

Baptist and Reflector.

Speaking the Truth in Love

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You may prosper by wrong, as tyrants do, long,
And rule like a pitiless Nero;
And the truculent slave may lustily rave
In praise of his maculate hero;
But the tyrant will quail when the judge shall decide,
And the right will prevail at the turn of the tide.

—George Whitman.

PERSONAL AND PRACTICAL.

—Mr. J. S. Davis, of Albany, Ga., who is President of the Georgia Baptist Assembly, has been elected a member of the Georgia Legislature. We predict that he will make a faithful member.

—Rev. R. M. Inlow, of Joplin, Mo., preached at the First Baptist Church, this city, last Sunday and made a very favorable impression upon all who heard him. Brother Inlow was for a while Field Secretary of the Sunday School Board, in which position he did noble work. He is a deeply spiritual man and an able preacher of the gospel.

—The papers are telling about a woman who sent her child to school on the street-cars, instructing the child to avoid paying the fare and to dodge the conductor whenever it can be done. If we are not mistaken this woman lives in Philadelphia. Of course no woman in Tennessee would be guilty of anything of that kind.

—Says the *Baptist Worlds* "The Southern Churchman reports 93 ministers received into the Episcopal Church during 1908 from other denominations, 12 from the Baptists. There are 36 applications pending. If those from other denominations made no more ripple than the 12 Baptists, there will not be a flood. Who are they?" We repeat the question. We confess that we have never heard of any of them.

—Rev. Walter N. Johnson announced in the *Baptist Chronicle* last week the death of young John Hewitt Lawrence, the only son of Rev. and Mrs. J. B. Lawrence, editor of the *Baptist Chronicle*, at the age of nine years. Though so young, he was a Christian. He died with scarlet fever. We tender very deep sympathy to our brother in his overwhelming sorrow. We rejoice that he knows so well where to find comfort.

—The Estill Springs Encampment last week and the East Tennessee Baptist Encampment next week. Then come the Associations. The first to meet will be the Shelby County Association, which meets on July 14 and 15, with Eudora Church, at White's, Tenn. White's is on the Southern Railway, nine miles from Memphis. Trains leave Memphis at 8:15 a. m., 1:15, 4:30 and 6:15 p. m. We are requested by Brother J. C. Greenoe, the pastor, to say that there will be accommodations and a cordial invitation to all who will come.

—From a "comparative summary of the Presbyterian Church for the last thirty-five years," published by the *Christian Observer*, we take the following figures. The total communicants in the "Southern Church" in 1874 were 105,956; in 1909 they were 279,803. In 1874 the number of adults baptized was 2,017; infants, 4,249. In 1909 the number of adults baptized was 6,495; infants, 5,880. Notice that while in 1874 the number of infants baptized was more than double the number of adults baptized, in 1909 the number of infants baptized was actually smaller than the number of adults baptized, thus showing a large relative decrease in the number of infant baptisms among our Presbyterian brethren. From the standpoint of a Baptist, this decrease is very gratifying.

—The *Liquor Dealers' Weekly Journal*, after reviewing the various attacks that have been made upon "the trade" during the last winter, says: "And so the battle wages, one force winning here and the other there. The

victories of the liquor people, it will be noticed, are mostly merely in the nature of postponements of the final issue. But they are pretty well satisfied with this, and make no concealment of the fact that they are playing for time, in the hope that the prohibition excitement will 'die down.' Whether or not their hopes are to be realized, it will take time to reveal." But not much time. The decree has gone forth. The fiery hand of Public Opinion has written on the wall with reference to the liquor traffic. "Mene, mene, tekel, upharsin." "Thou art weighed in the balance and found wanting."

—Discussing what was the shortest sermon, the *Baptist Commonwealth* tells about a monk who had preached on St. Stephen's Day. Just before he began his brother monks intimated quietly that they were very hungry, and would be obliged if he would get his sermon through as quickly as possible. So he began: "My brethren, a year has passed to-day since I set forth to you all that there is to say about this day's saint. As I have not heard that he has done anything new since last year, it is unnecessary for me to say anything further." And there the sermon ended. The *Commonwealth* says, though, that this sermon was not so brief as the one preached from the text in Proverbs 19:17: "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." After reading the text the preacher said: "If you are satisfied with the security, down with the dust." Who was it preached this sermon? We have heard it attributed to Elias Dodson, the eccentric, but consecrated and self-sacrificing Baptist preacher who went through North Carolina and Tennessee, and perhaps some other States, a generation ago as a representative of the Home Mission Board. Was he the first one who made the remark?

—The *Christian Observer* says that at the recent meeting of the American Brewers' Association at Atlantic City, the following plan of campaign was adopted: "First, to reform the saloon by abolishing the back room, which is so universally a part of the business, and is the place of much gambling and wickedness. Then it is proposed to eliminate the saloon from the domination of the politicians. Just how, is not explained, but the brewers feel that political rule is an incubus upon the business. In the third place, there is to be a conflict between the brewers and distillers. It was sturdily argued in the association that the sale of beer should be divorced from the sale of spirits." The *Observer* says that the above plan was adopted in secret counsel and was intended to be kept a secret, but has since leaked out. We have a very strong suspicion that the brewers, themselves, did a good deal of the leaking. They would be very glad to have the public think that they propose to reform the saloon and also to eliminate it from the domination of politicians. Meanwhile, however, the brewers, who are themselves back of the disreputable saloons, will continue backing them and will also continue their unholy alliance with the politicians. In other words, the proposed reforms are simply sham reforms of the flimsiest sort.

—Secretary of War, J. M. Dickinson, on June 2 issued instructions to the chief signal officer of the army, under whose control is all of the army's aeronautical work, to have prepared for future use a comprehensive plan for the protection of the entire Atlantic Coast by dirigible balloons and other air craft. This is the first great step toward the use of balloons in warfare by the United States government, and was in a measure the outcome of the remarkable performance of Count Zeppelin a few days ago when the German aviator demonstrated the possibilities of aerial navigation. The work of making the plan has been turned over to Maj. George O. Squires, of the signal corps, one of the army's foremost aeronautical experts and a man of wide experience with balloons and aeroplanes. It is said that the scheme involves the establishment of balloon houses all along the Atlantic Coast from

Maine to Florida. These stations, according to the preliminary ideas of the experts, will be about 250 miles apart, this being considered a safe limit of flight endurance for the airships of the present day. At each station there will be groups of two, and possibly three, of these balloon houses, so that if an airship from one station makes its way to another there will be a place for storing and taking care of it.

—At a reception tendered him soon after assuming the pastorate of the Euclid Avenue Baptist Church, Cleveland, Ohio, of which John D. Rockefeller is a member, Dr. W. W. Bustard took occasion to say that "there was a movement led by the English Baptists that would carry the young men away from the standards of the Baptist Church." He declared Rev. Dr. Aked was one of the leaders of this movement. "There are many young Baptist ministers ready to give up the principles and discontinue practice," he said, "They are deeply under English influence and are perfectly willing to follow along the same lines if some strong man will lead. Dr. Aked is ready to assume a leadership of this kind. To follow Rev. Dr. Aked in his teachings and the English Baptists in their positions would be a step backward for the denomination. One of the reasons for our large numerical increase and great strength in this country to-day is because of our fidelity to the Baptist principles in which we have always believed." These are brave words—all the more because Dr. Aked is pastor of the church which Mr. John D. Rockefeller attends in New York City, and of which his son, John D. Rockefeller, Jr., is a member. We are glad that Dr. Bustard had the courage to speak out in disapprobation of the principles and policies pursued by Dr. Aked. Some others of us have been saying similar things, but these expressions of Dr. Bustard are more apt to be heard, and we hope heeded.

—One of the finest articles we have read in a good while was by "J. J. Robinson, Baptist layman," of Bloomsburg, Pa., in the *Baptist Commonwealth*, entitled "Dr. Aked and the Hebrew Text," in reply to an article by Dr. Aked in *Appleton's Magazine*, on "The Truth About the Bible." The modest, and yet scholarly and thorough manner in which Mr. Robinson showed up the methods of Dr. Aked, and his real ignorance of the Hebrew text of the Bible, was more than amusing, it was positively delicious. Mr. Robinson closes his very able article as follows: "It is commonly reported that there are men in the legal profession whose business it is to take any set of facts and make them appear just, legally and morally right, or even heroically admirable—if they are retained on one side of the case—or to make the same things appear unjust, illegal and utterly wrong and despicable, if they happen to be employed by the other side. Whatever we may think of those lawyers who stand ready, for a financial consideration, to incur the woes which the Bible pronounces upon those who 'call evil good and good evil,' it can be truthfully said that they are almost invariably consistent and honorable enough to do their pleading in the interest of the side that has paid them. In the clerical profession, however, several men of apparent sincerity and undoubted ability have recently arisen who, although retained in high positions by the support of those interested in that side of the Great Case for which our Lord Jesus is Advocate, seem to think it their duty to do their special pleading in the interest of that side represented by 'our adversary, which is the devil.'"

"In all kindness towards such, they should be told our reasons for claiming that they are making a mistake. It may be they are laboring under the disadvantage of having a false philosophy of Christianity, and need to reconstruct all of their premises to conform to the faith which was once for all delivered unto the saints—in which happy event they would soon sever all connection with any 'new gospel.' It may also be that some of them need to 'get converted.'"

We commend the above expressions not only to Dr. Aked, but to Dr. Foster and others.

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"LO, I AM WITH YOU ALWAYS."

* * * * *

MRS. SAMUEL FERRIS.

I'm footsore oft, and weary,
For the way has been so long,
And the storms that beat around me
Have been so fierce and strong;
I've climbed up dreary mountains,
Whose paths are rough and steep;
I've waded through dark waters
That were so cold and deep.

But all the way so weary
One joy has been my own;
I've always known one comfort,
I have not walked alone!
For one has e'er been near me,
Whose face I could not see,
But I can not tell to any
All He has been to me!

When faith is weak and faltering,
He whispers words of cheer;
Those whom I love may suffer,
But I will help them bear;
I know the path before thee,
I'll guide thee all the way;
It's end is joy unending,
Mid heaven's eternal day."

So I still travel onward,
Though dark the path and dim;
I would not miss one trial
That brings me nearer Him!
And when at last in heaven
I stand, by His dear grace,
Mine eyes shall see with rapture
His unveiled, beauteous face!

—Journal and Messenger.

KILLING PREACHERS.

BY REV. CHARLES BRANSON.

To be a real gospel preacher in this day is no pleasant thing. To be pastor of a church is a very risky, unpleasant thing in a great many cases. There never was a time when a pastor must endure such unfriendly, unjust, unbrotherly, unchristian treatment from his own members as to-day. It has got so when a man accepts the care of a church he must expect to run a gauntlet. There is something horribly wrong about this preacher-killing. A pastor's own members ought to be his friends. There are many things now in vogue that are only fit to kill preachers.

1. *Sampling.*—This is a godless and senseless custom that has become very common in some quarters. I used to be willing to let churches practice such cruelty on me. But I finally got so I would not go to a church to preach a sermon or two for it if I knew it to be in the sampling business. But since I got right as to this matter I have been fooled a few times. The last time I was fooled was at Maryville, Tenn. When anybody gets me into a snap of that kind I have anything but a good feeling over it. For the hurt such work inflicts on a minister makes it harder for him to get work elsewhere. It is only good to kill preachers. If I were to go to preach a few times with the view of becoming pastor and were to learn before the hour arrived for me to preach that the church was in the sampling business, I would just flatly refuse to preach at all. There is no call for this cruel way of mistreating preachers.

2. *Criticism.*—When a minister takes charge of a church every empty-headed, novel-reading, theatre-loving, church-bossing woman and every wooden-headed church-bossing man sets in to criticising the preacher's voice, delivery, height, size, coat, tie—everything except something that has any bearing on real preaching. They do these things till the pastor finally has to resign. The people who do these things are what are called "best families," "prominent members," "leaders in the church," "church workers!" Such work! Such wickedness! The spirit of all this wicked criticism is the spirit of the bottomless pit. A pastor should never be compelled to resign. If there is anything wrong about his life or his doctrine, turn him out of the church. That is business. That is religion.

3. *Non-gospel standards of preaching.*—Some demand that the sermon be cold, that it be short—never over thirty minutes; that it be light, that it be pleasing to the worldly-minded, that it be classical, that it be "sweet-spirited." Such a standard is not the gospel

standard. It is only fit to persecute and butcher the true minister of Jesus Christ.

5. *Non-Bible Work.*—Many a pastor is doing a whole lot of work that is entirely out of a pastor's line. Some of it properly belongs to the deacons. A great deal of it should not be done by anybody. Often a preacher has to do so much out of his real line that he just cannot do his real line of work well. His real work is preaching the gospel, administering the ordinances, study and meditation in order to do these things approved unto God. Many a pastor is doing so much aside from this real ministerial work that he is unable to do his work right.

(1) *Professional Visiting.*—Many a pastor spends a large part of his time going from house to house like some census-taker. They call it "pastoral visiting." But its right name is nonsense. And I used to do a great deal of this nonsense. Other men did it, and I thought I had to do it, too. But I finally learned better. Now this is not in the Great Commission. Neither is it in Paul's Pastoral Epistles to Timothy and Titus. It is no part of gospel pastoral work. The custom is exceedingly hurtful to the work of our ministry.

(2) *Organizing.*—Some churches want a pastor who is great at organizing and great at looking after various organizations in the church. Well, that is not in the Great Commission. And many a society in church is just as good for a few loose-tongued, mischief-making women to get together to plan the removal of the pastor. We need to emphasize the church enough to have no organization in the church. The church itself is all that ought to be in a Baptist Church. We have no need of this gilt-edge and red-tape organizationism in our church work. Of course we must have our Bible Schools. But it should be the work of the church and by the church. Every officer in it should be elected by the church.

(3) *Financiering.*—This properly belongs to the deacons. Sometimes a church needs a house of worship. They elect some man pastor because he has the name of being successful in building church houses. Well, that church needs to elect some good deacon. That is all. Often a preacher cannot get a house built, and so he is ruined.

6. *Poor Evangelism.*—Beware of the high pressure, sensational evangelist who booms things by evangelistic machinery, revival tricks—such as sermons on "strings" and on "dishes" and on "nails" and on "dirt-and-water." Such work makes it very hard on the pastor. It gets a lot of unsaved people into the church. Many of our preacher-critics and preacher-haters and preacher-killers have been brought into the church just this way. They never were converted and never will be. The right kind of revivals makes it easier on pastors. They help instead of hurt.

7. *Non-Church Discipline.*—The church that does not use good corrective church discipline is apt to hurt its pastor in several ways. Good corrective discipline would weed out all the pastor-critics and the church bosses. And such members ought to be excluded. They do a church more harm than that many horse thieves would. I know of nothing that is hurting the cause of religion more than the misuse of church discipline. In many of our Baptist Churches it has become a dead letter. Dancers and theatre-goers and dram-drinkers and card-players and swearers and hypocrites and adulterers and mischief-makers and church-bosses and pastor-critics have no business in a Baptist church! A church with such members in it is only fit to kill preachers and dishonor the house of Jesus Christ.

Baker City, Ore.

"SMOOTH AS BUTTER."

LESLIE LEE SANDERS.

"His mouth was smooth as butter."—Psalms 55:21.

David, recalling the treachery and ingratitude of one who had been his professed friend, thus describes his plausible speech. The man had been a good talker, able by well-chosen words to disguise the black, deep-hidden intentions of his heart. The clause is not only an indictment of his sincerity; it is a tribute to his ability as a "smooth" talker.

And the thing that stings David is the recollection of the polished arts the hypocrite had employed. Rough, brusque language might not have been as beautiful in sound, but one could not have afterward recriminated one's self for being "taken in" so easily.

Rough words are not evidences of ill will. Smoothness in speech is not proof of sincerity of thought. Carlyle was rough, blustering, sarcastic. Criminals have often been men of culture and polish. Again, smooth speech is not necessarily the handmaid of hypocrisy; nor is roughness of language the mark of straightforwardness. Napoleons, Bismarcks have been rude; while Florence Nightingale and Frances Willard had the cul-

tivated thought and the soft harmony of heaven. You can't always tell by the speech.

