of the college as one of the Red Letter Commencements."

Revs. M. E. Staley, of Fulton, Ky., and L. V. Henson, of Benton, Ky., were granted the D.D. degree.

J. A. LOWRY.

"AN EGG'S LAMENT."

Pastor J. E. Skinner, of Nashville, Tenn., was recently pounded by the good people of his church, together with some of his friends from the Old Mother Church, of which the writer was once pastor. Among the number was our good friend, Mr. M. F. Herron, who carried along some country eggs, and with them presented the following verses under the title given above:

As we lay in the nest in a sheltered nook;

Down in a woodland by a babbling brook;

With the mother hen lingering near
We knew no sorrow, felt no fear.

But cruel man prompted by greed,
Or by a Baptist preacher's need,
Came to us at close of day
And took us from our bed of hay.

Then across the country up and down,
He brought us to this wicked town,
And now, in spite of saint or sinner,
We'll be devoured by Pastor Skinner.

'Tis said, when broken we're often beaten,

But by the "broke" we're seldom eaten.

He, however, can take his fill,

An admiring friend has paid the bill.

—Baptist Messenger.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

Baptist and Reflector

Published weekly by the
BAPTIST PUBLISHING COMPANY.

EDGAR E. FOLK - - - - - President and Treasurer
G. C. SAVAGE - - - - - Vice-President
C. A. FOLK - - - - - Secretary

The Baptist, established 1835; The Baptist Reflector,
established 1871; consolidated August 14, 1889.

EDGAR E. FOLK - - - - - Editor
F. BALL - - - - - Corresponding Editor

Entered at the post office at Nashville, Tennessee, as
second-class mail matter.

Subscription, per annum, in advance: Single copy, \$2;
in clubs of 10 or more, \$1.75; to
ministers, \$1.50.

Office: No. 207 Union Street. Telephone No. 1543.

PLEASE NOTICE.

The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us. If you wish a change of post office address always give the post office from which, as well as the post office to which you wish the change made. Always give in full and plainly written every name and post office you write about.

Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tennessee. Address only personal letters to the editor, individually.

We can send receipts, if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

Advertising rates liberal, and will be furnished on application. Make all checks, money orders, etc., payable to the Baptist Publishing Company.

ADVERTISING DEPARTMENT.
RELIGIOUS PRESS ADVERTISING SYNDICATE
(Jacobs & Co.)

For Advertising Rates Apply to
Home Office, Clinton, S. C., who have charge of the
advertising department of this paper.

Jacobs & Company, J. F. Jacobs, J. D. Jacobs.
Home Office, Clinton, S. C.

D. J. Carter, 163 Randolph St., Chicago, Ill.
J. M. Riddle, Jr., Box 46, Nashville, Tenn.
J. B. Gentry, Columbia, S. C.
E. L. Gould, 150 Nassau St., New York.
C. H. Tutt, Cleveland, Ohio.
S. S. Hammond, 633 Frisco Bldg., St. Louis, Mo.
C. C. Little, 502 Mutual Bldg., Richmond, Va.
J. B. Keough, 229 Candler Bldg., Atlanta, Ga.
F. A. Wynne, 135 Main St., Dallas, Tex.

ONE METHOD OF FIGHTING FOREIGN MISSIONS.

Certain anti-Board writers, who are essentially anti-missionary in spirit, have methods of opposing Foreign Missions, which, to say the least of it, are not very commendable. One of these is the method of making garbled quotations from missionary literature to support the contentions of the writer.

An example of this kind of warfare has recently come to our notice. One of these writers quotes from an article in the *Foreign Mission Journal*, from a missionary, who tells with commendable pride and enthusiasm of the new church at Soochow, China. He quotes only such parts of the missionary's article as suit his purpose, and then calls the chapel a "magnificent gold-embossed temple," and says, "Yet the original source of the money that was paid for it, and of the funds that will supply all that is lacking, was, to a large extent, squeezed out of the lean purses of the congregations of our small, uncomfortable wooden churches."

This statement is made in the face of the fact that the missionary plainly says in the article in the *Journal*, that the chapel was made possible by the gift of Mrs. Annie Yates Seaman, "who was willing to supply this need when it was presented to her by one of the missionaries." Mrs. Seaman is a Christian woman who lives in Shanghai, and is well acquainted with the missionaries and their work. She saw the need and was willing to make this gift because she believed that it was one of the wisest ways in which she could invest her money for the evangelization of China. She is not a missionary, and never has been; and her money did not come "originally" or in any other way from mission funds. This is not the only gift which she has made to the work in China. She has often given large amounts to

help the missionaries, because she believes in them and in their work.

Another interesting fact which the anti-missionary writer did not know because the missionary did not proclaim it, is that this "magnificent gold-embossed temple," of which the missionary is so proud, was built at a cost of only \$2,000 in our money. Surely this is not an extravagant price to pay for a neat chapel in a great city, which will attract thousands of people to hear the gospel, and which through long years will be a great aid in the evangelization of that city.

The same writer goes through a process of reasoning by which he decides that "the salary paid to a foreign missionary is equivalent to at least \$3,000 per year in America." Now, the plain truth, which nobody desires to hide, is that a single missionary's salary is \$600 a year, or \$1,200 for a man and his wife. An allowance of \$100 a year is made for each child under ten years of age, and \$150 for each child between ten and eighteen years of age. In addition to this, neat residences are furnished for the missionaries wherever it is possible. Where these residences can not be built, a small amount is allowed annually for house rent. In other words, the salary of a missionary is about equivalent to the salary of a pastor in this country, who receives \$1,500 a year and a parsonage. It costs the missionaries to live in China about what it would cost in this country. That is to say, they receive a bare living. Often when they have sickness or other unusual expenditures, they are very much embarrassed financially. These consecrated men and women are not a set of extravagant adventurers, who are spending mission money on luxuries and pleasures, and whoever thinks that they are, simply does not know them.

This same writer also speaks with great derision of two missionaries who had come home on furlough, and of another who had returned because his health was broken down, giving the names of all of them. The rule is for a missionary who goes to the foreign field to remain for seven years. At the end of that time he comes home for a short period of rest and a visit to relatives and friends. When he returns the second time, he is expected to remain for nine years before he has another furlough. As a matter of fact, some of them remain a much longer time without taking a furlough. Any man who would have this privilege of spending something like one year out of ten in the homeland, taken away from the missionaries, is so lacking in human sympathy and kindness that his opinion does not deserve much consideration. But to say hard things about a missionary, whose health has broken down in the midst of heavy burdens and arduous labors, and to object to his coming home for rest and recuperation—well, we express no opinion. We leave such a writer to the judgment of our readers.

Of course, any man has the right to oppose Foreign Missions if he wants to, and it is his privilege to blacken the name of every missionary and to make people believe, if he can, that they are all frauds and failures. He may strive, if he will, to overthrow this whole fabric of mission work which, under the blessing of God, has been built up through long years of toil and sacrifice. But surely mis-statements, innuendoes and garbled quotations are not proper weapons to use in his warfare!

OAK GROVE CHURCH.

We referred last week to the celebration of the semi-centennial anniversary of the Oak Grove Baptist Church, in Robertson County, on June 5. We publish on another page a brief history of the church, written by Dr. H. S. Taylor, one of the oldest and most prominent members of the church. We publish also the picture of Rev. P. W. Carney, the present beloved pastor of the church. We had hoped to be able to publish the picture of Rev. G. W. Featherstone, the first pastor of the church, who is still living.

The exercises were quite interesting. Brother Carney, the present pastor, made appropriate introductory remarks. Dr. H. S. Taylor then read the history of the church, after which Rev. G. W. Featherstone, the first pastor, preached from the text, which was used by Dr. W. W. Baker at the dedication of the church, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.) The sermon had the old-time Baptist ring about it, and was much

enjoyed. After a bounteous dinner served on the ground—or rather on tables on the grounds—Rev. J. H. Burnett, a former pastor, now pastor at Springfield, Tenn., made a very interesting address, followed by the editor on "Baptists in the Last Half Century." The exercises came to a fitting close with brief, but helpful, remarks by Rev. John Bass Shelton, pastor at Adairville, Ky.

Of the 23 original members of the church, only one is now living, Brother D. Wilson. He was present at the semi-centennial celebration and was the guest of honor, along with Bro. Featherstone. He seemed to enjoy the occasion very much. The present membership is 243. Oak Grove is one of the most thoroughly Missionary Baptist churches in the State. During the exercises old songs were sung for the most part, such as "All Hail the Power of Jesus' Name," "How Firm a Foundation" "Jesus Lover of My Soul," etc. Capt. S. O. Murphy, editor of the *Springfield Herald*, rendered two solos, which were greatly enjoyed. The whole exercises were quite interesting and inspiring.

TRENTON.

In accordance with a long standing promise, we spent last Sunday in Trenton. It was the first time we had been there for several years, and we enjoyed the visit very much. Trenton is the county seat of Gibson County, one of the largest and richest counties in the State. It has a population of about 3,000. They are a fine class of people; intelligent, cultured. The Baptist Church has a membership of 336. Rev. E. G. Butler is the popular young pastor. He is a strong gospel preacher and a consecrated Christian man. Trenton church has the habit of getting good pastors and then keeping them. In the past fifty years or more it has had only six pastors—Drs. Matthew Hillsman, C. S. Gardner, W. H. Ryals, J. H. Butler, J. H. Anderson, and E. G. Butler. Of these, Dr. Hillsman was pastor some twenty years or more, Dr. Ryals about fifteen years. From present indications, Brother Butler is likely to be pastor a good many years.

Dr. C. S. Gardner, a former pastor, now professor in the Southern Baptist Theological Seminary, dropped in at Trenton unexpectedly on his return from Clinton, Miss., where he had been to preach the Commencement sermon at Mississippi College, to visit old friends in and around Trenton. We insisted on his preaching, but he would not. He was announced to preach Tuesday night.

On Sunday night it had been arranged to hold a union temperance mass meeting at the Methodist Church. Addresses were delivered by Dr. Gardner, Mr. W. R. Hamilton, Superintendent of the Anti-Saloon League, and the editor. A Law and Order League was organized to see to the enforcement of the prohibition law in Trenton, and assist in its enforcement elsewhere.

Trenton has improved greatly in every way since the abolition of saloons there six years ago, and its citizens want similar blessings to come to other communities.

We enjoyed being in the hospitable home of our friend, George Everett, and his cultured family. His mother, Mrs. M. J. Wade, has been a teacher in the Sunday-school at Trenton for forty-two years. She has been a subscriber to the BAPTIST AND REFLECTOR for many years. Altogether our visit to Trenton was quite a delightful one.

A SALOONKEEPER'S VIEW.

