

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—For years we have been saying in the BAPTIST AND REFLECTOR and in speeches, "The saloon must go." Now we can say, "The saloon has gone"—thank the Lord.

—It was a pleasure to have the Baptist preachers of Nashville spend the day at our home last Monday. We love preachers, and especially Baptist preachers. There is no nobler, truer, more self-sacrificing class of men than preachers in general, and Baptist preachers in particular.

—The *National Prohibitionist* tells the story of an Irishman who ran into a crowd, shouting: "Show me Pat Murphy and I'll show yez a liar!" and when Pat Murphy appeared in large physical proportions, said: "Faix, it's a foine mon ye're after bein'! Jist follow me arount the corner, an' we'll find that low feller an' do him up."

—A prohibition campaign has started in Nebraska. It was opened in Omaha on June 28 in an address by J. Frank Hanley, former Governor of Indiana, before an audience which was estimated to number about 10,000. What part Mr. Bryan will take in this campaign remains to be seen. He indicated, however, in a recent interview that he will be found on the side of prohibition.

—The *Alabama Baptist* says that it has lost something like \$25,000 from delinquents. Referring to this the *Christian Index* says: "We are persuaded that if we had all the money due us by delinquent subscribers in the years we have had the *Index*, we could almost endow a chair in the Theological Seminary." The BAPTIST AND REFLECTOR has had a similar experience. Why should it be so?

—A pastor in the State writes us: "I am going to place your valuable paper in the homes of all our members as nearly as possible." This is good. Now, if every Baptist in the State would make an effort to place the paper in the homes of all of his members we could perhaps double the circulation of the BAPTIST AND REFLECTOR in a few months' time. The result would be a great uplift to all our denominational work in Tennessee, including the work of these churches. Why not try it?

—"The Men of Sapio Ranch." This is the title of a new story by Dr. H. M. DuBose, editor of the *Epworth Era*. It is a lively description of ranch life on the plains of the Southwest. Two young men from Tennessee determine to seek their fortune in the West, and they find these fortunes not in money or cattle, but in salvation and character. The story is well worth reading, both for its information and its religious tone. It is published by Smith & Lamar, Nashville, Tenn. The price is \$1.00.

—Says the *Baptist Builder*: "The *Builder* fearlessly affirms that each church has the sovereign right to discipline its own members, and to give its mission money to or through Boards or in any way it thinks best. The *Flag* has opposed these fundamental Baptist principles, and hence the issues are clearly drawn, and we are ready to defend the truth at any time and place." Both of the principles affirmed by the *Builder* are so manifestly true and so thoroughly Baptist that we are surprised that any one should oppose them, and especially that there should be any opposition from the *Baptist Flag*. Brother Penick will, we are sure, have no trouble in maintaining his position.

—The degree of LL.D. was conferred upon Dr. P. S. Henson by his Alma Mater, Richmond College, at the recent commencement. The *Watchman* states that Dr. Henson has gained fourteen pounds in the "restful duty" of conducting the budget campaign, in which he was so successful. He will supply various pulpits during the summer and in the fall will take up his resi-

dence at Cambridge. The *Watchman* says that Dr. Henson "announces his intention of taking post-graduate courses at Harvard University to broaden his mind and renew his youth." Dr. Henson, it will be remembered, is only about 75 years young. He is setting a worthy example for the rest of us preachers.

—The First Baptist Church, this city, on last Sunday, extended a call to Rev. R. M. Inlow, of Joplin, Mo., to become its pastor. He preached for the First Church the Sunday previous and made a most favorable impression upon every one. It is not known whether he will accept the call or not, but it is earnestly hoped that he will do so. Bro. Inlow has been pastor at Hainsville, Nevada and Joplin, Mo., in each of which pastorate he did fine work. He was also for awhile Field Secretary of the Sunday School Board. If he decides to accept the call to Nashville he will find a splendid field of labor awaiting him. We have never known the First Church more united, more earnest, more ready for work than now.

—Says the *Word and Way*: "N. R. Pittman of the editorial staff of this paper delivered his address on Baptist Work in Foreign Lands last Sunday night in Paola, Kan. He spoke an hour and a half and the people were pleased when he finished the address." Ordinarily we imagine that when a speaker speaks an hour and a half the people would be "pleased when he finished the address," especially in this hot weather. From what we know of Brother Pittman, however, and of his address on "Baptist Work in Foreign Lands," which he had the pleasure of visiting several years ago, we think the *Word and Way* must be mistaken, and that instead of being "pleased when he finished his address," the people were pleased while he continued, and were sorry when he finished. Brother Pittman is an old friend of ours, and we must come to his defense, even if the reflection upon him is in his own paper and perhaps written by himself.

—Dr. George B. Foster, whom the Baptist Ministers' Conference of Chicago recently dropped from its roll of membership, on account of his heretical teachings, writes to Rev. D. D. McLaurin, as published in the *Chicago Standard*: "Never in my life have I denied the divineness of Jesus Christ; but that the doctrine thereof has to be restated and revalued in terms of modern thinking. I said, and say, that Jesus is the best that we know, human or divine; that the problem is not whether Jesus is as good as God is, but whether God is as good as Jesus is. That settles it. If the best that we know be not the divine, to what else could we attach the predicate." Dr. Foster may know what he means by this. We hope he does. We confess we do not. At any rate, we do not see how it settles the question of the divinity of Christ. On the contrary, it seems to raise the question of the divinity of God, if we may use the paradoxical expression.

—Says the *Christian Register*: "The following gems of literature are bona fide examples of the erudition possessed by certain students who are taking this year's course of English at Harvard. An effort to write something about the word 'Vulgate' in connection with the Bible resulted in the production of 'In the fourteenth century lived Vulgate, who translated the Bible for Roman Catholics.' Ahithophel is a name not wholly unfamiliar to biblical students, but perhaps this will give new information concerning him: 'Ahitophel was the first man after the flood to lead a holy existence, but after him and before the time of Christ there were a number of Christians, ensconced in different places.' And the above, mind you, comes from Harvard—and Harvard is situated in Cambridge, just across the river from Boston, which arrogates to itself the claim of being the Athens of the United States, if not of the world, the center of culture and knowledge. Did ever a Sunday School pupil in a back-woods Sunday School make worse mistakes about the Bible?"