Yet, it is true that most generally the hypocrite uses smooth language. To deceive, suspicions must be lulled, doubt quieted. A startling array of facts, a commingling of pathos and appeal, a few honeyed words—a plausible, convincing, unanswerable tale, and the eager victim is ensnared. The ignorant man looks on every evidence of culture, knowledge, fine speech, as a preliminary step to deceitful intention, and evil plans. Most of us are cautious, careful, wary in the presence of one whose propositions are attractive, whose promises are fair.

II. *Sharp as Swords.*

Same verse: "Yet they were as drawn swords." They cut and hurt now worse than ever. We were such fools! So easily gulled! An anxious fish never impaled itself more readily on a worm-hidden hook than did we, on the sharp sword of evil plans so artfully concealed by beautiful words. It hurts our pride. It injures our feelings. We thought ourselves reasonably intelligent; our experience discovered to us our simplicity. Our anger rises when we think about it. We express our opinion of the absent deceiver; and for fear we have not been sufficiently strong in our denunciation we tell it to others for their sympathy and condolence.

The harmful, hurtful thing is that we include everybody else in the category of hypocrites. Our ardor visibly cools toward every other proposition. Our sympathy dries out. Deceived once, we are suspicious of every one. We form a bad opinion of human nature in general.

What is the right attitude? To regard every one as deceitful? To draw apart from the interests of our fellowmen? To withhold the sympathy that the suffering and unfortunate need? To allow one's view of life to be "cribbed, cabined and confined" by the interests, needs, desires and plans of self? To lose faith in others and thus destroy your own sweetness and cheeriness of disposition? Oh, no.

Verse 22: "Cast thy burden on the Lord and He shall sustain thee." Blessed source of strength! Thou, Burden-bearer! Disappointed in man, yet loving the world! Hated, yet "calling all the day long!" "Despised and rejected of men," yet in the death agony crying, "Father, forgive."

If we remember that we are in this world to do our work; truly, nobly, for the work's sake and for God; if we recall that we are here to do that work in the best and grandest way, neither slighting nor shirking it—irrespective of the opinions, the applause or the scorn of the world; if we bear in mind that the noblest reward of labor is the consciousness of toil well done, the inner assurance that we have worked not for the gallery, but for the approval of the best in us; we shall have reached the place where criticism can neither dismay or sarcasm and jealousy discourage.

"He shall never suffer the righteous to be moved." Sea versus Gibraltar! Tongue of deceit versus the eternal security of the believer! "If God be for me who can be against me?"

The great painter courts the favor of his art. To paint like Raphael is not that compensation for a broken heart? The great poet writes for eternity. Can Italy forget Dante or his home city forgive herself his banishment? The great orator loves speech and thought for their own sake. Citizens of Massachusetts criticised Daniel Webster—what are their names? Is not his reply to Hayne immortal?

If you are moving along the road the Almighty has chosen for you to tread; if you are doing your work in the best way possible; no petty criticism can affright, no word of deceit can hinder.

Wagner, Oklahoma.

THE UNIVERSAL HEADSHIP OF CHRIST.

BY REV. GEO. VARDEN, D.D.

One of the great truths of Scripture on which the saints of God love to meditate is this, that Jesus Christ is the head of the church, as the apostle declares in the Colossian letter. And, in writing to the Ephesians, he assumes this headship by the comparison he institutes: "The husband is the head of the wife, even as Christ is the head of the church." As head of the church, which is his body, he animates, governs and protects it.

But, to accomplish all the various and manifold functions implied in this headship, Christ must be more than head of the church. Accordingly, in that marvelous paragraph which ever arrests us in the first chapter of Ephesians, Paul writes that God put all things under Christ's feet and gave him to be "head over all things to his church."

We took pen in hand to call special attention to this enlarged scope of Christ's headship. The long para-

CLIMBING UP THE HILL.

BY JAMES WHITCOMB RILEY.

Never look behind, boys;
Up and on the way!
Time enough for that, boys,
On some future day.
Though the way be long, boys,
Fight it with a will;
Never stop to look behind
When climbing up the hill.

First be sure you're right, boys;
Then with courage strong
Strap your pack upon your back
And tug, tug along;
Better let the lag lout
Fill the lower bill,
And strike the farther stake pole
Higher up the hill.

Trudge is a slow horse, boys,
Made to pull a load,
But in the end will give the dust
To racers in the road.
When you're near the top, boys,
Of the rugged way,
Do not stop to blow your horn,
But climb, climb away.

Shoot above the crowd, boys;
Brace yourselves, and go!
Let the plodding land pad
Hoe the easy row.
Success is at the top, boys,
Waiting there until
Brains and pluck and self-respect
Have mounted up the hill. —Exchange.

graph should be read and pondered in order to set a proper value on any of its clauses or sentences. In no other part of Scripture is Paul hurried along on the high-flowing stream of his impetuous eloquence. Christ's leadership over all things for the benefit, the advantage of the church, has a vaster sweep and wider significance than his being the head of the church. *Ekklesia* (church) in this passage takes no preposition, but is *dativus commodi*. Our Lord's universal headship is exercised for the good of his church.

Unless Christ were in possession of such transcendent, limitless dominion, how could he guarantee security to his church? He must needs have in his hand all the physical and spiritual potencies of the universe so as to be able to say to them all and severally, "hitherto shalt thou come and no further, and here shall thy proud waves be stayed." Without this universal control of things in heaven and things on earth, whether they be thrones or dominions, principalities or powers, how could the head of the church make good his exceeding great and precious promises, which are declared to be yea and amen to all who believe?

Promises must be backed not only by the will, but by adequate power to perform them.

There is an obvious necessity for Christ's dominion to be universal. Otherwise there might emerge some stray force or influence to antagonize the accomplishment of his beneficent designs. Christ must in all things have the pre-eminence, must be Lord of all or not Lord at all.

The husband is the head of the family. To the utmost of his capacity and ability he takes delight in providing for, in cherishing and protecting the loved ones of his home. He is, indeed, the head of his family, but not the head over all things for the sake of his family. His natural limitations restrain the fulfillment of his parental desires in their behalf.

This item of exegesis throws open a boundless field for elevating reflection.

1. Christ's universal headship is an immediate corollary of his universal creatorship. "By him all things were made and without him was not anything made that was made." By him all things exist. He must, therefore, of necessity, control them.

2. This inspiring truth is involved in the doctrine of a special providence. Not a sparrow falls to the ground without your father's notice. But even the very hairs of your head are all numbered. How forceful are these three little words here used, *even*, *very* and *all*. The sentence would be grammatically complete without them. But the hairs of your head are numbered. The infinitesimalness here expressed can by no possibility be obscured. Some ethnic writer maintained that the gods were greatest in the most trifling things and events (*maximi in minimis*).

3. Christ's headship over all is implied in the preservation of his saints. How could Jesus be certain, and

what assurance could he give of fulfilling that promise to give unto his own eternal life and of keeping them all along the perilous journey till, having come up out of great tribulation, they should at length be safely housed in the mansions above to behold the glory which he had with the Father before the foundation of the world!

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

Paris, Ky.

REPENT AND PRAY.

BY C. G. SAMUEL.

The subject of this article, as above stated, is the two emphatic words used by the Apostle Peter to Simon Magus, who was distinguished as a sorcerer or magician. He had such great skill in the practice of his magical arts that in a city of Samaria he was pronounced to be the power of God, which is called great. When he heard the preaching of Philip and beheld the miracles and signs done by Philip he became a disciple of Philip, by belief and baptism. When Simon saw by the laying on of the apostles' hands the Holy Ghost was given and miracles wrought, he offered money for the gifts of this power. His public proposition of religion by this act caused the Apostle Peter to rebuke him in severe language, and then commanded him to repent and pray. As the whole tenor of the apostolic preaching and practice in saving souls required repentance first, it may be helpful to get the full meaning of this word repent. The word repent means sorrow for sin so painful as to produce penitence, contrition, compunction, which produces a change of mind in the penitent and brings about a new life. Can a sinner repent without prayer? A prayer is a petition or supplication to God. Prayer is the soul's desire uttered or unexpressed. John Bunyan said the best prayer of a sinner seeking salvation "was a groan." The prayer of the publican in the temple was short but to the point, "God be merciful to me a sinner." This is what I call repentance. He manifested his deep desire by smiting himself on the breast. This sinner's prayer the Saviour said was heard and answered. He went away from the temple justified. God has placed this kind of repentance between every son and daughter of Adam before he can become a partaker of the cleansing blood of his son. What was necessary during the apostolic age is necessary now. There has been no change of the divine remedy and will be none. Man-made remedies may change, they may substitute a cold and formal act on the part of the sinner for repentance and prayer, but will the substitute stand the test in the hour of God's searching judgment? There is beyond doubt great merit in repentance with God. The apostle in his great speech at Mars Hill used these words, "But now commandeth all men everywhere to repent." Jesus in his walk to Emmaus with two of his disciples after his resurrection opened their understanding and said to them that it behooved Christ to suffer and rise from the dead the third day. That repentance and remission of sins should be preached in his name among all nations. Without repentance there can be no remission of sins. Without repentance no change of heart; without repentance no regeneration; without repentance no salvation. It is the keynote of the gospel. It comes to the unsaved soul in conviction of sin, and without this conviction there can be no repentance, no faith that saves the soul. Unless the unsaved "repent they shall all likewise perish. The ministers of God should preach repentance in every sermon as did the apostles. A lame gospel is no good. Under the burning words of Jonah the Ninevites repented in sack cloth and ashes and God spared the city's destruction. It's the only remedy that can cure sin in the soul.

Repentance is an indispensable, absolute necessity on the part of the sinner to secure salvation of his soul. The soul that is humiliated on account of sin can repent. No other kind can. The sinner to get the divine blessing of salvation has to come with a broken heart and contrite spirit. None other will God recognize. From such a heart God will not turn away. Such a sacrifice is required on the part of every unsaved man or woman. It's no use to hold revival meetings if this great basic doctrine is ignored. It is the key that unlocks the storehouse of God's mercy. Without it every step taken by the sinner is out of order. Without it the Holy Spirit cannot and will not produce the new birth. Faith before repentance is a counterfeit faith. It is human faith. It will turn out like the faith of Simon Magus. If this great sinful, wicked world is to be reached and saved the preachers have got to get back to the gospel of apostolic times. Sound it loud and long

that all men are now everywhere commanded to repent, repent, repent.

There is a sorrow means reform,
It has no power to breast the storm!
There is a sorrow that's divine,
Subdues the heart, and that's the kind.
Calhoun, Tenn.

A PRECIOUS PROMISE.

BY REV. O. C. PEYTON.

"I will surely do thee good." Words spoken to Jacob, but, they belong as well to us. Let us claim them and rejoice. The brevity of this promise commends it. Many tell me that memory fails them. All can retain these six golden words: "I will surely do thee good." This promise is even better because it is indefinite. We are a mass of wants. Here is a promise that meets every fear, every need, every anxiety, and every exigency. It sets the mind at ease regarding every possible contingency. It says, "be careful for nothing." It urges, "cast all your care upon him, for he careth for you." It reminds us that "they that seek the Lord shall not want any good thing."

Let us believe this blessed promise and get rich comfort from it. Four arguments should inspire such confidence and consolation. God is *able* to do us good. Nothing is too hard for him. All resources are his. "He is able to do exceeding abundantly above all we can ask or think." God is *willing* to do us good! His love for us is real and passes knowledge. He feels towards us as his jewels, his friends, his children, his bride. We can rest in his love and rejoice. God is *bound* to do us good! We have his oath—an oath sworn by himself, because he could swear by no greater. That oath is confirmed by the blood of an infinite sacrifice—his only and well-beloved Son. God *has* done us good. We have had ample ground for complaining of others, but, he has never failed us. We are compelled to say: "Thou hast dealt well with thy servant, O Lord." His goodness and his mercy have followed us all our days. Often hath he turned the shadow of death into the morning.

So, believe and rejoice! It is your God saying unto you: "I will surely do thee good."

JACKSON AND SOMERVILLE ITEMS.

The past week we have had a helpful meeting among ourselves at the Royal Street Baptist Church. The writer did the preaching. There were several additions to the church and all the people revived who attended the services. I had the pleasure of baptizing three young ladies Sunday night. There are several standing approved for baptism. We shall begin a revival of our church next week by having the sermons delivered at the homes of the members. We feel that we may reach some this way who do not attend church. Our church is doing well on all lines, but there is room for improvement yet. Sunday evening just before church it was my pleasure to officiate at the marriage of Mr. Oliver E. Barker and Miss Houghtie Barton. Both of these young people are very popular and of excellent families.

Sunday at 12:35 p. m., I left here for Somerville, Tenn., where I preached at 3 o'clock in the afternoon. There was a fine crowd present and a fine service. This is a noble little church. Never did I see a church take on new life so quickly and become a strong church as this noble band of workers. The Ladies' Aid Society of this church is fine. They have purchased a new organ and have repaired the house and still on yesterday they voted to make other repairs. We voted to have our revival beginning the third Sunday in September. It is not known just yet who will assist in the meeting. These are good people to serve. I preach here every third Sunday in the afternoon. It is only a question of time until this church will have a pastor for full time. In fact, they are thinking of half time now. Pray for us.

JAS. H. OAKLEY.

Jackson, Tenn.

No truth is more frequently taught in the Word of God than that the life of a Christian is to be a continuous growth. As born of God, he is a little child; he then passes on to the period of youth, and finally reaches the condition of full stature in the Lord. Religion is often spoken of as consisting of grace and knowledge. To know Christ aright is to know the very heart of Christian truth, and to make progress in Christian experience. The ripest Christian knows but little of the Lord Jesus Christ. The more we know, the more we feel our ignorance, and the greater is our desire for fuller knowledge. Even the Apostle Paul needed to know God more fully, for much as he knew, he realized that there was vastly more yet to be learned.

ROBERT STUART MACARTHUR.

FROM FAIR FLORIDA.

BY A. J. HOLT.

The land of pure and balmy air,
Of streams so clear and skies so fair
Of mountains grand and fountains free,
The lovely land of Tennessee.

All this might truthfully be sung of Florida, save only the mountains grand. I shall never agree to change a single sentiment in that song. Tennessee is still my ideal dwelling-place.

If heaven below could only be,
'Twould surely shine in Tennessee.

But for all that, some sweet day I am going to sing of Florida.

As I sit writing the mockingbirds sing sweet accompaniment. The odor of the jessamine and magnolia fill the air. The stately oaks of the beautiful park of Lake City fling abroad their protecting arms draped in flowing moss, and underneath their grateful shade, on the green sward, play the sweet children that make this old world brighter and better. And yonder stretches the bright expanse of Lake DeSoto, scarcely a stone's cast from the Baptist pastorium, where sits this scribe, telling of the loveliness of this delightful land. The Baptist Church, of which this writer is the pastor, faces this lovely park and lake. Come to see me, ye Tennessee people, and I'll place a bed for you between two open windows, where the breezes from the sea and the gulf alternate in fanning into the sweet, cool sleep of refreshing dreamland. Now all need not come at once, please, but come sometime and see for yourselves.

THE STATE B. Y. P. U.

This wide-awake body of Florida young people was entertained by this church ere the pastor had been here a fortnight. But we made each other feel at home nevertheless. Brother G. E. Mabry, a young lawyer of Tampa, was the President, and Rev. George Hyman, of Brooksville, was the Secretary. A most helpful program, lasting three days, was carried out to the delight of all. Prof. L. P. Leavell, of the Sunday School Board, and Dr. T. B. Ray, of the Foreign Board, Rev. Dr. J. D. Chapman, of Valdosta, Ga., and Hon. W. W. Gaines, of Atlanta, contributed in no small degree to make the convention a great success. The next session will be held in Lakeland. You see Florida is a land of lakes. There are seven in Lake City alone. And, Brother Editor, they abound in fish. We had some for dinner to-day.

Columbia College closed a successful session on the 26th ult. This, it will be recalled, is the Baptist College of Florida. It is located in this fair city of lakes. Dr. Nunnally, who has been conducting this college from its first session to the present, declined re-election, and the Trustees have unanimously elected Dr. H. W. Tribble, late of the Rawlins Institute, Virginia, and he has accepted, and will arrive July 2 to assume his duties. We feel sad over the loss of Dr. Nunnally, whom this writer has so long known and loved, but he feels gratified that such an eminent gentleman as Dr. Tribble is to assume the management of this important work.

I dare not predict how long I shall remain in Lake City. I am subject to the call of the Master. After Brother Anderson, my beloved and honored successor at South Knoxville breaks down, and may this calamity never come, but if to him it should, if that delightful people should recall me, it would take a very decided interposition of Providence to prevent my acceptance. I have never known a lovelier people. I love Tennessee.