Seeing an account of the debate between Dr. Samuel Dickie and Mayor D. M. Rose on the subject of prohibition, a saloonkeeper in Toledo, Ohio, "C. Bartholomew" (624 Monroe Street), wrote to Dr. Dickie, as follows:

"There is nothing in the whole universe that equals the waste produced by liquor. Every drink you take represents nothing—simply nothing. Liquor is the promoter of nearly every evil. I have watched the new beginner year after year. I have watched him develop from a shy, timid drinker to a rough and ready drinker, willing to get full at any and all times. It is the coming generation that we must protect. While prohibition may not exist exclusively in time to come, it will be the means of exterminating tens of thousands of grogshops, which will lessen the inducement of our boys to drink. The saloon is soon to become a thing of the past. The brewers, the saloon keepers and the distillers realize the fact, and they are making the fight of their lives, but it has availed them nothing up to the present time. They are failing, not one by one, but forty to eighty and a hundred at a lick

The liquor element are holding up their time-worn statistics to show that if it were not for the brewery and saloon keepers to pay the tax and use up the products of the country, the great and glorious United States of America must fall. Now, Mr. Dickie, you just tell Mr. Rose for me that the laboring community can well afford to pay the tax direct from their own pockets, and they would be saving 100 per cent. on the amount they were formerly spending for booze."

This, mind you, came from a saloonkeeper. No one knows better than a saloonkeeper the abominable character of the business in which he is engaged; and as a matter of fact, no one would be gladder to see prohibition prevail than some of these saloonkeepers would be, because it would give them the opportunity to get out of a business which they despise.

ESTILL SPRINGS ENCAMPMENT.

The program for the fourth annual Encampment at Estill Springs, June 21-28, has just been completed, and is being sent throughout the State by Bro. W. D. Hudgins, Vice-President and General Manager of the Encampment. An attractive program has been prepared.

Those who will take part in the program are as follows:

Miss Bernice and Prof. H. W. Porter, of Baltimore; Mrs. Padfield, of Louisville; Rev. J. A. Taylor, of Shelbyville; Prof. John R. Sampey, of Louisville; United States Senator James B. Frazier and Representative Finis J. Garrett, of Tennessee; Prof. L. P. Leavell, of Oxford, Miss.; Rev. T. J. Watts, of New Liberty, Ky.; Rev. L. S. Ewton, of Watertown, Tenn.; Rev. A. U. Boone, of Memphis; Arthur Flake, of Winona, Miss.; Rev. J. H. Sharp, of Knoxville; Rev. J. E. Skinner, of Nashville; Rev. J. C. Massee, D. D., of Chattanooga; Rev. C. D. Graves, of Clarksville; Rev. T. H. Athey, of Columbia; Rev. H. W. Virgin, D.D., of Jackson; Rev. I. N. Penick, of Martin; Rev. W. B. Rutledge, of Maryville; Rev. T. B. Ray, of Richmond, Va.; Rev. C. B. Waller, of Knoxville; Rev. W. H. Ryals, of Paris, Tenn.; Prof. J. T. Henderson, of Bristol, Va.; Dr. I. J. Van Ness, of Nashville; Rev. R. W. Weaver, Ph.D., of Nashville; Rev. W. Wood, of Humboldt; Rev. J. W. Lord, of Winchester; Rev. Wm. Lunsford, D.D., of Nashville.

Let every Baptist in Middle and West Tennessee, who can do so, arrange to go.

DIVORCE.

The *Watchman* says very pointedly:

"The children of the Goulds who are just divorced, are to spend seven months of the year with their father and five months with their mother. Consider the complications of such a relation and the influence upon their characters of a divided allegiance. If a house divided against itself will not stand what will be the outcome of this alternating experience from parent to parent. Consider the loss to such children of the sense of oneness and of the real home feeling. Here is the tragedy of a ruined marital relation and a separated and sundered house."

This brings prominently to the front one of the evils of divorce. When a man and woman are married they agree, in their marriage vow, to take each other for "better or for worse." Nothing is said in the ceremony about taking each other so long as it may suit the convenience of one or the other. Besides, it should be remembered that there are other parties to be considered besides themselves—the children. Even if there should be some incompatibility of temper between the father and the mother, is it not better that they should suffer for a few years than that the innocent children should have their lives wrecked? Why should the innocent be made to suffer for the guilty?

RECENT EVENTS.

Dr. J. N. Prestridge, editor of the *Baptist World*, delivered the address on Mohammedanism before the Interdenominational Missionary Union of Louisville, May 28.

Gipsy Smith recently returned to England after a successful evangelistic tour in this country. He estimated that he had preached to 3,000,000 persons during the year.

Rev. W. S. Roney, of Texas, has located at Clinton, Ky., as the field representative of the *Western Recorder* and Baptist Book Concern. He will also be available for evangelistic meetings.

Passing through Union City on our return from Trenton, we met Rev. E. L. Watson, the beloved pastor, and had a pleasant talk with him. He is doing a fine work there.

Married, on June 9, in this city, Mr. Herschel W. Howell and Miss Prescia Collis. The editor of the *BAPTIST AND REFLECTOR* performed the ceremony. We extend best wishes.

The honorary degree of D.D. was conferred by Mercer University upon Rev. John D. Mell, of Athens, Rev. O. J. Copeland of Gainesville, and Rev. W. A. Hogan, of Agnes.

Rev. M. L. Blankinship requests us to change his paper from Kensee, Ky., to Albany, Ky. He takes charge of the Albany Church on July 1. We wish him much success in his new field.

Dr. C. P. Glover, of Mt. Olivet Church, in the Beulah Association, died on June 5. He was more than 80 years of age, and was a fine old man. Besides his practice of medicine, he frequently preached. He will be greatly missed.

Mr. James P. Harvey, the father of Dr. W. P. Harvey, President of the Baptist World Publishing Company, died recently at the age of 93, near Maysville, Ky., where he had resided most of his life. We tender sympathy.

The revival at the First Church, Jackson, Miss., in which the pastor, Dr. W. F. Yarbrough, was assisted by Dr. Luther Little, of the Home Mission Board, resulted in the addition of 72 members, making the membership of the church over 800.

Evangelist T. O. Reese has just returned from a five weeks' evangelistic campaign in Chattanooga and Hariman. He reports good meetings at both places and good collections for state missions. He is now in a meeting with Grandview Church, this city.

June 6th was the anniversary of Rev. J. E. Martin, at Jellico, Tenn. He says that "in that time we have built a \$4,000 parsonage, added a 40x20 Sunday-school room to the church, graded the school, pay a Sunday-school worker a salary of \$480, and our receipts amounted to over \$8,000."

It is announced that Dr. C. M. Thompson, editor of the *Western Recorder*, has accepted a call to the pastorate of the church at Hopkinsville, Ky. Dr. Thompson made an efficient editor, and we shall miss him from the editorial ranks. The church to which he goes is one of the best churches in Kentucky.

Rev. J. A. Taylor, of Shelbyville, was in Nashville last week making arrangements for the picnic of his Sunday School at Estill Springs during the encampment. The school has recently grown from less than 100 to 210, with about 50 young men in the Baraca class. The new house of worship will soon be completed.

The First Church, Atlanta, has extended a unanimous and enthusiastic call to Dr. C. W. Daniel, of Fort Worth, Texas. The *Christian Index* says: "It is confidently believed that Dr. Daniel will accept. The church is congratulating itself on being able to secure such an able and distinguished minister to fill the place made vacant by the removal of Dr. W. W. Landrum."

Rev. M. E. Staley, pastor of First Baptist Church of Fulton, Ky., was honored by Clinton (Ky.) College last week, which conferred the D.D. degree on him. Dr. Staley has a great spiritual power and preaching ability, and is truly a man of God. He is well beloved by his entire membership and the people of Fulton. We need more men like Staley. He is one of the best preachers in West Kentucky. His work at Fulton showed the results.

At a recent series of special evangelistic meetings in Chinzei College, Nagasaki, Japan, forty-one boys entered the Christian life. The preaching was done by the President, Dr. Sasamori. There is a very earnest Christian spirit in the school. The remarkable fact about this revival was that a majority of those converted were day students. As for the dormitory boys about eighty per cent. of them are now Christians. Thus heathenism is giving way to Christianity.

The meeting being held in South Nashville by Rev. Walter Holcomb, under the auspices of the Union Evangelistic Bureau, seems to have been quite a successful one. There have been a large number of conversions.

The Bureau has purchased a tent, which has been used during the meeting. We are requested to state that after the meeting is over this tent will be available for use by any one who may desire it. Address either Dr. Allen G. Hall, President of the Bureau, or Rev. Walter Holcomb, Secretary, both of Nashville.

We regret to record the death of Mr. T. H. Willingham, of Rome, Ga. He is a brother of Dr. R. J. Willingham, Secretary of the Foreign Mission Board. There are nine brothers of them, all of whom are living, with the exception of Mr. C. B. Willingham, who died last spring, and Mr. T. H. Willingham. The *Christian Index* says: "Perhaps the Willingham family is the most distinguished in the State, the nine sons of the late B. L. Willingham having all been successful in the various spheres in which they have labored."

Mr. James K. McDowell and Mrs. Georgia Graves Whittier, both of Chattanooga, were married on June 8, Dr. J. C. Massee, pastor of the First Baptist Church, Chattanooga, of which both are members, performing the ceremony. They attended the Confederate reunion in Memphis and stopped by Nashville on their return to visit her sister, Mrs. B. O. Duggan. Mr. and Mrs. McDowell and Prof. Duggan honored the *BAPTIST AND REFLECTOR* office with a visit. We extend our heartiest congratulations, with best wishes, to the happy couple.

The *Tipton Record* tells the following: "A drummer was talking a few days ago in quite a bragging way that he could buy a drink of whisky in any dry town. That prohibition would not prohibit. A gentleman standing by said to him: 'My friend, you or no other man could buy whisky from a bootlegger or blind tiger unless the one who sells you the whisky is convinced you will swear a lie rather than tell on him; for no man can buy from these fellows unless the man who is openly violating the law believes that you will shield him, and to do this you must become a perjurer.' The drummer saw the point and quietly walked away without a further argument." There is much truth in this.

The *Baptist Chronicle* gives the following interesting and valuable information about schools:

"The University of Oxford, England, was founded by King Alfred in 872; the first college of the University of Cambridge was founded by Hugo, Bishop of Ely, in 1527; the University of Paris was founded by King Philip the Second, about 1200; the first University of the German Empire was founded at Prague 1348; Trinity Church, Dublin, was incorporated by royal charter in 1591; the University of Edinburgh was founded by King James the Fourth of Scotland in 1582; Harvard University had its beginning at Newton, after Cambridge, Mass., in 1636; Yale had its beginning at Seabrook, Conn., in 1700; and was removed to New Haven in 1716."

As announced elsewhere, Dr. J. W. Conger has tendered his resignation as President of Union University. We publish on page four the resolutions adopted by the Board of Trustees upon the occasion of his resignation. Dr. Conger is an efficient, practical school man, and under his administration of two years, the University has been quite prosperous, having last year within four of the largest attendance it has ever had, not counting the business department. Very efficient work was done also in the schoolroom. Strong efforts were made to induce Dr. Conger to remain as President of the University, but he had a fine offer in a business way, and felt it his duty to accept it. He goes, we understand, to Arkansas to engage in the real estate business. We wish him the most abundant success in it. We are not informed as to what the trustees of the University will do with reference to his successor as President.

