

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

NASHVILLE, TENN., JUNE 24, 1909.

New Series Vol. XX, No 44

PERSONAL AND PRACTICAL.

—"Mamma," asked the little boy as he came across the word "idea" in his first reader, "is an 'idea' a female 'idiot'?" Sometimes it is.

—The *Examiner* asks the following pertinent query: "If Professor George Burman Foster is a Baptist, what in the world are the rest of us?" We give it up. Will somebody tell us?

—In an elaborate opinion delivered last week, Chancellor John Allison, of this city, sustained the new election laws. We hope that this may mean the end of the machine rule in Tennessee.

—Ex-Minister of Marine, Pellatin of France, recently said: "As to the oft heard excuse of literary men that they need alcohol as a stimulant when writing, I regard it as hypocritical nonsense, or a lie direct. The best and only stimulant for work is man's or woman's will."

—The *Christian Index* says that it, like the *Religious Herald*, has found out by experience, "that the denominational newspaper is dependent finally on the good will of the pastors." We, too, have made the same discovery—made it a good while ago, but made it with more emphasis recently.

—It may not be generally known that Gen. Stephen D. Lee, the famous commander-in-chief of the Confederate Veterans, a monument to whom was unveiled at Vicksburg on June 10, was not only a Baptist, but a Baptist preacher. He was not, we believe, ordained, but a lay preacher. More than that, he was a noble, consecrated Christian man.

—It is stated that Rev. Baylus Cade, of Boiling Springs, N. C., has secured a patent on a type-setting machine somewhat on the order of the linotype, which can be sold at \$500. The *Biblical Recorder* learns that he has been offered \$50,000 for the invention. It will greatly reduce the cost of printing if it proves to be a success, as we sincerely hope it will, both for the sake of Brother Cade, and of the editorial fraternity.

—There are now sixty-one dry counties in Missouri having a population of over 1,000,000, while the population of the whole State is something over 3,000,000. The temperance forces have issued a call for a meeting to be held by the Missouri Constitutional Amendment Association on June 24-25. It is stated that the first meeting is for the purpose of organization and for laying plans looking to the vote of State-wide prohibition at the general election in 1910.

—The prohibition wave in Indiana moves so rapidly that it is difficult to keep up with it. The latest figures are as follows: Sixty-two counties in the State have voted out saloons, 12 are dry by remonstrance, 12 have voted wet, and there are 10 more in which elections are to be held. This makes 74 counties of the 96 counties in the State now dry, with the probability of winning perhaps several others. Indiana is evidently nearly ripe for State-wide prohibition, which will be the next step.

—It is a well known fact that when a Roman Catholic marries outside the "fold" the union is not sanctioned by "the church" unless a prenuptial contract is signed, agreeing that any children born of this union shall be reared in the Catholic faith. Judge M. S. Reynolds, of St. Louis, decided recently that this contract cannot be enforced by law. This is certainly a very important decision, and one which will have a far-reaching effect, if sustained by the higher courts, as we presume it will be.

—The *Christian Index*, having spoken playfully of a typographical error in the *Alabama Baptist*, the latter paper retorts by reference to "Banko's Ghost." We are not sure whether this is a typographical error or a

lapsus penne of the editor of the *Alabama Baptist*. But, as a matter of fact, the ghost that was started to walking sometime ago by the *Christian Index*, was not "Banko's Ghost," but "Bungo's Ghost," which would indicate that there was some bungling upon the part of somebody.

—As announced by Mr. W. R. Hamilton, Superintendent of the Anti-Saloon League, on another page, the Headquarters Committee of the League has requested that Sunday, July 4th, be observed as a day of rejoicing and thanksgiving for the entire abolition of saloons in Tennessee, which happy result will be accomplished on July 1st. It is requested also that a free-will offering be made on that day for the use of the Anti-Saloon League in helping to secure the enforcement of the law, which the liquor men are continually proposing to violate in every way possible.

—Commenting on the fact that the "blind tiger" doesn't confine itself to prohibition territory, the *Alabama Baptist* says: "Chicago, with its 7,000 licensed saloons, has 2,500 blind tigers." No, indeed. As indicated by the above figures, the more saloons you have in a city the more blind tigers you are likely to have. The liquor traffic is so inherently and utterly bad that the more you license it, the more you encourage it. Give it an inch and it will take an ell. Charleston, under the dispensary system, was filled with blind tigers. Memphis has for years had about 500 licensed saloons and as many blind tigers.

—Now, for the Baptist Encampments at Estill Springs this week and at Jefferson City next week. They are calculating upon a large attendance at both places. These Baptist Encampments are somewhat similar to the old-time Methodist camp-meetings, except that the Encampment has more of the educational feature, while the camp-meeting was entirely evangelistic. We think it would be well, as far as practicable, to combine the two. At any rate, the Encampments are very helpful and inspiring, and every one who can possibly do so ought to attend them. We hope to be present both at Estill Springs and at Jefferson City.

—Referring to the fact that for years we have been told in book and magazine and newspaper and from the platform that the forests are brooders or rain and if we are to continue to have moisture in the valleys we must spare the trees on the hills, "A. B." in the *Pacific Baptist*, says: "Now comes a professor who is wiser than his fellows and tells us that forests have nothing to do with rains; it is purely a question of absorption of sea water by the sun's rays." "A. B." then adds very pertinently: "Talk about changes in theological doctrines—science can go all the way round a whole block and face the other way while theology is turning a corner."

—The First Baptist Church, of Asheville, N. C., has recalled to its pastorate Dr. W. M. Vines, who was for some years the beloved pastor of the church, and who is now pastor of the Hanson Place Baptist Church, Brooklyn, N. Y. It is announced that he will accept the call, which will be a matter of great gratification to his many friends in Tennessee as well as in North Carolina. He is to supply prominent pulpits in Great Britain during July and August, but will enter upon his duties in Asheville the first of September. We extend to him a very cordial welcome back to the South. He is a Tennessee boy, of whom Tennesseans are proud.

—We had a very enjoyable visit last Sunday to Estill Springs. The church there is only some two or three years old. It has a membership of about fifty. It has no pastor, though Bro. W. D. Hudgins, Sunday-school Secretary, might be termed its bishop. The Sunday school was good. The congregation filled the house in the morning. We regretted that we could not remain to the night service, but the funeral of our uncle,

in St. Louis, Monday, compelled us to leave Sunday afternoon. The people of Estill Springs were expecting with much interest the Baptist encampment there this week. Bro. Hudgins, who has general charge of the Encampment, told us that he had received twice as many applications for rooms as he had received at the same period last year. It was quite a pleasure to be in the hospitable home of Bro. Hudgins. His wife is a daughter of Rev. J. S. Barrow, formerly the popular pastor at Sweetwater and Athens.

—We stated last week that Dr. C. M. Thompson, editor of the *Western Recorder*, had accepted a call to the pastorate of the church at Hopkinsville, Ky. The *Recorder* of last week announced the acceptance of the call and made the further announcement that Dr. J. W. Porter, pastor of the First Baptist Church, Lexington, Ky., has been secured to succeed Dr. Thompson as editor of the *Recorder*, and President of the Baptist Book Concern, and will enter on his new duties July 1st. The *Recorder* says: "It will be a matter of joy to the great host of *Recorder* readers to learn that such a capable man has been secured to guide the destiny of the paper. His loyalty and fidelity to Baptist doctrine is an established fact and he is well and favorably known as a valiant defender of the faith." Dr. Porter is a Tennessean, having been born and reared near Memphis. He has many friends in this State who have watched his career with much pride, and who will join us in wishing him the most abundant success in the influential and responsible position to which he has been called.

—Both in the King James Version and in the Revised Version John 1:18 reads as follows: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." We were quite familiar with that rendering. We confess that we were startled in reading this verse in Westcott and Hort's Greek Testament, to find that instead of the word "uios" (son), they use the word "theos" (God), making the verse read, "No man hath seen God at any time; the only begotten God, which is in the bosom of the Father, he hath declared him." This is a distinct and positive assertion of the divinity of Christ, perhaps the most distinct and positive assertion of it in the whole New Testament. Of course there are abundant evidences of his divinity in other places, but it was gratifying to discover this positive assertion of it. The Greek text of Westcott and Hort is considered the best published. Nestle's Greek Testament uses the same word. The Improved Version, by Broadus, Weston and Hovey also has the word God, instead of Son.

—It is stated that the *Nashville Christian Advocate*, general organ of the M. E. Church, South, failed by \$5,000 of meeting expenses for the past year; and the *Epworth Era* rounded up the year with a deficit of more than \$3,800. The *Christian Advocate*, being what is termed the connectional organ of the Southern Methodists, has probably the largest circulation of any religious paper in the South. We do not know the circulation of the *Epworth Era*, but we presume it is considerable. If, with such a circulation as these papers have, they still come to the end of the year with so large a deficit, what is to be expected of papers with a smaller circulation? We may say, though, that if the BAPTIST AND REFLECTOR should have any such deficit as either the *Christian Advocate* or the *Epworth Era* had, it would not be many years before it would be compelled to go out of business. We were told the other day that after paying all expenses, the editor of one of the largest Baptist papers in the United States had only \$500 left out of the year's income for himself and family to live upon. People who think that editors are getting rich may have food for reflection in these facts. The *Biblical Recorder* well says: "The publication of religious papers is expensive. If they are not liberally supported, they must either depreciate in quality or advance in price."

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as, moving, seems asleep,
Too full for sound and foam,
When that which drew from out the bound-
less deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For though from out our bourne of Time and
Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—Tennyson.

PULPIT PHILOSOPHY.

BY ELDER G. R. TAYLOR.

That the functions of the Christian pulpit are worthy of the highest consideration when performed with fervor and intelligence, is a fact that will not be disputed by the rationally religious. That those into whose hands is committed the work of the pulpit should be men possessing a profound conception of the importance and moral dignity of their vocation, together with well-cultured minds and a great and absorbing love for their work for humanity, will also be regarded as matters of the first importance; and yet, notwithstanding the preacher may be fully equipped spiritually and mentally; without an intuitive perception of the fitness of things, so that he will understand what is necessary to do according to surrounding conditions, he is sure to be more or less a failure.

The minister who falls short of the quality of common sense has very little business in the pulpit. He who in his pulpit work would lay a strong hand upon the moral and religious aspirations of his flock, who would handle ignorance and prejudice, who would bring substantial things to inquiring minds, and feed souls, must be able to discern what may be lacking in himself in the manner of doing his work before he can hope to reach the best results.

We must believe, from the difficulties which attach to the ministerial work, and as a rule the inadequate compensation it receives here, that preachers, as a general thing, take up the work from pure motives; and yet there are but few, perhaps, who reach practically their own highest conception of their calling, and this because there is something lacking in themselves that is absolutely essential to success.

Some preachers, while good thinkers, have not the all-important faculty of imparting to their hearers with effectiveness their best thought in an extemporaneous way; and when the message they bring is committed to writing, for the purpose of better mental and sermonic order, if they have not mastered the difficult faculty of reading from the pulpit as if they did not read, their best thoughts often become flat and insipid in the reading. Some preachers mar their work by a too conspicuous exactness of manner, cramping to the hearer; or a too tedious detail in discriminations, and the use of synonyms, which tire the mind to follow. Others, equally lacking in judgment or good sense, are too concise and spoil the symmetry of an otherwise good sermon, while others are too diffuse. Some preachers are noisy, which detracts from their sermons all true force and dignity. I heard a preacher once in Kentucky, who was such an extravagant roarer that one of his hearers, on the way home, waggishly remarked that the preacher laid himself liable to be indicted for disturbing public worship. I learned a few days later that the tempestuous visiting minister alluded to had actually, much to the amusement of the little city, by his stentorian pulpit vociferations, broke up the services of the church on the opposite corner—the weather being sultry and the windows open in both buildings. The pastor of the disturbed and deeply scandalized church was a rather effeminate and affected young man, by all accounts who on the occasion referred to was dispensing the gospel of his order, in sweet, mellifluous tones when the thundering voice of the pulpit stentor across the way broke in upon the service, and was so

disturbing to the minister he had to stop and, making signs to his people, which, being understood, he pronounced a benediction upon them—which they did not hear, and departed. This, of course, was an exceptional case, but there are many, very many, I may venture to observe, who are ridiculously, if not offensively, noisy, to say the least of them.

The preacher's power must be in his heart and brain as a worker, not in his lungs. Some preachers seem to imagine that their style is dramatic, and startlingly impressive when they mouth, varying the intonation of their voices from the low emotional whisper to the loud, defiant trumpet blast, when alas! they are but making of what should be grave, purposeful and serious, a pitiful comedy.

These and other defects in pulpit work must not be charged to those alone who may not have the cause sincerely at heart, or those who have not received culture and training before undertaking the work. I have known many ministers, eminent for their piety and culture, whose public ministrations were marked by many defects, much to the detriment of their work, which, by a little thoughtfulness and care might have been avoided.

What to say is, and ought to be, a matter of serious and profound study to every sincere minister; but how to say it is—or so it seems—a matter upon which they bestow no thought as a class.

That the human voice is a wonderful instrument that can be used in arousing impulses and moving the souls of men, the great epochs in the world's history, both politically and religiously, have fully demonstrated, and one marvels, while listening to dull, atrociously enunciated and somnific sermons, why it is that men whose minds and souls should be centered upon reaching great results in their pulpit ministrations of the sublime and all-important potentialities of Christianity, do not study and strive to reach higher standards of effectiveness in their work.

Futility in the pulpit is more than pitiful; it is trifling with souls. The noblest work on earth is to act on the soul, "to inspire it with wisdom and magnanimity, with reverence for God and love towards man." For this work the preacher must be armed with zeal, fervor, earnestness and plainness. All stilted, high-flown language, florid phrases; all pulpit twaddle, that has its rise in human self-conceit and ambition are so infinitely beneath the unspeakable dignity of the Christian ministry as to be utterly unworthy of any comparison.

It is a fact not to be denied that all the varying voices in the pulpit cannot be regarded as equally good for public speaking when used in the usual thoughtless, slouchy way; but it is equally true that it is not necessary that the voice of the preacher be deep and powerful—a "voice as the sound of many waters"—to be effective; every voice, from the unusual male alto to the basso-profundo, possesses the innate power of flashing light to other minds, of carrying fire to other souls, and should be trained to full resonant sweetness. The ear must be propitiated before the soul can be reached. I sometimes wonder if the men upon whose pulpit utterances so much depends, ever listen to their own voices. Why should not the minister pay as much attention to the all-important instrument of his vocation as the musical virtuoso does to his, when his work is to win souls rather than simply to engage the ear? Surely the very desire to take souls as willing captives to God would suggest that nothing be left undone that would add efficiency to the work! If the preacher would but listen to his own voice in his daily conversations with others; in his study; in his solitary walks he would soon learn how to tune the instrument he uses for arousing and inspiring human souls, and upon which so much depends for both time and eternity.

It is not to be denied that there is power inherent in truth; but, like the electricity in a Leyden jar, it needs a conductor to develop it. Some of the most eminent among divines have emphasized the fact that a good, calm, distinct delivery is a most important element in pulpit diction.

No preacher can be justified in neglecting the human side of his divinely-appointed labors. There is something unspeakably grand in a sermon sent out by an earnest, sincere soul, through the vehicle of full, sweet, clear intonations natural to feeling and to reason, although one may not be in full agreement with the theme itself.

The preacher whose soul burns and throbs with the burden and importance of the living, divine message he carried to humanity, should—so it seems to me—be careful lest carried away by his theme he lose sight of the thought of how it may best be conveyed, not only to the varying mental capacities of his hearers, but also to varying auricular conditions, and thus in a thoughtless way cheat waiting souls, and lose the much-desired fruit of his labors.

St. Bethlehem, Tenn.

CONVENTION CONCLUSIONS.

By A. U. BOONE, D.D.

About two weeks ago I wrote a few lines for this paper under the above heading. The same was published in your issue of the third of June, and nearly every mail since then has brought me letters of congratulation and approval. Some of them have come from other States, and one from a foreign land. It is in this way that I want to thank the brethren for their kindness, as it would be quite a task to answer all of them personally. In almost every instance the writers have urged that I continue that which they are pleased to designate as "the good work." Some of them suggested that it was "appropriate that a friend of our work should be the one to venture some kindly criticisms." I again make my bow, and I am sure that my record will show continued loyalty to the great and glorious enterprises of the Southern Baptist Convention. Furthermore, it should be said that this same loyalty has prompted the "conclusions," which have been offered. I know that I represent many others, and I have a conviction that the last word has not been said on the several subjects mentioned in the former article. Hence I want to suggest a few more things as to these, and in this communication I call attention to the

RAISING OF OUR MISSION MONEY.

This is not the business of the Boards. A recent writer in the *Western Recorder*, Senex by name, says, "The Secretaries have to beat the big drum and the little drum, the kettle drum and the bass drum, sound the fire alarm, blow the policeman's whistle, and even set the unearthly screech of the callopie to going in order to wake up the churches." It is a shame that this must be done. Let the denomination see that the Boards are supplied with the necessary funds and let the Boards give their entire attention to the matters of administration. They are responsible, not for the collection of the money, but for its wise and economic use. They are not appointed as money-getters, and, at this period in our history, they ought not to be allowed, much less required, to sound repeated alarms to a denomination of sensible and responsible people. Where are the pastors and deacons? What business has the State Conventions, the District Associations, the Fifth Sunday Meetings, and the churches? The denominational press is perhaps doing its full duty in this matter, and the good work should be appreciated. The Boards are busy enough with other problems without this additional burden. If they are allowed more time on matters of administration, they can use our offerings to better advantage. They will not only save interest on borrowed money, but they can also conserve interest in the mission stations. There is every reason why a change should be made, but one that may be overlooked is the fact that our Secretaries may have more time to tell us what they are doing rather than to tell us what we are not doing. What an inspiration it would be if these good brethren could bring us glad tidings of great joy from the field! How it would thrill and awaken, and appeal to, the great denomination. As it is, the Secretaries are expected to reach the crowning glory of denominational pride when they go up to the Convention and report "No debt." Who is responsible? Everybody; who in any way can relieve the situation. Is there a remedy? I am not sure that the expression originated in the Southern Baptist Convention, but the remedy is this:

"CHURCHES TO THE FRONT!"

I appeal to the churches of Tennessee, the great Volunteer State, to take the lead. This can hardly be done without a plan, and it is my pleasure to suggest the outlines of one that has been operative and successful in our own church for four years. It really involves the whole question of finance in the churches, and I propose to give it as such.

At the beginning of the year, or earlier, the pastor and deacons go carefully over the entire financial situation and arrange an annual budget. This budget includes pastor's salary, church expenses, incidentals, missions, and any other obligations. Some of the amounts are fixed and others are carefully estimated. For instance, it is not possible to tell exactly the amount of the coal bill, but we can tell what it was last year, and what it is likely to be. The same is true of lights and incidentals. But the amount for Missions is a fixed charge, and it must be paid just as the sexton's hire or the pastor's salary. All of this may be arranged by the pastor and deacons and approved by the church, or it may be arranged by the church in session. The main thing is that it be arranged, and that the church recognize it as the annual obligation. Extra care should be taken that the amount for Missions be reasonably large.