Awake my harp with tuneful string,
And of thy lovely country sing,
From East to West the chorus be,
God bless our dear old Tennessee.

Lake City, Fla.

UNION UNIVERSITY NOTES.

A few words from Union University we feel will be of interest to the large constituency of this splendid school. Plans are on foot for an extensive and aggressive canvass of the field during the summer looking toward securing the largest attendance of students in the history of the institution. We are making careful preparations for a splendid opening and will soon have on the field a corps of men who will make themselves felt in an effort to impress the Baptists of Tennessee with the fact that they have an institution of learning of which they can be justly proud.

The faculty, just before the close of our session, raised the Academy course of study to fourteen Carnegie units, thus standardizing the academy course in conformity with the requirements that prevail in our high-class institutions of learning. We have also added to the course of history in the regular college department, and in other ways we are endeavoring to bring up the course to the highest working standard possible. Just at this time we feel, as far as the real work of the

college is concerned, we can compare favorably with any institution in the State of Tennessee. We have a very fine faculty, every man of which, in the regular college department, is a sound Baptist and all other members of the faculty are of like faith. It is the purpose of the faculty to always endeavor to maintain a high spiritual standard, not only among themselves, but among the student body of the institution. So we feel quite sure that our great Baptist constituents can always feel safe in sending their boys and girls to this magnificent school.

The Commencement was favorable in every way; a large attendance being had at practically all of the exercises, and the spirit being good throughout.

Prof. C. S. Young, as the Secretary of the University, is receiving inquiries about the school work for the coming year. There is every indication that we are going to have a splendid attendance. Our Treasurer, Bro. I. B. Tigrett, has reported time and again that the financial condition of the school is equally as good, and perhaps better, than it has ever been. Certainly, the financial report last year was exceedingly encouraging. The institution is upon a sound basis. Bro. Tigrett has given his very best endeavors looking toward this and there is no institution in all the land which could have its monies in better hands than this institution has in having its funds in the hands of Bro. Tigrett. We rejoice greatly in the desire upon the part of the Treasurer, the son of a Baptist preacher, to do his utmost for the institution. We feel quite sure that the prospect before us is exceedingly bright. The Board of Trustees are exceedingly grateful to the BAPTIST AND REFLECTOR for its many kindnesses to the institution in seeking always to bring it before its constituents. The Baptist work in Jackson is in every respect encouraging. All of the Baptist Churches have splendid outlooks. The old First Church will begin building within a short time. The parsonage is being moved, ground will soon be broken, and in a year's time we trust we shall be able to invite the Baptists all over Tennessee to see one of the most complete church structures in the land.

Very great success to the editor of the BAPTIST AND REFLECTOR.

Cordially,

H. W. VIRGIN.

Jackson, Tenn.

A VISIT BACK TO OLD TENNESSEE.

Taking advantage of the low rates given to the Confederate Reunion at Memphis, I visited the scenes of my early ministry in Tennessee. I visited my only living brother and sister at Henderson.

It was my pleasure to spend Sunday, June 13, at Humboldt. This was my first pastorate. I attended the Sunday School which I organized, in connection with others of sainted memory, thirty-nine years ago, when the feeble church and Sunday School met in a rented hall, in which I was then teaching school. We did not know then, or even dream, that we were laying the foundation of a great church and a flourishing Sunday School, which has already been a potent factor and promises to be yet greater power for good in the local field and in the working forces of Tennessee.

It was a joy to note the marvelous growth of the city, and especially the progress of the Baptist cause. The old wooden building, which we all prized so highly, after its term of usefulness, gave way to an elegant, up-to-date brick building, with a magnificent auditorium and Sunday School rooms arranged with great skill and wisdom, to accommodate the finely equipped and flourishing school over which Superintendent B. F. Jarrell presided with such ease and efficiency.

The church is among the largest, most efficient and cultured in West Tennessee. I heard the pastor, the newly made Dr. Wood, preach at the morning hour, who made an earnest plea for State Missions. Dr. Wood seems to have the work of this important pastorate well in hand and to be thoroughly entrenched in the confidence and affection of his people. I had the privilege of preaching at the evening service, which effort will long be remembered by both the preacher and the people on account of the weary dragging from the start to finish.

I had the pleasure of shaking hands with Dr. Charles S. Gardner at Humboldt, who was making the rounds amid the scenes of his early life among the people who hold him in high esteem, not only for his own sake, but because of the memory of his sainted father and mother, who spent a large part of their consecrated lives in Gibson County, where they reared and gave to Tennessee one of her most useful and distinguished families.

In passing from Memphis via Humboldt and Jackson on to Henderson, there were awakened memories of scenes and events, buried in the lapse of the third century. Though "on my native heath" I felt as if I

were "a stranger in a strange land," having been absent thirty-four years.

Most of the friends whom I knew in the long ago have passed over the river and their places are filled by their children, some of whom are proving to be "worthy sons of noble sires."

I cannot close these rambling thoughts until I express my profound gratitude to Dr. Wood, the Jarrell brothers, Mr. B. F. McFarland and other friends for their exceeding kindness to me while in Humboldt. May heaven repay them.

A. J. FAWCETT.

Hamburg, Ark., June 22, 1909.

TWO WEEKS IN OKLAHOMA.

It has been my privilege to spend some two weeks in Frederick, Okla., with Pastor A. C. Burroughs, and his splendid church.

Bro. Burroughs is the brother of Dr. Prince Burroughs, of Broadway, Fort Worth, and has spent many years in Texas pastorates, his most noteworthy work being that done at Wichita Falls, where he led the congregation in the building of a great temple of worship and increased more than 100 per cent. the gifts to the Master's cause.

He is not quite so well known as Dr. Prince Burroughs, but is not one whit behind him in consecration and ability.

This meeting is the third one it has been my happy fortune to assist him in. In the ten years spent in Texas I helped many of the best pastors, and among them all I have never found one who makes more thorough preparation for a meeting or who more loyally supports his helper during the meeting. He has only been on the field at Frederick some four months, but already he has taken hold in a noble way and his people are learning to love him and believe in his leadership.

I reached him on Wednesday morning, June 9th. The meeting had been in progress some three days. The meeting was well advertised and from the start there were great audiences, the greatest, I think, I have seen in a place the size of Frederick. There was an average attendance of 150 at the day service and perhaps 400 at night. The largest audience was on the last Sunday night, when at least 1,000 people were in the house and quite a number turned away. The church has the strongest congregation in the city. Some truly noble men and women hold fellowship with the church. They have the best meeting-house it has been my privilege to see in a place so small. They owe some four or five thousand dollars on the building and furniture, but this is a small matter for a people in so prosperous a country as surrounds Frederick. There are two wealthy Baptist preachers in the church, and a place where a preacher can get rich any body can get rich.

The meeting resulted in 31 professions of faith and 20 additions to the church with others to follow.

J. W. GILLON.

Pastor LaBelle Place Church, Memphis.

OUR BAPTIST MEMORIAL HOSPITAL.

Brother Roswell Davis, the new pastor at the Central Avenue Church, Memphis, invited me to tell his people about the hospital yesterday. I did so and the church responded nobly, giving nearly \$700. I think the gift will be increased.

I think I ought to say something about the deep interest which Brother Davis showed in the hospital. He made the cause his cause and pushed it vigorously. The result was that we received a noble gift. I wish that all of our pastors could feel how absolutely essential it is for them to lead off vigorously in this work. Brother pastors of Tennessee, this work rests not with me, but with you. It is in your hands. You can make it great if you will. Will you? Let the pastors present a solid front in this great march for victory. They are God's chosen leaders.

JOHN N. LAWLESS.

Memphis, Tenn.

I was at Hillsdale Saturday and Sunday. Good days considering the heat and rain. Last week wife's mother, Mrs. Nancy Smith, went home to God. Her sun set in a clear sky. I conducted the funeral of Berry Thomas at Watertown, a member of Round Lick; also conducted the funeral of little Webster Woodmore; also took a part in the funeral of Mother Smith, and assisted in the funeral of Editor Miller of the *Hartsville Times*. Was called on to conduct two other funerals, but could not reach them, and am now on my way to Friendship to conduct the funeral of Bro. Duncan. Certainly in the midst of life we are in the midst of death. Our loved ones are gathering home.

JOHN T. OAKLEY.

Hartsville, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Central.—Good congregations. Subjects: "The Numberless Number," "The Fearful and the Unbelieving." Fine Sunday School; baptized six; one received by letter.

Centennial.—J. N. Booth supplied at both hours. Good time and good congregations. On next Sunday J. N. Booth, the recently called, will assume the duties of pastor formally. Good Sunday School both at the church and also at the mission.

Edgefield.—Pastor Lunsford preached at both hours; good congregations; two received by letter.

North Edgefield.—At the morning hour the pastor preached the annual sermon before the John B. McFerrin Lodge, K. of P. Subject, "Friendship;" at the evening hour the subject was "Determined Consecration." Three hundred and twenty in Sunday School. Splendid B. Y. P. U. Good day.

Seventh.—Pastor J. H. Wright preached at both hours. Two received by baptism and two baptized. Pastor is in a meeting in Kentucky.

Howell Memorial.—Pastor Cox preached at both hours. Morning theme: "The Grace of Patience;" evening theme, "Elijah at Cherith;" one received by letter.

Lockeland.—Pastor J. E. Skinner preached at both hours. In the morning on "The Incomparable Inheritance," and in the evening on "True Manhood." Good congregations. One baptized; 113 in S. S.

Belmont.—Pastor Francisco preached at both services. Morning, "Sin, Its Reality and Power over the Heart;" evening, "The Conversion of Bartimaeus." Good Sunday School and B. Y. P. U.

South Side.—Pastor Stewart preached on "Know Ye Not I Must be About My Father's Business?" and "Some Lessons from the Book of Jonah." Ninety-three in Sunday School. Good day.

Grandview Heights.—The revival conducted by Evangelist T. O. Reese continues. Twenty-one have united with the church up to this date. C. W. Reese, of North Carolina preached at both hours. Three conversions, four accessions, several forward for prayer. Good attendance; full S. S.

Mt. View.—Pastor Fitzpatrick preached at both services, on "God's Blessing to Us," and on "God Speaking to Us." Sunday School best in history of church.

KNOXVILLE.

First.—Pastor J. J. Taylor preached on "Jesus, Supreme Teacher," and "King's Highway." 397 in S. S.

Deaderick Ave.—Pastor C. B. Waller preached on "The Other Mile," and "The Leopard's Spots." 625 in S. S.; one baptized; one received by letter. Great crowds. Pastor Waller is preaching a series of night sermons on "Live Topics for Live Folks." Great interest.

Broadway.—Pastor W. A. Atchley preached on "The Secret of Failure and Success," and "The Sin of Profanity." 410 in S. S.; four received under watchcare of the church.

Bell Ave.—Pastor J. H. Sharp preached on "Woman, Behold thy Son," and "Herein is Love." 539 in S. S.; two received by letter. Three approved; one conversion.

Euclid Ave.—Pastor L. A. Hurst preached on "A Settled Religion," and "A Gospel for the Poor." 186 in S. S. Pastor tendered his resignation at the morning hour.

South Knoxville.—Pastor John M. Anderson preached on "Passing Over Jordan," and "Man's Blackest Crime." 212 in S. S.; one received by letter; one for baptism; 57 in B. Y. P. U.

Mt. Olive.—Pastor G. W. Shipe preached on "The Divine Destiny." Service in the evening led by B. Y. P. U. 115 in S. S. Good congregation.

New Hopewell.—Pastor J. N. Bull preached on "God's Care for His People," and "The Greatness of John." 78 in S. S. Good B. Y. P. U.

Grove City.—Pastor J. C. Davis. J. F. Hale preached morning and evening. 172 in S. S.

Oakwood.—Pastor Geo. W. Edens preached on "Ownership and Service," and "The Value of Man." 151 in S. S.

Lincoln Park.—Pastor M. C. Atchley preached in the morning on "Back to Christ—Onward to Christ." 75 in S. S.

Fountain City.—Pastor M. C. Atchley preached in the evening. 99 in S. S.

Smithwood.—Pastor J. C. Shipe preached on Eph. 5:18, and 1 Tim. 4:8. 90 in S. S.; one approved for baptism.

Immanuel.—Pastor E. A. Cate preached on "Purposes of God," and "These Shall Go Away." 173 in S. S.; one approved for baptism.

Valley Grove.—W. L. Winfrey preached in the morning on "Security of Believers." 42 in S. S.

Lonsdale.—Pastor, J. M. Lewis. W. C. Bayless

preached in the morning on "Christian Warfare." Preaching in the evening by the pastor on "Christian Politics." 289 in S. S.; one baptized.

Gillespie Ave.—F. M. Dowell preached in the evening on "Burden-bearing." The church is still without a pastor.

Sharon.—Pastor S. G. Wells preached on "Spiritual Diseases and Their Cure," and "The Man that Betrayed His Lord." 72 in S. S.

Island Home.—Pastor J. L. Dance preached on "Enemies of the Home," and "Joy." 243 in S. S. One received for baptism.

CHATTANOOGA.

First.—Pastor Massee preached on "Christ and the Children," and "Christian Science and God." 297 in S. S.

Second (Tabernacle).—Dr. L. A. Brown preached on "Real Riches," in the morning. Rev. D. P. Harris preached at night on "Covenanting with God." One request for prayer.

Central.—Pastor D. P. Harris preached in the morning on "Putting on the Lord Jesus Christ." Dr. L. A. Brown preached at the evening service on "Excuses."

Highland Park.—Pastor Keese preached on "Integrity Challenging Attention," and "Civic Righteousness." Good congregations. One baptized. S. S. and B. Y. P. U. usual summer attendance.

East Chattanooga.—Pastor A. P. Moore spoke at both hours on "Put That on Mine Account," and "The Great Supper." Two additions by letter. One baptized. Very good S. S. Excellent day.

Alton Park.—Pastor John Hazelwood preached on "Lord's Table," and "What God Requires of Us." Good interest and large attendance. 113 in S. S.; four received for baptism.

East Lake.—Pastor Chunn preached on "The House of Many Mansions," and "Childhood." 73 in S. S.; 30 in B. Y. P. U. One received by letter. Good congregation. A good day.

Avondale.—Rev. C. E. Sprague, evangelist, preached morning and night. About eight conversions last night. Several joined the church. The Lord has saved about fifty souls during our labors in the last ten days. T. A. Swafford, pastor.

St. Elmo.—Pastor B. N. Brooks preached at both hours on "Whose I Am and Whom I Serve," and "The Pharisee and Publican." Two received by letter. Good B. Y. P. U. Next Sunday will be a great Rally Day in our church.

Hill City.—Pastor G. T. King spoke in the morning on "The Year of Jubilee," and "The Blessed End." Received two by letter; two conversions. Several requests for prayer. 100 in S. S. Good B. Y. P. U.

Stock Creek.—Pastor Singleton preached on "Christian Determination." Good congregation. 70 in S. S.; B. Y. P. U. at night.

Sweetwater.—226 in S. S.; collection for Orphanage, \$10.

Niota.—Preaching morning and evening by Pastor Cox. Good congregations at both services. 97 in S. S. Collection for Orphanage, \$20.50.

MEMPHIS.

First.—Pastor A. U. Boone preached. Four received. One baptized.

Seventh Street.—Pastor I. N. Strother preached on "Temperate In All Things" and 1 Cor. 9:25. One approved for baptism.

Bellevue.—Sunday School Promotion Day. At the evening hour Pastor Hurt preached on "Our Father's Kingdom." Two received by letter. Large congregations.

LaBelle Place.—Pastor J. W. Gillon preached at both hours. One conversion.

Rowan.—Preaching by Pastor Dudley D. Chapman on Gen. 44:34 and Luke 11:1.

McLemore Ave.—Pastor W. J. Bearden preached on "The Resurrection," and "The Judgment." A good day.

Boulevard.—Pastor J. R. Wiggs preached on "The Compassionate Father," and "The Marks of Godly Sorrow."

Blythe Ave.—A new church was organized at Blythe Ave. Sunday afternoon by O. T. Finch. A large crowd was present. The church started off under the most favorable circumstances. They have a beautiful new house of worship. The church has a great future before it.

Binghamton.—M. W. DeLoach, pastor, preached on Titus 2:11-12, and 1 Tim. 1:15. Good services.