We have published it before, but it will do no harm to publish it again. It is stated that at a meeting of the state liquor dealers at Wirthwein Hall, in Columbus, Ohio—at a time when the attendants carelessly left the doors open—one of the delegates, in a paper on "How to Build Up the Saloon Business," said crisply: "The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will be our coffers."

"The open field for the creation of appetite is among the boys. After men are grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things create appetite."

If the liquor men seek a reason for "this prohibition craze" sweeping over the country, they will find a sufficient ground for it in the above utterance.

THE HOME

THE POLITE POOG.

The Poogs, unlike the naughty Goops,
Are always so polite!
They never once forget their manners
Be it by day or night;
Why, even when the old gray goose
Went cackling down the lane,
You should have seen the Poogs rush
through
The drizzly-drazzly rain,
And you should just have heard them
say,
"We thank you for your song,
Kind Mrs. Goose; we'll give you corn
Next time you come along."
And should you hear a "Thank you,"
In the middle of the night,
You'd know a Poog had thanked the
stars
For shining out so bright.
And when the old man in the moon
Looks on them with his grin,
They doff their caps and bow and say,
"Kind sir, how have you been?"
Now one day when the teacher came
The youngest Poog of all
Went skubbling quickly down the stairs
To meet her in the hall,
And give his wee, square hands to
shake,
And said, "O teacher, dear,
'Tis awfully very sweet of you
To come to see us here.
We're having lovely weather now.
You're looking well today.
Don't fall in going up the stairs—
Let us assist you, pray."
And, oh! he said much more than this.
But this should be sufficient
To prove that Poogs, however young,
In manners are proficient.

—By Virginia Levis, in *The House-keeper*.

THE FORGOTTEN LETTER.

"If you please, Miss Jessie, your papa says you're to post the letter that's lying on his desk."
"Oh, all right, Annie," Jessie answered, carelessly, as she hung her hat and coat on the hall rack.
"It's very important it should get in this afternoon."
"All right, the mail doesn't go till four. I'm going down to Gwen's about three, and I have to pass right by the office. I'll post it then."
The maid was not quite satisfied. "He said it was very particular, and you wasn't to forget it," she said, still lingering in the doorway.
Jessie laughed good-naturedly. No one knew better than she, herself, how easily she forgot things. "I'll not forget this time, Annie," she said. "I'll get the letter and slip it into my coat pocket, and then I can't possibly forget it. "There," she said, a second later, as she dropped the letter in the pocket that already contained mittens and handkerchief. "Now are you satisfied, Annie?" Perhaps Annie was not satisfied, for, when half an hour later she heard the front door slam, she hurried from her kitchen to remind Jessie. But when she reached the front door the little girl was out of sight, round the corner.
It was a perfect winter day; several inches of fresh snow had fallen the night before, and now lay over every-

think like a pure, spotless, sparkling robe. Jessie loved the clear, sharp cold, that brought the roses into her cheeks, and made her run to keep Jack Frost from nipping her toes. As she ran a cutter turned the corner, and flashed past her, with a merry jingle of bells. There were three people in the cutter, and one of them leaned out and waved a red-mittened hand to Jessie, and, quick as a flash, Jessie drew out her handkerchief and waved back an answering salute.

She had been running, but now she slackened her pace somewhat, for what was the use of hurrying to call on Gwen when Gwen was driving with her father and mother? She might as well go somewhere else. But before she had decided where it should be she heard once more the sound of bells, and a merry "Hello," and there was the cutter drawing up beside her, with only Gwen and Mr. Merwin in it.

"We left mother at Mrs. Raymore's, and came back for you," Gwen explained. "Jump in, and father will take us for a good drive, and then we'll go home and make some taffy." Nothing loath, Jessie climbed in among the soft, warm robes, and oh! what a glorious drive they did have! Afterward, they made taffy in Mrs. Merwin's kitchen and popped corn, and had great fun.

It was six o'clock, and tea time, before Jessie thought of starting for home. "Do stay to supper," Gwen coaxed, but Jessie shook her bright head. "Oh, I couldn't. Papa'd be all alone," she answered, and Gwen did not urge her any more, for she knew there was no mother in Jessie's home. "I hope you'll have a good time tomorrow," she said, as she kissed her little friend good-bye.

"What are you going to do tomorrow, dear?" asked Mrs. Merwin, who had just come in.

"It's grandma's birthday, and all my aunts and uncles and cousins are going to spend the day with her, and papa and I are going, too. We take the train tonight at eleven o'clock."

"I'd love to travel at night," said Gwen. Jessie laughed. "I think it's fine," she said, "but I guess papa'd rather take a day train if there was one that stopped in the morning; but there isn't."

Tea was all ready, and Mr. Dering waiting, when Jessie came running in. "Late again, Sunbeam," he said, as he kissed the pretty, dimpled cheek. "Where have you been?"

"At Gwen's, papa," she answered, and began to give him a gay account of the afternoon.

They were almost through supper when Mr. Dering said quietly, "And you posted my letter, dear, of course?"

"Oh, papa!" Jessie's face had grown suddenly crimson. Mr. Dering looked at her sharply.

"Didn't you post it?" he asked.
"I forgot," she answered, in a low, shamed voice.

Just for a second Mr. Dering did not speak. Then he said, gravely, "Don't you think, Jessie, that that excuse is getting almost threadbare? Do you never feel ashamed of it, little daughter?"

Jessie slipped from her chair, and came around to his side. She did feel ashamed and foolish. "I'm so sorry, papa," she said. "I did mean to remember this time. I hope it wasn't very important, and that it won't inconvenience you very much."

"It will inconvenience some one else more than it will me, I'm afraid," he an-

swered in a tone that made Jessie ask quickly, "Do you mean me, papa?"

"Yes, I mean you, dear."

Then, as Jessie made no reply, he went on, with his kind eyes fixed on the downcast little face. "The letter was to Cousin Harry," he said. "I found out this afternoon that I could not be away tomorrow, and it was impossible, of course, for my little girl to travel alone—especially on a night train. The most natural way for Cousin Harry to get to granny's would be by the C. P. R., but by driving the three miles to our village he could take the train from here, and under the circumstances I felt justified in asking him to do so, that he might take you in charge. I know he would have been willing to do more than that to save you and granny this disappointment. I'm sorry, dear, that you have brought this upon yourself."

Not to go to Granny's! The big blue eyes were full of tears, some of which escaped and rolled slowly down the flushed cheeks. Why, for weeks she had been looking forward to Granny's birthday, and she had such a lovely present to take her, that she had made all herself. "Oh, papa!" she gasped. "Can't I go?"

"I'm more sorry than I can tell you, dear; but it is impossible for me to take you, and you could not go alone."

It was a very disconsolate little girl who sat curled up in a big chair before the great fire that evening, and listened while her father talked seriously to her of her fault.

After a while papa ceased talking, and only the ticking of the clock made itself heard. By and by even that seemed to fade away, and when Mr. Dering turned to speak to his little daughter he found she had fallen asleep, with her head pillowed on the arm of the chair. His eyes were very sad as he looked at the little, motherless girl. She was very precious to him, and her disappointment hurt him keenly. Would this disappointment help to break her of her sad habit of forgetting, he wondered, as he sat quietly beside her while she slept on and on?

Suddenly, when the clock was just on the stroke of nine, a slight sound startled them both. Mr. Dering turned quickly, and Jessie lifted her drowsy little head, and looked about with bewildered eyes. Annie was showing a tall young man into the room, and, oh! wonder of wonders, it was Cousin Harry! Jessie had to rub her eyes to make sure she was not dreaming, but Mr. Dering sprang up, with outstretched hand.

"Harry, my dear boy! What good luck has brought you this way?"

Then it was Harry's turn to show surprise. "Good luck!" he said. "Why, I came in answer to your letter."

"But I never posted it," exclaimed Jessie. "I forgot."

"Forgot, eh? Then some one else must have remembered, Sunbeam. I got it all right, and here it is."

Yes; there it was in Cousin Harry's hand, though Jessie couldn't really believe it till she had searched her pocket and found it gone.

Dear me! What a good time they did have at Granny's. Jessie's only regret was that papa could not be there, too. But it was not till some weeks later that the mystery of the letter was solved. It was at school one day that Jessie happened to mention her cousin, Harry Holland. "Oh! Is he your cousin?" asked Addie Drummond—a little girl

who had lived only a few months in the village.

"Yes. Do you know him?" asked Jessie.

"No; but I posted a letter to him once. I picked it up on the street, and I didn't know what to do with it at first, and then I just thought, as it was all addressed and stamped, it wouldn't be any harm to drop it into the box at the post office."

"Harm!" cried Jessie, springing at her and giving her a hearty hug. "Why, you're just the dearest, sweetest, darlingest girl in the world, and I'll be grateful to you as long as I live."

Then she told the girls the whole story. "I must have drawn the letter out with my handkerchief when I waved to Gwen," she said. "And, mind you," she added, "even if I didn't miss the day at Granny's it has taught me a lesson I don't forget. And she did not.—*The King's Own*."

EUROPE—Free tour for organizing party for 1910. Begin NOW. Profitable vacation employment. UNIVERSITY TOURS, Wilmington, Del.

HIS REASON.

When Bobbie brought his report card to papa, there was a little black cross in the section marked "deportment." Bobby knew his papa's eyes would find that the first thing, and he twisted his small handkerchief into hard knots, and tried to hide part of his chubby head behind the chair in which his father sat.

"What does this mean, Bobbie?" asked his father.

"I was late to school," said Bobby, who knew that his mother had seen him leave the house in good season each day. "The teacher rang the bell when I was just in the yard, but—I couldn't run." Bobbie was near to tears, but he was winking manfully.

"Well, that is rather bad," said papa gravely. "I don't want my son to grow up into a man who is always behind time. Now I am going to be very severe. I shall not tell you tonight what the punishment will be, but unless you can show me a good reason why you were late—" "I can show it!" cried Bobby. "I can show it! You just wait."

He ran out of the room, and soon came running back, holding in his hands the smallest mite of a kitten. It was poor and scragly, and forsaken in appearance. Its large, frightened eyes fixed themselves on Bobbie's papa as if pleading for him.

"This little cat was bound to follow me, and I tried to get away, and I kept putting him over the fence and running very, very hard, but he just jumped over and stuck his claws in my trousers until I had to leave him with the lady in the candy shop until school was done, and then I brunged him home. That was the reason." Bobbie finished all out of breath.

Papa put on his glasses and looked at the kitten. Something in its forlorn, frightened face touched him. "Well, I think we shall have to forgive you this time," he said. "Nora would better feed him on cream awhile!"

"Then I needn't have that punishment—that one that was too awful to think up?" asked Bobbie.

"No, that is all forgiven," said papa.—*The Southern Presbyterian*.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Young South

Mrs. Laura Dayton Eakin, Editor

Address
422 GEORGIA AVENUE
Chattanooga, Tenn.