A subscription follows this. We take a public subscription on the Third Sunday in December, and follow the same with a personal canvass among the members

WEARY IN WELL DOING.

I would have gone; God bade me stay.
I would have worked; God bade me rest.
He broke my will from day to day,
He read my yearnings, unexpressed,
And said them nay.

Now I would stay; God bids me go.
Now I would rest; God bids me work.
He breaks my heart, tossed to and fro,
My soul is wrung with doubts that lurk
And vex it so.

I go, Lord, where Thou sendest me;
Day after day I plod and toil;
But Christ, my God, when will it be
That I may let alone my toil
And rest with thee?

—Religious Herald.

who do not subscribe on that day. A standing finance committee have this in hand, and it is the duty of this committee to get in touch with new members, such as are received during the year. The loose collection also becomes a part of this sum. As the money comes in, and it is supposed to be paid through envelopes weekly, the treasurer is expected to pay it out in accordance with the budget plan at the end, or the beginning, of the month. I anticipate a question here, and it is a good one, "What if you have not enough money? What if the subscriptions are slow in being paid?" I answer that this business-like, economic and systematic plan in the management of affairs has proven itself to be of great value in this particular point. It is not expected, and certainly not necessary, that the amount should fail. The people like the system when they once understand it, and see its wisdom and advantages. Since its adoption our accounts have been paid with more promptness and satisfaction than ever before. But if the money is slow in coming in the plan does not propose that our Mission Boards shall be the first to suffer. The matter is handled just as if it were the pastor's salary. *It is an obligation that must be paid.* I submit that a test of four years, especially the last four years, has been sufficiently severe. The working has not been perfect. Some difficulties have been manifested, but the progress has been gratifying indeed, and we press on. The essential features of the system may be briefly stated: A careful and conservative estimate as to all annual expenses, including Missions as a real obligation; a strong plea to the entire membership of the church for proportionate subscription and prompt payments; weekly offerings and monthly disbursements; devotion in giving and good bookkeeping. The system is certainly not unscriptural; it avoids the rush at the close of the year; it keeps the cause of Missions always before the people; it enables the pastor to press with great freedom the duty of supporting all the work. Try it, brethren, try it. It can be done. It has been done. Memphis, Tenn.

THE PENITENT THIEF.

BY REV. JOHN R. CHILES.

What we know of this man is recorded in the gospels where the account of the crucifixion is given. When Jesus was put upon the cross, in order to add to his humiliation, they put up on crosses beside him two men who had been convicted of crime.

One of these railed on Jesus, and joined with the crowd in saying: "Art not thou the Christ? Save thyself and us." But the other answered him, "Dost not thou fear God, seeing thou art in the same condemnation?"

He acknowledged his sins.

"And we indeed justly, for we receive the due reward of our deeds." These two malefactors were much alike in the crimes which they had committed and in the condemnation which they had received. But things in their hearts made them as different as day and night. One acknowledged his sins and repented. The other was satisfied with his evil ways and hardened his heart, even at the threshold of eternity.

The one who railed on Christ may have been from a wicked parentage. His record may have been a copy from the lives of ancestors two or three generations back and intensified by each succeeding one. Or he may have deliberately put himself in such an unfriendly attitude to the good influences of home, school, and associates that the rejection had left his heart like stone. This assumption, however, is not as likely to be true as the other. Surely it must have taken more than one short life time to have developed a depravity so awful.

The penitent thief had been taught the Bible by some-

body. He knew the eighth commandment: "Thou shalt not steal" smote his heart like a sword. He publicly made his confession. He upheld the majesty of the civil law under which he was suffering. Early training had triumphed at last.

This is true in the lives of many: "Train up a child in the way that he should go and when he is old he will not depart from it." Even though there should be a departure in youth or maturity there will be a return in decadence, if not before. When we describe a circle on the blackboard the piece of chalk will stand when it is completed upon the point where it started, and perhaps retrace a little. Morning and evening are much alike. The glancing rays, the rosy fingers in the sky, the long shadows in the background, the twilight are the same. Only the order is reversed. According to the laws of nature and grace there is a tendency to return to the things of early life. Old men and old women become children again in ways. The step is short and slow and the conversation is not coherent. Jesus said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." There must be humility of heart and simplicity of faith in the true Christian.

Christian workers must impress upon young and old the severity of God's law when violated, and His justice in punishing sinners if conviction is to be produced, which will result in conversion. Was this not true in a measure with Paul? "The commandment came, sin revived and I died." Then came the revelation of the truth of Christianity to him on the road to Damascus, and he was saved.

KNEW SOMETHING OF JESUS.

The thief said: "This man hath done nothing amiss." Here he declared for the sinlessness of Christ. With the next breath he calls him Lord, and so recognized Him as the Messiah. These confessions were made publicly. Wonder where he had learned these things. Did he spend his early years in or near Nazareth and see Jesus at twelve and after about his Father's business? Was he a pick-pocket in the great crowd at the Jordan and heard the conversation between John and Jesus at his baptism? Was he at Capernaum, a commercial centre of their country, and saw Jesus healing the multitudes of sick people? Had he seen the triumphal entry and heard the people cry: "Hosannah to the son of David?" Had he heard a sermon from Christ or seen a miracle performed by Him? Or had the seventy reached him somewhere in public or in private when they went into all the cities at Judea with their message? Somewhere from some one he had heard the sweet story and had mental impressions at least of the way of life.

Here the word of truth was like the poet's arrow, which was shot into the air, and his song which was sung out in the quiet fields. Both seemed to be lost at first. But long years afterward both were found again. The arrow "still unbroke" was in the heart of an oak and the song from beginning to end was in the heart of a friend.

"Cast thy bread upon the waters and after many days thou shalt find it again." There is a time of waiting or rather of working between planting and harvest time. But after awhile the sheaf will bend with its weight of grain as a monument of bronze over the grave of the tiny seed. So we should take courage and "sow beside all waters."

"As the rain cometh down and the snow from heaven and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

THE FINAL ISSUE.

He said: "Lord, remember me when thou comest into thy kingdom." He believed that Christ would triumph over death and that he himself would go from that cross to a spirit world. "He that calleth on the name of the Lord shall be saved." This dying thief did. Jesus said: "This day thou shalt be with me in paradise." He was saved. Dr. C. G. Jones said: "One man in the Bible was regenerated in the very hour of death that none might despair and only one so that none should presume."

"The dying thief rejoiced to see

That fountain in his day,
And there have I, though vile as he,
Washed all my sins away."

WHERE HIS SOUL WAS TAKEN.

An answer from the Scriptures as to what "paradise" means settles the question. Hear Paul: "I knew a man above fourteen years ago, whether in the body I can not tell, or whether out of the body I cannot tell; God knoweth, such an one caught up to the third heaven." The Jews spoke of three heavens. The first heaven:

where the birds fly and into which the tops of the trees reach. The second heaven: where the sun, moon and stars are. The third heaven: where God and the angels are. "And I knew such a man (whether in the body I cannot tell. God knoweth). How that he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter." Thus paradise and the third heaven are identical. So the righteous at death enter the place of final happiness and holiness. They are, however, without the body, which is to be received at the resurrection. When Lazarus, the beggar, died, his spirit was taken at once to Abraham's bosom. Dives went to the torments of hell and his body was buried.

W. J. Long, the naturalist, tells how the equatic birds of the far North live and raise their young in the summer months. But when the snow flakes begin to be blown in the air and the lakes begin to freeze they rise high up both old and young and start to the far South. They come in from all directions to the land of flowers and sunshine. They fill the air with their songs. So with the children of God. "Many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." They come from all lands and all races and have been coming through all ages.

"Some of the host have crossed the flood

And some are crossing now."

Johnson City, Tenn.

BAPTIST PERPETUITY; HOW TO TEST IT.

In the BAPTIST AND REFLECTOR recently is the following from "Among the Brethren." It calls for a suggestion and raises a question. The note follows:

"The Baptist World says there are 'sound Baptists who believe in alien immersion and deny church perpetuity.' Yes; we are confident there is lots of sound about them, but that is all."

Now, about Baptist perpetuity, and how are we to discover it? That is the question. And this is the suggestion:

Remember that there are two cardinal doctrines in the New Testament creed. They are the New Birth, and the Supreme Authority of Christ. Closely joined to these is the responsibility of the individual to the Lord. So that, in order to present a trinity of doctrines, we will say that the cardinal doctrines are three, namely:

First—The new birth.

Second—The supreme authority of Christ.

Third—Individual responsibility.

At one time the persecuted sects suffered because they would not submit to any authority but Christ. Baptism was not an issue, and it does not figure in the history. That contention for the supremacy of Christ soon found a new expression in "the supreme authority of the New Testament in all church matters," and that contention has continued until now. Those sects have always held to the necessity for regeneration and for individual responsibility. During the Reformation under Luther, the baptism question came to the front. It was in the 13th century that Rome first declared for sprinkling. Baptism is not a cardinal doctrine, but it springs primarily from the doctrine of the supremacy of Christ. If Christ requires baptism, we are bound to bestow it on all our converts. Because there have been those who denied that Christ requires the immersion of all believers, Baptists have, for 350 years, made that the chief contention. Before that period they made other doctrines the chief ground of their contentions. It does not matter, therefore, that we should fail to find some of our modern doctrines occupying prominent places in the controversies with the evangelical sects. Those doctrines were simply not in controversy. Again, it does not matter if the enemies of these sects charge them with all kinds of wrong doing, if they held to the cardinal doctrines set out above, they were just what any Baptist would have been under like conditions, and they were our ecclesiastical ancestors. It does not at all mar their claims to fraternity with us because they held to some impossible notions in theology or philosophy. We have had that sort of thing in our ranks all the time.

Those who are so confidently denying the fact of Baptist succession are requiring us to show churches like the average Baptist churches of our times. This is manifestly unfair. The prominent features of Southern Baptist churches today have been developed by the conflicts that have engaged their attention and developed their strength. They may look very unlike mediaeval churches. They may differ widely from Russian churches, but everywhere in the world throughout all the centuries, where there have been Christian bodies composed of regenerated people, who sought to obey the Lord in all their church doings they were the Baptists of their times. Don't look for controversies

about immersion, alien or otherwise. Our ancestors never had any such things to bother them. Their controversies were about other things. But they believed in individual responsibility to Christ, a converted membership and the supreme authority of the New Testament.

Let the successionists not claim too much and the doubters not deny so much, and there will be found a very large field of common belief. We must not hold our ancestors to so severe a test. We know a lot of things they never heard of. They were sound, as tried by the cardinal tests. They were our brethren.

Pardon me for my neglect to give a list of instances. It would require a book on ecclesiastical history to do that. I would like to write it, if the opportunity should be accorded to me. But this is enough for this time.

J. L. D. HILLYER.

Edgewood Station, Atlanta, Ga.

STAINLESS FLAG DAY.

The Headquarters Committee of our State organization in conference decided to request that Sunday, July 4th, be set apart as a day of thanksgiving and praise to Almighty God for the great deliverance from the bondage of the legalized liquor traffic in Tennessee.

This will take the place of "Stainless Flag Day," which the National League has requested be observed on the last Sunday in June each year. On July 1st, Tennessee will have removed the stain of the saloon from her map, and it is fitting that the following Sunday be a day of glad rejoicing. The Sunday Schools, churches, pastors and friends have prayed and worked long and faithfully for this great victory. We urge, therefore, that in the Sunday Schools, church services, and in mass-meetings, from Johnson to Shelby, these armies assemble on the first Sunday in July and proclaim this a new day of Independence; not to rejoice over a conquered foe, for they are not conquered, but only repulsed. We pause a moment to join in the chorus of praise, and stand ready to extend a hand of sympathy and love to all who have fought with the enemy but are now willing to make a full surrender. But at the same time let it be understood that the great organized army of the enemy has not surrendered and that a determined effort will be made to violate and make ineffective the law in order to bring about its repeal. *So let us give thanks for the victory won, with our hands on our weapons of warfare, and let us go from this hour of praise and thanksgiving with the thought that God has given us the victory and by His help the law SHALL be enforced.*

Where it is possible let appropriate sermons and addresses be delivered on that day. If this is not practicable, then a song and praise service. We request that a thank-offering be taken for the support of the State Anti-Saloon League. The friends all over the State are looking to our organization to aid in law enforcement. We are sure that our friends will recognize that this work cannot be done without funds. Write us if any further information is desired.

Yours for a great praise service,

TENNESSEE ANTI-SALOON LEAGUE,
W. R. HAMILTON, Supt.

June 10, 1909.

EAST TENNESSEE BAPTIST ENCAMPMENT. Jefferson City, July 6-14.

Every Baptist in East Tennessee ought to be interested in the announcement of the East Tennessee Baptist Encampment, and ought to carry in his mind the date line of this announcement. As stated on the program, the purpose of this Encampment is: To bring the Baptist hosts of East Tennessee into closer touch with each other, promoting a co-operative sympathy in our general work, and preparing them for more effective work in their individual churches. It seems to me that this is a worthy purpose, and that it should appeal to every Baptist in this end of the State. Who ought to attend this Encampment? Every Baptist preacher and pastor in East Tennessee. We need to know each other better, and we can afford to spend a little time and money in the pastime of getting acquainted and studying conditions together. It will make us better pastors. It will help us to understand each others' fields of labor, and bring us into sympathy with each other.

Say, friend, when you have read the above lines, go over and tell your neighbor that your pastor must go to Jefferson City. Ask him to help, and if he does not say, "all right," go to the next one. Resolve that your pastor deserves a rest and give him a vacation and money with which to pay his expenses to Jefferson City.

Now, who else ought to go to Jefferson City? Well, I guess it would not hurt you to go yourself. You have been busy a long time, and you could afford to

take a little rest yourself; then do it. We ought to have five hundred of the Baptists of East Tennessee present at this first Encampment. Read over that program, if you have one, and see what we offer you. If you have not received one, tell me with a post card and I will send you one by next mail.

This is not a money-getting scheme, and all you will be asked to do is to pay your dollar a day, and we furnish everything and speakers, and you just enjoy yourself. Why not just mix up things in general—the rich and the poor, the high and the low, the old and the young—from country and town and city; all together, one in purpose and one in service? Come the first day and remain with us through the meeting. We will be looking for you, so don't fail us.

Yours for a better East Tennessee,

J. H. SHARP, Sec'y-Manager,
1906 E. Jackson Ave., Knoxville, Tenn.
C. B. WALLER, Chairman.

A PERSONAL WORD FROM TENNESSEE COLLEGE.

Although the Commencement exercises of Tennessee College occurred scarcely three weeks ago, plans looking to the fall opening are being carefully formulated and executed.

The management of the school, believing that beauty of surroundings is conducive to beauty of character, are bending every energy towards making this home for young women one not surpassed by any private home. The handsome building, having capacity for 175 boarders, while new and in excellent condition, is being thoroughly renovated, and necessary improvements are being made. The beautiful fifteen-acre campus covered with blue grass and shaded by giant oaks, is receiving its proper share of attention.

In the office of the business manager there has been no cessation in the daily round of work. He and his assistants are kept busy replying to letters of inquiry and receiving applications and contracts. Three thousand catalogs have been mailed from the office, and each day others are requested.

The President and the faculty have carefully planned the work in the various departments for the coming year. The teachers in these departments are men and women with university training and broad experience, each being a specialist in his or her particular line of work.

It is the purpose of the entire faculty that the students who go forth from the halls of Tennessee College shall be thoroughly equipped to become the noblest and most useful of women. The Baptists of the State should at once register their daughters for Tennessee College. Since the school is owned and controlled by the Baptists of Tennessee, they should manifest appreciation of their own school by sending their daughters without waiting to be seen by the management of the school. Present indications are that the capacity of the school will be taxed to the utmost. Those intending to secure rooms for their daughters later may be too late.

Yours sincerely,

J. K. MARSHALL, JR.,
Secretary of Faculty.

AN UNUSUAL SERVICE.

At the McLemore Avenue Baptist Church, at 8 p. m., June 15th, occurred one of the most unusual services this writer ever attended in the way of an ordination service. The Boulevard Church and the McLemore Avenue Church both had a young preacher to ordain, and a joint service was arranged for the ordination. The two churches invited the Memphis Pastors' Conference as counsel, and the meeting was held at the McLemore Avenue Church, of which Rev. W. J. Bearden is pastor. Rev. A. U. Boone, D.D., was elected Moderator, and this writer Secretary of the ordaining counsel. The young ministers, Rev. Dudley D. Chapman of the McLemore Church and Rev. S. P. Poag, of the Boulevard Church, were then introduced by the deacons of their respective churches and the examination proceeded. Rev. A. U. Boone led in the examination, which was most satisfactory, after which Rev. M. W. DeLoach led the ordination prayer. Rev. I. N. Strother delivered the charge to the candidates, which was strong and helpful. Rev. H. P. Hurt delivered the charge to the church, which was done in his usual forceful way. While a song was sung the hand of fellowship was extended to the young brethren, and Rev. S. P. Poag pronounced the benediction. Both are students of the Southwestern Baptist University at Jackson, Tenn., and Brother Chapman has been called as supply pastor at the Rowan Church, Memphis, while Brother Poag has been called as Missionary in North Mississippi. We bespeak for them both a successful future.

Memphis, Tenn.,

O. T. FINCH.

THE EAST TENNESSEE BAPTIST ENCAMPMENT.

We shall be glad to have the Baptists of Tennessee read the program of our Encampment July 6-14. Thousands have been sent out. A Texas brother said recently that Texas Baptists believe in rallies, and gatherings for enthusiasm and information. Such meetings are helpful and pleasant. Let the folks come to the Encampment.

Perhaps a few Carson & Newman items may not be out of place. We are enlarging our science work and were puzzling as to the money for necessary equipment. A letter to a New York friend, who has helped before, brought the necessary amount, \$250, and now Prof. Kaserman is going ahead to import the outfit.

We had former pastor, H. B. Woodward, of Lampasas, Texas, to preach for us Sunday, June 13th. His old friends enjoyed having him back. He was back in Tennessee to officiate on the happy occasion of his brother's marriage—Prof. W. S. Woodward, of Dandridge, and Miss Nell Huff, of Parrottville, who were married on the 18th. The writer had the privilege the same day of uniting in marriage Miss Nell M. Walters, of Liberty Hill, and Mr. A. M. Carr, of Cumberland Gap. She is a former student.

M. D. JEFFRIES.

An event which will be long remembered by the men of Shelbyville attending, was the banquet which was given last Thursday evening, June 17th, in the commodious dining hall of the Dixie Hotel, by ninety-five leading young men of Shelbyville and Bedford County, who compose the popular new Baraca class of the First Baptist Church. Dr. W. C. Golden, Secretary of the Baptist State Mission Board of Tennessee, was present, making a special trip here from Nashville to address the class.