—At the Kentucky General Association, held at Ashland City, the following resolution was introduced by Brother H. G. Garrett: "Whereas, There is a disposition among some Baptists of our State to countenance and sanction the practice commonly known as alien immersion, now, therefore, be it

"Resolved, First, that this Association places itself on record as opposed to the practice and acceptance of alien immersion in lieu of scriptural baptism.

"Second, that the Executive Board of the General Association of Kentucky Baptists be and is hereby instructed not to employ as secretary, state evangelist, missionary, or any person in any other capacity that believes in, practices or advocates the acceptance of alien immersion as scriptural baptism." After a discussion lasting for an hour and a half and which, judging from reports, seems to have been pretty warm, the second resolution was voted down and the first was adopted.

—In a fine editorial headed "The Passing of the Saloon," in its issue of June 30th, the *Midland Methodist* says: "Yes, whiskey will be sold, but in reduced quantities; and the man who sells it now is a criminal the moment he does it. He may not be caught, and if caught may not be convicted, and if convicted he may be pardoned; but, caught or not, convicted or not, pardoned or not, he is a criminal before the law and before his own conscience the moment he sells it. Moreover, the man who buys it has helped to make a criminal out of a citizen of this great commonwealth. Yes, it will be sold; but that is a fearful price to pay for the privilege. Now, let all malice and all bitterness be laid down, and let us treat every man as a brother, whether he helped or hindered in this great victory. But in order that peace may abide, 'put none but Romans on guard;' for a victory which cost so much is worth preserving." This is well said, and certainly very timely.

—The *Foreign Mission Journal* for June had the following to say with reference to denominational papers: "Let the Journal repeat and emphasize its conviction that an active and widespread campaign for the greater circulation and efficiency of our Baptist papers would bring larger and quicker returns for all our work than anything else we could do, and yet nothing could be more easily accomplished if we would go at it in earnest. No Baptist can be well equipped for a place in our great denomination who does not read our Baptist papers and our missionary literature. In order to do, we must know. To be inspired we must be informed. We can never do anything for the kingdom worthy of our people until we have a far larger reading constituency well acquainted with our current religious literature." Do you agree with the *Journal*? If so, will you not show your agreement with it both by renewing your own subscription promptly, when it expires, and also by sending us at least one new subscriber?

—Mr. J. S. Dickerson, editor of the *Standard*, sent a telegraphic dispatch to the *Standard* last week from Portland, giving a brief account of the Northern Baptist Convention in session there, in which he said: "Andrew McLeish read a notable report on denominational papers, suggesting combination of papers, so that eventually there shall be four strong journals. Report adopted with enthusiasm." Whether the Southern Baptist Convention will ever think it best to adopt such a report, will the Baptists of the South, at least, not be driven to some such position? Of course every Baptist has the right to start a paper, if he wishes. But on the contrary, every Baptist has the right to refuse to take the paper, if he wishes. He has also a right to discourage the starting of these papers and to encourage the consolidation, and consequently the improvement, of those now in existence. Was it not something like this which the late lamented Dr. T. T. Eaton had in mind in asking his famous question, "On what principles shall the location, number and personnel of Baptist papers be determined?"

ROBERT STUART MACARTHUR.

LIVE FOR SOMETHING.

Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helmless vessel,
Thou can'st near to life be true.
Half the wrecks that strew life's ocean
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide.

Live for something and be earnest,
Though the work may humble be,
By the world of men unnoticed,
Known alone to God and thee.
Every act has priceless value
To the architect of fate;
'Tis the spirit of thy doing
That alone will make it great.

Live for something—God and angels
Are thy watchers in the strife,
And above the smoke and conflict
Gleams the victor's crown of life.
Live for something; God has given
Freely of his stores divine;
Richest gifts of earth and heaven,
If thou willest, may be thine.

—Exchange

THE INSPIRATION OF THE SCRIPTURES.

BY DR. H. E. WATTERS.

(Paper read before West Tennessee Sunday School Convention and requested for publication)

This is an age of research and investigation. The ever increasing number and remarkable character of discoveries in the realms of science and history have awakened a great spirit of inquiry. Theories of long standing are almost daily disproved, and the current of thought in almost every line of human interest and endeavor is changed with ever increasing rapidity. It is, therefore, but natural that man should re-inquire into the authenticity of the scriptures and the genuineness of their claim to be the inspired word of God.

The blatant voice of the Atheist is now seldom heard; the Agnostic has learned a few things, and therefore no longer doubts all; the scurrilous infidel, who decries all forms of religion and flouts his boasted superiority of intelligence in the face of Christian men, is not so often encountered; but as Satan tried the Saviour in different and increasingly subtle ways, so we are now put to the test in more subtle ways than formerly in regard to our faith in the Lord and His Word. The most serious onslaughts that are being made upon the Word of God and the orthodox religion, come no longer from without but from within the ranks of professed friends. To illustrate: Some months ago I sent my book, "The Bible of Superhuman Origin," to be reviewed by one of the largest and most influential papers of the North. In the book is to be found this sentence: "The Bible records events as God sees them and has never yet been found incorrect in a single record." The reviewer took exception to this sentence, and made the following remark in regard to it: "To build a faith upon such a premise is to have it overthrown and destroyed by future research and investigation." And yet this occurs in a great religious paper, that professes to be a friend to the Bible. I take serious exception to this statement for two reasons: First, it practically admits that the Bible has not as yet been found "incorrect in a single record," but expresses a dogmatic belief that it will be found incorrect in future investigations. Now, I submit that if the most thorough and painstaking investigation for the past thousands of years has produced no authority to discredit the Bible narrative, but, on the contrary, has strengthened and supported it, it is not reasonable to suppose that future investigation will produce such evidence; but rather shall we expect all such to more thoroughly confirm that which previous investigation has already established.

In the second place, I object to the criticism because it is a direct attack upon the inspired and infallible character of God's Word; for if, as Peter says, "Holy men of old spake as they were moved by the Holy Spirit," they must have spoken the truth, or else God is the "author of confusion" which He clearly disclaims to be. If God wrote the Bible, it records events truly, for He cannot lie; then if the Scriptures contain false historical narratives, God did not write them; therefore we are shut up to the inevitable conclusion that if Bible narratives are not reliable, the Scriptures are not inspired. If they are not inspired, 2 Timothy iii. 16: "All scripture is given by inspiration of God," is a false statement; furthermore, 2 Peter i. 21, "Holy men of old spake as they were moved by the Holy Ghost," is false;

and a great number of expressions scattered through the Bible, such as, "The Spirit of the Lord was upon me," "Thus saith the Lord," "The Word of the Lord came unto me," and many kindred expressions are false, and the Bible is wholly unreliable and an imposition upon mankind.