Missionary's Address: Mrs. Bessie Harlowe Maynard, Salem, Va.

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

Mission topic for June, "India and Japan."

I am so glad to give you this peculiarly appropriate article on "The Evolution of the Japanese Girl," from the pen of our own missionary. I hope you will read it carefully and prayerfully. It tells so well what becomes of our pennies that we give to Japan. The change is being wrought about. Let us bless God that we are privileged to assist in doing the glorious work. Read it to your Bands, to your Sunday-school classes. Call the attention of your fathers and mothers, and older friends to it. It is taken from the June number of the *Foreign Mission Journal*:

"THE EVOLUTION OF THE JAPANESE GIRL."

BY MRS. NATHAN MAYNARD.

First, as to appearance. She is no longer the girl that we used to greet on our fans or in the pictures of Japanese life, which adorned the pages of our magazine. The enormous rolls of hair stiffened by oil and held in place by numerous odd pins have given place to a neat pompadour and simple coil not unlike that of our own American school-girl. The pins are converted into bows of ribbon, or very natural looking bunches of flowers. The younger girls have in many places adopted the simple braid tied with ribbon, which was necessary out of deference to the sailor hat, which has been adopted by entire schools as a head gear. While the wooden geta is still the national foot gear, numbers of girls will be seen in shoes, especially in the open ports, where foreign fashion prevails. Stockings are not at all a necessary article of wear. I recall an English sentence, "Shoes are very comfortable, stockings are very uncomfortable." At one time mitts were much worn, also, fancy silk openwork gloves for dress occasions, but this proved to be a temporary fad. When I left Japan the school girls were much interested in knitting warm woolen gloves, not only for themselves, but their little brothers and sisters. There is a full plaited skirt worn over the kimono, which has become a kind of school uniform, one color being adapted for all of the pupils of the same school. Wine and purple were favorite colors, which gave a flock of school-children a very gay appearance.

The kimono has not evolved, except in the length of its sleeves, these being much shorter than formerly.

But, what of the girl herself? Ah, it is here that the mighty change has taken place. As yet she has not fully emerged from the confusion of so great a change. She is not yet sure of herself. She realizes that more is expected of her than ever before in the history of her country. She knows that her place in her home and in Japanese social life is to be very different from that of the past. She feels within herself new possibilities, dormant powers are springing into life, new hopes, bright aspirations crowd fast upon her. She is

no longer to be the slave or plaything of man; she must prepare herself to share his life, to be, if not his equal, at least his helper, his companion.

The recent address of the Minister of Education strongly urges not only the better equipment of the existing schools for women, but the establishment of more. He realizes that the women make a country, in a large degree, and that whereas in the early days of Japan's new era the cry was "educate our boys," it must even more be now "educate our girls." "An educated man wants for his wife an educated woman." His view as to what this education shall be and how conducted are sane and wholesome. He dwells upon the great danger to the multitude of young girls flocking into the large cities, and deplors the lax discipline and lack of interest in their welfare shown by teachers.

The great University for Women in Tokyo is striving to check this incoming crowd by a plan for university extension, so that young women can carry on in their homes a course similar to that taught in the University. We know what that is in America, and how it has fitted many a poor woman for a position of self-support.

Nowhere is Japan's great change seen more marked than in the condition of her women. In the old days the three obediences summed up her life: "Obedience, when unmarried, to her father; when married, to her husband; when widowed, to a son." The observance of these three precepts, leading often to the destruction of herself, soul and body. And, what but Christianity makes it different for her today? It is after all not the new education, for it was first Christian education that taught God's plan for women that stirred in her the longing to take her place in that great plan. She may not yet fully recognize it, but it is true. Unconsciously, the nation has absorbed the Christian ideal, and heathen statesmen are modeling their utterances upon its teachings. More Christianity for Japan and a still brighter day for its women will follow. Even heathen men are seeking Christian wives. A young officer brought his betrothed wife to us that we might instruct her. "I am not a Christian," he said, "but I want my wife to be one; it makes a woman a better wife and mother."

Today we see in multitudes of homes love and tenderness manifested where once have been servile obedience and slavish fear on one side and either cold indifference or harsh commands on the other.

Young girls of America, know your privileges as American women, enjoy them, but remember your responsibility too—"He that hath and withholdeth * * * " Do not keep it all for yourself, help the Japanese girl up to the light to which she is struggling. Help her to take her place by your side; she is worthy of it.

B. H. M.

Let us help with all our might to make Christian girls over there in Japan.

We are hoping Mrs. Maynard will join the noble band of Baptist missionaries already at their posts next fall. She is especially adapted to just this line of work. Let us hold up her hands.—L. D. E.

OUR WORK FOR 1909-10.

At the annual meeting of the Woman's Missionary Union in Louisville, the Foreign Board asks that the Sunbeam Bands raise \$8,500 to pay the salaries of our missionaries in Africa. The Home Board asks that the Sunbeam Bands raise \$8,500 for their work among the Indians.

So there's the work of the Bands laid down for us.

The Africans and the Indians! What shall the Young South Bands do for them? The Boards have great faith in the Bands. We must not fail them.

Miss Heck was re-elected President and Miss Crane the Corresponding Secretary. May God make the Young South workers of the W. M. U. faithful and earnest another year.—L. D. E.

CORRESPONDENCE.

We are just determined to rest a little while! I know what is the matter. It's the Commencements that are taking our time and attention. All our money has gone for new ribbons and new slippers, and other things those "last days" at school make necessary.

But they must be about over now, and we can take up the "dropped stitches" and go steadily forward now. The summer is the best time for missionary work, if we only knew it. Of course, in the cities the Band members hie themselves away to the country, but that need not stop us from studying the mission topics, from praying daily for our Mrs. Maynard, from giving systematically to our various objects. Mrs. Eakin may be reached easily from mountain top or ocean-side.

Letters telling the Young South where you are spending the summer will be so welcome. If you are a child of the summer, send your birthday offering along, just as if you were at home.

Won't you keep your fingers busy? Hemstitch some handkerchiefs, crochet some doilies or collars. They are in great demand just now. Bring them home in the fall, and you will find purchasers. That will be so much better than wasting time, playing with bits of pasteboard, as some people do at the springs.

And the dear children who stay at home. The blackberries will soon be ripe. It is a good fruit year. Ask mamma to let you sell the June apples and the Elbertas, and get your "missionary money."

Then the eggs and the spring chickens! Aren't they in their prime now?

I just can't bear for the summer-time to be dull. It's the best time of the year to me. Let's make June, July, and August fine this year.

Oh, yes. There are some who have remembered our work.

Grace Smith of Gallatin writes that her Band has been organized. She will send us a full report soon. She has already subscribed for *Our Mission Fields*, and so will always have abundant material for making her meetings interesting and profitable.

I wish I could have been at the Sunday-school Convention in Nashville, as I had planned, and could have met Misses Grace and Lena there, but we cannot always do as we will. It is always a good idea to never miss a meeting when it lies in your power to go. I hope many Young South workers will go to the Encampment at Estill Springs the last week in June. That's the chance of a lifetime!

We must remember to pray for our two young workers, Grace and Lena Smith. May God bless their efforts to build up a good strong Band at Gallatin. We are anxious to hear how the work progresses.

Then comes Morrystown:

"Enclosed find \$1.50 for the Orphans' Home in West Nashville. The 'Joy Bearers' have been doing good work, but we have disbanded for the summer. So don't be disappointed at not hearing from us.

"We wish the Young South great success."—Mrs. S. M. Holsinger.

Thank you, very much! I am so sorry, though, to hear you have "disbanded." Were there not enough left to go on

HER FEET WERE SORE AND CRACKED

Soles Seemed as Though Covered with Knife Cuts—Could Not Bear Weight of Feet Even on Pillow—Was Long Unable to Walk—Many Remedies Failed—Now Cured.

WILL PRAISE CUTICURA AS LONG AS SHE LIVES

"Some four years ago I had the misfortune to have my feet get sore. The doctors could not tell me what it was. I used everything I could hear or think of but all to no avail. The feet were all cracked across the bottom as if you had taken a knife and cut them every whichway. They would peel up, and, oh, my! how they did hurt when I would try to walk—which I was not able to do for a long time. One day one of our neighbors came to our house and asked what was the matter. I showed him my feet and he said he had some Cuticura Ointment which would heal them up. There was only enough to apply once, but I found it helped me so much that I sent for a set of Cuticura Soap, Cuticura Ointment, and Cuticura Pills, costing one dollar, and to my great joy, my feet were cured and have never troubled me since. I shall praise Cuticura as long as I live for the great help it has been. Mrs. Margaret Primmer, Plattin, Mo., June 30 and July 21, 1907."

ECZEMAS

And Other Itching, Torturing Humors Cured by Cuticura.

Warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment afford instant relief in the most distressing forms of itching, burning, scaly, crusted humors, eczemas, rashes, inflammations, irritations, and chafings of infancy and childhood, permit rest and sleep and point to a speedy and permanent cure, in the majority of cases, when all other remedies fail.



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

meeting these lovely summer days? I hope Mrs. Holsinger gave those who went away work to do, and we shall hear from them early in the fall.

And, last of all today, comes Brownsville:

"Here is the first contribution from the Brownsville Sunbeams, \$3, towards the New Year's work. I am glad, indeed, the Young South came out with flying colors last year.

"Use this where it is most needed."—Mary Thomas, Secretary.

Well, let's divide it thus: To our missionary's salary, \$1. To the chapel at Kokura, 50 cents. To those missions for the Indians, \$1. To the Margaret Home, 50 cents. How will that do? Thank the Band for us at your first opportunity. Hurrah for the Brownsville Sunbeams!

I am so anxious to send to the Boards every month this year. Dr. Gray and Dr. Willingham urge that even small amounts be sent promptly from the very first of the Conventional year. I hope not to fail a single month. So come just as often as you can.

This week it has all been "Bands." I like that. The Young South is proud of its Bands. Let us hear from more of them in June. And our good friends, who work individually, we hope their hearts may be moved to send their offerings in without delay. The salaries must be paid, the children in the homes be fed and clothed, if the days are hot. Find a good, cool place, and write the Young South a letter right away.

My hands are free now, and the

Fine Post Cards Free

A Big Package Sent to all Our Readers Who Write at Once.

To any reader of this paper who writes immediately and incloses 2-cent stamp we will mail a set of three most beautiful post cards you ever saw. Ten very finest Floral, Birthday and Motto cards, all different, in exquisite colors, silk finish, beautifully embossed, etc., for only 10 cts. Thirty cards all different 25 cts. With each order we include our plan for getting 50 choice cards free. Address The Art Post Card Club, 703 Jackson Street, Topeka, Kansas.

more work you give me to do, the better pleased I'll be. I am coming over into Middle Tennessee for July, God willing, and I hope to meet some of you that I have not seen in several years.