Plates were laid for ninety-five, and three tables extending the entire length of the dining rooms were well filled with guests. The class congregated in the early part of the evening at the Auditorium for a preliminary service, presided over by the pastor, Dr. Taylor, and later repaired in a body to the Dixie House. After a brief invocation by the pastor, the guests were seated and did honor to a very delightful repast, prepared by the ladies of the church, and served by the management of the hotel. After this feast the class was addressed by fifteen speakers. Mr. H. L. Dayton served as toastmaster and made the first address of the evening. He was followed by Mr. Eustice Williams, President of the class; then followed in turn Dr. B. S. Adsit, Mr. Henry Thompson, Mr. Burton Jones, Mr. Pleas. Moon, Mr. Tom Tune, Dr. Cecil Sandusky, Dr. J. P. McDonald, Mr. George Fouqua, Mr. Paul Myers, Mr. C. Q. Stephens, Mr. Emmett Temple, Mr. Luther W. Mack, who all gave interesting talks along helpful lines. Dr. Golden closed with the address of the evening, which he delivered in his usual forceful and masterful style. Dr. Golden expressed his surprise and delight upon finding here the largest Baraca class organized in the shortest time of his experience. He said, among other things, that he saw in it a powerful force for good in Shelbyville, and the beginning of a movement which should become a potent factor in the Christianity of the South and country.

He spoke along lines of general helpfulness to the class and to the Baraca movement, calling attention to features of the work which may be successfully engaged in here, one of which was the creating of a library of a hundred volumes of selected books, which could be easily established by and for the benefit of the class and community.

The meeting was dismissed about 11 o'clock, and was considered by all present to have been one of the most helpful and successful ever occurring in Shelbyville.

A. W. LAMAR, JR.

Our special meeting at Leeville (Mt. Olivet), last Saturday was in every way an uplift and success. The day was bright. Notwithstanding the busy time with farmers, the crowd was large. The children's exercises were well directed and entertaining. The speeches of J. H. Wright, E. K. Cox, Dr. E. E. Folk, and the two Rushings were tip-top. The services were spiritual, helpful and uplifting. Helpful illustrations, apt anecdotes and humorous wits were used. Wright in a speech, said to Dr. Folk, "You have plowed in the field." Folk (knowing he had not), said: "You are right (Wright)." The collection for State Missions by the children was \$17.00. The dinner spread by the ladies was the best, and bountiful. At the close we had a handshake and every one felt that God was in our midst. This church is on higher ground than for years. We want another meeting like it—all the churches should have one.

G. A. OGLE.

Mt. Juliet, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Third.—Pastor Yankee preached on "Made After the Power of An Endless Life," and "Visions of the Last Days." Good day.

Centennial.—Rev. N. B. Clibourne preached at both hours. Morning subject, "Members of Christ's Spiritual Body, Oneness with the Lord." Evening subject, "All Things Work Together for Good to Those Who Love God; to Those Who Are Called According to His Purpose."

North Edgefield.—Children's Day observed by S. S. 450 in Sunday School; pastor made a few remarks to S. S.; baptized two; pastor spoke in the evening on "The Boy King." Great day. Pastor and four members will spend week at Estill Springs B. Y. P. U. Encampment.

Seventh.—Pastor Wright preached on "Reasons for Joining the Church," and "Balm in Gilead." One received by relation. Four received for baptism. Two baptized. Fine spiritual feeling.

North Nashville.—Pastor A. E. Booth preached at both hours. Morning subject, "Sheltered Under the Blood." Evening service, a special service for the Knights of Pythias of the city. Subject: "The Constancy of Friendship as Exemplified in the Christ." Good day.

Howell Memorial.—Pastor Cox preached at both hours. Morning theme, "The Rebuilding of the Temple." Evening, "Fishers of Men." 217 in S. S.

Lockeland.—Pastor preached at both hours. In the morning on "Christian Influence," and in the evening on "A Sure Foundation." Good congregations. One baptized; 123 in S. S.

Belmont.—Brother J. N. Booth preached at morning service. Pastor preached at evening service on "Bearing One Another's Burdens." 88 in S. S.

Calvary.—Brother R. J. Clark preached at the morning service on "The Woman at the Well." Pastor Woodcock preached at night from Rom. 10: 9, 10. 52 in S. S.; 15 in B. Y. P. U.; 1 approved for baptism; 3 received by letter.

South Side.—Pastor Stewart preached on "Weakness Triumphant," and "Divine Companionship." Good day.

Grand View.—Evangelist T. O. Reese conducted three services. He preached at 11 a. m. on the text, "What Then Shall I Do With Jesus, Which is Called Christ?" At 3 p. m. he held a special service for men only. At 8 p. m. the text was, "Prepare to Meet Thy God." 11 accessions during the week. The meeting continues.

Whitsitt's Chapel.—Pastor Fitzpatrick preached at morning hour from text, "In the Beginning God Created the Heaven and the Earth," and in the afternoon at Smith Spring, on the "Crucifixion." Observed the Lord's Supper; Young People's Union at night; good S. S. at both places.

Pulaski.—Pastor-Evangelist R. D. Cecil preached. Texts: "The Blessing of the Lord It Maketh Rich." Proverbs 10: 22. "Whosoever Shall Call Upon the Name of the Lord Shall Be Saved."—Romans 10: 13. 2 received by letter; 1 received on a profession of saving faith and baptism; 1 asked for prayer; fine congregations; 52 in S. S.; fine interest.

KNOXVILLE.

First.—Preaching in the morning by H. H. Hibbs, of Williamsburg, Ky. Preaching in the evening by Pastor Taylor on "Look and Live." 411 in S. S. Two received by letter.

Deaderick Ave.—Pastor C. B. Waller preached on "Another Comforter," and "Little Foxes." 710 in S. S.; one received by letter; one under watchcare; one approved for baptism. Great day; two professions.

Broadway.—W. A. Atchley, pastor. Preaching in the morning on "Family Religion." Preaching in the evening by Rev. H. H. Hibbs on "Right Use of Riches." 470 in S. S.; four received by letter. Home coming service at 10:30 a. m.

Bell Ave.—Pastor J. H. Sharp preached on "The Voice of Suffering," and "The Victor's Crown." 593 in S. S. two received by letter.

South Knoxville.—Pastor John M. Anderson preached on "Churches of God," and "Friends of God." 248 in S. S.; one received by letter; one baptized. 86 in B. Y. P. U.

Oakwood.—Pastor Geo. W. Edens preached on "Religion in Its Significant Idea," and "The Love that Calls Us Sons." 158 in S. S. Good congregations and interest.

Island Home.—Pastor J. L. Dance preached on "Friends of Our Home," and "Love," the Queen of the Graces." 292 in S. S. Full congregation.

Bearden.—Pastor J. C. Shipe preached on "Advantages of Godliness," and "God's Love to the World." 126 in S. S. Splendid day.

Gillespie Ave.—Preaching in the morning by J. A.

Roberson to small congregation on "Love to Christ." Subject for evening: "The Suffering of Christ." Large congregation. 164 in S. S.

Meridian.—W. L. Winfrey preached in the morning on "Nobody Cares." 70 in S. S.

Immanuel.—Pastor E. A. Cate preached on "Waiting on God," and "Living Christ." 160 in S. S. One profession.

Third Creek.—J. N. Bull preached on "God Is Love," and "A Troubled Man." 139 in S. S. Twenty requests for prayer.

Lonsdale.—Pastor J. M. Lewis preached on "A Captive Missionary," and "Knocking at the Wrong Door." 294 in S. S. Three received by letter.

Union Chapel.—T. L. Cate preached in the evening on "Self-centered Life."

Beaumont.—Pastor J. F. Williams preached in the evening on "Hidden Life." Good S. S. Several requests for prayer.

Grove City.—Pastor J. Clarence Davis preached in the morning on "Temptations." Rev. Green preached in the evening. 165 in S. S. Two baptized. Large congregations at both hours.

Middlebrook.—A. F. Green, pastor. Preaching in the morning by J. C. Davis on "The Water of Life." In the evening J. C. Davis preached. 135 in S. S.; five baptized. Bro. J. C. Davis is assisting the pastor in a great revival.

Grassy Valley.—Pastor A. R. Pedigo preached on "The Christian Soldier." No preaching in the evening. 66 in S. S. Children's Day on Sunday night.

Glenwood.—Pastor F. E. White preached on "Like the Mountains of God," and "The Rank of Christ." 55 in S. S. We have started a mission study class, with 15 members.

Fountain City.—Pastor M. C. Atchley preached in the morning on the 23d Psalm. 105 in S. S. two received by letter.

MEMPHIS.

First.—Pastor Boone preached at both hours to fine congregations. 303 in S. S.

Central.—Pastor Thos. S. Potts preached on "The City Beautiful," and "The Eternal Question." Two additions by letter.

Seventh Street.—Pastor I. N. Strother preached on "A Call to Zion," and "A Test of Faith."

Boulevard.—Pastor J. R. Wiggs preached on "Peter's Denial," and "Life's Troubles and Its True Remedy." One received by letter; one conversion.

Union Ave.—Pastor D. W. Bosdell preached on "Life Is Christ and Death Is Gain," and "The Ways of Sin Are the Ways of Death." Congregations were large. At 3:30 p. m. there was a memorial service in honor of Rev. E. W. Reese, the former pastor. At the service the church unveiled a tablet placed in its walls to his memory.

McLemore Ave.—W. J. Bearden, pastor preached on "Giving, an Act of Worship," and "Faith Proven Real by Works."

Blythe Ave.—Rev. O. T. Finch preached on "Personal Work," and "Poor Today; Rich Tomorrow." Good services.

Binghamton.—M. W. DeLoach, pastor, preached at both hours. Good services.

Eudora.—Pastor J. C. Greenoe preached on "Personal Work," and "The Brazen Serpent."

Sweetwater.—Pastor preached at both hours to large congregations on Luke 24: 26, and Rev. 6: 17. S. S. off a little, only 261 being present.

CHATTANOOGA.

Central.—D. P. Harris, pastor, preached at both services on "Successful Evangelization," and "Power Profaned." Interesting B. Y. P. U. Good S. S.

East Lake.—G. A. Chunn, pastor. Brother Carroll conducted the morning service. 70 in S. S.; one received by letter. No service at night on account of rain.

Ridgedale.—Pastor Chunn preached at 11 a. m. on "Freedom Through the Truth." 45 in S. S. Very good congregation. A good service.

Alton Park.—Pastor John Hazelwood preached in the morning on "God's Family." Service almost rained out at night. 110 in S. S. One received for baptism. Six baptized.

Highland Park.—Pastor W. S. Keese preached at both hours on "Forgiveness," and "The Disobedient Prophet." Good congregation at morning service. Two received by letter. One for baptism; one baptized; 145 in S. S.

Hill City.—Pastor G. T. King spoke in the morning on "A Mother's Prayer." No service at night on account of rain. 105 in S. S.

Cleveland.—Inman Street.—Pastor Stivers preached at the morning service on "What Baptists Believe." Children's Day program in the evening. 196 in S. S.

Am sorry that I have waited so long to send in my name to be placed on the Honor Roll. My churches, Sweetwater, Niota, and Philadelphia abundantly paid all my expenses to the Southern Baptist Convention at Louisville. It is a great pleasure to be pastor of such a noble people. E. A. Cox.

Sweetwater, Tenn.

I have had a very nice trip to my old home at Linden, Tenn., visiting two of my brothers. The old home looks desolate beyond description. I preached last Sunday night for Brother I. N. Strother, of the Seventh Street Church, Memphis. Next Sunday morning I will preach for Bro. J. T. Early, of the West Jackson Church, Jackson. LEON W. SLOAN.

Linden, Tenn., June 16, 1909.

I have been called to and have accepted the pastorate of the First Baptist Church at this place. We are in the midst of a loyal band of Christians, and we feel, under God, that our church is going to move forward in the service of our King. We crave the prayers of the noble Tennessee Baptists for our work here.

W. D. MATHIS,

Dayton, Tenn.

Perhaps a few words from me might be appreciated by my many friends in Tennessee and the friends of the dear man of God, Brother U. S. Thomas, a Carson & Newman boy. "The fight is on," and a mightier conflict I have never seen. Every Christian is standing shoulder to shoulder with Brother Thomas. The meeting has run two weeks, and the interest has not abated. At the men's meeting this afternoon a traveling man, sixty-five years old, was saved. At noon he was taking the name of God in vain. A good consecrated man told him a great meeting was going on at the Baptist church and asked him to come. He came and was saved. Scores of others asked for prayer. The Holy Ghost was there in power. Brother Thomas has great power with men and with God. This afternoon there were some men present who claim to be infidels. But God was there in such power that they trembled and knelt before Him. I may give you something of the results later. Pray for us. A. L. MORGAN.

Dublin, Texas.

ANNOUNCEMENT.

In pursuance of the instructions of the Baptist Young People's Union of the South, Auxiliary to the Southern Baptist Convention, the Executive Committee at its recent session in Louisville, Ky., unanimously elected Rev. Thos. J. Watts to the position of Corresponding Secretary. Mr. Watts will direct the work of the B. Y. P. U. of the South in connection with his labors as Field Representative of the Southern Baptist Theological Seminary and his permanent address will be 660 Fourth Avenue, Louisville, Ky.

B. A. DAWES,

Chairman Executive Committee.

OUR TRI-STATE BAPTIST MEMORIAL HOSPITAL.

Yesterday, June 20th, I brought the claims of the hospital before the T. E. L. Sunday-school class of the First Baptist Church, Memphis. The class gave \$1,000 for the hospital.

This class is unique in Sunday-school work, and is meeting with marvelous success. It is a source of great satisfaction to the pastor and superintendent. We shall have further announcements to make from the First Church. This church has a reputation for loyalty to our denominational work and we are sure that she will do nobly by the hospital.

JOHN N. LAWLESS.

Memphis, Tenn.

HOLSTON ASSOCIATION.

This session of the body convenes at old Double Springs Baptist Church on Tuesday, August 10, 1909. The place of meeting is fifteen miles northwest of Jonesboro, and about four miles west of Fordtown, a station on the C. C. & O. Ry., via Johnson City. Efforts will be made to meet the morning train which leaves Johnson City about 7 o'clock a. m., and convey messengers and visitors from a distance to the church.

This is one of the oldest churches, having had three or four houses of worship, one of which is in process of erection. The Association met here, the last time, fifty-two years ago. So far we have found only one member that belonged to the church then, now living. She is a woman nearly a hundred years old. We are expecting a large attendance. Let the people come.

A. J. WATKINS, Pastor.

= 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. Check, 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, 206 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.

JAPAN.

J is for Japan,
That wonderful land,
The fair country far over the sea,
Where the little brown boys
And the little brown girls,
Know not of Him who died on the tree.

A are the altars,
Thousands of altars,
On which hideous idols we see;
And the little brown boys,
And the little brown girls,
Pray to them oft on their bended knee.

P are the pennies,
Round copper pennies,
Which we offer so gladly today,
That the little brown boys,
And the little brown girls,
May learn to the Saviour to pray.

A is for the arms,
The dear, loving arms,
That God throws around every one
Of the little brown boys,
And the little brown girls,
Who are taught to believe in His Son.

N is the dark night,
The drear, gloomy night

Of great darkness in which will long
grope
Ev'ry little brown boy,
Ev'ry little brown girl,
Till the Day Star shall lead them to hope.

Then bring your pennies,
Your dollars and dimes,
And offer them gladly with prayer,
That the little brown boys
And the little brown girls
May meet Christ in that country so fair.

—Hermine K. Wolff.

Dallas, N. C.

MISSIONS.

What are Missions? Various are the ideas of what missions are. Some seem to think they are the collection—money-getting—and when they become enthused they start immediately on a begging tour.

Others think they are a tour—the preacher makes a tour through the country preaching as he goes, and out of sympathy for humanity they contribute to his expenses or necessities of whatever they have on hand.

Still others think that it is a preacher coming home from some foreign country, and various other things not necessary to mention.

Missions, as I understand the New Testament to teach, means the various duties of the church imposed upon her by the King.

John the Baptist was a missionary. He was sent of God to prepare the way before Jesus, to make ready a people prepared for the Lord.

Jesus was a missionary sent of God the Father, to set up a kingdom, the kingdom of heaven, the kingdom of God.

Of those whom John prepared he set it up and of the citizens of his kingdom he instituted his church to execute the laws of his kingdom. One of the duties was to make disciples of the nations; another was to baptize the disciples, and another to teach the baptized disciples to observe all things he himself had commanded. Here is Missions. This is the work he gave and which he requires. In addition to these the care of the poor, in brotherly love to watch over one another for good, to care for the widow and the orphan, to instruct the unlearned, to make model citizens of the commonwealth as well as of the kingdom of heaven—these are missions for which the church is instituted, and each community needs a church—a missionary of the Lord.

To the churches are given preachers and teachers, to enable them to accomplish their calling. These are servants of the churches. To support their servants is obligatory upon the churches, and must be done. Hence the necessity for contributions, for it takes money to support them. Our co-operative system requires that contributions be centralized to be sure that all shall be cared for and none neglected.

Too often a speech on Missions begins and ends with contributions, and leaves the impression that money is all there is of it. This ought not so to be, in my judgment.

Let's keep the doctrine before the people that churches are the units in this work, and members are units of the churches. The commission is given to the churches, they are the missionaries, and their mission is to perform all the things the Lord has commanded; and prominent among them to make disciples of all the nations. All is included in "ye are the light of the world"—teach and practice.

T. J. EASTES.

Grant, Tenn.

W. M. U. INSTITUTE IN CLARKSVILLE.

MRS. G. T. SMITH.

"Behold, I bring you tidings of great joy."

In discussing methods by which Missionary interest could be strengthened in the State of Tennessee, it was recommended at the Convention recently held in Louisville, that Missionary Institutes be held in each Association in the State.

Against words of discouragement, our new Field Secretary, Mary Northington, said, "All things are possible with God, and through Him we want to show not only the people of Tennessee it can be done, but all the Southland."

It was done. Success crowned her efforts, and the meeting of the first Missionary Institute of Tennessee held in Clarksville will doubtless go down in history.

The day was filled to overflowing with good things; four conferences were held during the day, bringing before the Institute the principal departments of the ladies' work.

First, the W. M. U., led by Mrs. Wm. Rollow, of the Clarksville Church, proved to be of such great interest that "time" was called before the discussion was finished, to the regret of all.

The Y. W. A. was led by Miss Frances Peay, a consecrated spirit-filled girl, of whom any church would be proud. Response from numerous young ladies and girls, testified to the great good derived from this work, considered it a means of grace, and didn't see how they could get along without it.

The Missionary Study Class, led by Mrs. Arch Rollow, was perhaps the crowning feature of the day, in that it awakened a keen interest, and an intense desire on the part of all present who had never been a member of such a class, to at once become a member and make a study of this work.