But is the Bible thus false and unreliable? Is it truly the inspired Word of God? Is it "profitable for doctrine, for reproof, for correction, for instruction in righteousness?" Is it possible for us to know? I believe it is. We may not know it through the special senses as we have physical knowledge of the objects round about us, but we are not dependent upon the senses for all our knowledge. How many things do we know that we have never seen, heard, tasted, smelt nor felt; yet we know them quite as well! Do you have to possess some physical knowledge of the center of the earth to know that it exists? Do you have to see or feel all the straight sticks of the world to know that there are none with only one end? Do you have to come into physical contact with God to know that He exists, or see Him write the Bible to know that He did it? He said: "Be still and know that I am God," and I believe it is possible to do so. He said, "All scripture is given by inspiration of God," and I believe it is possible for us to know that it could have been done by no other. If we are willing to follow the same course of reasoning and investigation that we employ in every day affairs; if we are willing to accept the same logical conclusions, then there is no fact in nature or human history more easily and more certainly established than that God is, and that the Bible is, His Word. The trouble is the Evil One, in his effort to cheat us out of our souls, refuses to allow us to follow such processes or accept such conclusions. They are all right for business, science and history, but when it comes to theology they are all wrong. I join the issue fairly and say that the same process of investigation that establishes the fact of Cæsar's life and character will establish that of Jesus; that the same course of reasoning that proves the sun is a fiery globe will also prove that God is love; that the same logic that makes us to know that an idiot or ignoramus did not write Shakespeare's works makes us to know that man did not write the Bible.

The word *inspiration* means literally a *breathing into*, and in connection with the *Scriptures* the term is employed to designate the fact that God breathed, so to speak, upon the minds of those who wrote in such a way as to cause them to write His will. He did this in different ways; sometimes He guided them by audible voice, sometimes by visions, sometimes by dreams, and sometimes by the irresistible overshadowing of the Holy Spirit. As to how completely this extraordinary Divine Agency and overshadowing influence controlled the pens of the writers, is a subject of much discussion. Of the many opinions or theories held, four may be noticed in this paper: First, the *Mystical* or extremely strict view, thought to have been held by Philo, Josephus and some of the primitive Christian fathers, but condemned by the early councils of the church as savoring of heathenish superstition, regarded the sacred writers as being wholly possessed by the Spirit and uttering His dicta in a species of frenzy. This *Mystical* or *Mechanical* view ascribes the language as well as the thought of God.

Second, widely opposed to the above is the *Latitudinarian* view entertained by rationalists and some others, which deems inspiration but a high style of poetic or religious fervor and not inconsistent with errors of fact and sentiment.

Third, midway between these widely diverging views we find the *Orthodox* or *Dynamical* theory which is held by perhaps the greater number of Christian people, that the scriptures are inspired in such a sense as to make them *infallibly certain* when apprehended in the legitimate sense, and of absolute authority in all matters of faith and conscience. This ascribes the power or influence to God, while the style, and for the most part the phraseology are human.

Still another, which for the want of a better term, I will call the *Select* or *Special* view of inspiration, holds that some parts of the Bible are inspired while others are not.

In regard to these views I would hold with the third, which is to say that I believe God planned the Bible, selected such agents as were best fitted for the task, having regard for their knowledge, style, mannerisms and such other qualities as each severally needed for his particular part, and that the Holy Spirit acted as superintendent, giving detailed instructions, often the very words, but leaving many of the minor details to his chosen servants. This theory provides for absolute infallibility in all important matters and yet allows for minor inaccuracies in choice of words and expressions, if such should be found, also for the great varieties in individual styles.

A full discussion of the merits and demerits, of the

strength and weakness of these theories cannot be entered into in this paper. But what we are most concerned about is the assurance of the fact that God's Word is truly His word and will, and that it is a sufficient rule of faith and practice for man. The limits of this paper will not permit an exhaustive discussion of the almost bewildering number of strong and conclusive proofs of these great facts. We can only state a few of them briefly. First, they claim to be inspired, and this claim appears to be abundantly proved by attendant facts and circumstances. A great cloud of witnesses might be introduced: all the prophets and mighty ones of old, the apostles, angels, men and even the Lord himself have given testimony upon this point.

A model witness, according to legal authority, must have intelligence, or the ability to know truth; an opportunity to learn the truth, and an established reputation for telling the truth, with no motive for telling an untruth. In the special case before us, judged by this standard, no better witnesses could be had than the great number which testify for the authenticity of God's Word. First, they are the most intelligent the world ever knew, hence able to discern the truth. Second, they wrote of the things they saw, heard and felt; so they had opportunity to know the truth. Third, their reputation for truth and honor is absolutely unimpeachable; thus they were in the habit of telling the truth. Fourth, they had no conceivable motive for bearing this testimony if it were false, but rather every incentive to the contrary. Then our witnesses are both capable and credible, of more than a sufficient number, and their testimony is convincing that God did speak through them His word.

The prophets and other Old Testament writers, with very few exceptions, expressly avowed that they were not speaking of their own knowledge, but of God. The apostles acknowledged the influence of the Holy Spirit, not only upon themselves, but upon other writers. The Lord while upon earth affirmed the authenticity of the Old Testament scriptures. The angels bore testimony to many matters of importance and the very works and superior wisdom of those who wrote fully attest their claims.

If a truth is to be established by the testimony of two or three witnesses, how firmly shall one be established by the united testimony of such a cloud?

Second argument: Man is utterly incapable of writing such a book; first, because it surpassed beyond all comparison anything and everything that he has ever written in any branch of human thought. Not only does it surpass what man has written, but it surpasses his comprehension. No human mind has so far surpassed all others that the world cannot think his thoughts after him, and how much more impossible that more than forty such should live and write sixty-six books in one. Where is the book that man has ever written that the world has not understood? But where is the man that can truly say, "I have mastered the Bible?" It requires only a few months, or years at most, for a man of ordinary intelligence to completely master any book of science, history, mathematics or literature; but how many years must a Gladstone, a Spurgeon, an Eaton, or a Moody study the Bible to learn all the truths in it? The flippant boy, who knows nothing of it, may say there is nothing in it; the blatant skeptic, who never reads it, may ridicule it and say it is the work of fanatics, but the master minds of earth, after fifty years of patient, prayerful study, find no fault in it; but love it more and more, and say the more they read it the more they realize they cannot fathom its depths, nor climb its heights. What man writes, man can understand. Man cannot fully understand the Bible, therefore man did not write it.