Begging for your prayers and best work, I am

Sincerely yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

May offerings	\$64 17
First week in June, 1909	14 16
Second week in June.	
For Foreign Board—	
Brownsville Sunbeams, by M. T., Sec.	1 00
For Home Board—	
Brownsville Sunbeams, by M. T., Sec.	1 00
For Orphans' Home—	
Joy-Bearers, Morristown, by Mrs. H.	1 50
For Kokura Chapel—	
Brownsville Sunbeams, by M. T., Sec.	50
For Margaret Home—	
Brownsville Sunbeams, by M. T., Sec.	50
Total	\$82 83
Received since May 1, 1909:	
For Foreign Board	\$34 23
“ Home Board	12 49
“ State Board	2 00
“ Orphans' Home	21 78
“ Kokura Chapel	11 63
“ Ministerial Relief	14
“ Margaret Home	50
“ postage	06
Total	\$82 83

AMONG THE BRETHERN.

Rev. D. A. Ellis, of the First Church, Corinth, Miss., was lately assisted in a revival by Evangelist J. H. Dew, of Liberty, Mo., resulting in 50 accessions. Bro. Ellis has had 125 accessions to the church since going to Corinth, and the Sunday School has grown from 100 to 300.

Revs. W. H. Bruton, of Ripley, and W. L. Howse, of Halls, exchanged pulpits last Sunday, which was no doubt refreshing to both pastors and people.

Revs. J. T. Early, of the West Jackson Church, Jackson, and J. W. Wood are holding a very successful tent meeting at Hicksville, a suburb of Jackson, which may result in the organization of a live Baptist Church. Verily, as Baptists go, they grow.

The revival in the First Church, Jackson, Miss., in which Evangelist Luther Little assisted Rev. W. F. Yarborough, resulted in 72 accessions after continuing fifteen days.

Evangelist H. A. Hunt and wife are in a meeting with Rev. Martin Ball, at Winona, Miss., which during the first week had resulted in twelve additions. Indications point to a great religious upheaval in the town.

Rev. E. O. Ware, of Alexandria, La., former Corresponding Secretary of the Louisiana State Mission Board, recently happened to an accident in which he was violently thrown from a buggy and his hip seriously injured.

The resignation of Dr. J. W. Conger, President of Union University, Jackson, Tenn., has spread consternation among the trustees, alumni and friends of that

great school. He had wrought well during his incumbency, but will leave the teaching profession entirely. It is a pity for a man of such qualifications to do so.

On account of bad health Rev. W. E. Wise has resigned as pastor at Vandalia, Ill., and will be succeeded by Rev. Melvin Darnell.

Clinton College, Clinton, Ky., of which the irrepressible Rev. J. A. Lowry is President, recently conferred the degree of D.D., on Rev. M. E. Staley, of the First Church, Fulton, Ky., and Rev. L. V. Henson, of Benton, Ky.

Rev. H. B. Taylor, of Murray, Ky., in writing of his recent debate with W. T. Boaz, Campbellite, says that even the Campbellites were disgusted because their representative was rough and coarse. Of course! Boaz is a past master in the art.

The First Church, Moultrie, Ga., failed to secure as pastor Rev. C. W. Durden, of Waynesboro, Ga., as the saints at the latter place would not release him.

The First Church, Dalton, Ga., has procured a pastor in the person of Rev. Geo. P. White, of Ridgeway, S. C.—He enters upon his work July 1.

The deep sympathy of Southern Baptists goes out to Corresponding Secretary R. J. Willingham, of the Foreign Mission Board, who not long ago lost his brother, Calder B. Willingham, and only a few days ago, T. H. Willingham, of Rome, Ga., another brother, went to heaven.

Dr. E. J. Forrester, who has been in charge of the Department of the Bible in Mercer University, has been made a full professor in that school, and will devote all of his time to the work.

At the recent commencement of Mercer University, Macon, Ga., the trustees conferred the honorary degree of D.D., on Revs. John D. Mell, of Athens; O. J. Copeland, of Gainesville and W. A. Hogan, of Agnes.

Rev. J. E. Smith, of Silver Creek, Ga., lately assisted Rev. I. R. Walker in a revival with Maple Street Church, Rome, Ga., which resulted in 66 accessions to the church, 34 by baptism.

Rev. J. Frank Jackson, of Atlanta, Ga., lately assisted in a revival at McCays, Tenn., resulting in 55 accessions, 40 by baptism.

Dr. M. A. Jenkins, of the First Church, Athens, Ga., lately assisted Rev. A. R. Bond, a Tennessee exile, in a meeting with the First Church, Marietta, Ga., which resulted in 28 additions, 24 by baptism.

The death of Dr. C. P. Glover, of Woodland Mills, Tenn., removes to heaven one of the pioneer servants of the Lord and ministers of the Cross in Beulah Association. An humble, good, useful man he was. Great is his reward no doubt.

Rev. Z. J. Amerson, of Ballinger, Texas, has become one of the missionaries of the Kentucky State Board, with headquarters at Paintsville, Ky. He ought to be in Tennessee.

Rev. W. E. Mason has resigned the care of East Henderson Street Church, Cleburne, Tex., and accepted Highland Park Church, Louisville, Ky. Bro. Mason will pursue studies in the seminary.

Dr. A. J. Barton, of the First church, Waco, Tex., likes to be a Secretary. He has resigned the duties of that pastorate to accept the position of General Secretary of the Texas Baptist Educational Commission.

The light continues to break in on some of them. Rev. S. W. Smith, of Comanche, Tex., announces that he has ceased opposition to Boards, Conventions, etc., and lines up for the advancement of the Master's cause. Hark, Gospel Missioners!

Rev. Selsus E. Tull, of Greenwood,

Summer School

OF THE SOUTH

KNOXVILLE

June 22nd—July 30th, 1909

VERY LOW RATES
— VIA —

Southern Railway

DATES OF SALE: June 20, 21, 22, 26, 27, July 3, 10, 11, 21

Final return limit on all tickets 15 days from date of sale, except that extension of final return limit to September 30th can be had by depositing ticket with special Agent, Knoxville, Tenn., not later than 15 days from date of purchase, and upon payment of \$1.00 at time of deposit.

Ask any Agent for full information or write

J. E. SHIPLEY, D. P. A.
Knoxville, Tenn.

You Are Invited to Join

THE SEWING MACHINE CLUB

The advertising management of
The Baptist & Reflector

takes pleasure in announcing to its subscribers that arrangements have been made with the Religious Press Co-operative Club that entitle any subscriber to all the privileges of membership.

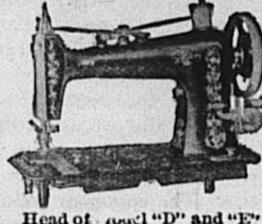
Advantages of Club Membership.—The Club secures for its members high-grade sewing machines at lowest factory prices. This is done by contracting for machines in very large quantities—one thousand at a time. Club members have their machines shipped the day after they join the Club; they save one-third to one-half on the purchase price; they secure protection against defective or cheaply constructed machines. Each club member has the privilege of giving the machine three weeks' free trial in her own home. At the end of that time she may keep the machine and pay the special club price or she may return the machine at the Club's expense. She does not have to pay any dues to become a Club member. She does not have to sign any notes or enter into any written or verbal obligation other than to pay for the machine if she decides to keep it, or to send it back if it is not satisfactory.

The Club pays the freight both ways

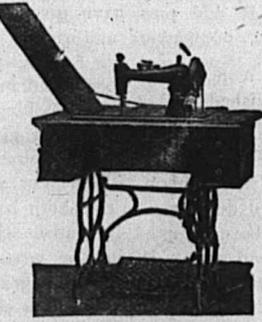
The Club's Guarantee.—The Club guarantees each machine to be free from flaws or any mechanical imperfection. It guarantees safe delivery of the machine to the Club member; should any parts be broken in transit, the Club sends new parts—or a new machine, if necessary free of cost to you.

Free Catalog.—Every subscriber is invited to write for the Club's catalog. It fully describes the plan and gives illustrations and details of the machines. It also explains how the Club, by contracting for one thousand and machines at a time and reselling them to the two million readers of religious papers, is able to quote such remarkably lower prices than are charged in the stores and by agents. The catalog is free. Write for it today. Address

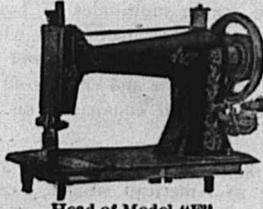
Religious Press Co-operative Club
(Baptist & Reflector Department)
Louisville, Ky.



Head of Model "D" and "E"



Model "E"—Automatic Lift



Head of Model "F"



Model "F"

Miss., has been unanimously called to succeed the beloved and lamented Rev. Ross Moore as pastor of the First Church, Pine Bluff, Ark., and it is believed he will accept. The people were delighted with his preaching.

Rev. Thos. L. Barrow, of Corsicana, Tex., reports much improvement in the church at Bassett, Tex. The new building has been completed, and the pastor,

a Tennessee exile, preaches to overflowing congregations.

Rev. W. L. A. Stranburg, of Stuttgart, Ark., was lately assisted in a revival by Rev. O. E. Bryan, of Little Rock, Ark., with the result that there were 26 accessions, 17 by baptism. Owing to associations with that church in revivals when we had experiences

that tried men's souls, this writer has a deep interest in what is accomplished.

The trustees of the Baptist University for Women at Raleigh, N. C., have changed the name of the institution to Meredith College, in honor of Thomas Meredith, D.D., one of the pioneer Baptist preachers of that State.

Dr. Arch C. Cree, lately assisted Rev. G. A. Wright in a revival at Newberry, S. C., which resulted in 19 accessions. Bro. Cree is now with Dr. J. W. Perry at Winder, Ga.

Evangelist J. J. Wicker and wife lately assisted Rev. L. A. Mitchell in a revival at Camden, S. C., resulting in 47 accessions. Bro. Mitchell pronounces Bro. Wicker the strongest evangelist preacher he has ever known.

Rev. W. F. Fry, of Wichita Falls, Tex., has been elected to the chair of Biblical Interpretation in Simmons College, and nobody doubts that he will accept.

Rev. Walter M. Lee is easily making *The Western Evangel*, of Abilene, Tex., one of the liveliest Southern Baptist exchanges that comes to our table. It is destined to accomplish great good.

Rev. W. H. Petty, of Brownsville, Tex., one of the worthiest of the Lord's servants wants a tent to use in his work at Mercedes. He must have it and Tennessee Baptists out to furnish it to him. He went from us.

Rev. M. E. Ward, of Jackson, Tenn., who lately accepted the care of the church at Trezevant, Tenn., for half time, has been asked to devote the other half to the church at Huntingdon, Tenn., and will doubtless accept the call.

Rev. W. S. Roney has located at Clinton, Ky., and will perform the labors of field representative of the *Western Recorder*, and the Baptist Book Concern. He is also available for evangelistic meetings, for which he has distinguished gifts. Bro. Roney has hosts of warm friends in Tennessee.

Rev. E. T. Poulson, of Tabernacle Church, New Albany, Ind., has accepted a call to the care of the First Church, Bluffton, Ind., and will begin work July 4.