The helpful talk, by Dr. Jesse Atkins, of the M. E. Church, of Clarksville, on the subject, was an inspiration, and when she had finished, doubtless every person present felt that she, too, must know more about Missions. The tenor of this whole conference was that "information gives inspiration." We trust that every church in Cumberland Association can soon boast of a wide awake Mission Study Class, for where there is a wide awake class there will be a wide awake Missionary society and the Lord's treasury will be filled.

The last was Sunbeam Conference. This was led by Miss Sallie Fox, who has been in this work for several years. The whole trend of her talk was the value of training a child from its infancy to love the mission work; to look upon it as a wonderfully good thing in which he should feel honored to have a part. When she had done it was the pleasure of the Institute to hear Mrs. Wright, of Nashville, on the work of the "Royal Ambassadors," the object of which is to hold the boy, after he has outgrown the Sunbeam Society, raise him up, on and on in this work, never allowing him to remember the day when he didn't know about and believe in Mission work, and love to give for its advancement.

Miss Josie Winn, of the Training School, of Louisville, told of the great work being done there, emphasizing the wonderful power of prayer.

A very impressive dialogue rendered by eight little girls, representing the heathen women, appealing to the American woman for help, showed in itself the "why and how of Missions."

The spirited talk by Rev. Bailey Lovelace of the New Providence Baptist Church, on "Why Have a W. M. U. in your Church," was especially helpful and interesting. We bespeak for this young

BOY TORTURED BY AWFUL HUMOR

Almost Covered with Eczema—No Night's Rest for Nearly a Year—Feared Lifelong Disfigurement—All Treatments Failed and Limit of Endurance Seemed Near.

PERFECT RECOVERY IS DUE TO CUTICURA

"With the exception of his hands and feet, my son Clyde (thirteen years old) was almost completely covered with eczema. Physicians treated him for nearly a year without helping him any. While they were very kind and did all in their power, yet nothing seemed to relieve him. And I had tried many remedies sent to me by kind friends but they all failed. His head, face, and neck were covered with large scabs which he would rub until they fell off. Then blood and matter would run out and that would be worse. Many a time he looked as if his ears would drop off. Friends coming to see him said that if he got well he would be disfigured for life.

"When it seemed as if he could possibly stand it no longer, I decided to try Cuticura. I bought a cake of Cuticura Soap, a box of Cuticura Ointment, and a bottle of Cuticura Resolvent. I used them in the evening and that was the first night for nearly a year that he slept. This may sound exaggerated to you, but in the morning there was a great change for the better. In about six weeks you could not have told that he had ever had anything wrong with him. I treated him twice a day for six months and at present he has a fine complexion and not a scar on his body. This story may seem overdrawn, but neither words nor pen can describe Clyde's suffering and how he looked. Our leading physician, Dr. —, recommends the Cuticura Remedies for eczema. Mrs. Algy Cockburn, Shiloh, O., June 11, 1907."

Frequent shampoos with Cuticura Soap and weekly dressings with Cuticura stop falling hair, remove crusts, scales, and dandruff, destroy surface parasites, soothe irritated, itching surfaces, stimulate the hair follicles, supply the roots with nourishment, loosen the scalp skin, and make the hair grow upon a sweet, wholesome, healthy scalp, 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.

man a glorious future in God's service, and wherever the Master sends him he will carry with him the prayers and good wishes of the Clarksville W. M. U.

Oh, it was good to be there, and, Ladies of the Various Associations, when your Field Secretary asks you to co-operate with her in one of these Institutes, deem it a privilege and a pleasure, for such I assure you it will be, and whenever in reach of you, go, and have a part in the work. It will prove a great blessing not only to you, but the cause of Missions in the State of Tennessee.

Clarksville, Tenn.

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.

SUNDAY SCHOOL CONVENTION WATAUGA ASSOCIATION.

The Convention, in its 27th session, met with Holly Springs Church, Butler, Tenn., May 28th, and continued until Sunday, the 30th. The Convention was called to order by the former President, Hon. John M. Stout.

Rev. J. K. Haynes, of Elizabethton, preached the Convention sermon from Numbers 13:30: "Let us go up at once and possess it; for we are well able to overcome it."

The sermon was an inspiration to all

who heard it. Bro. Haynes spoke of the difficulties in our Association and of the need of men who are nerved for the task of undertaking to overcome them and taking the country for Christ and His kingdom.

At the close of the sermon, the congregation joined in singing "How Firm a Foundation," and a hand-shaking, thus covenanting with each other that they would undertake greater things in the Master's kingdom.

The Convention was organized by re-electing the former President, John M. Stout; J. R. Bowie, Vice-President; D. S. Jenkins, Secretary; and J. E. Reece, Treasurer.

The first topic, "Sunday-school in Soul Winning," had been assigned to W. R. Allen, who made one of his soul-stirring speeches, which was enjoyed by all. The next speaker was Rev. W. H. Hicks, who addressed the Convention on the subject of "Sunday-school in Building Up Church Membership." Bro. Hicks emphasized the importance of not merely building up the membership as to numbers, but that we need to train the members we have for more efficient service.

These topics were further discussed by J. C. Duggar, L. C. Tilley, and T. L. Harden, and W. F. Shull, and W. J. Potter. Mrs. M. L. Shoun read an excellent paper on "The S. S. in Development of Childhood Faith."

This closed the first day's session. Rev. W. I. McReynolds preached to a large congregation Friday night.

Saturday's session was opened with devotional exercises by Rev. T. F. Roberts.

"The Mission Study Class in the S. S." was discussed by Rev. J. T. Pope in an able and forceful manner.

"The Baptists in History" was led by L. B. Morley and followed by a number of others.

"The Baptist Sunday School in History" was discussed by F. C. Dougherty.

Miss Loretta Stout read a paper on "The Bible and Childhood," also one by Miss Ethel Pearce on "What Jesus Did for Childhood." These papers were well prepared and the reading of them was much enjoyed by the large audience present. Other good speeches were made by J. E. Reece on "The Condition and Outlook of Our Sunday-schools," "The Baraca Movement," by W. J. Pearce, and Prof. T. A. Stanton; "The Philathea Bible Class," paper by Miss Ora Irick.

Saturday night's and Sunday's sessions were devoted to temperance. Sec. W. R. Hamilton, of the Tennessee Anti-Saloon League, was present and made a strong speech on Sunday. Jno. M. Stout and others also made good speeches. Much enthusiasm was manifested in these services. A vote of thanks was extended Representative Stout and Senator Sells for their valiant services in helping to pass the prohibition bill. This was one of the best sessions of the Convention.

Great interest was taken in all the discussions, which we hope will result in much good in building up the Sunday-school work.

Twenty-five schools were reported, the greatest number we believe ever reported.

The hospitality of the people of Butler was royal. The next session of the Convention will be held with Poplar Grove Church, Carter County, the first fifth Sunday after April, 1910.

T. L. HARDEN.

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.

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.

LIST OF ASSOCIATIONAL VICE-PRESIDENTS FOR FOREIGN MISSION BOARD OF TENNESSEE.

Beech River—Rev. Fleetwood Ball, Lexington.
Beulah—Rev. I. N. Penick, Martin.
Big Emory—Rev. R. P. McPherson, Harriman.
Big Hatchie—Rev. W. H. Bruton, Ripley.
Central—Rev. W. M. Wood, Humboldt.
Chilhowee—Rev. J. L. Dance, Knoxville.
Clinton—Prof. Glenmore Garrett, Andersonville.
Concord—Prof. Geo. J. Burnett, Murfreesboro.
Cumberland—Rev. J. H. Burnett, Springfield.
Cumberland Gap—Rev. J. H. Cate, Lone Mountain.
Duck River—Rev. J. A. Taylor, Shelbyville.
Eastanallee—Rev. P. A. Miller, Riceville.
East Tennessee—Rev. B. R. Downer, Newport.
Ebenezer—Rev. T. H. Athey, Columbia.
Enon—Rev. I. P. McDowell, Dixon Springs.
Friendship—Rev. C. D. Wood, Jr., Dyersburg.
Harmony—Mr. H. C. Saunders, Adamsville.
Hiawassee—Rev. S. J. Brown, Evensville.
Holston—Rev. J. R. Chiles, Johnson City.
Holston Valley—T. J. Shanks, Rogersville.
Indian Creek—Rev. J. S. Lynn, Waynesboro.
Judson—Rev. J. T. Shelton, Slayden.
Liberty-Ducktown—Mr. W. G. Sparks, Suit, N. C.
Little Hatchie—Rev. G. S. Price, Jackson.
Midland—Rev. Jno. W. Carden, Heiskill.
Mulberry Gap—Mr. G. H. Cope, Lee Valley.
Nashville—Rev. E. H. Yankee, Nashville.
New River—Rev. G. W. Byrd, Pioneer.
New Salem—Rev. L. S. Ewton, Carthage.
Nolachucky—Rev. O. C. Peyton, Jefferson City.
Northern—Mr. J. W. Turner, Maynardville.
Ocoee—Rev. W. S. Keese, Chattanooga.
Providence—Rev. J. H. Cate, London.
Riverside—Rev. A. W. Duncan, Monterey.
Salem—Rev. Jas. Davenport, Dowlstown.
Sequatchie Valley—Rev. W. E. Davis, Pikesville.
Sevier—Rev. J. F. Hale, Sevierville.
Shelby County—Rev. W. J. Bearden, Memphis.

Southwestern—Mr. C. H. Rogers, Holaday.

Stewart County—Rev. J. W. Pruitt, Dover.

Stockton's Valley—Rev. W. P. Parsons, Amonette.

Sweetwater—Rev. T. R. Waggener, Athens.

Tennessee—Rev. J. H. Sharp, Knoxville.

Tenn. Valley—Rev. G. W. Brewer, Dayton.

Union—Mr. A. E. Kell, Laurelburgh.

Unity—Mr. Jas. R. Sweeton, Bolivar.

Walnut Grove—Mr. G. W. Green, Eunchee.

Watauga—Mr. Lee F. Miller, Elizabethton.

Weakley County—Rev. M. E. Wooldridge, Greenfield.

Western—Rev. W. H. Ryals, Paris.

West Union—Mr. W. D. Jeffries, Oneida.

Wm. Carey—Rev. J. F. Saville, Fayetteville.

Wiseman—Mr. C. D. High, Hartsville.

The above-named brethren have been appointed Associational Vice-Presidents of the Foreign Mission Board. Many of them have already done faithful service, while a few of them are asked to serve for the first time. Some of our Vice-Presidents last year did excellent work. This year we are asking Tennessee for \$27,000 for Foreign Missions. According to the statement recently published in the BAPTIST AND REFLECTOR, this amount to be raised has been distributed among the various Associations of the State. It is hoped that each Vice-President will take the matter up at the approaching session of his Association, and each Association will see fit to undertake to raise the amount asked for.

I am writing a personal letter to every one of our Tennessee Vice-Presidents about our plans for a forward movement. 10,118 of our Southern Baptist churches failed last year to contribute anything to Foreign Missions, while our Foreign Mission Board closed the year with a debt of a little over \$30,000. If each of these non-contributing churches had given three dollars apiece we could have closed the year without a debt. I believe that every one of these churches could be induced to give upon an average of at least three dollars if the matter were placed before them lovingly and urgently. This was done by the Vice-Presidents in some of the Tennessee Associations last year with the result that almost every church in those Associations came over into the contributing column. In Tennessee we have 1608 churches, last year 658 of them contributed to Foreign Missions, while 950 failed to contribute. Will not each Associational Vice-President look through the minutes of his Association and find out just how many churches did not contribute to Foreign Missions and then see if something cannot be done to enlist the last one of them in this great work? Of course, to accomplish this task we must have the co-operation of the pastors. All together, let us strive to make this the greatest year for Foreign Missions ever known. The Captain of our salvation is leading in a mighty charge against the strongholds of darkness and calls us to follow Him.

Sincerely,

S. J. PORTER,
Field Secretary.

Richmond, Va.

FIFTH SUNDAY MEETING.

The Fifth Sunday Meeting of the Walnut Grove Baptist Association met with Salem Church, Roane County, Tenn., on Friday, May 28, 1909. The introductory sermon was delivered by

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

the pastor, Rev. S. H. Walker. The meeting proceeded to organize by electing J. M. Cobb, Moderator, and W. M. Galyon, Clerk. Prayer by Rev. W. M. Galyon.

The following subjects of the program were taken up:

"What Is the Bible Food that Christ Would Have His Sheep Fed, the Strong and Weak?" "What Is the Duty of the Sisters in the Church?" The above subjects were discussed by S. H. Walker, J. W. Ferguson, J. M. Cobb, A. M. Galyon.

The meeting then adjourned until 8 o'clock Saturday morning. Preaching at night by Rev. J. W. Ferguson and A. M. Galyon. The meeting was called to order Saturday morning by the Moderator, Rev. J. M. Cobb.

The following subjects were then taken up: "What Is Christianity?" "Are Church and Kingdom Identical?" "Have We As a Church any Bible Authority to Invite Other Churches to Our Communion?" "What Is the Duty of the Church to the Pastor, and the Pastor to the Church?"

These subjects were discussed by Rev. J. W. Ferguson, Bro. G. W. Frank, A. M. Galyon, J. M. Cobb, W. M. Galyon, G. W. Pane.

When the meeting adjourned for dinner, Bro. O. B. Fuller announced that Sister Fuller had prepared dinner for the speakers of the day, and all others that would stay, which was spread in the beautiful grove, and was enjoyed by all present. The meeting was called to order at 2 o'clock, and the remaining above-named subjects were then taken up and discussed by J. M. Cobb, J. W. Ferguson, A. M. Galyon, W. M. Galyon. The meeting then adjourned. Preaching at night by Rev. W. M. Galyon.

Sunday School met at 10 o'clock Sunday and was called to order by the Superintendent, A. M. Galyon.

Prayer by W. M. Galyon. The lessons were then heard in order.

The little girls then came out and sang two beautiful songs, before a large crowd of people, which were enjoyed by everybody. Rev. W. M. Galyon then made an interesting talk.

The school then adjourned for preaching. Sermon by Rev. R. M. Wyrick.

J. M. COBB, Moderator.
W. M. GALYON, Clerk.

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.

THE OLD TIME RELIGION.

We frequently sing the song called "The Old Time Religion," the refrain of which is:

"The old time religion, the old time religion,

Is good enough for me.

It was good enough for father;

It was good enough for mother:

The old time religion

Is good enough for me."

In these days of the new theology—in which, as it has been said, what is new is not true, and what is true is not new—and of a new fashioned religion, it would be well to sing that song often. Let us see what kind of religion the old time religion was. We give only a few characteristics.

1. It had stuff in it. It was not a hollow, pithy weed, a boneless, backboneless jelly-fish, a soft, sickly sentimentality. It was solid, square and strong. It believed something. It had conviction, principle. Its faith was to it the substance of things hoped for, the evidence of things not seen. It believed that you had to believe something. It did not think that an opinion was as good as a conviction, nor that it made no difference what you believed, just so you were honest. As a result, the old time religion was something real, tangible, with a body of flesh and blood. It was something to be talked about by the fireside and acted upon in the daily life, to be practiced on Monday as well as on Sunday. Its songs were not lively little ditties, but solid old Bible hymns, the gospel set to music.

2. It had blood in it. It believed that without the shedding of blood there is no remission of sin. Its favorite text was "The Blood of Jesus Christ His Son Cleanseth Us from All Sin," and its favorite hymn, "There Is a Fountain Filled with Blood." Jesus and he crucified was the centre of every sermon. It believed that "neither is there salvation in any other," and that "there

is none other name under heaven given among men whereby we must be saved." It preached the doctrine of the atonement, of the vicarious, substitutionary, sacrificial atonement. It was only by faith in Christ and it was by faith in Christ alone, after a deep repentance for sin, that men could receive eternal life. Its central idea was: "The just shall live by faith." It declared: "By grace are ye saved, through faith, not of works." It loved to tell the story of Jesus and his love, not of man and his deeds. The dignity of God rather than the dignity of man was its theme—God's ability and man's inability, rather than, as we often hear now, man's ability and God's inability. Yes, the old time religion had blood in it—not water. The blood was before the water, and the water was nothing without the blood, being but a symbol, a sign of the blood.

3. It had hell in it. Mr. Ingersoll declared when the Revised Version came out that the revisers had "knocked the bottom out of hell." That was not so, as Mr. Ingersoll, we fear, has found to his sorrow. But, no doubt, he would be glad if somebody could do so. And there are now many professed preachers of the gospel who seem to be trying either to knock the bottom out of hell entirely or to make it only a kind of nice, pleasant place in which to stop and spend a while on the way towards heaven, or at least to refine it away as much as possible, pouring the water of their teachings upon its fires to cool them down a little. But the old time religion believed in hell—the old-fashioned brimstone and sulphur hell, where the worm dieth not and the fires are not quenched. Sometimes it seemed to believe in it most too strongly. It made you smell the brimstone and feel the heat and see the lurid glare of the flames. But this only showed the reality of its belief in the awful place. To it there was a dreadful meaning in the words of the Lord, "The soul that sinneth it shall die," and that "The wicked shall be turned into hell with all the nations that forget God," and it felt that its business was to warn sinners "to flee the wrath to come" and then to point them to "the Lamb of God which taketh away the sin of the world." Sinai with it was the lineal ancestor of Calvary, the law was our "school-master to lead us to Christ," repentance toward God preceded faith in our Lord Jesus Christ, and the fear of hell was a means of securing to us the joy of heaven.

4. But then it had heaven in it, too. The hope of reward was to it an even greater incentive to a Christian life than the fear of punishment. Heaven was to it a real place. It loved to tell of the bliss which awaits us there, and to depict its beauties and glories.

Such in outline was this old time religion—not universal, but general. It has not entirely gone out of style, but there is too little of it and too much, far too much, of this new-time, new-fashioned, creedless, Christless, bloodless, hellless, heavenless religion, this water-religion, this works religion, this *water-works* religion, this milk and cider, wine and water, flesh and fowl, anything-nothing religion. Lord, give us more of this old time religion, for—

"The old time religion, the old time religion,

Is good enough for me.

It was good enough for father;

It was good enough for mother:

The old time religion

Is good enough for me."

MR. BRYAN AND THE LIQUOR TRAFFIC.

The liquor interests recently succeeded in defeating in the Nebraska Legislature what is known as the "initiative and the referendum," which is very similar to what is termed local option in other States, and of which, in Tennessee, especially, the liquor men are loud and bold advocates. It seems, though, that the liquor men got more than they bargained for. The initiative and referendum has been a pet theory of Hon. W. J. Bryan. After its defeat, when he was asked by a special correspondent of the *New York Tribune*, if he intended to take part in the fight on the liquor men in Nebraska, he replied:

"I most certainly do. For eighteen years I have been engaged in discussing other questions, but I shall do my part to keep our party from being controlled by liquor interests. After the fall election there ought to be a conference of Democrats to plan for next year's campaigns. The liquor question is likely to be an issue. Last winter they defeated the initiative and referendum,

and I feel sure they will not be permitted to do so again."