Third, the Bible has a power, charm and enduring quality not possessed by anything of human origin. Has any other book ever undergone such long continued, bitter and persistent persecution and not gone down into oblivion? Emperors have ordered its destruction, mighty bonfires have been kindled with its leaves, and those who read it have been killed, but still the Bible lives. It has been ridiculed, scoffed at, bitterly denounced and mercilessly criticised, but still it maintains its hold on the hearts of men. It has undergone various translations by friend and foe, but its crystal truths sparkle still. The tooth of time slowly but surely devours the interest men have in other books. Where are the crowds that once gathered to hear Homer sing, or Vergil? Where are the crowds that gathered night after night to see Shakespeare play? Where are the millions that went wild over Uncle Tom's Cabin, or other works of fiction, poetry or prose? Scattered are they now in groups of one or two; but the Bible loses none of its charm from the passing years. Man has been able to create nothing that can defy time and resist its decaying influence. The Bible does this, and therefore it is not of man.

(Continued next week.)

OPPORTUNITY.

This I beheld, or dreamed it in a dream;—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears,—but this
Blunt thing!"—he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,—
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.

EDWARD ROWLAND SILL.

"ALIEN IMMERSION AND THAT PAMPHLET"
AGAIN AND FINALLY.

BY W. J. MCGLOTHLIN, D.D.

I have no disposition to bandy epithets or prolong a logomachy with Bro. Grime. Without passing to consider whether it was the needs of his case, or his natural disposition which led him to turn from arguments to epithets, I proceed, and leave that field to him. Nor do I feel any call to answer his "logic" or discuss my own ecclesiastical views. Neither has any bearing whatever on the question at issue between us, which is a question of historic fact. The question under discussion is, "Do the historic Baptist Confessions of Faith, particularly the Philadelphia Confession, forbid the reception of alien immersion?" Bro. Grime has maintained that they do, and in giving his reasons for that position has adduced much irrelevant material. I have maintained that the question of alien immersion was not in the mind of the men who drew up these Confessions, and that, therefore, the Confessions did not and would not speak on the question. I have stated the historic facts, which support that position. To my mind they are conclusive, in fact overwhelming, and I believe that any unprejudiced man who gives attention to the matter will reach the same conclusion. The evidence submitted by us on both sides of the question lies before the readers of "The Baptist and Reflector," and to the thoughtful and unprejudiced readers I leave the case.

Brother Grime raises some other points about which a word should be said.

1. He denies that the immersion which Richard Blount got in Holland was "alien immersion." If he will point out any place where either the English or American Baptists have been in communion with the body from whom Blount got his baptism, either before or since that time, I will admit that he is right.

2. He objects to my quotations from Benedict and Semple on the ground that they were "general, indefinite statements." Those statements were in no sense "indefinite," but perfectly specific, and were "general" only in the sense that they were a general and complete contradiction of Bro. Grime's statement. The action by the Dover Association was taken years after both Benedict and Semple had written. Historical argument with a man who will treat Benedict and Semple in this fashion is useless to say the least. He even seems to try to put J. B. Jeter among the opponents of alien immersion.

3. Bro. Grime says "Kentucky Baptists, as a whole (with very few exceptions), up until the middle of the last century, stood unflinchingly opposed to the reception of alien immersion." Over against this confident assertion I set the opinions of John L. Waller and J. R. Graves. They stood on opposite sides of this question, but were agreed as to the situation in Kentucky. Waller says in 1846, "We are sustained (in support of the validity of alien immersion) by the great majority of the Baptists, now and in times gone by." Again, "We challenge Fidus (a writer in the "Tennessee Baptist") to produce a solitary instance beyond the days of his great-great-grandmother, in all Baptist history, where baptism was administered anew solely because the administrator was not a minister of our persuasion." I pass the challenge on to Bro. Grime. In 1858, shortly after the middle of the century, Dr. Graves writes, "Perhaps the majority of the churches in Kentucky would today receive such acts as baptism." J. H. Grime affirms, in 1909, that Kentucky Baptists were practically unanimous against alien immersion up to 1850; John L. Waller, just before 1850, and J. R. Graves, just after that date, declare

that the majority would receive it. The reader will draw his own conclusion.

4. He denies my statement that John L. Waller, Secretary of Missions in Kentucky, editor of the "Western Baptist Review" and "Western Recorder," probably the greatest Baptist that Kentucky has produced, maintained the validity of alien immersion. Such a position is positively amazing. During the brief career of the "Western Baptist Review" Waller wrote three powerful editorials in favor of the validity of alien immersion. During his editorship of the "Western Recorder," and for a time after his death, that paper was regarded as an alien immersion paper. Dr. J. R. Graves says editorially in the "Tennessee Baptist" of Oct. 20, 1855, "The Recorder advocates the reception of all Pedobaptists and Campbellites, upon the immersions received in those human societies." In his book on "Pedobaptist and Campbellite Immersions," to which Dr. J. R. Graves wrote the introduction, A. C. Dayton takes up for refutation the views of John L. Waller, Richard Fuller, A. P. Williams and an anonymous writer. He devotes more space by far to opposing Waller than to any of the others. He and Dr. Graves thought Waller favored alien immersion, as did everybody else of that time. What a pity Bro. Grime did not arise half a century earlier to enlighten these good brethren about Waller's views! What a deal of trouble he would have saved them! I bespeak for Bro. Grime as charitable a judgment from his readers as the case will admit.

Other things might be considered. For example, one might ask Bro. Grime to explain the following sentence taken from his second article: "All branches of the Baptist family have always been recognized as part of the same church." What does he mean by "church"? Does he favor intercommunion between the Anti-mission, Free-will, Seventh-day and other Baptists? That sentence sounds very strange for an orthodox Baptist.