Dr. C. M. Thompson, who has had a brief but brilliant career as editor of the *Western Recorder*, has resigned that position to become pastor of the First Church, Hopkinsville, Ky. Any man has a job filling any place occupied by Dr. T. T. Eaton. We will watch with interest the selection of a *Recorder* editor.

James P. Harvey, aged 93, father of Dr. W. P. Harvey, of the *Baptist World*, died recently at his home in Maysville, Ky. The sympathies of the brotherhood go out to the bereaved.

Dr. J. N. Prestridge, of the *Baptist World*, adorned a late issue of that paper with a picture of himself. We presume he did so at the request of anxious subscribers.

Rev. L. E. Brown, of Cordova, Tenn., has accepted work in Oklahoma, having joined Rev. Roy Butler in the work out in that great and growing country.

A new and much-needed hall has been built at Laneview College, Laneview, Tenn., to meet the demands of that growing institution. President W. R. Phillips and Rev. C. H. Bell are elated with prospects of the school. The works of the lamented J. W. Meadows do follow him.

Prof. M. W. Robinson filled the appointment of Prof. H. E. Watters, of Martin, Tenn., on a recent Sunday at Erin, Tenn., giving that church and people a splendid lecture.

Dr. W. M. Burr, formerly pastor at Helena, Ark., has gone to Cleveland, Miss., but the Arkansans are hoping to have him back.

STAR OF BETHLEHEM.

LIZZIE JONES BOYKIN.

Out of the darkness into the light
Out of the shadows where it ever is bright,
Out of the sickness and sorrow and strife,
Oh, Star of Bethlehem, lead.

Into the regions where day has no ending,
Into the life where the soul is expanding,
Into the realms where the angels do meet us,
Oh, Star of Bethlehem, lead.

Oh, Shine on us now with thy radiant effulgence;
Show us poor mortals the steps we must take,
To lead us at last where life has no ending,
Where thy light is forever dispelling the gloom.
Nashville, Tenn.

RESOLUTION OF THANKS TO THE SOUTHERN RAILWAY COMPANY.

The Travelers' Protective Association of America, in its annual convention at Asheville, N. C., May 31-June 5, 1909, had a greater number of delegates in attendance than were at the meeting which was held at Milwaukee last year, and, as we understand, a greater number of delegates than has heretofore attended.

Under these circumstances, therefore, the following resolution, which was unanimously adopted, is unusually complimentary to the Southern Railway:

"Whereas, the Southern Railway has used every effort to make the annual convention of the National Travelers' Protective Association a success, and done everything in their power to make the journey to Asheville pleasant, be it

"Resolved, That the thanks of this convention be extended to this company and its officials for the very satisfactory manner in which they have managed the transportation of the large number of delegates and visitors and also for their courtesy in ordering thirty or more of their passenger agents here, together with their chief, to look after our comfort."

Chattanooga, Tenn., was selected as the place for the National Travelers' Protective Association for next year.

Monday evening, May 31, at the home of Mr. and Mrs. H. W. Bailey, a reception was tendered Rev. and Mrs. N. B. Williams on the eve of their departure to their new field of labor, Morrilton, Ark., by their friends, irrespective of church or creed.

Eighty-four names were registered, a number being prevented from attending on account of the threatening weather. Resolutions of appreciation of their work here and regret at their departure were presented by Mr. Middleton for the community, Mr. Harriston for the church. After their unanimous adoption, Mr. Larkin Whitaker presented Bro. Williams with a handsome Bible from friends and admirers in the entire community, some twenty-five names being inscribed in the book. After Bro. Williams' appreciative acceptance of the gift, meant as a slight token of acknowledgment of their labor here, refreshments were served, and after a social hour they dispersed with many expressions of regret at the departure of the much-esteemed pastor and his talented wife and best wishes for their success and happiness in their new home.

A FRIEND.

Mulberry, Tenn.

Belmont College For Young Women Nashville, Tenn.

Prepares for colleges and universities. College post graduate courses leading to degrees of B.A. and M.A. Eleven schools comprise the college, and each school is presided over by a trained specialist. Music, Art, Physical Culture and Languages. Unrivalled in the South for location and environment. The college stands in a beautiful park of fifty acres. Golf, tennis, hockey, horseback riding, and automobileing. Many Northern, as well as Southern families, realizing the benefits to be derived from such a location, and wishing their children educated under the influence of the college, are sending their daughters to Belmont. Of the total number of pupils registered last year, representing in all 23 States, 30 per cent. were Northern girls. Early registration is necessary. Catalogue, representing in all 23 States, 30 per cent. were Northern girls. Rev. IRA LANDRITH, D. D., LL.D., Regent. Miss HOOD and Miss HERON, Principals.

Randolph-Macon Woman's College LYNCHBURG, VIRGINIA.

Classed by the U. S. Commissioner of Education as one of the thirteen "A" colleges for women in the United States. Four laboratories: Astronomical Observatory; New Gymnasium. Swimming Pool. Athletic grounds, boating course, etc. Fifty acres in the campus. Endowment reduces cost to students to \$300 a year for full literary course. For catalogue, address WM. W. SMITH, A. M., LL. D., President.

Southern Physiological School For Nervous, Backward and Feeble-Minded Children

Healthful location. Experienced teachers. All children under personal care of a mother and given loving care. Elegantly appointed building. Institution highly endorsed. Useful occupations taught. Write for terms and descriptive catalog. Address Mrs. Cora Bristol-Nelson, Murfreesboro, Tenn.

Five Beautiful Post Cards Free

To any who will send a list of names and addresses of boys and girls on separate sheets who may go away to college this year or next. Address MERIDIAN WOMAN'S COLLEGE, Box 7, Meridian, Miss.

Fancy Work Department Suggestions for Lady Readers

In the last couple of years, the hand embroidery craze has been spreading until now, every Woman who cares to make a good appearance, without being extravagant, appreciates these dainty little touches to her garments which hand embroidery adds. The work itself is very fascinating and many a dull and tedious hour can be spent very profitably on this kind of work, and any one can render themselves proficient in this kind of needle craft with due persistence and a little time. No wardrobe is complete nowadays without one or two pieces of clothing bearing this evidence of daintiness, and to make everything as simple as possible, we are offering readers of this page, a pattern which can very easily be transferred to any kind of fabric or wood, and which should appeal to every economical woman, in the fact that it will make a clear, clean cut pattern twelve or more times. We will be pleased to furnish readers with these patterns for the sum of ten cents each, in stamps or coin, and would be glad to have them give it a try-out and see if it is not the most convenient they have ever used, as well as the most economical. Please order by number.



No. 10,155.

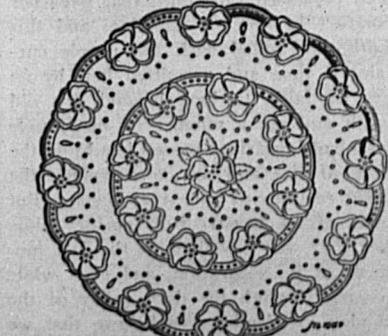
No. 10,155—Braided Waist, Coronation cord or Soutache braid. The best way to sew the cord is by taking a short buttonhold stitch on the wrong side, catching only the back of the cord. Sew firmly but do not pull the cord. Each design in this pattern is a running outline. Braided buttons for trimming are made by sewing braid closely together edgewise, starting at the center. Price 10 cents.



No. 10,118

No. 10,118—Very Handsome Design in the Wild Rose for French or Solid Embroidery. Makes up into an exquisite shirt waist. This pattern will transfer as many times as is desired. Price 10 cents.

No. 10,158—Braided Skirt, Coronation Cord or Soutache Braid. To match No. 10,155 shown above. Price 10 cents.



No. 10,148.

No. 10,157—Design for Embroidered Lingerie Hat, with eyelets or to be worked as embroidered dots. Consists of rim and crown. This is a beautiful creation and offers opportunity for very pleasing embroidery effects. Each portion of this pattern can be used for stamping twelve or more times. Price 10 cents.

No. 10,148—Combination of two Alphabets in Old English. The lower alphabet 2 inches high and the upper one 1 1/2 inches. This pattern includes the entire alphabet from A to Z in both sizes, any letter of which will copy 12 or more times. This is an exceptionally big value in view of the fact that the monogram can be cut out of this pattern, and so many different uses can be made of the letters. Price 10 cents.

Send all orders to Embroidery Pattern Company, Clinton, S. C. In ordering please mention this paper.

Gives a Fine Finish to Starched Things

Here is a way of giving better finish to starched clothes and linens. Melt a little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.



Pure Refined PARAFFINE

applied hot is the surest way to seal fruit jars and jelly glasses.

Nothing makes a better floor finish than Pure Refined Paraffine.

A little of it added to wash water helps loosen dirt from soiled clothes.

Write for a Paraffine Paper Pad to keep your sad-irons from sticking—we send it free.

STANDARD OIL COMPANY,
(Incorporated).

THE LAW OF THE WHITE CIRCLE

By Thornwell Jacobs

A Stirring Novel of

THE Atlanta Riots

"A book to stir the passions, a book that powerfully grips the pillars of social life."—Tom Watson in *The Jeffersonian*.

"One of the greatest novels ever written by a Southern man, its vivid, telling, powerful."—John Trotwood Moore.

"From just such writers, men of such intellect and thought the South will be awakened to what is necessary in this negro question—just such books as *The Law of the White Circle*, which we should welcome, read and study."—*Birmingham Age-Herald*.

This novel is absolutely unique in English literature and with the exception of none is the only attempt to be philosophically accurate in handling this all-absorbing race theme. It is a virile, honest, red-blooded presentation of the greatest factor in American life.

Price, postpaid, \$1.25. Given FREE with each two-year subscription to *Taylor-Trotwood Magazine* at \$3.00. *Taylor-Trotwood*, edited by Bob Taylor, John Trotwood Moore and Thornwell Jacobs, is the only standard, all-Southern Magazine in the United States. Subscription price, one year, \$1.50. Address

BLUE LEDGER PUB. CO.

51 Fourth Ave., N., NASHVILLE, TENN.



HOTEL Cumberland

NEW YORK

S. W. COR. BROADWAY AT 54TH ST.

Near 50th St. Subway Station, 53rd Street Elevated and all surface lines.

Headquarters for Southerners



Ideal Location. Near Theatres, Shops and Central Park.

New Modern and Absolutely Fireproof. Strictly First Class. Prices Reasonable.

Transient rates \$2.50 with bath and up. 10 Minutes Walk to 20 Theatres.

SEND FOR BOOKLET.

HARRY P. STIMSON, formerly with Hotel Imperial.

R. J. BINGHAM, formerly with Hotel Woodward.

BELLS.

Neel Alley Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro.

OBITUARY.