Commenting on this the *Nashville Tennessean* said:

"Those who expect the prohibition wave to recede will not be so optimistic if Mr. Bryan gets into the fight."

No, indeed. It was just such tactics as these upon the part of the liquor men that made Senator Carmack an out-and-out prohibitionist, and which will drive every decent, self-respecting politician, sooner or later, into the prohibition ranks. We believe that if a plank had been inserted in the Democratic platform last year, favoring the prohibition of the importation of liquor into dry territory, Mr. Bryan would have stood a much better chance of election than he did, and we are not sure but that he would have been elected, because such a plank would have brought to his support a great many temperance voters in such States as Ohio and Illinois, Indiana and West Virginia, and might have turned the tide in his favor.

But things have gone beyond such a plank now. Three years from now the demand will be, not for the prohibition of the importation of liquor in dry territory, but the *entire prohibition* of the liquor traffic. And we should not be surprised to see one or the other of the two great parties put such a plank in its platform. Suppose Mr. Bryan should advocate such a plank. The result would be its almost certain insertion into the democratic platform. Then whoever should be nominated by the Convention, whether himself or some one else, would in all likelihood be elected. This question of the prohibition of the liquor traffic is coming to assume the proportions which the question of the abolition of slavery assumed fifty years ago.

Mr. Bryan recently made an attack upon the federal government for issuing federal licenses for the sale of liquor in places where State or local law prohibits it, in which he said:

"In spite of the attempt of local authorities in these districts to prohibit the sale of liquor as a beverage the federal government continues to issue licenses in contemptuous disregard of local sentiment and local law. The government receives \$25 for each license and in receiving the money it must either intend to collect that sum without giving anything valuable in return (in case the one receiving the license does not sell liquor), or to encourage the one receiving the license to violate the local law, for he cannot use his license without violating the law. Can the federal government afford to continue a partner with the law-breakers? Can any party afford longer to legalize this partnership?"

Mr. Bryan proposes "an amendment to the internal revenue part of the Payne bill prohibiting the issuing of federal licenses for the sale of liquor in States, counties or communities, where the sale is locally prohibited."

THE GERM OF LAZINESS.

We mentioned recently that the germ of laziness had been discovered, that it had been found to be a *hook worm*. It was discovered by Dr. Charles Wardwell Stiles, chief of the Division of Zoology of the United States Public Health and Marine Hospital Service.

It is said that the hook worm is about half an inch long, and obtains access to the human body usually through the bare feet coming in contact with soil infested with the worms. Once in the body it makes its way to the stomach, where it clings to the walls by its mouth, sucks the blood of the person, and poisons his system by its excretions. Dr. Stiles' announcement of his discovery was received at first with wonder and ridicule; but he has proved its reality by hundreds of cases, and convinced the leading scientific men of the South.

The statement is made that any case of the disease is easily cured in a few weeks by the use of seventy cents worth of Epsom salts and thymol, and Dr. Stiles says the disease can be exterminated in twenty years, by the expenditure of \$100,000 a year. The money loss to South Carolina alone, because of the weakening of the capacity for labor by its people is estimated at \$30,000,000 every year, and the sickness and death caused by it are beyond estimate. Thousands of cures have already been effected, and the boards of health throughout the South are taking the matter up. It is estimated that the working capacity of the people of the South will be increased so largely by the cure of the disease that importation of laborers will not be required.

TWO PARAGRAPHS.

In the *Christian Index* recently we noticed the following two paragraphs. Paragraph No. 1:

"In the weekly bulletin of the First Church, Athens, we observe the following: 'Are you a subscriber to the *Christian Index*? The pastor will gladly act as your agent and will receive and forward your renewals and new subscriptions. Two dollars a year, and no Baptist home could invest that amount more wisely.'"

Paragraph No. 2:

"The First Church, Athens, has had 200 added to its membership since the beginning of the pastorate of Dr. Jenkins, on January 1st. This is a remarkable growth."

The two paragraphs were on the same page of the *Index*, but in different columns. Was there any connection between the two? Was it simply an accident or coincidence that when the pastor of the First Baptist Church at Athens was so zealous for the circulation of his denominational paper, his church should be so prosperous? Was there no relation of cause and effect between these things? We confess we are inclined to think there was some such relation. Suppose you try it.

RECENT EVENTS.

Rev. H. E. Gabby has accepted a call to the pastorate of the church at Ocala, Fla., and takes charge at once.

Rev. G. L. Boles, pastor of the Baptist church at Wartrace, Tenn., has been called to Lonoke, Ark. He has accepted the call and will take charge the second Sunday in July. We regret very much to lose him from Tennessee.

Rev. R. S. Gavin, of Huntsville, Ala., recently held a meeting with pastor D. W. Morgan at Fayette, Ala., in which there were 21 accessions; 19 by baptism. He is now in a meeting at Georgiana, Ala. We hope to hear of good results.

The Centennial Baptist Church, this city, has called to its pastorate Rev. J. N. Booth, formerly pastor of the Lockeland Baptist Church, Nashville, more recently Field Editor of the *BAPTIST AND REFLECTOR*. Brother Booth is an excellent preacher. The Centennial church presents a fine field of labor.

It was with much regret that we learned of the death on June 5th of Dr. J. C. Jackson, editor of the *American Issue*. Dr. Jackson was a vigorous writer, a fine speaker and one of the strongest temperance advocates in this country. He had done a noble work as editor of the *American Issue*, and will be greatly missed.

The Bible Institute held at Vanderbilt University last week, conducted by Dr. W. F. Tillett, dean of the Theological Department, was quite interesting. The two most prominent speakers were Dr. C. E. Jefferson, pastor of the Baptist Tabernacle, New York City, and Dr. George Adam Smith, Professor in Edinburgh, Scotland.

Rev. T. Riley Davis requests us to change his paper from Louisville, Ky., to Upton, Ky. He is to be located at Upton for half time. The other half he will give to missionary work. He is now in the Indian Creek Association on a visit to his home people. We had hoped we would be able to keep Brother Davis permanently in the State.

The trustees of Furman University conferred the degree of LL. D. upon Professor Noah K. Davis, formerly of the University of Virginia, and upon Professor W. J. McGlothlin, of the Southern Baptist Theological Seminary, and the degree of Doctor of Divinity upon Rev. R. W. Lide, of Darlington, S. C., and Rev. Rufus Ford, of Marion, S. C.

It was with much regret that we learned of the recent death of Rev. R. D. Haymore, of Mt. Airy, N. C. Dr. Haymore was for some years the beloved pastor of the First Baptist Church, Bristol, and afterwards of the Central Baptist Church, Chattanooga. He was an able preacher and especially gifted as an evangelist. We tender to his bereaved family our sincere condolence.

Rev. J. B. Pruitt, pastor of the First Baptist Church, Tallahassee, Fla., has recently been assisted in a meeting of two weeks by Dr. W. P. Price, one of the evangelists of the Home Mission Board. The result has been about 25 additions to the membership of the church. Pastor Pruitt says also that the church "has had a larger vision of State, Home and world-wide missions."

Dr. H. Allen Tupper has been pastor of Calvary Church, Brooklyn, for nine years. His church shows a net gain of five hundred in membership during that time.

Rev. Spurgeon Wingo, son of our friends, Dr. and Mrs. T. R. Wingo, of Trezevant, Tenn., who has recently been attending the Southern Baptist Theological Seminary at Louisville, and at the same time serving the church at Warsaw, Ky., has accepted a call to Dalhart, Texas, and will take charge July 1st. He is an excellent young minister. We extend to him our best wishes for the most abundant success.

Rev. R. A. Rushing, of Hastings, Okla., is on a visit to his father, Bro. W. A. Rushing, of Lebanon, Tenn. Bro. Rushing went to Oklahoma some nine years ago for his health. He has a homestead there. He taught last year in the Southwest Baptist College at Hastings. It is a pleasure to his many friends to see him back in Tennessee. He expects to remain until about the first of August.

The *Baptist Advance* announces the acceptance of several calls to Arkansas churches, as follows: Rev. A. H. Autry, at Nashville; Rev. G. L. Boles, of Wartrace, Tenn., to Lonoke; Rev. S. E. Tull, of Greenwood, Miss., to Pine Bluff; Rev. N. B. Williams, of Mulberry, Tenn., to Morrilton. Brethren Boles and Williams were Tennesseans. Brother Tull is a graduate of Union University.

Rev. Hasford B. Jones, of South Carolina, has been called to the church at Jonesboro, Tenn. He was for a while pastor at Elizabethton. He is a Th.G. graduate of the Southern Baptist Theological Seminary. He has not yet decided whether he will accept the call, but it is hoped that he will so decide. The church at Jonesboro is composed of a cultured, consecrated people, which makes the pastorate quite a delightful one.

The sudden death of Dr. B. Lawton Wiggins, Vice-Chancellor of the University of the South, the Episcopal School at Sewanee, last week, caused wide-spread regret, not only among his own brethren, but among members of other denominations. We knew Dr. Wiggins and esteemed him very highly, both for his culture and his Christian manhood. We cannot help feeling his loss as that of a personal friend. We tender deep sympathy to the sorrowing ones.

The *Western Recorder* states that "Dr. J. D. Garner, president of Bethel College, at Russellville, has resigned. The trustees are making many improvements in the college property and hope to open up in September with brightening prospects. The college conferred the degree of Doctor of Divinity upon Rev. L. B. Warren, pastor of the First Church, Owensboro, Ky., and also upon Rev. C. V. Edwards, pastor of the First Church, New Orleans, La." We extend congratulations to the new doctors.

A prominent member of the Baptist Church at Athens writes with reference to Rev. T. R. Waggener, the beloved pastor of that church: "I am sorry we are so near losing our pastor. His resignation is not accepted. He is very popular with outsiders, and is the best preacher in town. We cannot pay his salary, and I am afraid he will have to leave us sooner or later." We should be very sorry to see Bro. Waggener leave Athens. He is an uncommonly good preacher, and has done a fine work there.

We have just learned, with much regret, that on April 13th, Mrs. Smith, wife of our friend, Bro. R. W. Smith, of Bolivar, Tenn., was completely paralyzed on her right side. She had a very severe stroke, but has recovered sufficiently to walk a little, with the help of Bro. Smith. She cannot stand alone. She can move her left limb, but cannot move her hand or arm. Sister Smith is a noble Christian woman and bears her suffering with much fortitude. We extend deep sympathy to her and to Bro. Smith.

The all-day meeting at Leeville last Saturday was quite an enjoyable one. The exercises by the children of the Sunday-school in the morning were very interesting. The talks by Brethren E. K. Cox, J. H. Wright, W. A. and R. A. Rushing were helpful and inspiring. The Mt. Olivet church is over 100 years old. It does not, however, show signs of old age, but seems to be young and vigorous. Bro. G. A. Ogle has recently become pastor, and is taking hold with a strong hand. We regretted that we could not remain over Sunday, but a previous engagement prevented.

Married on June 16th, Mr. Moreau P. Estes and Mrs. Lulu B. Epperson, at the home of the bride's brother and sister, Mr. and Mrs. Walter Clark, Nashville. The ceremony was performed by the editor of the *BAPTIST AND REFLECTOR*, a first cousin of the groom. Mr. Estes is a son of Judge J. H. Estes, of Haywood County, Tenn., and is a prominent lawyer of Nashville. His bride is a lady of many charms, both of person and character. She was for several years Librarian of Tennessee. We tender to them our heartiest congratulations. May the blessings of Almighty God abide upon them always.

Commenting on the lecture delivered by Dr. Spencer Tunnell in that city recently, the *Jonesboro (Ark.) News* says: "Rev. Spencer Tunnell, of Florence, Ala., delivered at the First Methodist Church last night his great lecture, 'The Young Man's Dream.' This lecture proved to be very interesting, indeed, highly humorous at times, but it was much more than this. It was a lecture full of moral force and inspirational power. This lecture cannot be classed with those lectures which merely entertain. True, it abounded with the richest of humor, but each story contained a philosophy which made it worth while. It is hoped that this gifted man may come this way again."

The *Baptist Chronicle* says that "Rev. J. Dean Adcock, who for the past three years has been pastor of the First Baptist Church at Leesville, La., has resigned, and will in a few days leave for Las Cruces, N. M." The *Chronicle* adds: "Brother Adcock has done excellent work at Leesville, and we shall hate to lose him from the pastoral force of Louisiana. He was also elected Sunday School evangelist by the Executive Board at its meeting last fall, and we had hoped that he would be able to give his entire time to this work. We hope for him in his new field continued success." Brother Adcock is a graduate of Union University, and has many friends in Tennessee who will join us in best wishes for his success.

We stated recently that Dr. J. B. Gambrell would take a trip over to Russia as a messenger to the Baptist Union, and that he would leave immediately after the meeting of the Southern Baptist Convention. Dr. Gambrell announces in the *Missionary Worker* that the trip has been postponed until next year. Dr. Gambrell says: "This is a momentous year for Texas Baptists. In the time I would be gone several things should be given definite shape. Great burdens are to be borne and I can not feel that some men already burdened to the limit should have any part of my work put on them. And, especially the Associate Superintendent is not strong enough to bear extra burdens. Being unable to make adjustments to take care of everything, I shall stay and fight it out all summer with my fellow-soldiers, with whom it is an increasing joy to wage the holy warfare. Happily, I do not need a vacation; have not had one in forty years and would not know what to do with one if I had it. My health is perfect, and except the good the trip might have resulted in, there was no need to make it."

-Brother C. R. Powell, editor and manager of the *Baptist Mission Bulletin*, published monthly by the Committee on Finance and Information of the Baptist General Association, kindly sent us copies of the *Bulletin* for April, May and June, from which we take the following figures. On April 1st the total indebtedness of the General Association was \$2,600. The *Bulletin* said in that issue: "We must raise this in 30 days, if we can." The May issue of the *Bulletin* stated that the total indebtedness was \$2,389.14, to which statement was added a note by the treasurer, "Every missionary needs his money." The June issue does not give a summary of the amount due the missionaries, but, adding up the amounts due each missionary, as given in that issue, we find that the total indebtedness of the Association on June 1st was \$2,465.82. The Association has eight missionaries, including those in home and foreign lands. The total receipts for the month of May were \$141.17. The amounts due the missionaries are comparatively small, but ought, by all means, to be paid. Let us suggest that we think our brethren of the General Association make a grave mistake in requiring the missionaries to carry the burden of indebtedness instead of pursuing the policy of the Foreign Mission Board and borrowing the money, if necessary, to pay the salaries of missionaries in full each month, and thus putting upon the churches at home the burden of indebtedness. They are much better able to bear it than the missionaries. And the missionaries can do more effective work if they are not hampered by debt. Debt is bad enough anywhere, but especially in a foreign land it is liable to completely cripple the usefulness of the missionaries.

THE HOME

"I WISH" AND "I WILL."
"I Wish" and "I Will," so my grandmother says,

Were two little boys in the long ago;
And "I Wish" used to sigh, while "I Will" used to try
For the things he desired; at least, that's what my
Grandma tells me, and he ought to know.

"I Wish" was so weak, so my grandmother says,
That he longed to have some one to help him about;
And while he'd stand still and look up the hill,
And want to be there to go coasting, "I Will"
Would slide past him with many a shout.

Both hoped to be men, so grandmother says,
But all that "I Wish" ever did was to dream,
To dream and to sigh that life's hill was so high;
While "I Will" went to work, and soon learned if we try
Hills are never so steep as they seem.

"I Wish" lived in want, so my grandmother says;
But "I Will" had enough, and a portion to spare;
Whatever he thought was worth winning he sought
With an earnest and patient endeavor that brought
Of blessings a bountiful share.

And whenever my grandmother hears anyone "wish,"
A method she seeks in her mind to instill
For increasing his joys, and she straightway employs
The lesson she learned from the two little boys
Whose names were "I Wish" and "I Will."

—Nixon Waterman.

EARLY MARRIAGE IN INDIA.

Girl babies are not welcome in India. The mother is sorry because she knows how hard is the life of a woman in that land, and the father is angry because he thinks it a disgrace and knows that it will cost him much to get her married and off his hands. He begins to plan for her marriage at once, for his religion teaches him that if a daughter is married at the age of six the father is certain to ascend into the highest heaven. If the daughter is not married before seven the father will only reach the second heaven; if she is ten, he can only enter the lowest place in the land of the blessed.

In the home of their husband they become like slaves to him and to his mother. Often all kinds of cruelty falls upon them.

A little girl in India went to the missionary school. She was a pretty, clever little thing, and so attracted the teacher that she ventured to visit her in her home. She found the child over-shadowed by the horror of her approaching marriage.

As a baby she had been betrothed, but according to custom she lived in her father's house till she was twelve; then she was to be taken from her own people and given over to her husband, a hideous little man, deformed, his face scarred with disease, of bad character, and notoriously given to drink. The child was terrified at him, and he de-

rived a ghoul-like pleasure from her terror.

At last the fatal day arrived. The missionary's heart ached for the little friend she was unable to help, and as she went about her work she prayed that God might save his hapless creature.

At noon the child's mother burst into the house: "Nahomi is dead," she cried, and the two women hurried to her home. Nahomi, lying stiff and cold on the floor, looked very slim and childish in her bridal dress and smooth, flower-crowned head.

She had washed her little person and her hair, had braided it neatly, had put on her bridal gown, had decorated herself with flowers, and jewelry, and then had gone quietly into the yard behind the house, where a datura tree hung its great white trumpets against the blue sky, dug up and ate a little of its poisonous root, and then crept back into her home, where she now lay cold, stark—free.—*The King's Message.*

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

NESTS AND NEST-BUILDERS.

Birds, generally speaking, do not use the same nest twice. Why they prefer a new nest each season is not for us to say, unless it be that the birds have a notion of cleanliness which they do not always exhibit in other respects. Well, then, every nest to be found in the trees and pastures now has been built this year, unless you happen upon an old one, which is very easy to tell because of its dilapidated and fusty condition. Nests are so easily destroyed, that wind and rain soon make them very unrepresentable. A tattered, forsaken nest is a pathetic object indeed.

In formation and material nests are as varied as the birds themselves. Birds of the same family build nests very much alike.

Thus the blackbird and the thrush have nests much the same in character, so have several of the finches, the buntings, the different crows, and other birds one might mention. Some birds are wonderfully clever at nest-building, others are content with a mere shake-down, and others, again, may be said to use no nest at all. The small birds, as a rule, are the best nest-builders. The larger birds, for some unexplained reason, often appear to think that nests are of secondary importance. The sea birds, practically without exception, rub along with the merest apology of nests; one reason, no doubt, is that cosy materials are not handy among the rocky places where the web-footed folk reside. Sticks, seaweed, fishbones, and such like stuff are mostly utilized. Some of the sea birds, such as the wild duck, come ashore to breed, and then nest-building occupies more attention; but these birds spend nearly as much time about the coast as they do on the deep water, and consequently are not so strictly sea birds as the gulls, the puffins, or the guillemots. These latter birds are accustomed to greater hardship, and their young do not seem to require the careful nursing which birds reared inland call for.