Again, if he would accept immersions performed by other Baptist bodies as he implies, what becomes of his theory of church authority for which I presume he stands strenuously? Other interesting questions could be propounded, but I desist. Consistency is a very beautiful jewel, not always found in the possession of the keepers of the orthodoxy of their brethren.

Louisville, Ky.

JUDGE FRANK M. ESTES.

My mother was the eldest child in her father's family. Frank was the youngest. I was her eldest child. This threw him and myself close together. He was only two years older than myself, and seemed more like a brother than an uncle. My earliest recollections are associated with him. He was my playmate in childhood on the old farm in West Tennessee, my companion in boyhood, my schoolmate at the first two schools I ever attended. Our childhood's joys and sorrows were shared together; our boyhood sports were in common. We played and fished and hunted and rode together. We were almost inseparable. We loved each other devotedly. Our fondness, each for the other, was proverbial in the family. It was almost like the love of David and Jonathan.

As we grew to manhood our paths separated, he going to one college and I to another. He was educated at the University of Virginia, at Montreal, Canada, and at Lebanon Law School, Lebanon, Tenn. After graduation he began the practice of law in St. Louis. I felt called to the ministry. He begged me to give up my "fool notion about preaching" and study law, so that we could practice together and spend our lives together. He said that this had been his ambition. But I could not. My love for him constrained me to do so, but a higher love—the love of Christ—constrained me to preach the gospel. He was not a Christian. Every night for years and years I prayed for him. We would meet frequently at the old home in West Tennessee in the summer, or at Christmas, and have a good time together, as in the days of old. I was often in his home in St. Louis.

My brother, Henry, who was generally recognized as the brightest member of our family, and one of the brightest young men ever in the South, died suddenly at the home of Uncle Frank, with rheumatism of the heart, superinduced by exposure as he was in the performance of his duty as reporter on the "St. Louis Republic." As we stood around Henry's coffin I threw my arms around Frank and said to him, "Let's meet him in Heaven." With convulsive sobs, he replied, "I will."

But for years he gave no sign of any desire to be a Christian. Something over two years ago, as I was in his home, he suddenly said to me one

night, "Edgar, I may send for you sometime soon to come up and baptize me." My heart leaped. I replied, "All right, I am here now." He said, "I am not quite ready yet, but I may send for you soon." I told him that I would come any time he said. A few months later, two years ago last March, I received a letter from him saying that he had joined the Third Baptist Church the Sunday before, and wanted me to baptize him. Dr. W. J. Williamson, pastor of the Third Church, joined in the invitation. I went. It was one of the greatest pleasures, and one of the sweetest privileges of my life to lead him down into the water and bury him with Christ in baptism in the presence of an audience of perhaps 2,000 people. I had seen him only once since that time, but I learned from others how much he enjoyed his religion. He said to a friend, who was out of the church, "You don't know what you are missing."

He had recently bought a nice home in St. Louis. Here, with his wife and boy, about 11 years of age, he was very happy. Two children by a former marriage had gone out from the home—one as a successful mining engineer, another as a happy wife and mother. He had a good practice, which was growing. He was planning for the organization of a national bank. He was in the prime of life, vigorous, healthy, and one of the handsomest men I ever saw. He had settled down into what promised to be, perhaps, the happiest and most prosperous period of his life. From all appearances, he had before him some twenty or twenty-five years of a successful business career, and in the enjoyment of his religion and of his home.

And then—and then, came the end; came with startling suddenness. On Sunday, June 20, as I was sitting in the study of Bro. W. D. Hudgins, at Estill Springs, preparing to preach that morning, he handed me a telegram, with the remark, "I hope it is nothing serious." But, alas, it was. I tore it open and read the brief message from my brother, Reau, in Nashville, "Uncle Frank died suddenly last night." I went on to St. Louis to attend the funeral, and I learned that the cause of his death was heart failure, brought on, probably, by over exertion in a swimming pool, teaching his boy to swim.

The funeral was largely attended. The remarks of Dr. Williamson, his pastor, were very beautiful and appropriate. We carried his body out to lovely Bellefontaine Cemetery, and there, in one of the prettiest spots of that sleeping place of the dead, we laid it away to await the resurrection morning. As I stood around the new made grave, covered with beautiful flowers, the gifts of loved ones and friends, I rejoiced with joy unspeakable that before the end came he had given his heart and life to Christ. I could not but rejoice also that I had loved him so devotedly through all the years, and had prayed for him so long.

When the telegram announcing his death was handed to me, the text from which I was thinking of preaching was, "For to me to live is Christ, and to die is gain." Was this simply a coincidence? Was it not significant? May it not have been suggested to my mind by his spirit hovering near? At any rate, he has realized the truth of that text, as I shall expect to realize it myself some day.

Friend of my youth, sharer of my childhood sports, companion of my boyhood, twin brother of my soul, the dearest, closest, truest friend I had on earth, outside of my immediate family, farewell, a long farewell. And yet, not farewell forever. We shall meet again, meet in that better land, to which you have gone, where it shall be all joy and no sorrow, all sweet and no bitter, all roses and no thorns—meet to spend an eternity of bliss with each other and with the other loved ones who have gone before, and who shall follow after, and with the Savior, whom, thank God, we both love.

Farewell, until we meet again around His throne.

EDGAR E. FOLK.

Nashville, Tenn.

It was a wonderful illustration of the power of Christ's love and of holy trust in God, that the early Christians, although destitute, afflicted and tormented, yet joyfully accepted their persecution and endured it, without complaint and without apostasy from the faith. They lost the lower and they secured the higher good; they were plundered of earthly possessions, but they received heavenly treasures. The Spirit of God bore witness with their spirit that they were the children of God. They knew fully that heaven was their portion and that Christ was their Redeemer. Well might they without sorrow be deprived of earthly good when God bestowed upon them heavenly good, compared with which their earthly possessions were as shadow to substance!

THINK OVER THESE THINGS.

The third quarter of our State Convention year has gone by. During these nine months our people have given only \$4,566.92 for State Missions. During this same period last year we gave \$5,125.07. What are we to do? What is to become of the missionaries if we continue on in this way for State Missions?

DO YOU WANT SOME HELP?

I mean by this, help in securing the largest possible gifts from your people for State Missions. If you do, we will give our best efforts to serve you. We have tracts, envelopes, mite boxes, programs for missionary services, both in Sunday-schools and churches. These we will gladly send free to all who will use them. Write for samples.