Union Ave.—Pastor D. W. Bosdell preached on "Following Christ," and "Israel Desired a King." Congregations good. One addition by letter.

Cedarville, Miss.—Bro. Koonce preached. Had a delightful service. Will fill monthly engagements at this point.

Central.—Rev. Thomas S. Potts, pastor. W. H.

Moore preached at the morning hour on the "Layman and Work." A great song service at the evening hour. Pastor is away holding revival meeting at Paris, Tenn.

Salem Sunday School Institute will hold a two days' thanks and praise service with Sycamore Church at Gassaway, DeKalb County, July 3 and 4. We would be very glad to have that true Spartan, Dr. E. E. Folk, with us.

DR. M. H. GRIMMET.

As Corresponding Secretary of the Orphan's Home in West Nashville, Tenn., I would be glad to see the churches respond to the appeal made by Secretary E. K. Cox in the BAPTIST AND REFLECTOR a few weeks ago. This work is certainly of the Lord, and I hope the churches and individuals over the State will make liberal contributions to its support.

B. W. COLE.

Eagleville, Tenn.

Our church here enjoyed a gracious day yesterday (Sunday) and we had splendid congregations. I preached in the morning on "Will a Man Rob God?" and at the evening service on "The Two Ways." One request for prayer at night. Rev. W. D. Hudgins will be with us next Saturday and Sabbath (D. V.), in interest of our Sunday-school work.

We are praying that much good may be accomplished. If there are any churches that need any assistance in the way of revival services, it would be a great pleasure to me to assist you.

Yours, in the work,

W. D. MATHIS.

Dayton, Tenn.

On July 17 and 18 Brother J. T. Henderson, Secretary of the Laymen's Missionary Movement, and Brother W. D. Hudgins, Secretary for Sunday School Work, also a number of enthusiastic laymen will be with us at Orlinda, in a two days' meeting. Dinner on the ground each day. It is earnestly desired that we have the pastors and a number of laymen from our neighboring churches, and especially from Robertson County. It is the desire of our secretary to reach as many churches in this way as possible. As his territory covers that of the Southern Baptist Convention, it is impossible for Prof. Henderson to visit each church. Orlinda extends a cordial invitation to the brethren to come and share with us and help us to make it a meeting of the widest possible influence and the greatest possible good. Our hearts and our homes, brethren, are open to you. Come and partake with us, and impart to us some of your spiritual blessings.

Brother editor, you and the BAPTIST AND REFLECTOR have a standing invitation.

L. C. KELLY.

Orlinda, Tenn., June 25, 1909.

LETTER FROM O. L. HAILEY.

Your weekly visits have much of the character of a letter from home. My work here at Corsicana has been exceedingly pleasant. It is a good town. We have a good church, and the Lord has blessed me. I came here the first of December, last. There have been seventy-seven additions to the church since then, and I have baptized fifty-three of them. Others await baptism. The field is full of promise. This is the oldest oil field in Texas, and new wells are being brought in every few days. And the oil is of very fine quality. We burn natural gas for fuel. That simplifies house-keeping greatly. We are in the garden spot of Texas.

Recently I have done the preaching in a co-operative meeting at Marble Falls, a beautiful little town among the mountains, on the Colorado River. There is a mountain of solid granite just outside the corporation. They are building a dam sixty-five feet high across the river, just below the town. This will give water power almost beyond computation. They can develop power for Austin, forty miles away, and San Antonio, a hundred miles away. And there is no telling what may come of it.

The meeting was the best I have ever held, I think. Fifty-five made public profession, and seven were reclaimed. The churches were greatly helped, as was the whole town. It took a week to break the lines of Satan's ranks. But when the sinners were liberated, some forty of them came forward at one service, desiring Christians to pray for them. It was a great joy to be a part of it.

I want to extend a word of sincere congratulation to all my friends in Tennessee, as they pass over into the "dry column." You have had a long and heroic fight. But you have fairly won. It will require the same devotion to keep your victory. The saloon business has no conscience. The only thing it can feel is the weight of punishment. Give no quarter nor toleration. The BAPTIST AND REFLECTOR and its untiring editor has been a strong factor in this fight. Stand by them to the last ditch or to the top of the mountain. Let it be the latter, Corsicana, Texas.

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.

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

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

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

Ministerial Relief—Rev. H. W. Virgin, D. D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

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THE SALVATION OF THE CITY.

(The Voice of the City.)
The city lies upon the ground
That slopes toward the bay;
Have you not heard its distant sound
Like the far baying of a hound
Close on the hunter's prey?

So many leagues the city calls,
So many thousands hear,
There is a constant host that crawls
Toward the busy, barren walls
That it shall help to rear.

The city needs each eager hand
Of all that eager throng;
A hundred build that one may stand—
The city needs each eager band,
But does not need it long.

The people shift as in a sieve
That shakes without a pause;
There is not any time to live;
No one has any thought to give
But to his little cause.

There are strange glimpses of delights
That poverty debars;
There are brilliant, crowded nights—
The city has so many lights
One cannot see the stars.

So comes the host from far and wide
To strive and strive again;
A few shall swell the city's pride,
But ah, the great defeated tide
Of women and of men!

—Mary L. Bray.

THE GROWING MULTITUDES.

In 1790, one-thirtieth of the people in the United States lived in cities of 8,000 or more inhabitants; in 1800, one-twenty-fifth; in 1810, one-twentieth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1860, one-sixth; in 1870, over one-fifth; in 1880, one-fourth. In 1800, only six cities numbered 8,000; in 1880, 286,000.

Subsequent census returns have shown that a population of less than 3,000,000 in 1780, had risen to 50,000,000, a century later, and in twenty years more to 76,300,000; and in 1909 to nearly 90,000,000, with the congestion in cities increasing. In 1900 there were 100 cities whose population exceeded 38,000, and considerably over 800 with over 5,000.

Questions like these appeal to Church and State for speedy solution, and the challenge is becoming more and more imperative. While men sleep the enemy is awake and on the alert, and the tares are not only being sown but grown until they leave little space for any wholesome grain. The crisis is more critical every hour. When will the popular mind and conscience awake to the awful danger that threatens not revolt only, but revolution! We must pray and work, for our working will go far to make effectual our praying.

OUR CITIES LARGELY FOREIGN.

In New York City already the foreign men of voting age outnumber the native men of voting age by nearly a hundred thousand. It was down in Cincinnati, I believe, that a Scandanavian, a German and an Irishman were in charge of a ballot box, and they refused to let a native American vote unless he could show his naturalization papers. New York is simply a conspicuous example of what may come to pass in any of our large cities.

Philadelphia, while it has its foreign multitudes, is still the most American of our great cities. Standing upon Washington Monument in the city of Baltimore, one beholds the nations of the world: Yonder "Little Italy," here "Little Russia," over yonder, "Little Poland," and farther still "Little Bohemia." Large areas of the territory formerly occupied by well-to-do evangelical Christians are now the abiding places of foreigners—Roman Catholics, Jews and heathens.

New Orleans, founded and settled by the French, built and fortified by the Spanish, enlarged by German immigration, still further expanded by the inflowing tide of Italians, Sicilians and Hungarians, has become the dwelling place of 772,000 negroes and some 5,000 Jews. Thus we see that with these component parts we have already something of a cosmopolitan city without including 600 Chinese, several thousand Mexicans and South Swedes, Poles and Finns, running up into the thousands. When the 75,000 Roman Catholics and 50,000 Protestants are deducted from the population of this city we still have more than 150,000 people outside of the churches.

Oh, Church of the living God, awake to see that each new demand is the prolific parent of teeming opportunity that the heavenly hosts would rejoice to avail themselves of, and heavy responsibilities that they would tremble to assume—and ponder it deeply, they are both yours, opportunity and responsibility!

CHURCH WORK FOR THE REDEMPTION OF THE CITY.

How shall we reach the masses? This is the old problem of our cities, the old and yet ever newly asked question. What shall we do to reach and save the un-



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of Coca-Cola.

evangelized and unchurched of our cities? That is a problem, and ours, and as yet not wholly solved, we all know.

We have come to two conclusions. One is that, however attractive we make our missions and churches, the great masses of people are not being attracted, and are still untouched, and will not be reached in that way. The other is that the masses are not to be reached as masses, but as individuals and by individual effort.

Being at last fully persuaded of this, we have come to see that there must be the personal ministry, there must be a literal interpretation of Christ's injunction: "Go ye out into the highways and compel them to come in."

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PICKINGS BY THE WAY.

BY G. T. HOWERTON.

A little while ago Governor Patterson of Tennessee, in a speech at Chattanooga was very particular Not Responsible to let his audience know that he did not want them to hold him responsible for the results of prohibition in Tennessee. It seemed to this writer that the Governor was wasting his time, as every one knows that he did all he could all along the line to prevent the putting out of the fair State of Tennessee that strange contradiction of human liberty, the licensed saloon. Several hundred towns in Tennessee freed themselves of the legalized saloons some years ago, but they all did it without the aid of Governor

Patterson. They had to get along without him the best they could. It is a mighty help to a State whose people are trying to free themselves of this arch deceiver, the legalized liquor traffic, to have the help of the Governor. Ask North Carolina how much she owes to Glenn. Ask Mississippi how much help she has received from Longino and Vardeman and Noel. Ask the anti-saloon workers of Alabama if Comer has not been a "mighty help in time of trouble." Almost every preacher and every teacher and every mother have been against the saloons for a long while. But somehow the brewers and the distillers and the whisky venders fear one Governor more than they do many preachers and many teachers and many mothers. Yes, Governor Patterson has stood firm as a "stone wall" against the people in Tennessee while they have been making a noble, and thank the Lord a successful, fight against their worst enemy, the legalized liquor traffic, and he wants them not to forget when they see Memphis and Nashville and Chattanooga enlarging their manufacturing and commercial enterprises, and putting more building material on the ground than they have at any previous time, that he is not responsible for these things that come to all towns and cities as a result of putting out of town that business destroyer, the legalized saloon.

A news item from Los Angeles says there is gloom among the racing fraternity there. President Diaz will not sanction Will Help Us. The proposed race track at Tia Juana because he thinks such action might be considered unfriendly to California, a State of a friendly power. And thus, we see, we are still "our brother's keeper." Laws against racing, against the liquor traffic, against the too often permitted forms of gambling, enacted and enforced by any one State or country will surely help the next neighbor, and he will help the next, and so on. Let this give us courage. No good work is ever lost. Every prohibi-

tion law that has ever been enacted and enforced has helped to make another. Every anti-whisky office holder is a help to some other one. If it is a fact, and I hope it is, that President Taft has fully made up his mind that he is a teetotaler, and that as President of these United States he will not set the example to young men of drinking liquor under any conditions, it will be worth more than can be estimated to the anti-saloon and anti-liquor workers of our government. Let the people look to it that all the presidents and governors and congressmen are outspoken against liquor and it will not be long until we will be surprised at the gain for prohibition.

The life of the liquor business depends in a large measure on the *appetite* for drink. True many *The Whisky* people drink an occasional *Appetite*. glass when they do not want it, for social reasons and as a result of business relations. But these are *occasional* drinkers only. The business cannot depend on them. The dependable drinker, the constant patron of the saloon is the man with the *appetite*. This man with the appetite was once a boy, a boy without an appetite for liquor. For business reasons, for "love of money," some one desired to create in that boy an *appetite* for drink. Here is where the contest really begins. The manufacturers of liquor, the vendors of liquor feel a great interest, a business interest in our boys. An essay on "How to Build up the Saloon Business" must logically begin with the boys, your boys and my boys. Therefore, my friends, let us meet the enemy on this primary ground, this uncultivated field. In our fight against the legalized saloon let us not forget the work among the young for total abstinence. The only safety for the boy, for your boy and my boy, is to be able to say with Mr. Bryan, "I am a total abstainer." It is well for us to fight the saloon at every opportunity. It is well for us to teach our children to fight the saloon at every opportunity, it would have been an inestimable help to the whole anti-saloon movement if Mr. Bryan could have been induced to say, "I am a teetotaler and opposed to the saloon and the traffic in liquor." But to be a teetotaler is worth much to any man. A half loaf is mightier good when you cannot get a whole loaf. It is true that the whisky people would be very glad to see us go no further than teach temperance, for they know so long as we meet in the open field they have a chance to gain some converts. They can go into any community and make some drinkers, no matter how many temperance societies are there. All the temperance societies, all the Sunday Schools and all the homes can never make teetotalers of *all the men*. But we can make *teetotalers* of some. Let us take advantage of every opportunity to save every boy we can from the *liquor appetite*.

A SUMMER BIBLE SCHOOL.

For years there has been a growing demand for a summer school in the South where students could enjoy the privileges of a course of study in the English Bible equal to those offered at Northfield, Winona, Chautauqua, and other noted summer assembly points.

The managers of the Montreat, N. C., Summer Assembly have pleasure in announcing that the South has at last a summer school for Bible study not only equal to any in the country, but really "better than the best," because it is to be conducted by Rev. Wilbert W. White, D.D., and his able corps of assistants from the New York Bible Institute. This means that the teaching will be done by the able teachers of the English Bible in America, but more important still, they are reverent believers

in the doctrine of the atonement as God's only plan for the salvation of lost men.

The first annual session of the Bible Training School will open at Montreat, N. C., July 14th, 1909, and will continue until August 15th. The course of study will follow the general line of the work of the school in New York, and will meet the needs of all who wish to get a comprehensive view of the Bible and acquire practical methods of study and exposition.

Ministers, prospective missionaries and all who desire to enlarge their equipment for service will find the course offered of the highest benefit. For the first year's course the nominal fee of \$5 has been fixed. The low excursion rates to Montreat, the moderate expenses at the Assembly, together with the other attractions offered, make this an exceptional opportunity for combining pleasure and profit in a summer vacation.

Full particulars as to the course of study offered may be had by writing to the New York Bible Institute, 541 Lexington Ave., New York. The railroads offer reduced summer rates and tickets should be bought to Black Mountain, N. C., on the Southern Railway, fifteen miles east of Asheville, N. C. The hotels at Montreat can only accommodate 600 guests and reservations should be made in advance. The rates at hotels range from \$9 to \$15 per week, and board may be had at private houses from \$7 to \$12 per week. The admission fee to the grounds admits visitors to all the lectures, entertainments, etc., provided by the Association. The gate fees are as follows: One day, 25 cents; one week, \$1.25; entire season, \$5.

WHAT SIN WILL DO FOR A MAN.

This is a very important subject. To know just what sin will do for a man is not hard to see. When we look back to those who have gone before us and see what sin has done for them, we then see that sin is a hard thing to contend with. Let us look at the third chapter of Genesis as our lesson for this discussion.

1. Sin shuts man out from God. In the chapter just mentioned, he was cut off from fellowship with God. That is a very bad thing to think of, but if we go on in our sins, we will shut ourselves out from God. Just think of a man being shut out from God, loved ones and friends throughout eternity. Therefore, we can see what sin will do for a man in this view. Are you a sinner? If so, just think what sin will do for you, and turn while it is yet time, "for the night cometh when no man can work."

2. Again, sin makes a coward of a man. Prov. 28:11: "The wicked flee when no man pursueth; but the righteous are bold as a lion."

We can easily see the contrast here without further comment, that sin makes a coward of a man. Once I knew of a man who, every time he could see a man of God come his direction, would flee and get into some other place. Was he a coward? Well, you may say, he was not, but I think he was because he knew his sins and Satan getting him out of the way of good influence. Let's not have it said of us, that we are cowards, but stand out firm and steadfast for God.

3. Again, it makes a man a tool for Satan to lead others to destruction. We have many Bible instances of this. Not only Bible instances, but even today we can see this manifested. Notice how Satan used men for the destruction of Daniel, the Hebrew children, Paul, and many others. Are you being a tool for Satan? If so, why not be a tool for

Jesus, who has died that we might have life? What could you do without Him? How would you be fed? And many other things that could be named. But think for yourself and I am sure you would not be a tool for Satan.

4. Again, it makes him a transgressor of the law, for "sin is lawlessness." 1 John 3:4. Sin causes us to transgress the law. When we go into a courtroom and see a man being tried for something that he has done, if he had not been a sinner he would not have done this deed. As we look upon him, how he trembles when a sentence is placed upon him for his deed, and how his wife, mother, or children gather about him and weep; we think how bad it is. But we have transgressed another law. What is the law of God? We are going to be judged according to the deeds done in the body, and what is our sentence going to be? What will sin do for a man?