The thrush and blackbird construct fairly large nests, weaving the dried grass and rootlets together with surprising dexterity. Of the swallows, the



Whenever
you see an
Arrow

Think of

Coca-Cola

Whenever, wherever, however you see an arrow, let it point the way to a soda fountain, and a glass of the beverage that is so delicious and so popular that it and even its advertising are constant inspiration for imitators.

Are you hot? —→ Coca-Cola is cooling.
Are you tired? —→ Coca-Cola relieves fatigue.
Are you thirsty? —→ Coca-Cola is thirst-quenching.

Do you crave something just to tickle your palate—not too sweet, but alive with vim and go? Coca-Cola is delicious.

5c Everywhere

Whenever
you see an
Arrow think
of Coca-Cola.

house martin is the cleverest builder, its nest, constructed of clay and mud stuck against a window corner, being quite a work of art. Birds that build in tree trunks, such as the creeper, the nuthatch, or the starling, do not show a great deal of ingenuity over the task. It is the birds that choose the fork of a tree that excel at the business. The wren, which is not partial to site, makes a bulky nest, oval in shape and rooled in. The nest of the robin is of dried grass and leaves, hair and mosses, lined with feathers. Very similar is the pied wagtail's nest, placed near water. Larks build on the open ground, and woodpeckers dig a hole in a tree, in which the nest is deposited. The migrant cuckoo, as we know, has never learned to build; but there are other cuckoos living abroad that make their own nests and hatch their own eggs like other birds. Certain animals, such as the long-tailed field mouse, and the squirrel, make nests, and so do a few of the smaller fishes; but they are neither so clever nor so careful over their operations as the birds of the hedgerow.—*Children's Friend.*

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.

DROPSY Cured: quick relief; removes all swelling in 8 to 20 days; 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write Dr. H. H. Green's Sons, Box X, Atlanta, Georgia

BELLS.

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

A TRIBUTE TO COL. D. C. KELLY.

The summons Col. Kelly's heard,
He's crossed the river o'er,
To rest with Stonewall in the shade,
And into glory soar.
Come, Southland, bring your laurels fresh,
And 'bove his bier we'll spread,
While veterans bare their heads and weep,
A pall for our honored dead.

To arms, to arms, his country called,
He buckled sword and shield.
He marshaled Alabama braves,
And led on gory field.
He stood mid deadly missiles thick,
When comrades by him fell;
Come on, my troopers brave, he cried.
They charged 'mid shot and shell.

Alas! The cause he loved was lost,
Surviving heroes few;
But 'mong the Spartan sons of South
Was found not one more true.
So when the storms of war had ceased
He championed for peace,
From care and disappointing toil
He would not take release.

But hastened to the field so white
To garner souls of men.
He pointed to the land of peace
Where wars were at an end.
He preached the Christ upon the cross
And urged men to believe.
He fought with zeal the demon drink,
He'd o'er its ruins grieve.

But now the Master's said enough,
Come into thy reward;
The battle's fought, the vict'ry's won,
Return to sheath thy sword.

Lives there a trooper out in sin?
I plead do not delay;
Hear now God calling unto thee,
Accept the Christ today.

—Ellen Hambrick Grinnett.

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: "Japan and India."

I give you today a class recitation for your June meeting. If the president or leader will send the stanzas out a few days ahead, it will make a beautiful number in your program. Try it.

GODS OF INDIA.

(Leader.)

Children, can you the story tell
Of idol gods, and where they dwell?
By whom they're made? and do you know
Who trusts upon them here below?

(Concert.)

Yes, they're made by human hands,
Those idol gods of far-off lands;
The heathen unto them are like,
Trusting in them day and night.

(Leader.)

Children, do you the story know
Of heathen gods? and can you show
Of what they're made? Can they all things do,
As our great God so good and true?

(Concert.)

In King David's psalms we're told
They're made of silver and of gold;
Of stone and wood and ivory too,
Yet nothing can they ever do.

(First Child.)

Mouths have they but cannot talk,
Feet have they but cannot walk,
Hands they have but cannot feel,
Yet heathen unto them do kneel.

(Second Child.)

Two eyes have they which are for sight,
But they cannot see by day or night;
Neither can they through their throat
Give forth a single note.

(Third Child.)

Two ears have they but cannot hear;
The heathen worship them with fear.
Through their noses smell cannot.
Nor with beauty are they wrought.

(All.)

Our God hath made the heavens above,
Hath brought to us the gift of love,
And aims that all our Sunbeam bands
Should send this gift to heathen lands.

A BRIDE IN JAPAN.

Some of the social customs of the country are specially noticeable and peculiar to Westerners. No Japanese lady would think of appearing at a ball in the fashionable evening dress of the American lady, but it would be perfectly proper for her to go barefooted. Japanese marriages are arranged by parents, or sometimes by a hired "go-between," who arranges satisfactory matches. Weddings are never held in temples, nor at the "home of the bride," but the groom awaits the coming of his bride, and at his home the festivities are celebrated. No priest saddens this happy occasion—they officiate at funerals, and a wedding is a happy occasion. Divorces are not infrequent, and no won-

der when marriages are so arranged. The wife's first duty is to honor and serve her husband, who takes precedence in everything. The wife must never be jealous, even when a concubine is brought to the home. The houses are insecurely built, there are no chairs, tables nor beds. One room may serve for drawing-room, dining-room, and bedroom. The straw matting on the floor is kept scrupulously clean (muddy shoes are left outside), and my lady's choicest dress will be in no way soiled as she seats herself on the small cushion on the floor. Her master's meals may be served to him also, as he sits on the floor. Little tables may be brought in to him, and his portion of food placed in a bowl, to be eaten with a chop-stick. At night-time, after the meals have been eaten, and the guests entertained, and the time for slumber draws near, a couple of blankets are brought in, and on the floor, with his blanket under him, and the little wooden pillow and another blanket for covering, our Japanese finds his resting-place for the night.

CORRESPONDENCE.

"Variety is the spice of life!" You'll be better convinced of that old truth, perhaps, after you have tested our menu today. Whatever else we lack this third week in June, we certainly have "variety."

First of all, I have a sweet letter from our beloved Mrs. Maynard. All these weeks since we heard last from her, I have kept still, wondering what was the matter. I was very much afraid she was ill again, because she never fails to respond to anything we do for her, and never a word had we received since we sent her the last offering for Satoru San, the dear little Japanese Bible woman, we have kept in school for two years past. Of course, I ought to have written again to her, but every week I would think she will write by next Wednesday. I knew she had the money all safe, because the check had been returned.

I am so glad now to tell you that Mrs. Maynard is quite well, and our offering has gone on to Tokyo, where our brave little worker is at school. Nobody knows what became of the letter she wrote as soon as our money was received. It never reached me.

Mrs. Maynard still hopes to go back to Japan in September, and still begs for your earnest prayers. She is much stronger and her last trouble was a little indigestion and neuralgia, and she bids me say that the Young South shall have a special letter next week from her own hands. So look out for it.

Then I have the following interesting letter from California. I think you will remember that it was Miss Shankland, a former Nashvillean, who suggested that some Sunbeam Band undertake the education of the little Chinese maiden in Mrs. Stephens' school. The Clarksville Band responded readily, and promptly sent in the required \$20, which went to Dr. Willingham at the close of the year. They are raising the same amount again, you know, and only God knows how many Chinese souls may be gathered into His kingdom by means of this special work.

I wrote to apprise my friend from her babyhood of the good she had done here in her own old State, and now she sends you this letter. Her many Tennessee friends will enjoy it with you. Read it thoughtfully:

"Dear Girls and Boys of the Young South: Mrs. Eakin made me very happy by a note telling the good news that you had kept the little Chinese girl, 'Maud,' in school, where she so longed to stay. That was a beautiful thing to do, and I shall look forward to meeting Maud and all of you up in heaven, where we can talk it all over together.

If we should meet her now, we could only smile in greeting, and then perhaps we might join in singing 'Jesus Loves Me,' or 'Rock of Ages,' which she would understand just as we do. I think that music will be the language of heaven.

"There are mission schools for various nationalities in Los Angeles. A very interesting one is a Baptist Sunday-school and day school and kindergarten for Syrians, though French, Italian and Mexican children are coming in also. Some of the sessions are for Syrians only, as there are many of these people here, who do not wish their children to forget their native Arabic. Miss Rhame Haider, the pretty and very bright teacher, whom we love to hear speak at our Conventions, was born in Palestine, our Saviour's country, and she and the other dark-eyed Syrians say that they love Southern California for resembling their old home. They claim that Los Angeles is like Sidon, which is called 'the mother of oranges.'

"Young people from Baptist churches of the city assist Miss Haider in teaching, and the pupils at every session are taught Gospel songs and Bible verses. While the Bible is being read, all keep perfectly quiet, for Miss Haider says, 'When I became a Christian in that dear country of Palestine, my mother and sisters never disturbed me when they saw the Bible in my hands, knowing it was God's time to speak to me.'

"Some classes of girls in a day-school where sewing is taught, are helping the W. M. S. of my church to dress four dozen dolls to send to Indian children for Christmas. We are making new, strong clothes, too, and shall start our barrel early, for it takes many weeks by rail and wagon to reach the desolate mountains where the mission is located in Northern Arizona. We shall send another barrel or package, to a station just opened among California Indians, much nearer to us, but where nothing has been done to educate or Christianize them. We have already sent the lady missionary sheets and pillowcases and blankets. She will live alone in a tent, making furniture out of dry-goods boxes, and thinking, not of her own comfort, but of how she shall win the love of those ignorant, poor and very dirty squaws and little Indians, and teach them something better than drinking and gambling.

"We often have missionary stories told during the closing exercises of our Sunday-school, and how the children love them. I find good ones in *Kind Words*, which friends send me occasionally. One of the best was in the issue for Feb. 21, 1909, 'The Miracle-working Doll.'

"At Whittier, a pretty, clean town founded by Quakers, where the streets are named 'Philadelphia' and 'Greenleaf,' I attended a Sunday-school Convention and took luncheon at the Baptist Church, where Dr. Granville S. Williams is pastor. Mrs. Williams gave me such a bunch of roses, growing right out in her garden, fine as any hothouse flowers. What do you think of something I heard at that convention? A speaker told of a church which meets for Bible study, grown-ups, boys and girls and all, at ten o'clock Sunday morning, and stays right on for a sermon at 11, getting through and ready to go home at 12. It sounded really good to me, for I almost cry on Sundays to see the children trooping home after the Sunday-school session. If the minister knew that he should have the children to hear him, he would preach so that they could understand, and that is exactly the kind of preaching the grown folks would like.

"Gov. Joseph W. Folk, of Missouri, made a speech full of humor and sense before an appreciative audience. He said the golden age would come, when there was more of the golden rule, and

less of the rule of gold. His handsome face broke into pleasant dimples when I shook his hand and told him that his father was once my Sunday-school teacher. I thought of you, boys and girls, whose parents are trying to give you right ideas about life and conduct. May you early learn to say "No" with all earnestness, to any who would coax or promise to reward you for doing a dishonorable thing!

"Another stalwart good man, like Daniel, honest in the midst of many wicked politicians, is Mayor E. R. Taylor of San Francisco. He insists that we must go to the Bible for instruction in right doing. 'The mind of Christ, the helpful, self-sacrificing spirit, must be in the men and women, if we are to have a city honestly governed,' says he. It is something to thank God for, to hear men in high position speak out for Christ and for the Bible.

"Wishing you another busy, happy year, with as good and greater results than the last, I remain,

"Yours cordially,

"S. E. S. SHANKLAND.

"Los Angeles, Cal., June 5, 1909."

Next Dr. Gray has something to say to you:

"Yours is just received. Thank you very much for your enclosure, finishing the contribution of the Young South for May, 1909. We will enroll it in our work among the Indians, which we are asking our young people to support this year. I will write something before long on our Indian work for your department of the BAPTIST AND REFLECTOR. I thank you for your sympathy and help."—R. D. Gray, Cor. Secy. of Home Board.

Atlanta, Ga.

"Are you not glad to have Dr. Gray's promise to tell us about the work among the Indians? All our gifts to Home Missions are to go that way this year, you know. The Convention decided that for us. I, for one, know very little about what we are doing out West among those poor Red men, whose lands we took away. Dr. Gray is sure to give us something interesting. Watch for it. Meanwhile save up your pennies and send them on to help the work along.

Of our regular letters, there are several and our offerings are much better than they were last week. Here's one from Ridgedale, a pretty suburb of Chattanooga:

"I know you will be surprised to hear from me, but I have always had a great and growing interest in the Young South and I want to help its work just a little.

"My Sunday-school class of little girls, here in our Ridgedale Mission Church, brings a little offering each Sunday for Missions, and I send you 50 cents for Mrs. Maynard's salary. Next time we will take up some other object. The gift is necessarily small, but 'the mites have the blessing,' you know. We add all good wishes for your work."—Mrs. Susan M. Griffith.

Do you recognize the name of the author of the sweet stories you so often read in *Kind Words*? I am surprised at nothing good Mrs. Griffith does. She never loses an opportunity I think.

Please, Mrs. Griffith, thank your little class for us, and will you interest them in the work among the Indians next?

Jefferson City comes next:

"Please find enclosed \$1.20. Divide between the orphans at West Nashville and Kokura Chapel. I wish it was much more."—A Lonely Mother.

"Thank you so much. Please send it to help 'loneliness.' Do something for others, instead of sitting down with folded hands to repine. We older mothers can give you sympathy. When the big world claims the children, we cannot follow them always.

Next, we will hear from Lebanon, and

I hope soon to offer our sincere thanks in person to these givers:

"We observed Children's Day on June 6, and I enclose

FIVE DOLLARS

from the collection taken at the close of our program. The children gave liberally themselves and are glad to add this amount to Mrs. Maynard's salary. We all wish we had more to send."—L. D. P.

We are charmed to have our dear missionary so kindly remembered. God bless each soul who helped make up so generous an offering. When I come to Lebanon, as I hope to in July, I shall look into your faces with added pleasure, recalling how kindly you have allowed the Young South to be your medium.

Then we close with this blessed tidings from the Society at Caney Ford:

"Enclosed find

SIX DOLLARS AND TWENTY-FIVE CENTS,

from Caney Ford Mission Band. We want \$4 to go to Mrs. Maynard, and \$2.25 to the Home Board."—Mrs. Bettie Bowman.

You have our gratitude in fullest measure. Please say so, Mrs. Bowman, to the Band. It helps out wonderfully this week. I have sent on all you have given in May to the Boards and the Orphans' Home. I was so glad to send \$21.78 to the last "sweet charity" this very first month of our 16th year, as I note from the appeal in the BAPTIST AND REFLECTOR that our money is much needed for the orphan children. Let us try to do as well all the year by the wards of the Tennessee Baptists.

What shall I have when June ends to send to Dr. Willingham, Dr. Gray, and Mr. Woodcock? Select the line you wish to aid and send in promptly: May God put it in all our hearts to do the very best they can in June.

Fondly and gratefully, yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

May offerings, 1909	\$64 17
First week in June, 1909	14 16
Second week in June, 1909	4 50
Third week in June.	
For Foreign Board—	
Mrs. Griffith's S. S. class, Ridge-dale	50
Lebanon Sunbeams and friends, by L. D. P.	5 00
Caney Ford Mission Band, by	
Mrs. B.	4 00
For Home Board—	
Caney Ford Mission Band, by	
Mrs. B.	2 25
For Orphans' Home—	
A Lonely Mother, Jefferson City	60
For Kokura Chapel—	
A Lonely Mother, Jefferson City	60
Total	\$95 78
Received since May 1, 1909:	
For Foreign Board	\$43 73
" Home Board	15 24
" State Board	2 00
" Orphans' Home	22 38
" Kokura Chapel	11 73
" Ministerial Relief	14
" Margaret Home	50
" Postage	06
Total	\$95 78

AMONG THE BRETHREN.

Rev. J. Dean Adcock has resigned the care of the church at Leesville, Ala., after several years of successful service and will leave soon for Louisiana, N. M. The Louisianians have to lose him, just as Tennesseans would like to gain him.

Rev. W. A. Gaugh of Jackson was married Tuesday of last week to Miss Fannie Joyner, a most estimable young lady near Huron, Tenn., Rev. John W.

Barnett of Jackson officiating. Bro. Gaugh is the capable pastor of several churches near Jackson. We wish them abundant happiness.

Rev. Leon Walker Sloan and family of Lake Charles, La., have been spending a vacation with relatives in Tennessee. Rake Louisiana with a fine-tooth comb and you will not find a truer man than Sloan. Bro. Sloan preached twice in Jackson last Sunday.

Dr. T. S. Potts of Central church, Memphis, Tenn., is assisting Dr. W. H. Ryals of the First Church, Paris, Tenn., in a revival, which began Sunday. We will expect to learn of very gracious results.

Rev. R. D. Wilson of the First church, Marshall, Tex., was lately assisted in a meeting by Dr. W. D. Nowlin of Mayfield, Ky., Prof. J. A. Brown leading the singing. There have been 20 additions to the First church.

Rev. W. F. Dorris of Jacksonville, Tex., lately assisted Rev. J. J. Wester in a revival at Trinity, Tex., resulting in four additions to the church.

Dr. W. M. Vines of Hanson Place Church, Brooklyn, N. Y., has been recalled to his old pastorate, the First church, Asheville, N. C., and accepts to take charge Sept. 1. He will supply prominent pulpits in England during the summer.

Rev. W. R. Ivey lately assisted Rev. J. R. Wells in a revival at Jennings, Fla., which resulted in over 30 professions and 17 additions, 14 by baptism. Others will join.

The Baptist World of Louisville is up to now. It published last week a church building number which was brim full of helpful, practical suggestions.

The church at Statesville, N. C., secures Rev. C. E. Maddry, who resigned at Greensboro, N. C., to accept the new work.

Evangelist R. S. Kirkland, of Urbana, Ill., lately held a meeting at Mattoon, Ill., resulting in 69 accessions, 36 by baptism. This earnest brother is making up for lost time spent among the Hardshells.

Mr. A. W. Payne, Managing Editor of the Central Baptist, owing to increasing responsibilities, has been forced to resign as Superintendent of the Sunday-school of the Third Church, St. Louis, Mo. During his service of eight years the school has grown from 300 to 921. His retirement gave the school a greater Payne.

Somebody has said: "The Baptist church is a creedless church." Bosh! Such a church would be a needless church. The church to which we belong has a creed of 66 books called the Bible.