MINUTES MENTIONED AGAIN.

We mention the minutes of the State Convention, and the Southern Baptist Convention again. We have quantities of these for free distribution. We ask only that you send money for postage. The State Minutes go for 4 cents, while the Southern Baptist Convention Minutes cost 7 cents. The two cost 11 cents.

LETTERS TO THE ASSOCIATION.

The Associational period is now on us. Four Associations meet in July. Many churches send their messages to their Association on scraps of paper that do them injustice, giving little information about the church or Sunday-school. We have printed letter forms that can be had for 5 cents per single copy, 20 cents per dozen, 60 cents for fifty, or \$1 per hundred, postpaid.

MISSIONARIES AND REVIVAL MEETINGS.

We are hoping and praying that every missionary and colporter working under our Board may have some great soul-saving meetings before September 30. Every missionary should hold at least one special meeting on his field during the year, and then hold other meetings in adjacent territory that would strengthen and fortify his own field, and build up the cause in general. Let us all pray and work to this end.

MISSION CHURCHES AND MISSIONS.

It is expected that every mission church in the State will give to missions. Nine months of our State Convention year have gone by and some of our missionaries have sent in nothing for State Missions as yet. Other missionaries from very poor territory send in mission money regularly. One of our missionaries has not failed to send in gifts for our mission work every time he writes, and this is every month. He is in a poor territory, but he is a real missionary. What he is doing we are sure that others could do.

THAT VOLUNTEER EVANGELISM.

We have hoped for large things in evangelistic work this year. Only three brethren have responded to our call for volunteer evangelistic work during the summer. These brethren agree to give their time and service for the good of State Missions. The State Mission Board will pay their expenses, and whatever is given by the churches where they preach will go into the State Mission treasury for the mission work. We believe this is a fine opportunity for many of our city pastors to do a service of great value. Almost any of them could give at least one meeting, and it would be doubly helpful if these good brethren would get out among our country churches. It certainly would be a blessing to the churches for them to serve in this way. Let every pastor who is willing to give ten days or two weeks to such a meeting, write to the Secretary, telling him about the time his services can be had. Let us make the next ninety days the greatest time in the history of our State for soul-saving. Who will be the next to respond? Yours in service,
W. C. GOLDEN.

TENNESSEE COLLEGE FOR WOMEN.

The corner stone was laid on September 11, 1906. Just one year from that date the doors were thrown open to students. The opening day was Wednesday, September 11, 1907, and was an epoch making one in the history of female education in the South. The building was appropriately dedicated to the cause of female Christian education on the opening day. The address of the occasion was delivered by Dr. E. Y. Mullins, of Louisville, Ky. There was a great throng present and many visitors from a distance. The launching of this great educational ship was a noteworthy event. Every one had predicted success for the new enterprise, for they believed that the Lord was leading in its establishment. But no one had even the faintest conception that the Lord would so abundantly bless the efforts put forth,

Prof. Geo. J. Burnett was unanimously chosen President and J. Henry Burnett, his brother, General Manager; they had been in charge of a school in another State. They moved to Murfreesboro about the middle of June, 1907, and soon after began an active campaign for students. Notwithstanding the fact that the school was new and unknown, the men in charge new in the State and the prevalent opinion among friends of the school that there would be an enrollment of 75 boarders for the year, there were 90 boarders enrolled the opening day. The total enrollment of boarders for the year was 132 from eight States.

The Trustees had erected a magnificent three-story red pressed brick building covering almost an entire city block with 130 rooms, counting rooms of every sort. This building stands in the center of a fifteen-acre campus which is indeed a veritable park and the students are near to the heart of nature at all times. The furnishings for the buildings are the handsomest of any school in the South. In addition to all modern conveniences, there are twenty-four rooms with private bath. Naturally the trustees thought they had ample room for years to come, but the goodness of the Lord had not been fully reckoned on and during the summer of 1908 plans had to be devised for additional room.

Work began about the time school opened Sept. 9, 1908, and by January 1, 1909, a new \$8,000 building was ready for use. It had been greatly needed since the opening day in September, 1908. The building and grounds now are easily worth \$130,000 with every convenience and up-to-date equipment and is in keeping with the best homes of the land. The second year was a great one, the total enrollment being 253 and of this number 173 were boarders, coming from twelve States. The Trustees now have more faith and are planning really great things. A campaign has been launched to raise \$150,000 for putting the school in the forefront of female colleges in the South. The standards are high and entrance requirements are same as the great colleges and universities. In addition to the college work, there is a preparatory department. This college is located in a most delightful section among the foothills of the mountains of Middle Tennessee as a diamond surrounded by emeralds.

The quiet, delightful home town of Murfreesboro is an ideal place for a girls' college, giving the student the great and glorious touches of nature daily avoiding the contaminating influences of the city, thus giving a maximum of concentration and a minimum of temptation. This school is only an hour's ride from Nashville and is easy of access.

The school building is not on a back street or in an out-of-the-way place, but is in the heart of the best residence section of the little city of 6,500, and is on its most beautiful street which, by the way, is one of the most beautiful in the Southland.

Furthermore, the student can study history first hand; the great battle of Stone's River was fought in and around the town, the very campus on which the college sits was a scene of great activity. True Southern hospitality abounds, and those who are fortunate enough to study here can see the South at its best. The climate is free from malaria, is balmy and delightful. The health of the student body has been remarkable.

You can form but a faint conception of Niagara Falls by even the most graphic depiction of its beauties, so Tennessee College and its surroundings can only be fully appreciated by the eyes.

With the ideal situation, the high standards and thorough work, the religious influences and delightful home life this is destined to be one of the really great colleges for women in the entire country.

J. HENRY BURNETT.

MOUNTAIN CITY MATTERS.

We are almost overjoyed today. We had at the Baptist Church one of the most devoted thanksgiving services that we ever had at this place; thanking the Lord, you and the great law-making body that last met at Nashville and passed the law that made us free from the legal saloon. And not only did we thank those mentioned, but we thanked God for every man and woman that has stood for the temperance cause.

Our church was packed with earnest listeners, who seemed anxious to hear what great things had come to us. Our pastor, Rev. J. T. Pope, delivered one of the most able arguments against the liquor business that I have heard for quite awhile. It was presented with great power, both of spirit and courage. After this great sermon we had a collection for the Anti-Saloon League, which amounted to \$10.20.