5. Then he is unable to deliver himself from this bondage of sin. Rom. 5:6. We are far out in sin and have almost given up hopes of ever getting into the presence of God. But "in due time, Christ died for the ungodly." If you are a sinner this gift was for you. Why not accept him while it is yet day. For when you are not thinking, it may be, God will call you to stand before him to be judged. "Where shall the ungodly and sinner appear?" "The wages (or fruitage) of sin is death." Rom. 6:23. But "the gift of God is eternal life, through Jesus Christ our Lord." Will you accept the former or the latter for your choice? May God help all who read this to see a few things that sin will do for a man. And my prayer is that you shall turn your back upon sin and cling to Christ for refuge, because this is the only foundation that

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will carry a man safe through the storm of life and land him in that home that Christ has gone to prepare. May God bless you, is my prayer.

ALFRED T. HAYES.

Hill City, Tenn.

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Medical science has taken a great leap forward during the past century. A century ago very little was known of bacteria, bacilli, germs and of the methods universally recognized for fighting such invasions. They used to let a man die of diseases that are easily curable to-day. In no branch of medicine has greater progress been made than in treating those addicted to the use of morphine and liquor. Such human slaves are now looked upon as diseased rather than naturally vicious, and down in Atlanta, Ga., there is a man who for over thirty years has been treating successfully nearly all who have been brought to him. One may be, from the world's standpoint, a human wreck. But Dr. Woolley will put new life in him and make him a man—with a righteous abhorrence for the degrading influence of drugs. If you know of any one in your neighborhood who needs to be uplifted from the mire of despair won't you write to Dr. B. M. Woolley and give him the person's name and address?

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LINES TO A DELINQUENT SUBSCRIBER.

"The wind bloweth, the farmer soweth,
The subscriber oweth and the Lord knoweth
That we are in need of our dues.
So come a-runnin', ere we go gunnin',—
We're not funnin', this thing of dunnin',
Gives us the everlasting blues."

UTTERANCES OF LIQUOR MEN.

In the recent National Convention of Brewers at Atlantic City, June 2d and 3d, Mr. Percy Andrae, of Cincinnati, closed an address to the Convention, as follows:

"Gentlemen, we believe in Ohio that the first step towards a rational solution of the so-called liquor problem must be taken by the brewer himself, and that when it has been successfully taken, as it can be successfully taken, the rest will follow of itself. The remedy of the condition we are facing today lies, not in combating what is known as the prohibition movement, but rather in removing the cause which is giving that movement such widespread public support."

What Mr. Andrae had in mind was the lawless saloon. He seems to have forgotten, though, that the brewers themselves are back of these lawless saloons, and, as a matter of fact, own and operate practically all of them. They are compelled to do so to be able to sell their products. To kill all the lawless saloons would be to kill all the breweries. Mr. Andrae seems to have forgotten also that all saloons are essentially lawless. Being against the law of God they are against the law of man at every opportunity.

Commenting on this remark of Mr. Andrae the *American Issue* well says:

"The *Issue* heartily agrees with Mr. Andrae that 'the remedy for the conditions we are facing today lies in removing the cause which is giving the prohibition movement such widespread public support.' The people are 'removing the cause,' Mr. Andrae. Right here in

Ohio they removed 2,407 of these causes last year. The way to remove 'the cause' is to eliminate it, and the work of elimination is going right on."

At the same Convention President Leibmann called attention to the comparative decrease in the number of barrels of beer produced in the country in 1908, and said:

"You will agree with me that the state of affairs was disheartening even then. But it grew much worse. Every month from July, 1908, to January, 1909, inclusive (excepting only September and December) shows a decrease. In the aggregate, these losses, less the slight gain in September and December, amount to 2,678,878 barrels, very nearly equaling, in the number of barrels, the average yearly increase during the five years mentioned before. Add the loss of this average increase to the positive decrease and you will find a shortage amounting, during eighteen months, to about five and one-half million barrels."

These figures, remember, are the official utterances of the President of the Brewers' National Convention. Of course, it is difficult to reconcile these statements with the claims continually made that "prohibition does not prohibit," and that more liquor is drunk in dry territory than in wet. It is not our business, however, to reconcile these things. We leave Mr. Leibmann and his friends to reconcile them—if they can. Mr. Leibmann closes as follows:

"Imagine the distress and despondence of those whom you have elected to lead you when they find that so considerable a number of brewers remain on the outside and that nearly forty per cent. of those within our ranks are slow and reluctant, instead of being eager to respond to demands far from proportionate to the needs of the hour."

On this we have simply to say, we are not surprised that the brewers have become very "slow and reluctant" to contribute of their means to help stay this prohibition wave. The liquor men all together contributed, it is estimated, about \$300,000 to check the wave in Tennessee, about \$500,000 in Indiana, and about \$1,000,000 in Ohio. And while in each of these States they succeeded in electing the Governor, when it came to the Legislature they found that they had made a miserable failure, and the wave continued to sweep onward. We advise them that it would be much better for them to keep whatever money they have and save it for a rainy day, rather than to be investing it in contributions to stop this prohibition wave, hoping to get more. It will only be throwing their money away, and simply be chasing rainbows.

Another remark, which we cannot help making is that the "distress and despondence" felt in the camp of the brewers has its counterpart in the joy and enthusiasm which prevails in the camp of the prohibitionists. And the fact that the President of the Brewers' National Convention acknowledges this "distress and despondence" in the camp of the brewers will only cause greater joy and enthusiasm in the camp of the prohibitionists and lead them to still more determined efforts to finish the work which they have undertaken and fully and finally abolish every brewery and every distillery and every saloon in the United States. After that we will take care of the blind tigers and the bootleggers. It is a war to the finish.

ESTILL SPRINGS ENCAMPMENT.

This Encampment, from June 21-28, was quite a successful one. The attendance was not quite so large as usual. There were about 150 in attendance altogether, with an average attendance of something like 100 each day. And it was a fine class of people. Some of them might perhaps be classed among the older people, but most of them were young people, Baptist young people, young men and young women, with their bodies pulsating with buoyant life and their hearts throbbing with Baptist blood. We do not know when we have seen a finer lot of young people together. In addition to the 150 people in attendance upon the Encampment, on Thursday the Shelbyville Sunday School came over on a picnic, bringing about 350. Besides, the local attendance was good. There would probably have been a much larger attendance from a distance but for the fact that for some unaccountable reason the special rate given by the railroads was made to expire on the first day of the Encampment. If it had extended during the whole time of the Encampment there would probably have been a good many others who would have taken advantage of it and attended the Encampment.

They did not feel like going when they had to pay regular rates. The Encampment was very much interfered with also by the rain, which fell almost every day and sometimes in torrents. But yet, in spite of these things, the Encampment was, as we said, quite a success.

The lectures and addresses were fine. This was especially true, perhaps, of the several lectures by Prof. L. P. Leavell, Mr. Arthur Flake, and Mr. C. E. Crossland, of the Sunday School Board; Rev. Thomas J. Watts, Secretary of B. Y. P. U. for the South; Dr. John R. Sampey, of the Southern Baptist Theological Seminary. These lectures were all helpful and inspiring. In addition the addresses by Drs. A. U. Boone, H. W. Virgin, William Lunsford, I. J. VanNess and J. T. Henderson and Gen. Jeff McCarn were interesting and stimulating.

The twilight services conducted by Revs. L. S. Ewton, J. E. Skinner, T. H. Athey, W. B. Rutledge, and W. W. Woodcock were greatly enjoyed. We are not sure, though, but that the most delightful service of the whole Encampment was an unmeditated and spontaneous prayer-meeting, which unexpectedly broke out in the hall of the hotel about two o'clock on Friday afternoon, and which lasted for an hour or two before it could be brought to a close. It was led by Rev. M. E. Ward and participated in by a large number in talk and prayer and song and hand-shake and shouts of rejoicing. We do not know that we ever saw anything like it. But remarkable as was that prayer meeting, still more remarkable was the midnight prayer-meeting held at the station that night. As Brother Ward was leaving for his home he was accompanied to the depot by some dozen or more young people. The train being late they sang songs, first of a secular kind, then sacred. A number of young men gathered around and before the train came two were converted. Again, at the farewell service, Monday, there was another season of refreshing from the presence of the Lord. Did you ever hear of anything of the kind at a summer resort? The whole atmosphere was very delightful. We regretted that we were compelled to leave on Saturday morning.

We were glad to learn that a sufficient amount of money was raised not only to pay the expenses of the Encampment this year, but to enable its managers to project it on a larger scale next year. The following officers were elected:

President—E. H. Rolston, Chattanooga.

Vice-President—G. W. Wofford, Johnson City.

Vice-President—Baxter Ware, Memphis.

Vice-President—Virgil Crocker, Orlinda.

General Manager—W. D. Hudgins, Estill Springs.

Secretary—H. B. Alexander, Nashville.

Treasurer—J. W. Cole, Nashville.

Much credit is due especially to President Rolston and General Manager Hudgins for the success of the Encampment this year. Let us work for an attendance of 500 next year.

DR. GEORGE B. FOSTER.

Referring to the fact that after a discussion lasting some four hours, the Pastors' Conference of Chicago, by a vote of 39 to 9, decided to drop the name of Dr. George B. Foster from its roll of membership, the *Standard, of Chicago*, says:

"So far as the *Standard* is concerned, it is free to say that the action taken was unfortunate."

We must beg leave to dissent from the *Standard* and to say that, so far as the BAPTIST AND REFLECTOR is concerned, it is free to say that the action was exceedingly fortunate. If a man shall be retained in the membership of any Baptist body after giving expression to such utterly, not only unbaptistic, but unChristian sentiments as those expressed by Dr. Foster in his two books recently published, then we may as well disband all of our Baptist churches and Conferences and Conventions, etc.

Of course Baptists believe in freedom of conscience, as Dr. Foster claims. They not only believe in it, but they insist upon it. But if the exercise of that freedom of conscience leads a person not into, but away from, the Baptist position, then simple honesty would require that he exercise his God-given freedom not inside, but outside, of a Baptist church. Baptists do not propose in the least to abridge the freedom of conscience of Dr. Foster or of any one else, but they insist that they, themselves, must have the same freedom of conscience which they

accord to Dr. Foster. That freedom of conscience leads them to be Baptists; it leads them to believe in the inspiration of the Bible, in the divinity of Christ, in regeneration before church membership, in salvation by grace through faith, not of works; in the expression of that salvation by immersion in the communion together of those who have thus been immersed; in a congregational form of government, etc. If the freedom of conscience of Dr. Foster or of any one else does not lead him to accept these well established Baptist views, then he has no business posing as a Baptist. He should go out from us because he is not one of us.

JULY 1, 1909.

This day will ever be memorable in the history of Tennessee. It marks an epoch to which succeeding generations will point for many years to come as the time when saloons were finally and forever abolished from the State. And the astonishment will be, not that these saloons were made to go so soon from Tennessee, but that they were allowed to remain so long. Let it not be considered, though, by the temperance people that the victory, which has been won after so hard a struggle and with so much sacrifice, will be retained without an effort. The liquor men have been defeated, but not destroyed. They still have a machine in this State which is desperate, determined and unscrupulous, which will spend any amount of money that may be necessary to bring saloons back to the State, and will hesitate at no methods that may be needed to accomplish that result. We do not believe they ever can succeed. Any man who will now advocate the return of saloons to Tennessee will be considered, and ought to be treated, as a public enemy. The plan of campaign of the liquor men will be to violate the law in every way possible, by social clubs, soft drink stands, blind tigers, bootleggers, etc., and then claim that the law cannot be enforced. They will be led, unfortunately, by some in prominent positions who have sworn to enforce the law, but who will do all they can to encourage its violation.

But we warn the liquor men that these efforts will do no good in the end. They will only succeed in arousing a greater determination upon the part of the good people of the State to enforce the law and also to secure the passage of whatever additional laws may be needed to guarantee the enforcement of the prohibition laws. If the liquor men of Tennessee do not mind they will find themselves in the condition of the liquor men in Kansas, where such strenuous laws were passed at the last session of the Legislature that it is impossible now to sell liquor at all in that State, even on a physician's prescription, except under the severest penalty.

So far as we, personally, are concerned, we may only say with reference to July 1st:

"This is the day we long have sought
And mourned because we found it not."

But we now rejoice with joy unspeakable because we have found it. We feel like saying, with good old Simeon, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

THAT PROPOSITION.

Replying to our recent editorial, in which we accepted, so far as we were concerned, the proposition of Brother Moore, editor of the *Baptist Flag*, Brother Moore says that he will expect to see us "recommending to Tennessee Baptists that they come to the next session of the State Convention to consider, among other things, the question of eliminating Associational messengers, and giving gospel missionaries a place in the minutes to report their work."

All right. We will so recommend. As we said, though, in the editorial to which Brother Moore was replying, "we confess we can see no objection to allowing each Association one representative in the Convention." This sentence Brother Moore quotes. Personally, therefore, we would not be in favor of "eliminating Associational messengers." As to "giving Gospel Missioners a place in the minutes to report their work," we would, however, favor that, if they desire such a place. Ever since what is known as the Gospel Mission movement began we have taken the position that Baptists should be left free to give their money as they please in churches and Associations. The same principle, we believe, would also apply to Conventions.

We have only stated our personal attitude on

both of these questions. As to whether the Convention will agree with us on one or both of them, it will be impossible, of course, for us to say, any more than it would be possible for Bro. Bro. Moore to say what his Gospel Mission brethren would agree to do about the matter. We believe, however, that the split in our Baptist ranks in Tennessee and Kentucky and perhaps in other States may be averted in the way which has been suggested. There are, unfortunately, some differences among us. We are willing to accord sincerity of opinion and honesty of purpose to our Gospel Mission brethren. We must, however, demand that they accord the same sincerity of opinion and honesty of purpose to us. By agreeing to disagree we can remain together and work together, until after awhile, as we hope, we shall all come to see eye to eye.

DR. J. J. PORTER.

It was with much sorrow that we received a notice of the death of Dr. J. J. Porter, of Winchester, Ky. The funeral was held at the First Baptist Church, Winchester, on June 22d. Services were conducted by Dr. J. W. Porter, of Lexington, assisted by Dr. W. D. Powell, of Louisville. We noticed when we saw Dr. Porter at the Southern Baptist Convention that he was not looking well, and we feared that the end was not very far away, but we had not anticipated its coming so soon.

Dr. Porter was a remarkable preacher, combining the doctrinal and evangelical in an unusual degree. When we were pastor at Murfreesboro some years ago he held a meeting there, which was quite a successful one, resulting in a large number of conversions. He was at that time pastor at Lebanon. Later on he gave all of his time to evangelistic work and held some great meetings at Montgomery, Ala., and other places. He then went back into the pastorate, being pastor at Jerseyville, Ill., Mexico, and Joplin, Mo., at all of which places he did a great work. He had been pastor at Winchester only a short while. A few months ago he was assisted in a meeting there by Dr. J. W. Porter, pastor of the First Baptist Church, Lexington, which resulted in a large number of additions. Dr. Porter will be greatly missed not only in his own church, but throughout the South. We feel his loss as that of a personal friend.

RECENT EVENTS.

The *Baptist Advance* states that Dr. J. T. Christian has been offered the chair of Bible and Philosophy in Ouachita College. Dr. Christian has not yet decided what he will do about accepting the chair.

Rev. J. P. Gilliam requests us to change his paper from Stephenville, Texas, to Uvalde, Texas, where he becomes pastor of the First Baptist Church. His correspondents will please note the change in his address.

Dr. J. A. Wynne, who was for some years pastor of the Baptist Church at Marietta, Ga., more recently of Texas, has accepted a call to the pastorate of the First Baptist Church, Quitman, Ga., and has begun his work there.

We have received the following card in English and Spanish: "Robert E. Pettigrew and Bertha Mills Pettigrew announce the birth of their daughter, Robert Maceio-Alagoas-Brazil, May 15, 1909." We extend congratulations.

We acknowledge receipt of an invitation from our friends, Dr. and Mrs. A. S. Pettie, to attend the marriage of their daughter, Miss Elizabeth, to Mr. R. Rutledge Ray, on June 30, at their home in Tampa, Fla. May the blessings of Heaven rest on the young couple.

We had a pleasant visit last Sunday to Antioch, preaching for Pastor D. T. Foust. There was a good attendance, both at Sunday School and church. They are a good people at Antioch. We always enjoy our visits to them.