It is a great joy to think of Dr. J. W. Porter of the First Church, Lexington, Ky., as editor of the Western Recorder, which he will be after July 1st. That solid old journal will fairly scintillate with bright and forceful utterances.

Dr. B. F. Riley, Secretary of the Southern Negro Anti-Saloon Federation, changes headquarters from Dallas, Tex., to Birmingham, Ala.

Dr. J. D. Garner has resigned the presidency of Bethel College, Russellville, Ky. It looks like college presidents are getting scarce. But some are quitting who ought to stay on the job.

Rev. Spurgeon Wingo, gifted son of the venerable Dr. T. R. Wingo of Trezevant, Tenn., has resigned the care of the church at Warsaw, Ky., to accept a call to Dalhart, Tex., and takes charge July 1st.

Dr. M. P. Hunt of Twenty-second and Walnut Street Church, Louisville, has been chosen by the Trustees of the proposed Baptist Sanitarium to secure \$40,000 from the city to pay for the site. He will not hunt in vain.

Editor Ben M. Bogard of the Arkan-

sas Baptist, has a favorite epithet which he has lately applied to the Baptist Builder and the Baptist World. He calls them "sissy." Well, there is nothing sissy about the conduct of the editor of the Arkansas Baptist, especially in securing a D.D. Eh, Dr. Bogard?

A chair of theology has been added to Ewing College, Ewing, Ill., and Rev. W. M. Barker, formerly of the Baptist Flag, has been chosen to that professorship. Now, for renewed Barking against Boards!

Rev. L. N. Pankey, of Parsons, Tenn., went where he belonged last Sunday. He has been a missionary Baptist preacher nominally for many years, but joined the Rushing's Creek Hardshell Church, and was baptized Sunday by Rev. A. H. Insko. He will be ordained in a few weeks. The beloved old fellow is badly in his dotage and soured on the world. Joy go with him.

Trustees of Furman University, Greenville, S. C., conferred the degrees of LL.D. on Profs. Noah K. Davis and W. J. McGlothlin, and D.D. on Revs. R. W. Lide of Darlington, and Rufus Ford of Marion, S. C.

Rev. James Long of Timmons ville, S. C., has accepted the care of the church at Morgantown, N. C., and takes charge July 1st.

Dr. E. C. Dargan, of Macon, Ga., a prince of preachers, recently aided Rev. R. W. Lide in a revival with the First church, Darlington, S. C., and there were 21 conversions and accessions.

Rev. W. T. Tate of Belton, S. C., was lately elected Vice-President of Greenville Female College, Greenville, S. C., to assist the busy president, Dr. E. C. James.

One of the speakers for the large graduating class at the Southern Baptist Theological Seminary this year was Rev. Warren R. Hill, formerly of Humboldt, Tenn., but at present pastor at Clinton, Ky. His subject was "America's Place in God's Plan."

Rev. H. P. Fudge of Harrisburg, Ill., has resigned the care of that church after serving it for more than three years. The resignation takes effect Aug. 1. He will likely go as a foreign missionary.

Rev. Alexander Miller has resigned as pastor of Duffy Street Church, Savannah, Ga., to accept a call to a church in South Carolina.

The First Church, Commerce, Ga., will lose its pastor, Rev. H. W. Williams, whose resignation became effective July 31.

On a recent Sunday, Drs. E. Y. Mullins, A. T. Robertson, W. J. McGlothlin, W. O. Carver, W. Y. Quisenberry and John H. Eager, representing the Seminary at Louisville, addressed the churches of Atlanta, Ga., in behalf of that institution.

Rev. R. A. Harty, a graduate of the Rochester Theological Seminary, has accepted the care of Fifth Street church, Hannibal, Mo., and has been accorded a Harty welcome.

Rev. A. H. Autry of Booneville, Ark., has accepted the care of the church at Nashville, Ark., and will take charge at once. He does things.

The removal of Rev. G. L. Boles from Wartrace, Tenn., to the pastorate of the church at Lonoke, Ark., succeeding Rev. J. B. Alexander, does not suit Tennessee Baptists. He was one of our best.

Dr. H. W. Tribble, of Rawlings Institute, Charlottesville, Va., has been elected to the presidency of Columbia College, Lake City, Fla., succeeding Dr. G. A. Nunnally. We would like to see Dr. Tribble president of Union University, Jackson, Tenn.

It is announced that Dr. J. W. Conger, retiring president of Union University, will probably locate in Little Rock,

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

Ark., to engage in a business to be announced later.

Dr. John T. Christian, of the Second church, Little Rock, Ark., has been elected to the chair of Bible and Philosophy in Ouachita College, Arkadelphia.

Evangelist T. A. Reisner is holding a tent meeting with Rev. J. A. McCord and the First Church, Fairfield, Ill. That church is identified with the agency of the Baptist denomination which has been doing the mission work in that State for years.

In the revival at Winona, Miss., in which Evangelist H. A. Hunt and wife are assisting Rev. Martin Ball, there have been 57 additions, among them the best business men of the town, three Presbyterians and two Methodists. Bro. Hunt is said to preach the gospel with power and never fails to let them know he is a Baptist.

Rev. Bryan Simmons, of Brandon, Miss., is to be assisted in a revival beginning June 27, by Rev. Martin Ball, of Winona, Miss. This is the second meeting they have held together at that place.

Twenty have joined the West Jackson Church, Jackson, Tenn., as a result of the recent revival held under a tent at Hicksville by Revs. J. T. Early and J. W. Wood of Bells.

Rev. J. H. Oakley, of Royal Street Church, Jackson, Tenn., baptized ten or a dozen last Sunday night as the result of a revival in progress in that church. The work goes on.

NEW MEXICO.

Since my last article numerous letters of inquiry have come, and I find it necessary to answer these, if possible, through the columns of the BAPTIST AND REFLECTOR, it being impossible for me to take the time to answer all the questions by personal letters. Especially is this true since I am no land agent or locator. Homeseekers find a plenty of these at the towns along the railroads, and often find them to their sorrow. All that I am doing I do out of good will for the many whom I know ought to have homes here. Should any fail to have all his questions answered in this article I will cheerfully answer him by personal letter if he will send a self-addressed stamped envelope.

LOCATION.

There is much land to be homesteaded throughout the West, but the partic-

CANCER CAN BE CURED

Scores of testimonials, from persons who gladly write to those now suffering, all tell of perfect cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free book, "Cancer and Its Cure," and 125-page book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, or what treatment you have taken don't give up hope, but write at once for my books.

DR. JOHNSON REMEDY CO.
1235 Grand Ave. Kansas City, Mo.

ular portion that I am writing about is southeastern New Mexico.

The Santa Fe Railroad, direct from Kansas City, via Amarillo, Texas, passes into New Mexico at Texico, 677 miles southwest of Kansas City, thence proceeds southwest to Roswell 114 miles further on, thence southward following the Pecos River, passing out of New Mexico 140 miles south of Roswell, terminating at Pecos, Texas. The western limit of the Staked Plains is on an average distance of about 25 miles east of the river. The foothills of the Sacramento Mountains are about 25 miles west of the river, making the valley south of Roswell nearly 50 miles wide. Here for 60 miles along the river extends the great artesian belt. There are twelve towns on this branch of the Santa Fe Railroad in New Mexico, with populations from a few hundred to several thousand each. Roswell, Carlsbad, Texico, Artesia and Portales being the largest ones here, named from the largest down.

THE ELEVATION

of the valley averages 3,500 feet above the sea, while the level of the Plains is 500 feet higher. The artesian belt extends westward from the river from a few miles up to fifteen miles in width, while the extent of it east of the river is yet undetermined.

The wells vary in depth from 700 feet to 1200 feet, and flow from 1000 gallons to 2200 gallons per minute. These are the great source of irrigation in this locality. The surface of the valley and of the plains is comparatively level.

THE SOIL

in the main is a red sandy loam. Some of the soil is hard and some is loose sand, and all very fertile.

CROPS.

On irrigated lands all crops and fruits that grow in the east grow abundantly here, but there are no means of irrigation on the Plains or on the greater part of the valley, but they raise fine crops of maize, kafir, Indian corn, beans, peas, melons, etc., without irrigation and almost without cultivation.

CLIMATE.

This region is dry. A few snows in the winter with occasional rains in the summer and fall are about all that can be depended on for seasons; though sometimes the rains are abundant. Seasons are better on the Plains than in the valley. There is a great deal of wind in the spring, but no cyclones have been in the history of the region and storms are very rare. It is a great asylum for health.

TIMBER.

Except in the mountain regions, the mention of timber sounds like a joke. Mesquite brush grows in the valley and on the plains, and the roots of it are used for fuel. Lumber for building material costs from \$28 to \$40 per thousand. Stone, adobe and cement are generally cheaper for building.

WATER.

For stock and household purposes water is sometimes a problem, though good wells of water are in most places found at depths of from 30 feet to 200 feet. The surface water is better and more abundant on the plains.

CHANCES FOR EMPLOYMENT.

This is an important matter to many homesteaders, but the artesian belt, with its hundreds of flowing wells and its many thousands of acres of fruit and alfalfa, and the scores of well drills

in constant operation; ditching, breaking, planting, fencing, etc., furnish a great demand for hands and good wages for all who come. Millions are being expended for improvements. Then the fruit gathering of the fall brings men, women and children from hundreds of miles around. Wages in fruit gathering range from \$1 to \$3 per day. Wages for common laborers and farm hands are from \$20 to \$40 per month. School teachers are in demand and get good wages.

LAND LAWS.

To enter a homestead, after having seen the land, gotten the numbers of it, one must go in person to the United States Land Office at Roswell and make filing, which costs a fee of \$16. He then has six months in which to establish a permanent residence on the land and must continue such permanent residence five years, continuous from the date of filing claim.

SCHOOLS.

Buildings are put up and schools established as fast as settlements are made, but some are compelled to live altogether out of reach of schools.

CHURCHES.

Nearly all denominations are represented and most of the homesteaders have church-going privileges, and are nearly all church-going people.

MORALS.

In this virtue, as well as in intelligence, the homesteaders of this region are superior to people of most sections of the East.

SOCIETY.

Except in the cities and towns, there is but little to be said about society. Living out homesteads means isolation, camping and rough living generally. Most homesteaders come with small means, many with none at all, and live in their "shacks." One thing in their favor is the excellency of the climate. Everybody knows what it is to camp out. Persons who have not made up their minds to take rough fare and the inconveniences of being a long ways from towns, post office, telephones and railroads, had better not undertake to live out a homestead.

SALOONS.

Of the twelve towns mentioned above only one, Hagerman, has voted no license. I suppose all the rest have saloons.

OPPORTUNITIES.

There is no doubt but the homesteads now being taken outside of the irrigated belt will in a few years be selling for from \$10 to \$50 per acre, while those in the artesian belt will sell for from \$50 to \$1,000 per acre, according to their improvements and proximity to town. The homesteader outside of the irrigated belt will have the advantage of getting 320 acres, while those in the belt are allowed only 160 acres. Homesteads are being taken rapidly all the way from a few miles to one hundred miles from the railroads, but there is room for hundreds more.

ADVICE TO HOMESEEKERS.

Come and spend several days investigating. Do not spend time in the towns or with locaters. Hire a rig and look at the country for yourself. Talk to the men who are on homesteads. They will treat you kindly and help you all they can and show you such hospitality as is difficult to find elsewhere. Thus you may satisfy yourself at a very little expense.

LITERATURE.

Some have written to me for maps, etc., which I cannot supply. Pocket maps of New Mexico may be had for 25 cents from Rand McNally, Chicago. For copies of Homestead Law, write the United State Land Office, Roswell, N. M., or Washington, D. C.

J. T. LIGHTFOOT.

Dexter, N. M., May 10, 1909.



WM. McKINLEY

SAID

"The little savings bank in the home means more for the future of a family than all the advice in the world. It gives them the right start."

We furnish auxiliary banks free to our savings depositors. Secure one for your children today and start them right by teaching them to save.

The American National Bank of Nashville

Under Direct Control of the U. S. Government

Capital, Fully Paid	\$1,000,000 00
Shareholders' Liability	1,000,000 00
Surplus and Undivided Profits (earned)	675,000 00
Security to Depositors	\$2,675,000 00



FLORENCE UNIVERSITY FOR WOMEN

FLORENCE, A.L.A.

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.

CHILHOWIE ASSOCIATION.

The Workers' Institute of the Chilhowie Baptist Association was held with Pleasant Grove Church, Blount County, May 29-30, 1909. The introductory sermon was preached Friday night by Rev. W. R. Horner, of Maryville. Saturday morning devotional exercises were conducted by Joseph Potter. W. M. Nuchols, Moderator of the Association was present and made a short talk, after which the various questions on the programme were discussed by preachers and laymen present. Thirteen churches of the Association were represented by delegates and a number of pastors were present. The reports of delegates were very encouraging, showing that the Baptists of this Association are being aroused to a sense of duty as never before. One of the features of the meeting was arranging a missionary campaign for the churches of the Association, beginning about July 20 and continuing two weeks. The committee having this campaign in charge are R. A. Brown, J. C. Ford and Rev. W. B. Rutledge. Another feature was arranging for meeting of laymen of churches to discuss how to arouse greater interest in the work. The committee having this matter in charge are Rev. J. L. Dance, J. C. Ford, Rev. W. R. Horner, Rev. W. B. Rutledge and Rev. J. R. Dykes.

Rev. Hodge presented the needs of our school, Chilhowie Institute. The thanks of the Workers' Institute were extended the good ladies of Pleasant Grove Church for their entertainment. The committee in charge of the next Workers' Institute or the fifth Sunday meeting are W. M. Nuchols, Rev. W. R. Horner, Rev. Wm. Hodge. Adjourned with prayer by E. A. Cate. Preaching Sunday.

W. O. MAXEY, Sec.

LITERARY NOTICE.

All parents, teachers and others who have become interested in the deepening conviction of the importance of telling children truthfully of the origin of life will be glad to know that a free copy of the best method

FREE RIFLE

This handsome 1000 Shot Rifle absolutely free to any boy who will send us 40 cents for one of our Samples and give us a few hours of his spare time for one week. This rifle is great for Target practice, and is sure death to small game and rats. Address with 40 cents, stamps or money order.

WALTER LEONARD

255 Union St. Jersey City, N. J.

of accomplishing this difficult and delicate task can be secured upon request to the Vir Publishing Company, 208 North Fifteenth Street, Philadelphia, Pa. They have published in pamphlet form the method incorporated by Sylvanus Stall, D. D., in his valuable little book entitled, "What a Young Boy Ought to Know." Competent judges have pronounced this the fullest, most delicate and satisfactory method ever outlined, and its merits have been so universally recognized that the publishers have received more than thirty requests for permission to translate this pamphlet into the different languages of Europe and Asia. Your request for a copy should be accompanied by an envelope both stamped and addressed, for the return of the pamphlet.

"How to Tell the Children the Origin of Life," a reprint from "What a Young Boy Ought to Know," by Sylvanus Stall, D. D., for free circulation, by the Vir Publishing Company, 208 North Fifteenth Street, Philadelphia, Pa. This pamphlet will be sent upon request of parents, pastors or teachers if accompanied by a return envelope, stamped and addressed.

On the first Sunday in June, Goodloe Baptist Church ordained, by the help of brethren, J. N. Argo, who preached the sermon. Tucker Moore, who prayed the prayer and delivered the charge, and J. Crocker, the following named brethren as deacons: W. W. Bomar, J. R. Smylgo, W. T. Capps, J. A. Dotson, and T. B. Moore.

L. J. CROCKER

Trezevant, Tenn.

IRON FENCE
LOW PRICE - HIGH GRADE
CATALOGUE FREE
DOWE WIRE & IRON WORKS, Louisville, Ky.

The Randolph-Macon System Endowed Colleges and Correlated Schools

Educates men and women, boys and girls not together but in Five Separate Institutions under one management. The combination enables us to offer the best advantages and to

Save Time and Money

For particulars, address, stating age and sex of student, Chancellor WM. W. SMITH, A. M., LL. D. College Park, Lynchburg, Va.

TENNESSEE ASSOCIATIONS, 1909.

Shelby County—Eudora Church, White Station, Wednesday, July 14.
Big Hatchie—Henning Church, Lauderdale County, Wednesday, July 21.

Sequatchie Valley—Pikeville Church, Friday, July 23.

Concord—Rocky Valley Church, Wilson County, Friday, July 30.

Little Hatchie—Bethel Church, Middleburg, Saturday, August 7.

Holston—Double Springs Church, fifteen miles northwest of Jonesboro, Tuesday, August 10.

Sweetwater—Vonore Church, Monroe County, Wednesday, August 11.

Nolachucky—Concord Church, four miles from Mohawk, Thursday, August 12.

Chilhowee—Bethel Church, Townsend, Wednesday, August 18.

Cumberland Gap—Big Spring Union Church, Claiborne County, Wednesday, August 18.

East Tennessee—Mount Zion Church, Thursday, August 19.

Hiwassee—Soddy, Second Church, Hamilton County, Thursday, August 19.

Duck River—Winchester Church, Friday, August 20.

Mulberry Gap—Trent Valley Church, Hancock County, Tuesday, August 31.

Big Emory—New Fairview Church, (railroad stations, Oliver Springs and Scandlyn) Thursday, September 2.

Walnut Grove—Salem Church, Roane County, Thursday, September 2.

Unity—Unity Church, eight miles north of Henderson, Friday, September 3.

Ebenezer—Allensville Church, Wednesday, September 8.

Harmony—Pleasant Hill Church, Tishomingo County, Miss., Thursday, September 9.

Tennessee Valley—Mount Vernon Church, Hamilton County, two miles from Graysville, Thursday, September 9.

Watauga—Elizabethton Church, Thursday, September 9.

Stockton's Valley—New Hope Church, Fentress County, Saturday, September 11.

Central—Gibson Church, Tuesday, September 14.

Midland—Pleasant Gap Church, Knox County, Wednesday, September 15.

Eastanallee—Friendship Church, McMinn County, Thursday, September 16.

Salem—New Hope Church, two miles east of Alexandria, DeKalb County, Thursday, September 16.

Clinton—Farmer's Grove Church, Anderson County, Thursday, Sept. 23.

Friendship—Mount Vernon Church, Thursday, September 23.

Holston Valley—Independence Church, Thursday, September 23.

Indian Creek—Blooming Grove Church, Lawrence County, Thursday, September 23.

Union—Bolling Spring Church, Putnam County, Friday, September 24.

William Carey—Oak Hill Church, Lincoln County, Friday, Sept. 24.

Beech River—New Cedar Grove Church, near Sardis, Henderson County, Saturday, September 25.

Beulah—Union City Church, Tuesday, September 28.

Northern—Washburn Church, Grainger County, Tuesday, Sept. 28.

New Salem—Watertown Church, Wednesday, September 29.

Sevier—Antioch Church, Sevier County, Wednesday, September 29.

Wiseman—Hartsville Church, Trousdale County, Wednesday, September 29.