FONVILLE.—Mrs. Lessie Savage Fonville, wife of L. L. Fonville, died on the evening of May 14, 1909, at her home in Jackson, Tenn. She was the beloved daughter of Prof. and Mrs. G. M. Savage, of Martin, Tenn. She was reared in Jackson and educated at Union University. She was delicate from her childhood; but some five years ago she and her friends indulged the hope she seemed to have outgrown her disease, had many years of life before her; but alas, on the 21st of May the disease returned with such force that she was unable to resist the attack, and her lovely, noble spirit winged its flight to the haven of eternal rest. On the 17th of last December, this splendid young woman, possessing all the Christian virtues, graceful in manners, noble in form, beautiful in face, was united in marriage to Mr. Fonville, a graduate from Union University, and a lawyer of brilliant attainments and an humble Christian. Their married life was extremely happy, their many friends rejoiced to see so much nobility united and all anticipated a useful, happy and successful life. Alas! how true the words of the poet: "Death rides on every passing breeze, And lurks in every flower; Each season has its own disease, Its peril every hour." A happy home is broken up, a young, devoted husband is crushed, parents are in sorrow; brother and sisters are in tears, and friends are in grief. May all these remember those words of so much comfort: "All things work together for good to those who love the Lord." May her noble Christian life lead many to the Father through the blood of Christ. May God's best blessings be on the broken-hearted husband and all the bereaved.

H. C. IRBY.

Jackson, Tenn., June 4, 1909.

OGLE.—Death has once more visited our community and claimed as its victim, Miss Sarah Ogle, one of our most promising young ladies. She was the youngest child of Mr. and Mrs. L. E. Ogle. She leaves a loving father and mother, two brothers and four sisters to mourn her loss. She was born April 4, 1888, and died April 6, 1909, aged 21 years and two days. She professed a hope in Christ at an early date, joined the Dudley Creek Baptist Church and was baptized, and has lived a devoted Christian life ever since. "To know her was to love her." She has written her name in golden letters in kindness, love and mercy on the hearts of all who knew her. She has left behind a character the storm of time can never destroy. She was a regular attendant of her church and Sunday-school, and a strict advocate of temperance. She was kind to everybody, and we believe that every kind act will bear blossoms to her credit in the beautiful beyond. She was one who possessed rare faith that gave her comfort in time of affliction, and this faith that rolled back the purple curtain of time and permitted her, by an eye of faith, to look beyond this old earth and see a number of her people who had long since passed her by in the lane of life and are now trying the great realities of the great beyond. But most of all, it gave her comfort while her soul was hovering in the last moment of its separation, and even while passing through the dark valley of the shadow of death. We believe that we have sustained a great loss. In the church and Sunday-school, her seat is vacant; in the song service her voice is silent; in her home we see no more the bright, smiling face that once welcomed us there. But, sad as we are, or may be, we can raise our hearts in thanksgiving and thank God that our loss is her eternal gain. Then may we take the

SODA FOUNTAIN



Come In!!!

Hot? Come in and get a glass of Coca-Cola—it is cooling and refreshing.

Tired? Come in and get a glass of Coca-Cola—it relieves fatigue.

Thirsty? Come in and get a glass of Coca-Cola—it quenches the thirst.

DRINK **Coca-Cola**

Whenever you're bodily fagged or brain weary or just want a delicious, wholesome, thirst-quenching beverage.

GET THE GENUINE

5c Everywhere

Whenever you see an Arrow think of Coca-Cola.

Will You Give Fifty Cents

To preserve your complexion and protect it from the effects of the hot summer sun rays, to prevent tan, freckles, etc. **To restore it to a healthy,** satisfactory condition and appearance, if it is now sallow, rough, blotched or chapped from neglect of proper care.

A formula containing none of the harmful ingredients, but the active principles of popular standard lotions which usually sell for a dollar a bottle, will be furnished to readers of the Baptist and Reflector, at the reasonable price of fifty cents.

A lotion delicately perfumed without any of the possible dangers accompanying the use of many, supposedly, harmless preparations now in daily use.

You can prepare it for your own use, knowing just what is contained in it, your preparation a supply that will last for two years, and will give positive satisfaction during all the time.

If after you have tried it, you are at all dissatisfied with the results, we will cheerfully return you the small sum you pay. Address

J. W. SMITH, Clinton, S. C.

SUNDAY SCHOOL PERIODICALS

PRICE LIST PER QUARTER

The Convention Teacher.....	\$0 12
Bible Class Quarterly.....	4
Advanced Quarterly.....	2
Intermediate Quarterly.....	2
Junior Quarterly.....	2
Children's Quarterly.....	8
Lesson Leaf.....	1
Primary Leaf.....	1
Child's Gem.....	6
Kind Words (weekly).....	13
Youth's Kind Words (semi-monthly).....	6
Baptist Boys and Girls (large 4-page weekly).....	8
Bible Lesson Pictures.....	75
Picture Lesson Cards.....	25
Superintendent's Quarterly.....	15
B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each.....	6
Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each.....	5

B. Y. P. U. Supplies

B. Y. P. U. Manual, by L. P. Leavell, cloth.....	\$0 50
Training in Church Membership, by I. J. Van Ness, D. D. Paper, single copy postpaid.....	80
Paper, per dozen, not prepaid.....	3 00
Cloth, single copy, postpaid.....	4 50
Cloth, per dozen, not prepaid.....	75
Topic Cards, per dozen, 15 cents, postpaid; per hundred, postpaid.....	60
Pledge Cards, Senior or Junior Grade, per hundred, postpaid.....	1 00
Wall Pledge, Senior grade, on map linen, 40x60 inches, postpaid.....	75
Wall Pledge, Junior grade, on map linen, 25x40 inches, postpaid.....	10
Constitution, Senior or Junior grade, per dozen, postpaid.....	50
Bible Reader Cards, per 100, postpaid.....	50
Invitation Cards, per 100, postpaid.....	50

See the two grades of B. Y. P. U. Quarterlies in the preceding column.

Baptist Sunday School Board

J. M. FROST, Secretary

NASHVILLE, TENN.

Taylor & Lockie

2 DIPLOMAS
3 CERTIFICATES
6 PRIZES

Our prices are not high. Our pictures give satisfaction.

Photographic Artists

217 1/2 5th Ave. N., Nashville, Tenn

BUCKROE HOTEL, BUCKROE BEACH, VIRGINIA

Lower Chesapeake Bay, with unobstructed view, magnificent scenery, surf bathing, fine fishing and beautiful drives. Those seeking rest and quiet by the sea, will find this an ideal spot. Under management of the Newport News and Old Point Railway and Electric Co. Write for rare hebecker

THE
Tennessee Central R.R.

Offers **LOW EXCURSION RATES** as follows:

To Knoxville, Tenn.

Account Summer School of the South. Tickets on sale June 20, 21, 22, 26, 27, July 3, 10, 11, 21; limited to leave Knoxville 15 days from date of sale with privilege of extension to Sept. 30, on payment of fee of \$1.00.

To Asheville, N. C.

International Convention Baraca and Philathea. Tickets on sale June 17 and 18, limited to June 25 returning.

Dramatic Order Knights of Khorrassan Meeting. Tickets on sale July 8, 9, 10, 11; limited to return July 26, 1909.

Low Summer Rates to all principal resorts in the U.S.

For further information call on your nearest agent, or write

THEO. A. ROUSSEAU,
Nashville, Tenn. Gen'l Passenger Agt

VIRGINIA INSTITUTE
SCHOOL FOR YOUNG WOMEN

Patronage from Many States

DELIGHTFULLY located 1900 feet above sea level. Climate like Asheville, N. C. Picturesque mountain scenery. Ideal spot for health and study. Four-story brick and stone building—165 rooms. Modern equipment. University and Conservatory trained teachers. Music, Art and Expression. Twenty-eight new pianos. Board and regular courses from \$200 to \$300. Write for catalog to: Pres. J. T. Henderson, M. A., Box 36 Bristol, Va.

Rider Agents Wanted

in each town to ride and exhibit sample 1909 model. Write for Special Offer. 1909 Models \$10 to \$27 with Coaster-brakes and Furniture-Proof tires. 1907 & 1908 Models \$7 to \$12 all of best makes. 800 Second Hand Wheels. All makes and models. \$3 to \$8 good as new. Great Factory Clearing Sale. We Ship On Approval without a cent deposit, pay the freight and allow **TEN DAYS' FREE TRIAL.** Tires, coaster-brakes, parts, repairs and sundries, half usual prices. Do not buy till you get our catalog and offer. Write now. **AD CYCLE CO., Dept. H74 Chicago**

SONG BOOKS

You need Lasting Hymns, by Baptists and for Baptists

311 best songs in round or shaped notes, 15, 1 and 25 cents in lots of 50 or more. Send 35 cents for sample and we know you will be pleased.

Indorsed by Drs. Eaton, Willingham, Frost and many others. 600,000 copies in use. No better book published. Address

BAPTIST & REFLECTOR, Nashville, Tenn

The Southern Baptist Theological Seminary
LOUISVILLE, KY.

Next session of eight months opens Sept. 29. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressly Smith, Treasurer of Student Fund. For catalogue or other information, write to **E. Y. MULLINS, President.**

Don't throw away your old carpets and buy new rugs with out first writing us for full information about making nice new rugs out of worn out carpets.

The Carrell Rogers Co.
INCORPORATED

1825 CLAY ST., LOUISVILLE KY.

DAISY FLY KILLER



placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal. Cannot spill or tip over, will not soil. It is just anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.

HAROLD SOMERS
150 De Kalb Ave.
Brooklyn, N. Y.

FITS CURED NO CURE, NO PAY. Other words you pay our small professional cured and satisfied.

American Institute, 249 Walnut St., Kansas

noble life she lived for our guide that when our pulse beats but faintly, when fortune fails or friends forsake us, we can look heavenward and with a true Christian faith, thank God that earth has no sorrow that heaven can not heal.

Resolved, first, That we, as a community, extend our heartfelt sympathy to the bereaved family and friends.

Resolved, second, That a copy of these resolutions be spread on our church book.

Now, we will close with one stanza of her favorite song:

"Thou art gone, our precious darling,
Never more canst thou return.
Thou shall sleep a peaceful slumber,
'Till the resurrection morn.

We shall meet to part, no never,
Bye and bye; bye and bye;
We shall meet to part, no never,
In that home beyond the sky."

T. Z. McCARTER,
V. R. OWENBY,
H. C. OWBY,

Committee.

IN MEMORIAM.

On May 31, 1909, the death angel visited, for the first time, the home of Ben and Annie Forrest, and bore away the spirit of their sweet little girl, aged five years and four months. It is very sad for one whose face glows with the joy and brilliancy of childhood to be suddenly taken away by the mysterious hand of death. Oh, so hard, so hard, to give the precious jewel up. But still we realize that God has a wise and noble purpose in this sad dispensation. Dear parents, you have the sweet assurance of the Psalmist: "You shall go to her, but she shall not return to you." Mattie Blair was a bright, lovely little girl and will be greatly missed in the home to which her sweet, cheerful presence added so much happiness. But we must say through our tears, "Thy will be done, not ours." Her sweet little spirit now rests in the bosom of our Saviour, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May the richest blessings of heaven hover around the bereaved home, and may the dear, bereft ones be comforted in this dark hour of sorrow by the thought of one playing meeting "Our Darling" in that bright, upper world, where there are no heart-rendings, and no sad farewells are ever pronounced over the couch of the dying. After funeral services, conducted at Mt. Harmony Church by the pastor and Rev. H. E. Parsons, the precious little body was placed in the churchyard, under a profusion of lovely flowers, there with the many loved ones to await the glorious resurrection.