We are just as happy as we can be over this great day. Thank the Lord. We are situated away up here in the mountains, 2,500 feet above the level of the sea, with the best drinks that can be had, and they are free, (pure free-stone water) and the

most delightful climate given to man. We have not a single county prisoner. Ought we not to praise God and thank Him for his goodness toward us?

But we do not have all sunshine and ease, and we are not without work to do. On last Sunday one of our county men, not over five miles from our county seat, was shot to death in the presence of his wife and children. Cause directly, liquor. Reader, think of this poor heart-broken wife and mother, and those fatherless children. Then when an occasion presents itself, go down in your pockets and give of your means to help defend the law. And above all when you go to the polls vote for the man who has stood right. And be careful about the man who claims that he stands right. Don't let the party whip and little frivolous personal differences sidetrack you and cause you to do something that will forever disgrace you and your children. We have a great work on our hands, and we must do it. We must not let the whisky men slip up on us. We have them down, and for the Lord's sake let's keep them down. They will come under all kinds of disguise and treachery. They are not honest, not one of them, and should we not be awake at all times? We must not get overjoyed and go to sleep. If we do we will awake in the grasp of the whiskey power.
Mountain City, Tenn. L. B. MORLEY.

PARIS NOTES.

Last Tuesday evening, we closed a series of meetings at the First Baptist Church that had continued through a week. There were ten professions of faith, all from the Sunday School. Several of these stand approved for baptism, others will follow. Dr. Thos. S. Potts, of Memphis, did the preaching for the most part. His preaching was evangelistic, earnest and faithful. The effects of his presentation of the great fundamental principles of the gospel will, no doubt, be seen and felt years hence in this community.

We had to labor under the disadvantage of excessive heat, besides there was much sickness in the town. Bro. C. D. Wood, pastor at Dyersburg, was with us and led the singing, doing it finely. He also preached two excellent sermons.

Bro. J. C. Greener, a young ministerial student of Union University, came with Dr. Potts and did most efficient personal work, endearing himself to the people.

The results were not what we had fondly hoped to see, but the meeting was by no means a failure.

Last evening at 8 o'clock, a large audience representing the different churches and the citizenship of Paris, met in the First M. E. church, under the auspices of the Pastors' Conference, to celebrate the abolition of the legalized liquor traffic in Tennessee. This meeting was presided over by Col. O. C. Barton with his usual becoming grace and gravity. Appropriate addresses were delivered by the Rev. Dr. Stooks, of the Presbyterian Church; Dr. W. T. Bolling, of the M. E. Church, and the pastor of the Baptist Church. So far as I know, the consensus of opinion among those present is that it was a delightful and profitable meeting.

Paris, Tenn.

W. H. RYALS.

Last Sunday I attended a Fourth of July service at Union Church, Macon, Co. Rev. R. B. Davis preached to the old soldiers, both Union and Confederate. The weather was fine. It seemed that God favored the meeting in every respect. A large and attentive audience was present and the soldier-preacher, filled with the Spirit of God, animated every one. Beautiful sketches were given, and comparisons were made between incidents of the Civil war and our Christian warfare. Paul was held up as an ideal fighter, for us to take as an example.

Bro. Davis had been sick for over a week, and therefore was not as strong, physically, as the occasion required. His weakness somewhat retarded his progress for a few moments. But, presently, becoming enthused, while enlivening every one with Christian patriotism, he surprised us by saying, "I feel young; I feel like I am about forty, and ready to fight many more battles for the Lord." We enjoyed the hospitality of Bro. Gregory and Bro. West. Also on Saturday we enjoyed a visit to Sycamore Valley Church, where we met some kind hearted Christian brethren. Let us not forget to pray for a large harvest of souls for the Lord this year.
Riddleton, Tenn. R. E. CORUM.

Brother W. F. Allen, of Jonesboro, Ark., preached us a very fine soul-stirring sermon on last third Sunday. He was in the midst of a fine discourse at night when the cry of "Fire! Fire! Fire!" was heard. In a few moments everybody was out of the house. A fine dwelling was completely destroyed. Five dwellings, one church house, and two business houses have been burned since Christmas. Come again, Brother Allen.
Collierville, Tenn. H. F. BURNS.

PASTORS' CONFERENCE.

NASHVILLE.

Edgefield.—Fine congregations morning and night. One received by letter. At night the pastor preached on "The Evolution of the Temperance Movement."

Franklin.—Pastor, S. P. White. No services on account of reconstruction of interior of house. The pastor preached in the evening in Presbyterian Church.

Central.—Evangelist T. O. Reese preached at the morning hour on "The Cross of Christ." Good congregation. 275 in S. S. No service at night.

Grand View Heights.—C. W. Reese preached at 11 a. m. on "The Reality of the Christian Religion." Evangelist T. O. Reese preached at the evening hour to a large congregation on "Why I Am a Baptist." The revival closed with the following results: Received by letter, 20; by experience and baptism, 7; \$20 collected for Missions.

North Edgefield.—Pastor Hudson preached at the morning hour on "But for This Cause Came I Unto This Hour." Large communion. Two received by letter. 324 in S. S. At night the congregation joined with the Northeast Nashville churches in a union praise service.

Immanuel.—Pastor Weaver preached on "The Higher Patriotism." Good attendance at the celebration of the Lord's Supper. Dr. G. P. Edwards and J. B. White have been added to the Board of Deacons.

Centennial.—J. N. Booth, pastor, preached on "The Preacher and His Message," and "The Danger of Neglect." Good congregations. Things look propitious and hopeful.

South Side.—Pastor Stewart preached on "Consecration," and "Jonah's Message." Good services.

Belmont.—Pastor Francisco preached at both services on "The Atonement," and "Fishers of Men." Splendid day.

Howell Memorial.—Pastor Cox preached on "The New Testament Law of Giving," and "Christ's Idea of Service." Good day.

North Nashville.—A. E. Booth, pastor. Morning hour devoted to Children's Day exercises. More than 300 in S. S. Pastor preached at night on "Atonement." Good day.

Lockeland.—Pastor J. E. Skinner preached on "The Proper Attitude of the Church Toward the Liquor Traffic," and "The Contrast of the Believer and Unbeliever." One received by letter. 104 in S. S.