Ocoee—Cleveland, Inman Street Church, Thursday, September 30.

Riverside—Fellowship Church, Thursday, September 30.

Judson—Gum Springs Church, Montgomery County, Saturday, October 2.

Cumberland—New Hope Church, Sumner County, Tuesday, October 5.

Enon—Pleasant Valley Church, Jackson County, Tuesday, October 5.

Tennessee—Knoxville, Bell Avenue Church, Wednesday, October 6.

Weakley County—Bible Union Church, three and one-half miles from Ralston Station, Wednesday, October 6.

Nashville—Portland Church, Thursday, October 7.

Providence—Tennessee Chapel Church, Roane County, Thursday, October 7.

Southwestern—Pleasant Ridge Church, Benton County, at Sawyer's Station, Friday, October 8.

Western District—Friendship Church, nine miles from Paris, Friday, October 8.

West Union—Mount Pleasant Church, at Strunks, Ky., Friday, October 8.

Stewart County—Walnut Grove Church, Stewart County, Wednesday, October 13.

New River—Smoky Church, Scott County, Thursday, October 14.

OBITUARY.

ROLSTON.—There are no words to express our sense of grief and loss in the going away of our dearly beloved Mrs. Rolston. We are dumb and silent before the strange providence that has taken her from our midst—the brightest and best of our number. Cordial among the gracious, genial among the kind, generous among the benevolent, and diligent among the faithful, she was a woman tenderly loved and genuinely admired and filled in our lives a place so large that her going away is a calamity.

Everywhere—in our homes, in our societies, in our Sunday-school, in our church, we shall miss her wise counsel, her inspiring leadership and manifold ministries. What we shall do without her is a question God alone can answer. We thank our Father for the faithful, blameless life and for the good work she did among us.

It is beautiful and blessed to think of her as she daily walked with God and to remember that last evening when she walked on and on and did not come back. She went home with her Father. Heaven was not strange to her and her welcome was abundant and her reward was great.

She interprets for us that saying that is written, "And I heard a voice from heaven saying unto me, Write, blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them."

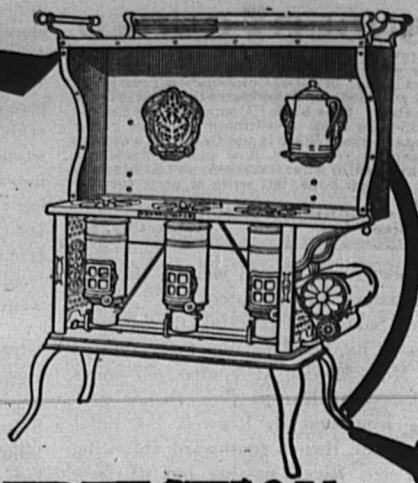
To her husband and children and to her dear mother and to her brother, we extend a love and sympathy truer and tenderer than words can say and pray for them the Comforter's abiding presence and tenderest love.

We wipe away our tears and with

For the Summer's Cooking

No kitchen appliance gives such actual satisfaction and real home comfort as the new Perfection Wick Blue Flame Oil Cook-Stove.

Kitchen work, this coming summer, will be better and quicker done, with greater personal comfort for the worker, if, instead of the stifling heat of a coal fire, you cook by the concentrated flame of the

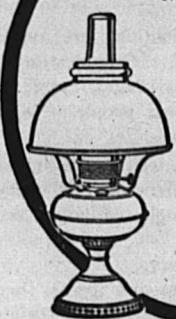


NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

Delivers heat where you want it—never where you don't want it—thus it does not overheat the kitchen. Note the CABINET TOP, with shelf for warming plates and keeping food hot after cooked, also convenient drop shelves that can be folded back when not in use, and two nicked bars for holding towels.

Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The **Rayo LAMP** never disappoints—safe, economical and a wonderful light giver. Solidly made, beautifully nicked. Your living-room will be pleasanter with a Rayo Lamp.

If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

SONGS OF ZION. No. 2

By S. M. BROWN, J. M. HUNT, R. K. MAIDEN

This excellent Song Book contains the best old songs; the best modern songs; and the best new songs. On its pages are represented 87 music writers. On its pages are represented 117 hymn writers. Much care has been taken and large expense incurred in making this book. It contains 224 pages, 261 songs. It will serve you as well as the large and expensive hymnal. It is just the book for S. S. It is just the book for revivals. It is just the book for prayer meetings. It is just the book for all services of the church.

NOTE HOW LOW THE PRICE

Limp Cloth Binding, 1 Copy, 20c; 12 copies, \$2.30
100 copies, \$16.00
Full Cloth Binding, 1 Copy, 35c; 12 copies, \$3.60
100 copies, \$25.00

ADDRESS

Baptist and Reflector, Nashville, 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

Taylor & Lockie

Our prices are not high. Our pictures give satisfaction.

Photographic Artists

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

Belmont College For Young Women Nashville, Tenn.

Prepares for colleges and universities. College post graduate courses leading to degrees of B.A. and M.A. Eleven schools comprise the college, and each school is presided over by a trained specialist. Music, Art, Physical Culture and Languages. Unrivalled in the South for location and environment. The college stands in a beautiful park of fifteen acres. Golf, tennis, hockey, horseback riding, and automobile. Many Northern, as well as Southern families, realizing the benefits to be derived from such a location, and wishing their children educated under inter-sectional influences, are sending their daughters to Belmont. Of the total number of pupils registered last year, representing in all 28 states, 50 per cent. were Northern girls. Early registration is necessary. Catalogue. Rev. IRA LANDRITH, D. D., LL. D., Regent. Miss HOOD and Miss HERON, Principals.

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.

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.

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.

Dramatic Order Knights of Khorassan 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 you nearest agent, or write

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

VIRGINIA INSTITUTE
SELECT 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.

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

USE OUR MONEY
Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$3.50. We began with nothing and are now worth \$100,000; what we did you can do we will gladly help you. Big Catalog, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Portrait & Frame Co., 290-10 W. Adams St., Chicago, Ill.

brave hands and hearts turn to carry on the work she left us.

There could be no resolutions that would express the grief in our hearts, and we can only say that whereas she has left us so beautiful an example, let us resolve to follow in her footsteps, knowing that we shall surely be following Him, whose she is and whom she served so faithfully, so capably, so willingly.

Servant of God, well done!

Rest from thy loved employ!

The battle fought, the victory won,

Enter thy Master's joy!

(Done by order of Woman's Missionary Society, Central Baptist church.)

SHIPE.—On the 22d of November, 1908, God, in His infinite wisdom, called from our midst another one of our beloved members, Mr. Stephens Shipe, whose spirit has gone back to the God who gave it. Bro. Shipe was born in Knox County, near Knoxville, March 19, 1826. He professed faith in Christ in early manhood and united with the Union Baptist Church, where he remained a member until the message of death summoned him home. He was married to Miss Martha Morrow in May, 1844. To this union were born twelve children, ten of whom are left, with many friends and relatives, to mourn his death.

We are sad because of our loss, but when we think of the promise that "All things work together for good to them that love God," our hearts are comforted. We are willing to submit all to a just God who knoweth and doeth best. Be it

Resolved, That we as a church extend our heartfelt sympathy to the bereaved family in these hours of sadness; that we point them to Him in whom is all comfort, and to whose will we submissively bow, recognizing in Him our supreme Lord and benefactor. Be it

Resolved, That a copy of this memorial be sent to the family and one to the BAPTIST AND REFLECTOR for publication.

T. D. KING,
J. M. AULT,
LULA BAKER,
Committee.

McKEE.—Death has visited one of the quietest and most prosperous families of this church (Mt. Carmel), and taken Bro. Jim F. McKee, aged 50 years. He had been a faithful member of the church since boyhood; had a wife and three children, who are left to struggle in this world. They will miss him and the church will feel his removal from her midst. Bro. McKee died with pneumonia. He passed out grandly and triumphantly. He had lived right and died right, being one of the best citizens and neighbors in this country. He had a great many friends. I don't know when I ever saw more people than attended his funeral. The Lord does all things well. We bow in submission to His will. May the Lord's blessings rest on his dear family and brothers and sisters. I preached his funeral at his home.

A. J. BRANDON.

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, CURES COLIC and is the best remedy for DIARRHOEA. 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 Drugs Act, June 30th, 1906. Serial Number 200. * AN OLD AND WELL TRIED REMEDY.

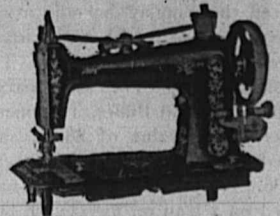
You Are Invited to Join THE SEWING MACHINE CLUB

The advertising management of
The Baptist & Reflector

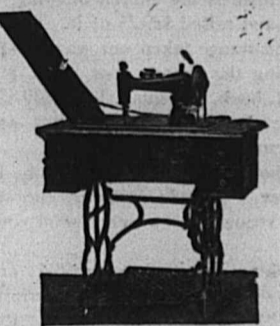
takes pleasure in announcing to its subscribers that arrangements have been made with the Religious Press Co-operative Club that entitle any subscriber to all the privileges of membership.

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.



Head of Model "D" and "E"



Model "D"—Hand Lift
Model "E"—Automatic Lift

The Club pays the freight both ways

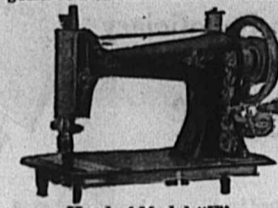
The Club's Guarantee.—The Club guarantees each machine to be free from flaws or any mechanical imperfection. It guarantees safe delivery of the machine to the Club member; should any parts be broken in transit, the Club sends new parts—or a new machine, if necessary free of cost to you.

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 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

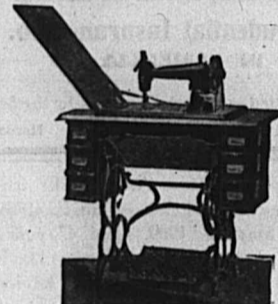
Religious Press Co-operative Club

(Baptist & Reflector Department)

Louisville, Ky.



Head of Model "F"



Model "F"

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.

WANTED—MEN WITH BRAINS

Money can be made easily by energetic, wide awake men who assist this Company in the sale of its stock. Large profits made by Fire Insurance Companies in the United States are being paid in dividends to their stock holders. This company invites closest investigation. Write for full particulars. Western & Atlantic Fire Insurance Company, 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 rates and booklet.

FIVE WEEKS' WORK.

First Baptist Church, Pulaski, pastorless. Preached 20 sermons. Held four prayer meetings. Had four additions to the church; three by letter; one on profession of saving faith and baptism. Increased the Sunday School attendance from about 20 to 52, and visited and prayed in a number of homes. Took 20 subscriptions to "The Missionary Messenger," \$5; sold Bibles, Testaments and books to the value of \$8.65; and received \$15.71 for State Missions, making \$29.36. We paid \$28.50 interest to Home Board on a loan on the church building. We insured the church building, costing \$45, and raised \$29.25 of it. The amount of insurance taken out was \$3,000. Repairing the church door locks, \$1.50. S. S. R. book, 60 cents. Total \$59.85. Took one subscription for BAPTIST AND REFLECTOR.

Thompson's Chapel.—Pastor, F. M. Yager. Visited; preached one sermon; one request for prayer; good congregation.

Elkton.—Pastorless; visited; preached one sermon; took four subscriptions to the "Missionary Messenger." Received \$1 for State Missions. Total, \$2.

Estill Springs.—I am here for the Encampment.

R. D. CECIL,
Pastor-Evangelist in Tennessee.
R. D. CECIL, P.E.I.T.

HOME COMING SERVICE.

The Home-coming service and Missionary Rally at Stock Creek Church, in Knox County, on June 13th, was very enjoyable. Great crowds of people were there and every part of the service was interesting and helpful. The pastor, Rev. Walter Singleton, was not permitted to attend on account of the death of his brother, and illness kept the former pastor, Rev. W. A. Catlett, away. Rev. J. F. Hale, a former pastor, preached a fine sermon at the eleven o'clock hour. In the afternoon, Hon. Thomas A. Rambo, who has been clerk of the church thirty-one of its thirty-nine years, read a very interesting paper on the history of the church, disclosing facts that in turn made us rejoice and weep. The roll call of the pastors brought many happy memories to our hearts, and not one was mentioned who had not been faithful and left imprints of his workmanship on the church. Revs. Isaac Hines, Henry Byerly, P. B. McCarroll, J. R. Cox, and A. P. Smith were numbered with the dead. What a fine lot of men they were! Dear old church, how happy you have been in your pastors! Brethren Catlett, Hale, Bryan and the present efficient pastor, Rev. Walter Singleton, still live to bless the people with whom they labor. The writer followed the history of the church with a short address on "The Home-coming." He was the only one ever ordained from the church to the ministry. He will be happy if he can so labor as to never lessen the glory of the grand old church. Special features of the services were songs by the local choir and quartette, a solo by a former member, Miss Jennett Haddox, and two selections by the quartette from Bell Ave. Church, Knoxville. W. W. Mullendore made the closing address and pronounced the benediction. A happy day for the "Old Folks at Home" and for the returning children! May we have another before we join the church of the new born on the other side.

J. H. SHARP.

Knoxville, Tenn.

The ranks of Ararat church has again been weakened when death claimed our dear sister, Mrs. Ella Bell Davis, the wife of one of our deacons, Bro. J. M. Davis. Sister Davis was born Dec. 29, 1861, near Lexington, Tenn. She was converted in August, 1877, and united with Ararat Baptist church in 1878, and

The Prudential

Newest Monthly Income Policy

Provides a
Cash Payment at Death
of Insured

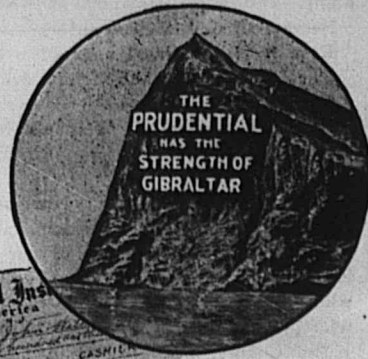
and then

A
Monthly Income
To the Beneficiary
for Life

Income is Paid for 20 years, in any case, even though Beneficiary does not live that long.

The Prudential Insurance Co.
OF AMERICA

Incorporated as a Stock Company by the State of New Jersey
JOHN F. DRYDEN, President Home Office, NEWARK, N.J.



The Greatest Life Insurance Protection ever Offered to the Family

The one kind of Life Insurance Policy of most practical value to Women and Children

It is the policy your wife would like, because it gives her a **sure Monthly Income for Life.**

This is the Safest Way to leave your life insurance. The monthly Income cannot be encumbered or depreciated. The principal cannot be lost. All worry about safe investment is eliminated.

The income can be arranged for in Multiples of \$10 per month up.

Write for Particulars and cost for you.

Give both your age and age of beneficiary.
Address Dept 132

was baptized by Rev. A. J. Hill. She was married to J. M. Davis Jan. 22, 1889. She died May 13, 1909, aged 47 years, 4 months and 15 days. Sister Davis has been a long, patient sufferer, having been a victim of paralysis for about three years, and for the most part utterly helpless. During all this time she manifested a spirit of sunshine and submission. She was one who loved her church and every phase of Christian work and her sorest trial during her last illness was to be deprived of these privileges. We shall greatly miss her, and our hearts and prayers go out to the bereaved family and friends. And in the language of that song she loved so well, and which we sang at her funeral, "Oh, Think of the Home Over There," where no death shall come and separation shall be no more.

ROSWELL DAVIS, Pastor.

PASTORS' CONFERENCE.

Duck River Association.
Tullahoma and Manchester.—Bro. C. L. Skinner, pastor. One received at Manchester; seven received at Tullahoma.

Rutledge Falls.—Bro. Marshall, pastor. Hard field to develop, yet we hope through the efforts of Bro. Marshall, the church will take on new life and greatly glorify God.

Northfolk.—Brother Jarman, pastor, preached on "The Blood of Christ." Good day.

Wartrace.—Bro. G. L. Boles, pastor. One received by letter.

Fosterville.—One baptized.
Hurricane Grove.—One received by letter.

Normandy.—One to be baptized. Good S. S.

Shelbyville.—Bro. J. A. Taylor, pastor. Four baptized; one received by letter; two by relation; 219 in S. S.

New Bethel, Mt. Lebanon, Mt. Carmel.—L. D. Agee, pastor; two approved

Monteagle Hotel

Open all the year

ON the summit of Cumberland Mountain, 2,200 feet above sea level, on Tracy City branch of the Nashville, Chattanooga & St. Louis Railroad; 100 miles south of Nashville; 78 miles northwest of Chattanooga; 14 miles from Cowan, where direct connection is made four times daily with all trains from Nashville and Chattanooga. Hotel one block from depot. Grand old shade. Large, airy, well furnished room.

Accommodations for 200 Guests

Picturesque scenery. No mosquitoes. No malaria. Morning and evening concerts. Dancing. The Hotel is within five minutes walk from the auditorium of the Monteagle Assembly whose entertainments furnish an unceasing round of mental recreation. Rates, \$2 per day, \$8 to \$10 per week. Special rates to teachers, families and clubs. For further information address

Mrs. Katherine Payne Styles, Proprietor

Monteagle, Tennessee

Make Big Money this Summer

WILL you have any spare time? College graduates, students, professors, teachers, preachers, doctors, business men and farmers can make from \$3 to \$20 per day. We have the best money-making and money-earning proposition to offer you. High-toned and reliable—a proposition so strong that it will appeal to you as a safe, legitimate investment; you will therefore heartily recommend it to others. Town or country. If you will hustle you can make more money in three months than most people make in a year.

Write immediately for our offer. We must have a man in your community at once. Write to-day.

Western & Atlantic Fire Insurance Co.

Nashville, Tennessee

for baptism at New Bethel. S. S. fairly good.

Bro. Dortch, who has done some preaching in our Association during the past month, was present.

All pastors, preachers, etc., in the Association, are invited to be present at the Conference.

Our next meeting will be held in the Baptist Church, Wartrace, Monday after the second Sunday in July.

L. D. AGE, Secretary.

Preached at Saulsbury Sunday. Had very fine service. Our church there has recently put new carpets on the floors and installed large gasoline lights. Our meeting will begin there the third Sunday in July. We are to have Bro. D.

A. Ellis of Corinth, Miss., with us. I am now on my new field. The church gave us a genuine old fashioned pounding last Wednesday night, when they unexpectedly came in upon us loaded with all sorts of good things. The outlook for this field is very fine.

Memphis, Tenn. ROSWELL DAVIS.

CAN CANCER BE CURED? IT CAN.

We want every man and woman in the United States to know what we are doing. We are curing cancers, tumors and chronic sores without the use of the knife, or X-ray, and are endorsed by the Senate and Legislature of Virginia. Physicians treated free.

We guarantee our cure. The Kellam Hospital, 1617 W. Main, Richmond, Va.