Rev. Martin Ball, in the *Baptist Record*, says that "the church at Bristol, Tenn., has called Rev. J. O. McGlothlin, of Frankfort, Ky. Rev. G. N. Cowan resigned at Bristol to accept the call to Greenwood, S. C." We presume that Brother Ball had reference to Rev. J. T. McGlothlin, of Franklin, Ky. Brother McGlothlin has done a great work at Franklin. He is an able preacher and a very successful pastor. In going to Bristol he would be getting a little farther away from Nashville, but a little nearer to Tennessee.

The *Christian Index* states that Rev. F. M. Blalock has resigned the pastorate of the church at Ashburn, Ga. The *Index* says that "Brother Blalock has done a good work at Ashburn." Brother Blalock formerly lived at Halls, Tenn., and has many friends in this State who would be glad to see him come back to Tennessee. He has a son now living in Jackson.

Dr. Russell H. Conwell baptized his five thousandth candidate at the Baptist Temple in Philadelphia, on June 6. After the baptism, the congregation sang, "Praise God, from whom all blessings flow," and an electric sign above the baptismal font displayed the motto "5,000." Dr. Conwell has completed his twenty-fifth year as pastor of this church.

The revival at Grand View Church, this city, continues with much interest. So far there have been twenty-one additions to the Church, sixteen by letter and five by baptism. Brother T. O. Reese, evangelist of the State Mission Board, has been doing most of the preaching. He was assisted last Sunday by his brother, Rev. C. W. Reese, of North Carolina, who is a student in the Southern Baptist Theological Seminary.

In speaking of the fact that Rev. Hasford B. Jones has been called to the First Church, Jonesboro, Tenn., the *Baptist Courier* says that Brother Jones is "at present pastor of Mt. Elon and Gum Branch Churches, Darlington County. These two churches form an ideal pastorate, and we cannot understand how Brother Jones could consent to leave this field even for a field in Tennessee." If you only knew the people of Jonesboro, Dr. Thomas, you would not wonder at Brother Jones being willing to leave so delightful a field in South Carolina for Jonesboro.

Rev. W. James Robinson, of Morristown, has accepted a call to the pastorate of the First Baptist Church, Macon, Mo. The church is said to be one of the best in the State and the outlook is bright for a delightful pastorate. Brother Robinson has made a fine record at Morristown. During his pastorate of three years nearly 200 have been received into the membership of the church. The Sunday School has greatly increased, and likewise the contributions to benevolent purposes. Brother Robinson will spend a while at his father's in Middle Tennessee, and will then go to Macon. We are sorry to lose him and his excellent wife from Tennessee.

As the result of a collision between an interurban trolley car and an automobile on Sunday, June 20, at Belton, S. C., the *Baptist Courier* says that Mr. James H. Cobb was instantly killed, Rev. D. D. Richardson received injuries from which he died Sunday night, Rev. E. A. McDowell had his shoulder broken and one of his legs fractured and Mrs. Richardson received painful bruises. Brother Richardson was pastor of the Second Baptist Church, Belton, of which Mr. Cobb was a prominent member. Brother McDowell is the Field Editor of the *Baptist Courier*. We hope that both he and Mrs. Richardson may fully recover. We extend deep sympathy to all parties concerned on account of the terrible tragedy.

News and Truths, of which Rev. H. Boyce Taylor, of Murray, Ky., is editor, makes the statement that "J. E. Glenn, when his time was out at one of his churches, informed them that he was Moderator of that meeting and pastor of that church and that he would preach as long as he pleased and they had to pay his salary." Can this be possible? If so, we must confess our astonishment at such conduct upon the part of any preacher, and especially one who proposes to put so much emphasis upon church sovereignty. Brother Taylor adds: "He'll learn a thing or two about West Kentucky Baptists yet." We should think he would. The *News and Truths* also says that "only three churches in West Kentucky Association have so far endorsed the Little Rock constitution and none of them are Missionary to hurt."

Sunday, June 6, marked the twelfth anniversary of the pastorate of Rev. Ben Cox at the First Baptist Church, Little Rock, Ark. He writes to the *Baptist World*: "This anniversary was celebrated by the wiping out of our entire indebtedness, and now for the first time in twenty years the treasurer is able to report 'out of debt.' The Lord's blessings, both temporal and spiritual, have been upon the pastor and people for these twelve years, and the sermon on last Sunday morning was one of thanksgiving. The pastor's text on June 6, 1897, was Psalm 84:11. The Lord has abundantly fulfilled the promise of this text. The church has grown wonderfully in mission enterprises. At that time she was giving about \$100 a year for missions, now she gives \$2,500."

THE HOME

THREE OLD SAWS.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight;
Weeds and brambles smother;
And to roof and meal invite
Some forlorn brother.

If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!
—Lucy Larcom, in *Journal and Messenger*.

A BRAVE FIREMAN.

BY BLISS WILLIAMS (AGE 17).

"Fire! Fire! Fire!"

The cry rang out on the night air. The engines came with clanging gongs, and men and women ran to the fire. As they drew near, the voice of Acting Chief Miller could be heard above the din and clamor, shouting, "Up with the ladders, boys, quick!"

He was the first one up the ladders, when they were raised, and Tom Smith was next. They rescued two women and two children, whose escape by the staircase had been cut off.

"Oh! Oh, my daughter! My child!" screamed one of the women, who had been rescued. "Save her! Save my child!"

"Where is she?" called several.

She was too excited to do more than indicate her daughter's whereabouts, gaspingly.

"On the top floor!" cried Tom Smith, and Miller ran up the ladder.

It was a time when minutes seemed hours. The frame building burned fiercely. How the flames roared, and cracked and snapped, as they ate up the timbers.

"Give him water! Send a stream of water to the top floor," cried Smith.

"He is lost! He can't come down now!" cried William White, another fireman, as he saw the flames and smoke pouring from each window on the lower floors of the building. The screams of the women were frightful, when they thought all hope was gone for the young girl up on the top floor of the building. Suddenly the Chief was seen on the roof with the girl by his side.

The crowd cheered, but it seemed both would be destroyed, for the dry wood was smouldering, with little outbursts of flame here and there.

No ladder could reach them where they stood. Nor could the Chief conduct his charge in safety to a point where they might be rescued, for the interior of

the building was by now a seething furnace.

Suddenly firemen carrying a ladder appeared on the roof of the next building, which was separated from the burning dwelling by a few feet. A rope thrown to the Chief was caught by him, and held, while it was made fast to the last round of the ladder. Then the Chief began to draw it toward him, across the gulf. The crowd saw that it was intended for a bridge to the other house, and the place rang with cheers and shouts, as it was drawn into place.

"Hold it steady, boys!" cried Miller, and then turning to the girl, said: "It's our only chance!"

"I can't walk over it. It will fall and—"

She was as pale as death, but not one of the fainting kind. She fully realized her peril.

"I'll carry you over in my arms," he said. "Fasten your arms about my neck, and close your eyes, and trust in God and me, and you will be safe!"

Then he started across the slender bridge, high above the ground. He knew just how many inches apart every round was in that ladder. He had climbed it too often not to know. As he neared the center of the ladder, it swayed and seemed to bend under their weight, as if it would break. A deep silence fell upon the crowd on the street below. Men and women held their breath. On and on went the brave fireman with his burden in his arms. Suddenly there was a great shout that sounded like the thunder of a mighty cataract. Two of the firemen on the roof reached out, grasped him, and pulled him to safety. Men fell on each other's necks. Some shouted themselves hoarse. Women cried and had to be led away from the scene.

When they landed safely on the room, the fire chief said: "You are the bravest girl I ever saved. It was the closest call I ever had—I had but little hope. But thank God, we are safe."

CANCER, TUMOR, PILES, ULCER AND SKIN DISEASES.

Dr. Bye of Kansas City, Mo., invites your careful investigation of his method of treatment and success in curing the above named diseases. He wants you to compare his treatment with that of other specialists, then decide on the best. An illustrated book describing these diseases, and giving full information, is mailed free to any one interested. Address Dr. W. O. BYE, Kansas City, Mo.

EVILS OF THE BORROWING HABIT.

The group of girls were silent as the door closed behind the borrower and her steps died away from the hall. "Good-bye, quarter," murmured one at last, and the others exclaimed, "It is a shame," and "We would not tolerate it in a less attractive girl."

"Olive never remembers to pay her debts," one of the company replied to Alice's looks of surprised inquiry, "and she has no scruples about borrowing. We often have to do without chocolates, but not Olive. We are all her bankers."

Olive Thorne had never been abundantly supplied with pin-money. She had little extra for candy and flowers and ice cream, but she cared greatly for those things, not only for herself, but to give to others. "Will you lend me a dollar?" she had said, timidly, one day to her

roommate, and the prompt response had helped her over a difficulty. The next loan was only a dime, and when Olive spoke of returning it, her roommate laughingly repulsed her. Olive borrowed a half-dollar one day of the friend she was walking with, and treated three other girls to ice cream. She was a long time in repaying that loan, and to do it, at last, gave the money that should have been reserved for the laundry bill. She decided to use her credit at the laundry and pay at the end of the term. When Christmas came, she had just enough money to buy a railroad ticket and to send a few choice flowers back to a favorite teacher. It was a week after the holidays that the above conversation took place.

As the group of girls spoke regretfully of "Olive's ways," the girl herself walked lightly down the street, dreaming no more of the unpleasant impression she had created among her companions than of the character she was devising for herself.

When Olive graduated from the seminary, she tried to shake from her mind the remembrance of many little debts; a sheet of stamps, a knife which she had unfortunately lost, some society dues, and a few dollars in small installments. She could not pay them then, but she would send some nice presents to the girls from her home. That would be a much pleasanter way for the girls to accept such dribbles.

Once at home, the girls' claims faded from her memory. She did the household marketing, and the household pocketbook was often called upon to supply her with gloves and the newest style of stationery. Once a silver dollar fell from her brother's coatpocket, as she brushed his clothes. "Just what I need," she exclaimed. "I will borrow it." It did not trouble her much, a few weeks later, finding her father out of his office, to open his money drawer and take a small sum. "It is all the same," she said to herself; "I will pay the milliner, instead of having the bill sent to him."

Today the sweet girl face, which her schoolmates had found so winning, bears a hardened, careless expression. Olive Thorne has no friends, and few seek her society. She finds it difficult to borrow even a new book from a neighbor, and drafts are frequently sent from other towns to be collected from her by the local banker. She is distrusted by every one.

It is vain for her to plead that, had circumstances been otherwise, she would never have erred. Conduct is only character made visible; circumstances only bring out latent defects, and do not create them. We prepare ourselves, says George Eliot, for sudden deeds, "by our reiterated choice of good or evil."—Lucy Elliot Keeler, in "If I Were a Girl Again."

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HOLDING HIS PLACE.

Shy was a very handsome black and white cat, and also endowed with more than ordinary intelligence. He was, withal, a great pet in the family and was indulged in many of his feline ways without any remonstrance, until he considered his privileges equal to the other members of the household; but one day there came a radical change, which was not understood by him. He could not see why a crying baby like little Herbert should usurp his place in the affections of his friends enough to forever be in their laps and cuddled and talked to and even given a goodly share of his own sweet milk.

Wasn't he there first? and had he not been there ever so long before baby Herbert came disturbing their slumbers and causing them all to be forgetful and indifferent to his needs, especially in the morning, when he felt cold and hungry?

One morning in January, when his mistress, rising late and with tired nerves, was hurrying to prepare breakfast, her deserted pet came purring and rubbing against her dress, asking in his gentle way that he might receive some notice, but, impatient that he should demand so much before she herself had breakfasted, she quietly opened the door and ushered him into the unwelcome atmosphere outside.

Poor Shy wandered about for a while, daintily lifting his feet from the new fallen snow and seemingly debating what to do, finally decided upon a wise plan as it happened.

Mr. H. as a busy man, accustomed to receiving callers at any hour of the day, was not particularly surprised to hear the ring of the front door bell before he was quite ready to receive. Hastily dressing and taking a little extra pains with his toilet, he came down to open the door for his guest, when, after a moment's hesitation, Mr. Shy demurely entered, apparently expecting a welcome from his master, and walking toward him, jumped upon his shoulder, as if to thank him for so cordial a reception, and then proceeded to the dining-room. His mistress, quite astonished to learn who was the dignified morning caller, and feeling in a somewhat calmer mood, hastened to bring the nicely prepared meal for the belated ones, not forgetting the dish of warm milk for Shy, who, by asserting his rights in his own home, never again lacked for proper attention, at the proper time.—Ruth E. Bodwell, in the *Watchman*.

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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 July: "The Salvation of the City."

Chattanooga is not a very big city yet. With the suburbs we claim only 85,000 people. But there is much work to be done even here. There are many people, both white and black, that never enter a church door. Hosts of little children have never seen a Sunday-school. Numbers of homes have not a Bible. Oh, we might do so much, if we would.

The churches do not seem to me to be awake to their opportunities. The few missions languish for want of funds, for need of strong young hands to do the needed work. I hope this month's study will wake us up to the opportunities all about us.

You who live in the country, in the villages where the miserable poor do not congregate, you may help by giving to the State and Home Boards. Our own First Church here in Chattanooga was assisted since I can remember by the State Board. Let us think of the souls right here at your doors, that need salvation, and do all we can to give them the gospel speedily.

The boys have the floor today, but the girls will find the poem and the bits of stories of city life interesting. May all of you take them to heart!

ROYAL AMBASSADORS.

CITY AND COUNTRY.

An old farmhouse with meadows wide,
And sweet with clover on each side;
A bright-eyed boy, who looks from out
The door with woodbine wreathed about,

And wishes his one thought all day;
"O, if I could fly away
From this dull spot, the world to see,
How happy, happy, nappy—
How happy I should be!"

Amid the city's constant din;
A man, who round the world has been,
Who, 'mid the tumult and the throng,
Is thinking, thinking all day long:
"O could I only tread once more
The field path to the farm-house door;
The old green meadows could I see,
How happy, happy, nappy—
How happy I should be!"

—British Weekly.

THE BOY THE MANAGER WANTED.

The manager of a big traction company in Chicago not long ago sent word to the superintendent of the special delivery bureau of the post-office that there was something about the manner and bearing of one of the boy carriers of the division that he liked. He needed a good boy, and asked the superintendent to send the young man to his office.

That boy was employed, and today is working his way rapidly to the best position that the company has to offer. It was not long before the incident was repeated, and two boys found good positions which they are still holding.

The traction magnate knew nothing about either of the boys more than that

their work in the special delivery bureau had brought them to his office. Both boys, by their behavior and general make-up, impressed the head of the office and impelled him to offer them positions.

Another boy, from the same department, was sent on repeated errands to one of the strongest banks in Chicago. The President noticed him, obtained an interview with him, and finally employed him in a position from which he could work himself to the top of the ladder.

Not very long after that one of the officers of a great bank in Denver asked the aid of the Chicago bank in finding a first-class cashier. The letter that answered the Denver banker carried the name of the boy who had begun his career in the special delivery department of our distinguished Uncle Samuel, and that boy is now at the cashier's desk of one of the most powerful banks of the Rocky Mountain region.

SUCH AS HE HAD.

Trotty Melvors was a freckle-faced newsboy, who lived with his drunken grandmother in an attic over Hogan's butcher shop. "Trotty" was not his name, of course. He had been called William, but because he went about his daily work with such a regular steady-going trot the name of "Trotty" seemed to suit him better.

He was a delightful boy. He had a pug nose, which looked as if the end of it had been knocked off by his smile; for Trotty's smile really needed the greater part of his face. Once a newsboy of a surly sort said to him, "Say, guy, what's you allers grinnin' about?" And Trotty answered with a rapidly extending smile:

"'Cause I has to!"

Trotty went to Sunday School. I do not mean that he went every Sunday. Sometimes his papers were not sold until nearly noon, and he had not yet learned that it is wrong to sell papers on Sunday. He only knew that his grandmother would beat him if he did not bring her the usual amount of money. Now and then, however, he got early start and, having disposed of his papers, reached the church in time to call "present!" when his name was called.

"Present!" was about the only word Trotty ever spoke in Sunday-school. Brave as the bravest with his companions of the street, he became suddenly bashful when once inside the church. But he cherished carefully every scrap of paper and every motto card that he received there, and at the Christmas entertainment and the mid-summer picnic he was always in evidence. He was what he was, not a model Sunday-school child, but just Trotty Melvors.