GRANDMOTHER.

HICKS' CAPUDINE CURES SICK HEADACHE.

Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

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 GUMS, SOFTENS the GUMS, ALLAYS all PAIN, and 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 488. AN OLD AND WELL TRIED REMEDY.

DO YOUR OWN HAY BALING

THE hay press of real value to the farmer is the press that enables him to do his own hay baling.

There is unquestionably a great advantage in owning your own hay press.

You have ample time to bale your hay during the late fall and early winter months, and

The money you will save by doing your own baling rather than having it done by the contract baler will pay better wages for you and your horses than you can make any other way.

I. H. C. PRESSES FOR INDIVIDUAL FARMERS

I. H. C. hay presses are well adapted to the use of individual farmers. They are run by horse power, the kind of power you always have on the farm.

They do not require a large force to operate them. Usually there are men enough on the farm without hiring extra help.

They are not such expensive machines but that each farmer can afford to have a press of his own so he may bale his hay or straw when ever he is ready.

I. H. C. presses are made almost entirely of steel and iron, very strong and durable. They have the great advantage over many other presses in being made on the pull-power principle, by which the plunger is pulled, not pushed.

The presses are made in two sizes. The one-horse, made with a 14 by 18-inch bale chamber can be operated by two men and a boy. It will bale 6 to 8 tons a day.

The two-horse press bales 8 to 15 tons a day. It has bale chambers 14 by 18, 16 by 18 and 17 by 22 inches. This press is well adapted to doing not only your own work, but also neighborhood and contract baling, if you have the time.

Both presses are convenient to operate, easy on the horses (no extra pull when pressure is greatest), and are full circle type, avoiding unnecessary stopping, starting and turning of other presses. The steeper is only 4 inches high.

Call on the International local agent for catalogue and information, or write direct to the home office.

INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, U. S. A.

(Incorporated)



The best Peanuts make the

FEILD & DICK BRAND

of Peanut Butter

THE BEST PEANUT BUTTER

A Good Health Food - For Sale by all Grocers

MANUFACTURED BY

FEILD & DICK

Manufacturers of Grocers' Specialties

GUARANTY NO 15335 Knoxville, Tenn.

SCHOOL CATALOGUES AND ANNUALS

The best Workmanship, Prompt Service
Moderate Prices

Write for our estimate of cost on printing your Catalogue. Send sample of last year's Catalogue.

A well printed, attractive Catalogue is the best drummer for Students.

FOLK-KEELIN PRINTING CO.

2d AVE. AND UNION ST. NASHVILLE, TENN

"THE EVANGEL"

The new Sacred Song Book, compiled by Dr. Wm. Wistar Hamilton, Robert H. Coleman, Assistant Pastor to Dr. George Truett of Texas, and E. O. Excell.

A more popular book was never compiled. It contains 224 pages of new, popular and old standard songs, including the "Glory Song."

PRICE:

Board Binding, per 100, \$20.00, Express Extra
Board Binding, per copy, 25 cents, postpaid
Manilla Binding, per 100, \$18.00, Express Extra
Manilla Binding, per copy, 18 cents, postpaid

ADDRESS

Baptist and Reflector Nashville, Tenn.

FLORENCE UNIVERSITY FOR WOMEN FLORENCE, ALA.

MAGNIFICENT buildings, costing \$100,000. Elegant appointments. Refined and Christian home. Pianos and furniture all new. Ideal location near the mountains. All college courses. Conservatory unsurpassed. Teachers from the best schools of Europe and America. Opens September 15, 1909. For handsome catalog, address

M. W. HATTON and O. W. ANDERTON, Presidents, Florence, Ala.

O. K.

You Can Prove It

by testing it for thirty days at our risk. You can learn for yourself why it is O. K., can learn how it does its work O. K., why our thirty-day trial plan is O. K. and how it makes men and women O. K.—sound as a dollar—without putting up a penny to do it. We treat you O. K. and want no money from you unless it helps you, unless you can write us that you have tried it and found it O. K. Your O. K. does it all—it is all left to you. If you cannot O. K. it, if you cannot say it is ALL RIGHT, you do not pay a single penny for it.

If you are not feeling right and do not send for Vitæ-Ore on our thirty-day trial offer, you miss a chance to get well, a chance you have been looking for, a chance to be O. K. in body and mind, a chance to be happy through perfect health. There are no strings tied to our thirty-day trial offer. There are no "ifs" and no "buts." There are no questions to answer, no long letters to write, no appliances to buy, no references or past history to give. Getting it is as simple as A, B, C. Just fill out the Coupon, giving simply your name and address, so we will know you want it and where to send it and it will be sent right to you by next mail, everything prepaid.

Your Own Common Sense

will tell you that it must do its work O. K., or it could not be sent in this way, without a penny paid until it helps. Vitæ-Ore should be no stranger to you. You must have seen it advertised over and over again in this paper, must have heard it pronounced O. K. by many of your neighbors, must have heard that we send it out on trial, exactly as we advertise. Your friends who have had trial packages can tell you all about it, but we want you to try it, to learn for yourself that it is O. K.

Why don't you cut out the coupon and send for it today? With this offer before you, with the positive evidence on this page imprinted on your brain, how can you ignore, hesitate, delay or refuse? What is your excuse? You are to be the judge and need not pay one penny unless and until you are benefited, until you find it O. K. We take all the risk. Read our thirty-day trial offer, read what Vitæ-Ore is, read the positive proof of its work given on this page and then cut out the Coupon and mail it today.

Had Stomach Trouble And Gall Stones.

GREENCASTLE, Mo.—I have been troubled with my Stomach for fifteen years and with the Yellow Jaundice and Gall Stones so bad I could hardly eat anything at all. I had been treated by three of the best doctors I could get and used all the patent medicines I heard of. All of this cost me several hundred dollars, but I got no relief from doctors or medicines; in fact, I kept getting worse all the time. At the time I commenced to use Vitæ-Ore the doctors told me that I did not have long to live. Previous to my sickness I had weighed 184 pounds, but at the time I began to use Vitæ-Ore I weighed only 130 pounds. After using it for eight weeks I gained to 157 pounds. I have a good appetite, don't feel any pains or trouble and am gaining in weight right along; in fact, I feel like a much younger man, although I am now 62 years old. Two packages of Vitæ-Ore did more for me than all the doctors did. It has prolonged my life and you may be sure that I will recommend it to all sufferers.

B. F. ELZA.



A trial of Vitæ-Ore will tell you its own plain story, a story which has meant HEALTH-PEACE and BODY-COMFORT to thousands of men and women and a blessing on Farm and Ranch and in town homes.

You Are To Be The Judge

Use Vitæ-Ore For

Rheumatism and Lumbago, Kidney, Bladder or Liver Disease, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of Any Part, Nervous Prostration, LaGrippe, Anemia, Bloodlessness, Piles, Sores and Ulcers, Constipation and Other Bowel Troubles, Impure Blood and Worn-Out, Debilitated Conditions. A 30-day trial treatment will prove what it can do for you.

This Is Our Trial Offer!

We Want to Send You a full-sized One Dollar package of Vitæ-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a word from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor and judgment, as to whether or not V.-O, has benefited you. Read what Vitæ-Ore is, and write for it today.

Nervous Prostration For Six Months.

COMO, TENN.—Vitæ-Ore cured me after the doctors' medicines failed to do me any good. I was taken with Chills, which got my whole system and nerves wrecked. We had two doctors attending me, one of whom pronounced my trouble Consumption; the other said it was merely Nervous Prostration. The medicine they gave me did not do me any good at all. I was ill for six months and could not sleep night or day. I had something that seemed like Heart Trouble, with smothering spells. Sometimes I would have five or six spells a day and through the night. I was so weak I was almost helpless when some friends insisted that I should take Vitæ-Ore and quit the doctors, as they were doing me no good, and I took their advice. My weight when I started to use Vitæ-Ore was 90 pounds; I now weigh 123 pounds, more than I have ever weighed in my life. I could feel a benefit after taking Vitæ-Ore two weeks. I feel that I owe my present health to God and the Theo. Noel Company's Vitæ-Ore.

MINNIE OWEN.



CUT OUT THIS COUPON

Theo. Noel Co., Vitæ-Ore Bldg., Chicago, Ill.
I have read your large advertisement in the BAPTIST AND REFLECTOR

and want you to send me a full-sized One Dollar package of Vitæ-Ore for me to try. I agree to pay \$1.00 if it benefits me, but will not pay a penny if it does not. I am to be the judge. The following is my address, to which the trial treatment is to be sent:

Name _____
Town _____
State _____
Street or Rural Route _____

Read What Vitæ-Ore Is.

Vitæ-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitæ-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring and are necessary for the creation and retention of health. One package of this mineral substance, mixed with water, equals in medicinal strength and healing value, many gallons of the world's powerful mineral waters, drunk fresh at the flowing springs.

For Internal and External Use.

Has Neither Ache Nor Pain.

LYNN, MASS.—I cannot say too much for Vitæ-Ore. I have been bothered with Rheumatism ever since I came home from the Civil War. Sometimes it was very bad and gave me many a sleep that proved it the hardest enemy I ever went against. I also had Kidney Trouble and Piles and have paid out hundreds of dollars to get help. All the remedies I used never did me as much good as a thirty-day trial treatment of Vitæ-Ore did in two weeks time. It is now over two months since I began to use Vitæ-Ore and I have not had an ache or pain about me. I am feeling fine. My joints are now limber and I have good use of all of my limbs. I feel confident that Vitæ-Ore has entirely cured me of this disease. It seems hard to believe that so much good could be accomplished in so short a time by any one remedy, but it is a fact, and I will be glad to have you publish it if you wish to do so. I hope all the old Veterans, north and south, will try Vitæ-Ore and I think they will make no mistake in so doing, for it seems just the thing for us.

E. H. GOODRICH, 656 Boston St.



To The Readers of BAPTIST AND REFLECTOR

No Offer Has Ever Been Made You that can equal this Vitæ-Ore 30-day-trial offer in its fairness, liberality and genuine benefit that may be obtained by old and young. No doctor has ever truthfully offered you treatment on these terms—no other medicine has ever been handed out to you in this manner. It is all in the medicine—its virtues and merit allow us to so offer it. And it is not a new, untried medicine, seeking a reputation, that is being so offered, but a medicine that has been tried and not found wanting, a medicine which numbers its cures by the thousands, which has gained a reputation by its curative work over the entire length and breadth of this Nation, as well as in Canada and the British Isles. Send for a package today and try it. We take absolutely all the risk. It will cost you nothing if it does not benefit you.

THEO. NOEL CO., B. R. Dept. Vitæ-Ore Bldg. **CHICAGO, ILL.**