One day a sad story was passed around among the newsboys who gathered in front of Hogan's butcher shop. One of their number, Bob Dart, had been knocked over by a grocery wagon and carried to the city hospital.

"I guess him's a-goner all right," said Larry Dugan.

"Gojn' to die?" questioned Trotty anxiously, the smile vanishing for once.

"Yes, suthin's the matter with his back. Say, Trotty, how do you s'pose dyin' feels? Don't you believe its lonesome?"

Trotty nodded in silence. Dying must be lonesome. Unless—yes, that was what Sunday-school meant. He had often wondered over lessons which he had not been able to understand. Now it all seemed to be clear to him—all about Jesus standing by so that the dying would not be lonesome.

That afternoon he begged his way into the city hospital and crowded a bit of cardboard into Bob's hand. It was a gayly colored card bearing the words, "Bible School Rally, Admit One."

"I guess that'll get you through all right," whispered Trotty, with his most radiant smile. "Heaven's an awful big place and I guess you'll need a ticket to get in."

Bob's dull face lighted with a faint reflection of Trotty's own smile. "You thought I was a-goner, didn't ye?" he asked. "But the sawbones says he's goin' to pull me through, an' I'll be on my pegs an' selling papers inside a week."

Trotty did not answer. He only smiled his delight.

Bob pushed a brown hand beneath the pillow, "Say, kid," he said, "'twas jolly good in you to gimme your ticket when it's all you've got. It was mor'n money or bouquets you brung me, an' I won't ever forget it. And jest as soon as I'm out of that I'm goin' to this Sunday-school show with you, see if I don't!"—*The King's Builder.*

CORRESPONDENCE.

We are so delighted to begin to-day with a letter from our friend and co-worker. Here it is! Read it carefully and pass it on to your bands and all your friends.

SALEM, VA.

My Dear Friends—We have been resting up these last two weeks, but I hope only for a vigorous summer campaign. As Mrs. Eakin says it must have been those "commencement exercises." I know what that means, we have been having a taste of it here in our home, but the stir is over now and we have had time for a good rest. Now let's have another "commencement." Let's commence to work earnestly and constantly for our mission fields at home and abroad. You will have so much more time now than when you were at school, and more ways of earning your money. You are going to wake up now are you not and let July and August fill up June's lack?

I heard from our little girl in Japan not many days ago. She is doing fine work in her Bible study, also in her Sunday School. Her teacher says she is one of their best workers. I know you will rejoice with me to hear this. I am hoping for an English letter from her before long, but she is very timid about her English.

The Sunday School work in Japan has grown so much in the last few years. They are now having their Sunday School Convention and are studying plans for making the Sunday School an attraction for the half grown boy and girl as well as the smaller children.

I read in our *Mission News* this morning of a wealthy business man, not yet a Christian, who came to bring his little girl to school. He said that when a child he attended Sunday School and that although since becoming a man he had been too busy to attend to religion, he believed it to be the most important thing in the world, and that he had never been able to forget the hymns he learned there. "Often," said he, "in the midst of my business the words of the hymn 'Jesus Loves Me,' comes to me, and try as I may I cannot get them out of my mind." As he was leaving he repeated again his charge, saying: "Remember, I bring her to you that she may become a Christian." What a testimony to the work of the Sunday School and how encouraging to those engaged in it!

There is another work taking hold of the children of Japan. How many of the Young South members are L. T. L.'s in America I wonder. Are there any who do not recognize those initials, Well I must tell you that there are many children in Japan who do, and are earnest members of this branch of the great temperance organization. There are many boys and girls who refuse the saki cup when it is passed around in their homes because they know that drunkenness grows out of the daily hab-

SUFFERED WITH ECZEMA 25 YEARS

Limb Peeled and Foot Was Like Raw Flesh—Had to Use Crutches, and Doctors Thought Amputation Necessary—Montreal Woman Writes of Cure Seven Years Ago.

BELIEVES LIFE SAVED BY CUTICURA REMEDIES

"I have been treated by doctors for twenty-five years for a bad case of eczema on my leg. They did their best, but failed to cure it. My doctor had advised me to have my leg cut off, but I said I would try the Cuticura Remedies first. He said, 'Try them if you like, but I do not think they will do any good.' At this time, my leg was peeled from the knee, my foot was like a piece of raw flesh, and I had to walk on crutches. I bought a cake of Cuticura Soap, a box of Cuticura Ointment, and a bottle of Cuticura Pills. After the first two treatments the swelling went down, and in two months my leg was cured and the new skin came on. The doctor could not believe his own eyes when he saw that Cuticura had cured me and said that he would use it for his own patients. I used two cakes of Cuticura Soap, three boxes of Ointment, and five bottles of Resolvent, and I have now been cured over seven years, and but for the Cuticura Remedies I might have lost my life. I have lots of grandchildren, and they are frequent users of Cuticura, and I always recommend it to the many people whom my business brings to my house every day. Mrs. Jean-Baptiste Renaud, clairvoyant, 277, Mentana St., Montreal, Que., Feb. 20, 1907."



SLEEP FOR BABIES

Rest for Mothers.

Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure, and purest of emollients.

Cuticura Soap (25c), Cuticura Ointment (50c), and Cuticura Resolvent (50c). (In the form of Chocolate Coated Pills 25c. per vial of 60.) Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Free Mailed Free, Cuticura Book on Skin Diseases.

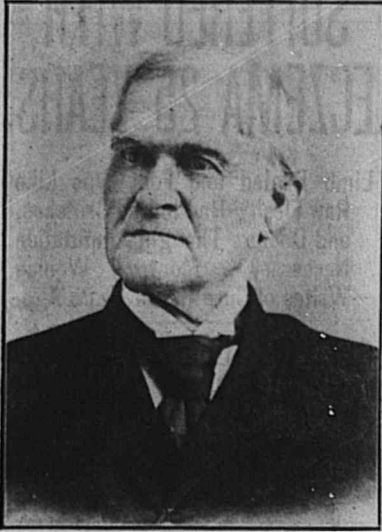
it, and many boys are refusing to learn the use of tobacco.

I read recently of a drunken father who beat his boy because he would not drink the saki, he gave him, yet the little fellow bravely took the beating, saying: "He may kill me, but I will be faithful to my pledge." These loyal T. L.'s now have their own paper which instructs them in the evil effects of liquor and tobacco. I am afraid in our own country this latter being a more fashionable habit is passed over or only lightly touched when talks are made on the subject of temperance. Yet they are twin evils, one often leading to the other, both perverted tastes and when we see a little fellow instructing a crowd of his playmates in the use of the cigarettes, we feel that he will some day hand them the glass. I rejoice that the Young South is engaged in a nobler work—that of helping, not hindering their fellow-creature in rising to a higher life. And I pray that their dear hands will never hold these agents of the evil one.

BESSIE HARLOWE MAYNARD.

A letter from Dr. Willingham, received this very morning, bids us to work on for Mrs. Maynard as hard as we can, for he expects her to take up the active work in Japan in September.

Are you a "L. T. L.?" I had to think a moment what it stood for, but I wish every member of the Young South belonged to the "Loyal Temperance Legion." We are so happy here in Chattanooga that on July 1 all the saloons must be closed. God be praised for that!



REV. S. P. FORGY.
Once pastor Oak Grove Baptist Church,
whose semi-centennial anniversary
was recently celebrated.

It will surely help the boys to grow up temperate, God-fearing men.

I have a sweet letter for you to-day from China.

You remember the little "Maud" the Clarksville Band sent to school last year, and are going to do that again this year? Miss Sallie Fox, who so successfully leads that band has sent me this letter from little Maud's teacher, Mrs. Stephens, recently received. I am sure you will be interested in it. The school is at Hwang-hien, North China.

My Dear Miss Fox—Not long since I received a letter from Dr. Willingham saying the Sunbeam Society, of which you are leader, had just contributed \$20 for the education of one of our school girls. This means, of course, that your gift will be followed by the prayers of every one who had a share in the giving, and this is what we long for above everything else. If the Holy Spirit is not with us, giving us wisdom and strength and power, how are we going to win in this great fight for our Lord and Captain?

Oh! that Christians in the home land might realize the importance of pleading, earnestly, constantly entreating at a throne of grace in behalf of those who are trying to stand on the battle field. Pray for the physical as well as the spiritual strength—so many are constrained to give up for lack of physical strength. Year by year they fall away, and, oh! how illy we can afford to give them up. So many more workers are needed all over the field and I am longing to hear that some single lady has decided to come out this fall to help me with the girl's school here at Hwang-hien. My heart longs that more shall be done for the girls than I can possibly do for them, since I am not strong, neither is Mr. Stephens with his responsibilities of a school with almost one hundred boys and, of course, there are the cares of housekeeping, which are by no means light in China, so different is it from America.

Three weeks ago my joy was made full by seeing eleven of my girls baptized, but there are eight others still out of the fold. There are thirty-five in all, and the school is only one year old.

Please express to Clarksville Sunbeams our heartfelt appreciation of their interest in our work here. May God bless them richly, helping you all to work and give and pray for the speedy coming of our Saviour upon the earth.

IRENE CARTER STEPHENS.

How I wish that some other band, or some kind-hearted friend, would take another little girl and help her in Mrs. Stephens' school. It takes just \$20 for board, tuition and everything. What a number of stars might glow in your crown by such an act. The little girl

won to Christ will become the center of a Christian home, and her work, go on indefinitely. What a chance! Who will take it? You can send the money along at intervals as you can spare or collect it, and when \$20 is reached I will forward it at once to Dr. Willingham, who will pay it to the support of one more little Chinese maiden in that very successful school.

We are so grateful to Miss Fox for letting the Young South share the pleasure of Mrs. Stephens' letter with the Band. May her band be richly blessed this year!

And Dr. Willingham in sending a receipt of what we sent in May to the Foreign Board, kindly writes the Young South as follows:

"I enjoy turning to the Young South Department in the BAPTIST AND REFLECTOR, and looking over what you and the young people in Tennessee are doing and saying. I rejoice in the noble part which you have had in working and in giving for the advancement of the Master's Kingdom. I hope that some of the young people who are now taking part in this work will in the not distant future hear the call of God to go to the foreign fields. Some of those who have been reading the interesting articles from the missionaries, have doubtless questioned in their hearts whether God would not use them in the far distant lands.

I trust that this year will be one of the very best with us in the work. Tennessee has made noble advances in her gifts for world-wide evangelization. When I was pastor in Chattanooga the State was giving only about \$3,000 a year towards this cause. Last year her gifts went up to over \$24,000. Who can say that in a few years more she will not be giving \$100,000? And may at least fifty of her sons and daughters be on the foreign fields! I hope some of the young people who read these lines may be called to go and give to those in the darkness of night the glorious light of the gospel."

R. J. WILLINGHAM.

I shall never be satisfied until some one goes to represent the Young South on the foreign field. At least one missionary has told me that his first impressions of his duty to help save a lost world came from reading our page. There ought to be many more. Do we pray enough for this? Let's plead more earnestly with God to put His work on some of our Band. Listen to Dr. Willingham's sweet words and say from your heart, "Here am I, Lord, send me." Ah! would it not make us happy to be so honored?

We thank you sincerely, Dr. Willingham, for giving so much of your time and thought to us, and we pray God to make you strong for another year's work.

McKenzie comes next. "Enclosed find \$1 for the Chapel at Kokura, Mrs. Maynard wants to build. Would God I could help more! There are so many urgent calls for help, and I have only my 'Sunday eggs,' the proceeds of which all belong to the Lord. May the Lord bless the Young South in its faithful work for Him, and restore Mrs. Maynard well and hearty to her loved work in Japan!

MRS. MOLLIE BURDETTE.

How glad we are to hear again from this old friend! Where is our Miss Lillian? Has she forgotten us? We thank you so much for our share of the "Sunday eggs." How I wish more of our helpers would separate something to the help of the work at home or abroad.

And Athens is here again and says: "I enclose \$1.00 for Japan from the Young People's Missionary Band of the Athens Baptist Church. It is their contribution for May."

MARIA WAGGENER.

We are most grateful. I wish all our

Bands were as faithful as the one at Athens.

Then Blountville comes: "We are sending you fifty cents and our little four-year-old brother, Millard, sends ten cents for the Kokura Chapel, and our mother adds \$1.00 for the Home Board."

MATAZE AND MARY MAUK.

Well done for you! I like so much to see mother and children work together. Thanks to each of you!

Don't sigh when I say that's all. There will be more in July. I'm sure of it. We've got too much at stake to loiter by the way. Just think! There is only July and August before our own missionary will be ready to sail away to do our work in Japan. Let's all do all we can to have that chapel ready and her salary paid for the four months of this sixteenth year. "What shall I give?" That's conscience speaking to you. Don't you hear the still small voice?

Come on at once with your willing offerings! Let's double on June. Expecting much, I am, yours most faithfully,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

May offerings, 1909.....	\$64 17
1st, 2d, and 3d weeks June.....	31 61
Fourth week in June.....	
For Foreign Board.....	
Athens Y. P. Band by M. W.....	1 00
For Home Board.....	
Mrs. Mauk, Brownsville.....	1 00
For Kokura Chapel.....	
Mataze and Mary Mauk, Brownsville.....	50
Millard Mauk, Brownsville.....	10
Mrs. Mollie Burdette, McKenzie.....	1 00
Total.....	\$99 38
Received since May 1, 1909:	
For Foreign Board.....	\$44 73
For Home Board.....	16 24
For State Board.....	2 00
For Orphans' Home.....	22 38
For Kokura Chapel.....	13 33
For Ministerial Relief.....	14
For Margaret Home.....	50
For postage.....	06
Total.....	\$99 38

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.

AMONG THE BRETHREN.

The revival at Winona, Miss., in which Evangelist H. A. Hunt and wife of the Home Mission Board, assisted Rev. Martin Ball, resulted finally in 71 additions, 51 by baptism. The church and pastor are inexpressibly happy. It is decidedly one of the best meetings the church has ever known.

Our very deepest possible sympathy goes out to Rev. J. B. Lawrence and wife, of Alexandria, La., in the loss by death of their little son, John Hewitt Lawrence, who went to heaven June 13.

Rev. J. Theodore Bowden, of Covington, Ky., has been called to the care of the church at New Liberty, Ky., succeeding Rev. T. J. Watts.

Rev. G. W. McPherson, of Philadelphia, lately declined to accept the degree of D.D., proffered him by the trustees of Bethel Female College, Hopkinsville, Ky. A sign that he is worthy of even greater honors.

Evangelist Raleigh Wright, of the

Home Board lately had a meeting with Rev. E. Stubblefield at Bastrop, La., which resulted in seven accessions by baptism. Bro. Wright holds meetings that keep on doing good long after he leaves.

Louisiana Female College at Keatchie, La., has called Prof. O. J. Patterson to the presidency, and it is believed he will accept. He goes from Mayesville, Ga.

We have no sympathy with the attacks made on the Baptist standing and integrity of Dr. A. C. Dixon, of Chicago. Although he preaches regularly to the Moody Congregational Church in Boston, we do not think it destroys a Baptist preacher's denominational fealty because he preaches to other folks. Candidly, we consider A. C. Dixon a stronger Baptist than lots of his critics. Baptist preachers have a commission to preach anywhere and everywhere.

Rev. Caleb A. Ridley, of the First Church, Beaumont, Tex., has been called to the care of College Avenue Church, Fort Worth, Tex., succeeding Rev. F. M. Masters.

Broadway Church, Fort Worth, Tex., whose house of worship was destroyed by fire months ago, lately took a collection of \$16,000 for a new building. The plant will cost, when completed, \$65,000. Dr. P. E. Burroughs is pastor.

Rev. W. R. Chandler has resigned as evangelist of the State Mission Board of the Texas Baptist Convention and will preach to country churches near Tecumseh, Okla.

Mirabile dictu! The Baptist Flag actually said last week: "Let us take our dirty linen to our own back yard to wash; not try to bring it before the world." What has come over the vision of that paper's dream? Ever since it has had a being in the world it has had a large weekly washing of the denomination's dirty linen. And of late it has had Moore disposition that way than ever.

The church at Trezevant, Tenn., beginning July 25, will hold a revival, in which the new and popular pastor, Rev. M. E. Ward will do the preaching.

Dr. G. A. Nunnally, who lately resigned the presidency of Columbia College, Lake City, Fla., has accepted a chair in Shorter College, Rome, Ga.

Apologetics and Systematic Theology will be the subjects of lectures by Dr. E. Y. Mullins, of Louisville in Chicago University during July. People in those parts who hear him will be treated to sound, powerful Baptist talk straight from the shoulder.

Prof. C. Stuart Young, of the Chair of English, is acting President of Union University, Jackson, during the summer until the trustees select a successor to Dr. J. W. Conger. It is well to let Stuart have practice on the job,



REV. G. W. FEATHERSTONE.
First Pastor Oak Grove Baptist Church,
whose semi-centennial anniversary
was recently celebrated.

for he has the making of a college president in him and will be one some day.

Dr. J. J. Taylor, of Knoxville, Tenn., who some time ago startled unspeakably his friends who had begun to look upon him as a pillar of orthodoxy by coming out squarely for alien immersion, closes his discussion with various brethren on that subject in an article in the *Baptist World* of last week. The article breathes and I'm going to stick to it."

Dr. C. S. Gardner, of the Seminary, at Louisville, lately, while enroute home from a commencement engagement at Mississippi College, made a triumphal march through West Tennessee, stopping at Humboldt and Trenton, where he is dearly beloved. In his early ministry he was there.

Rev. Earle D. Sims has resigned as evangelist of the Florida State Mission Board to accept the care of Eaton Street Church, Key West, Fla. During his labors of two years in Florida, Bro. Sims has witnessed over 1,000 additions to Baptist churches, organized four new churches and built four new houses of worship.

Rev. G. B. Butler, of the First Church, Austin, Texas, lately assisted Rev. G. S. Tumlin in a revival at Rockdale, Tex., which resulted in 25 professions and 16 accessions to the Baptist church.

Rev. J. W. Gillon, of La Belle Place Church, Memphis, is assisting Rev. A. C. Burroughs in a revival at Frederick, Okla. Already fifteen at last accounts had been added to the church.

Rev. H. F. Vermillion will close his pastorate of the First Church, Roswell, N.M., by Sept. 1. His plans for future work have not been settled.

Rev. M. T. Tucker, of Waco, Tex., has been called to the care of the First Church, Wolfe City, Tex., and it is believed he will accept.

Rev. J. Eaton Hughes, formerly of Harriman, Tenn., is preaching in a revival with his church at Bonham, Tex., and already there have been 22 conversions and 12 additions.

Evangelist Sid Williams lately assisted Rev. W. B. Wootton in a revival at Nixon, Tex., with the result that 40 were added to the church. Others will follow.

Rev. L. E. Barton, of the First Church, West Point, Miss., reports 19 additions in a recent revival in which he did most of the preaching, being assisted five days by Rev. J. H. Coin, of Greenville, Miss.

Evangelist F. M. McConnell and singer, H. L. Sparks, lately rendered assistance to Rev. J. M. Sallee in a revival at Beeville, Tex., resulting in 50 conversions and 25 additions, 23 for baptism. Robert Baucom, son of Rev. S. F. Baucom, decided to give his life to the ministry.

The Chicago Baptist Ministers' Conference, adopted a resolution introduced by Dr. Johnston Myers, calling on Prof. Geo. B. Foster, who denies the divinity of Christ, to resign from the Conference and the Baptist ministry. Those that are not of us should go out from us.

Rev. Joshua Gravett, of Denver, Col., lately assisted Rev. Emmett Cole in a meeting at Bonne Terre, Mo., resulting in 32 additions to the church.

The *Baptist Flag* wants to know "what kind of a missionary" we are. Candidly, we are not a missionary of the dog-in-the-manger type, of which the *Flag* is an odious example, which will not preach the gospel to the heathen ourselves nor suffer anybody else to do it without growling and snarling about the methods by which it is done.

It is announced that the new babe of Rev. Robert E. Pettigrew and wife of Pernambuco, Brazil, is to be called Robert-Maccio-Alagoas-Brazil. It is a good thing folks can get over names, else

this little baby might be everlastingly handicapped.

What a blow the Baptists have received in the death of Dr. J. J. Porter, of Winchester, Ky. How we would like to read a tribute to this great and good man written by his warm friend, the late J. N. Hall! What a meeting in heaven when they clasped hands!

The revival at Hicksville, a suburb of Jackson, Tenn., conducted by Revs. J. T. Earley and J. W. Wood resulted in the organization of a church of 19 charter members Thursday night. The organization will be known as Walnut Avenue Church. Six others joined the night of the organization. A lot will be purchased and a frame church constructed at once.

At Lexington, Tenn., a revival began Sunday which will continue indefinitely. Rev. Geo. W. Elliston, of Martinsburg, Mo., is expected to do the preaching. Already much interest has been manifested, and it is hoped the results will be most gracious.

Greetings to the whole BAPTIST AND REFLECTOR family. I mean every subscriber. Now brethren, one word please. Do you all know that Prof. W. J. McGlothlin, of Louisville, Ky., and Rev. J. H. Grime, of Ridgely, Tenn., are making an occasional copy of our always interesting paper over interesting. Do not think for a moment that I wish to cross swords with professors or even professional historians. No! I only wish to suggest that you all read again Prof. McGlothlin on "Alien Immersion and That Pamphlet" in BAPTIST AND REFLECTOR for May 6, then read Rev. Grime upon the same alien pamphlet in the BAPTIST AND REFLECTOR for June 10, 17. All done reading? Well, now, please one or more of you brethren who stand in easy touch of him, do me the favor: 1. Pat Brother Grime on the back for me. 2. Then with both hands shake hands with him for me, and, thirdly, whisper aloud in his ear for me, saying, "Brother Grime, if thou wilt put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and sound doctrine, whereunto thou hast obtained. Stand fast, therefore, in the liberty wherewith Jesus Christ hath made us free, and be not entangled again with the yoke of bondage." Then all of you read again 1 Timothy 6:3-6. Let us pray. Amen

W. C. ELMORE.

Isoline, Tenn.

EDUCATIONAL INSTITUTIONS.

It is frequently quite perplexing for parents to select a college or school for their sons and daughters. It is a most important matter, too, for the impressions received during this educational period of a young person's life have an indelible effect upon his future career. On another page will be found the announcements of the leading educational institutions of the South under religious auspices and we suggest that you consult them and write for their catalogues.

THE PIKEVILLE MEETING.

The people of Pikeville and especially of the Baptist Church have just gone through ten days of delightful services. Rev. T. G. Davis, of Johnson City, brother of our pastor, Rev. W. E. Davis, did the preaching. Brother Davis is a fine preacher. He gave our people a fine series of sermons and the meeting was well attended. While there were no professions, we believe great good was done, and shall look for a harvest from the faithful work. The promise is that the Word shall not return void. Brother Davis is pastor of Roan Street Baptist Church, Johnson City, where he is doing a fine work. Our prayers follow him. Sequatchie Valley

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the

treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 241 - - - Notre Dame, Ind., U. S. A.

will welcome the editor at any time and will look for him at our association, which meets at Pikeville, Friday, July 23, 1909.

J. W. BARKER.

We had good services Sunday, June 20. One addition. The church is weak and Christianity is at a low tide, but by the Lord's help we hope to be victorious. The town has a population of three thousand white people and only about four hundred and fifty of these belong to the three denominations represented here. We need your prayers, and beg you not to forget us.

S. E. REED.

Caruthersville, Mo.

We had a good day at Charity the third Sunday in June. Bro. Laten, of Fayetteville, Tenn., preached a plain gospel sermon from the sixth chapter of Hebrews. His advice was good to all. The whole congregation was spell-bound during the sermon, and we feel that all received a great blessing. He also made a fine speech to our Sunday-school, which was interesting to all. We are glad to state that Bro. Laten will be with us again the third Sunday in July, and all are invited to come. We extend to Bro. Laten the right hand of welcome into the Baptist ministry, with cordial wishes for the most abundant success.

LOIS BAGLEY.

Charity, Tenn.

OUR SCHOOL ANNOUNCEMENTS

On another page of this issue will be found the announcements of the leading schools and colleges of the South. Each of them has its superior points of appeal and if you are trying to select an institution of learning for your son or daughter, you will undoubtedly find one or more that offers exactly what you want. We would suggest that you write to some of them and ask for their catalogs and you will then be in much better position to make a wise decision.

SOME MORE THOUGHTS.

In the BAPTIST AND REFLECTOR of May 27, Bro. T. J. Eastes presents some thoughts on an interesting subject, and I wish to mix up some more thoughts with his, in an effort to make plainer a right division of God's Word on this point.

The brother's thoughts run first to the question, "Does the Bible anywhere teach that the soul is born anew?"

In John iii. 6 Jesus says, "That which is born of the Spirit is spirit." If the spirit of man is his soul, this Scripture says it is born again by the Holy Spirit.

2. "Does not the Bible everywhere teach that that which is born is a new creature?"

John iii. 3 teaches that a man must

be born again. Then we learn that the old man is from Adam, and the new man is from Christ. The old man is born dead from Adam, both soul and body; his spirit is dead in sin, and his body is condemned to die.

The old man is born again from Jesus Christ, both soul and body, his spirit is made alive—a new creature—now in this present world, and his body is promised life—to be created anew—in the resurrection.

3. "Did Jesus come into this world to save souls simply, or did He come to save men and women?"

Jesus came to save sinners, both soul and body, but He saves the soul first and then the body, at different times; He gives life to the soul now, and to the body at the resurrection.

Christ gives eternal life to the sinner of a sinner, because of his repentance towards God and faith in Him, but he promises to resurrect the bodies of all men without any condition. A failure to make this distinction in the plan of man's redemption has caused much erroneous teaching in the religious world; one party claiming that man is saved conditionally, and another party claiming that he is saved unconditionally. The truth is his spirit is saved on conditions of preparation, and his body is resurrected without conditions.

Also the idea of salvation by baptism, and by other works of the body is caused by a failure to make this proper distinction in the plan of redemption. This point of distinction is clearly shown by these Scriptures. "If we say we have no sin, we deceive ourselves and the truth is not in us. If we say we have not sinned we make him a liar and his word is not in us." (1 John i. 8-10.) And then, "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he can not sin because he is born of God." (1 John iii. 9.) We are sure that John under inspiration does not contradict himself in these statements but that he means that our spirits are born again in this present life, and cannot sin; and that our bodies are not born again in this life, that sin remains in them; and we do sin in the flesh.

If we will keep in mind this distinction between the time and manner of Christ redeeming our soul and body, it will help us to understand many otherwise perplexing Scriptures.

The gift of the life of Christ to our hearts by the Holy Spirit is a great miracle which cannot be seen by men. And the gift of life to our bodies will be another great miracle when it comes at the end. J. H. OSMENT.

(Mt. Julett, Tenn.)

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has brought relief to thousands of other sick women, so why not to you? For headache, backache, periodical pains, female weakness, many have said it is "the best medicine to take." Try it!

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OBITUARY.

THOMAS.—The subject of this sketch, Mr. S. H. Thomas, was one of the pioneers of Rutherford County, being at the time of his death 79 years of age. His death occurred May 15, 1909. For more than half a century he had been a faithful Baptist, his last membership being with the Hales Chapel Church. He was a veteran of two wars, having served when quite young in the Mexican War, and later in the Civil War. He was a Mason in good standing at the time of his death. He was twice married, his first wife being Miss Mariah Woodfin. His last wife was Miss Rebecca Williams, who is left to mourn his loss. He also leaves behind him five daughters and one son.

The life of Bro. Thomas is truly a beautiful lesson for us all. He was one of the most kind-hearted men, ready to give assistance wherever needed; and he was a faithful church member, who tried to do his duty. He loved to attend the protracted meetings and help with his singing. "Amazing grace" was one of his favorite songs, and the way he sang it will long be remembered. His bright testimony and his strong hope of the reward of the faithful is now a source of sweet consolation to the mourning loved ones.

G. L. BOLES,
Pastor.

TENNESSEE ASSOCIATIONS, 1909.

Shelby County—Eudora Church, White Station, Wednesday, July 14.

Big Hatchie—Henning Church, Lauderdale County, Wednesday, July 21.

Sequatchie V a l l e y—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.

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Intermediate Quarterly	2
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Lesson Leaf	1
Primary Leaf	6
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
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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—Boiling 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.

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W. M. KUYKENDALL

Clarksville, Tenn.

SCHOOLS & COLLEGES.

We desire to call the attention of our readers to announcements of the institutions of learning on another page of this issue. As a whole, they represent the best educational advantages that the South, or any other section, can offer. And most of them are under refining religious influences. As Southern institutions they deserve the loyalty and patronage of Southern parents and guardians and we bespeak a favorable word in their behalf. Read the announcements. Write for catalogues; and then choose the place to send your son or daughter.

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Exercise should be by the people and not for the people. As a means of exercise nothing embraces so much of pleasure and exhilaration as cycling. Every muscle, every nerve, every faculty is spurred to healthful activity.

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If you are interested in bicycles or if you feel the need of this sort of red-blooded exercise, write this company for a copy of their catalogue. They will gladly send it and a wheel too for ten days' free trial, if you wish.

I held a meeting some time ago with my Alva Church (Southside, Tenn.) Bro. J. T. Sexton, the blacksmith preacher of Knoxville, did all the preaching, and everybody who heard him was highly pleased with his sermons. Brother Sexton is a great man and preaches with earnestness and power. He made many friends at Southside, and all would be glad to have him come again. The meeting was held in the Methodist Church, it being much larger than our house. Visible results: Eighteen professions, but no additions as yet, and it is probable all will go to the Methodists. It seems that on my field I am only working for the Methodists, as I am in the very heart of the Antioch solid block of Methodism that they boast so much of all over the world. I believe the Sexton meeting at Southside did a power of good, as Christians seemed to take on new life and form new resolutions. I ask all readers of the BAPTIST AND REFLECTOR to pray for me and my work, that this may be the greatest year's work of my life.

A. G. WILLIAMS.

Slayden, Tenn.

INSTITUTIONS OF LEARNING.

At this season of the year many parents and guardians are facing a difficult problem, "Which college shall we select for our son?" or, "Which college shall we choose for our daughter?" In view of the very large number of first-class institutions of learning under religious auspices in the South, it is a pretty difficult matter to decide. Most of the leading Southern schools are announced on another page of this issue and we would suggest that you write to each in the territory to which you wish to confine yourself and ask for catalogue.

Resolutions of appreciation and recommendation of Bro. J. H. Grime and wife:

Whereas, our dear Bro. Grime being susceptible to malaria, and his health not permitting them to remain longer with us,

Be it resolved, That their stay of about one year has not been in vain, but has been blessed of God, and that we feel that their labors, though hindered by ill health, will be felt by the Lord's cause many years, and eternity alone can reveal the fruits of their labors.

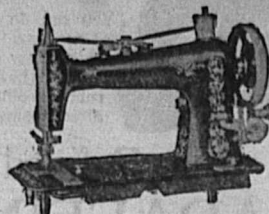
Second, That we have learned to love Brother and Sister Grime very dearly, and that they have not only endeared

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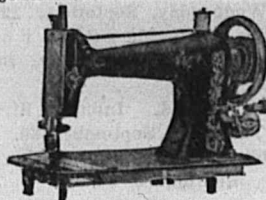
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takes pleasure in announcing to its subscribers that arrangements have been made with the Religious Press Co-operative Club that entitle any subscriber to all the privileges of membership.

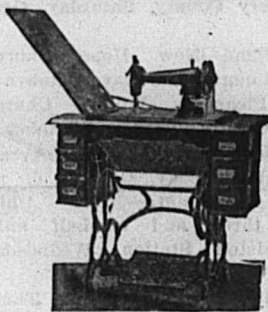
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themselves to the Baptists but to the people at large.

Third, That we endorse Bro. Grime's conservatism on mission methods, and that he is not a man that will stoop to little dirty personalities that so often hurt our Master's cause. We also appreciate and endorse his stand against Roman titles given to ministers, such as "Rev." and "D.D."

Fourth, That we recommend Bro. Grime as being a consecrated man, a faithful pastor, a great preacher and an able defender of the Baptist cause.

Fifth, That a copy of this be sent to the BAPTIST AND REFLECTOR and the Baptist Builder for publication—a copy be sent to Bro. and Sister Grime, and

a copy be spread on our church record.

Ordered by the Ridgely Baptist Church in regular conference June 20, 1909.

B. F. SMITH,
 R. W. SHAW,
 C. G. MATHIS,
 Committee.

LESS THAN ONE BOTTLE DID IT.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettet Co. (Incorporated), Louisville.