Rutland.—Pastor Fitzpatrick preached on "The Just." Good S. S. Pastor's work remains the same as for years past, except this church in addition.

Fosterville.—Pastorless. Preaching by Pastor-Evangelist R. D. Cecil on "But Lay Up for Yourselves Treasures in Heaven," and "That I May Know Him." Good congregations and services. 28 in S. S.; preaching during the week.

KNOXVILLE.

Coal Creek.—Rev. W. N. Rose, pastor at Etowah, preached at both hours. Good S. S.

Etowah.—Pastor W. N. Rose, away. Preaching by Rev. T. R. Waggener of Athens at both services. 199 in S. S.

South Knoxville.—Pastor Jno. M. Anderson preached on "Keeping Our Vows," and "Description of Heaven." 202 in S. S.; 70 in B. Y. P. U.

Madisonville.—Pastor G. W. Shipe preached on "National Happiness," and "Christ as a Preacher." 65 in S. S.; large congregations.

Bearden.—Pastor J. C. Shipe preached on "God No Respector of Persons," and "A Man that Could Say No." 111 in S. S.; good congregations.

First.—Pastor Taylor preached on "Pastoral Ideals." 394 in S. S. Adjourned at night to attend summer school services.

Lincoln Park.—Pastor M. C. Atchley preached at evening hour. 76 in S. S.

Fountain City.—Pastor M. C. Atchley, preached. 110 in S. S.

Lonsdale.—Pastor J. M. Lewis preached on "Needs of the Modern Church," and "Hearing and Retaining." 521 in S. S.

Meridian.—Pastor J. N. Bull preached on "The Greatness of the Love of God," and "Honor Thy Father and Thy Mother." 87 in S. S.

Immanuel.—Pastor E. A. Cate preached on "The Scripture," and "Fear Not." 150 in S. S.; one baptized.

Island Home.—Pastor J. L. Dance preached on "The Home and the Children," and "Peace." 261 in S. S. two baptized. Fine day.

Broadway.—Pastor W. A. Atchly preached on "Parasites," and "Who Is Your Master?" 400 in S. S.

Deaderick Ave.—Pastor C. B. Waller preached on "The Battle-scarred old Soldiers," and "The Fool's Paradise." 579 in S. S.; one received by letter; one

approved for baptism; congregations exceptionally large; great interest; three professions.

Grove City.—R. N. Cate preached in the morning on "Duty." Pastor J. Clarence Davis preached in the evening on "Christ without Miracles." 197 in S. S. Good congregations.

Euclid Ave.—Pastor L. A. Hurst preached on "Righteousness and Sin." Rev. R. N. Cate, of Crescent City, Fla., preached in the evening on "Our Ways Are Not God's Ways." 132 in S. S.

Rocky Hill.—Pastor F. E. White preached on "The Company Jesus Kept," and "No More and No More." 51 in S. S.

Oakwood.—Rev. A. Webster, of Springfield, Mo., preached on the "Second Coming of Christ." Pastor Geo. W. Edens preached in the evening on "Observance of the Lord's Supper." 130 in S. S. one received by letter.

Gillespie Ave.—Geo. W. Edens preached in the morning on "A Good Soldier of Jesus Christ." Rev. A. Webster preached in the evening. 178 in S. S.

Union Grove.—Pastor S. G. Wells preached on "The Ladder of Life," and "Guarded Life." Held S. S. examination in afternoon at Union Grove.

Bell Ave.—Pastor J. H. Sharp preached on "The Voice of Promise," and "The Narrow Way." 495 in S. S. one received by letter; two approved for baptism.

By special invitation of the church I preached two sermons yesterday at Philadelphia Baptist Church. This is one of the best country churches in Middle Tennessee. Rev. W. R. Puckett is the able and efficient pastor. Philadelphia is the home church of Revs. J. W. Barnett and M. N. Davis. I made my home with Brother G. W. Davis while I was in the community, and he and his cultured family are among God's elect. He and his brother, J. N. Davis, are considered the leading laymen of the Indian Creek Association. God has richly rewarded these brethren by giving each of them a son in the ministry of whom they may be justly proud. I go next Sunday to Maple Springs. Our meeting will begin there the third Sunday in July. Dr. H. W. Virgin is to assist the pastor in the meeting. We are therefore expecting many souls to be led to the Lord.

W. A. GAUGH.

Jackson, Tenn., June 28, 1909.

SOUTHERN BAPTIST GROWTH WEST OF THE MISSISSIPPI

VICTOR I. MASTERS, EDITORIAL SECRETARY.

Southern Baptist life began east of the Mississippi in 1684, when the old First Church at Charleston had its natal day.

It is a far call from 1684 to 1806, though it seems quite brief to us; for we are children of the early twentieth and later nineteenth centuries, in which period all the ages of the world appear to have met. Still it was not until 1805 that the First Baptist Church was planted west of the Mississippi River. This was the old Bethel Church at Cape Girardeau, Mo. The Bethel Church was the first Protestant church in America west of the Mississippi. It was planted on Southern soil and by a man who came from the South.

Southern Baptists west of the Mississippi have had 103 years for growing. Southern Baptists east of the Mississippi river have had 225 years in which to become mature and strong. We can see, even without troubling ourselves to give the figures, that the denominational development in the Southwest has been much more rapid than that east of the Mississippi.

In our transition from 1806 to 1909, let us stop for a moment and have a chat about 1845. In 1845 the Southern Baptist Convention was organized, also the Home Mission Board of the Southern Baptist Convention. This Board was located at the historic old town of Marion, Ala. The reason for its location over there was that Marion was the largest church "out West," and it, therefore, received into its arms and domiciled the Home Board as a balance for placing of the sister organization, the Foreign Mission Board, at the eastern city of Richmond. When the Home Board went to Marion, it was the largest church out in the then western part of the Convention's territory.

Behold, how great Baptistic things have happened since 1845! A line drawn north and south through the town of Marion to-day would cut off territory toward the West in which Southern Baptists have more than fifteen million dollars worth of church property. This line would also cut off more than two-thirds of the Convention territory on the western side. In fact, we include the now perhaps Southern Baptist New Mexico, the territory west of the Mississippi is one and five-twelfths times as large as the territory of our Convention territory east of that noble stream.

And now let us look at the present Baptist situation west of the river. I leave New Mexico out of consideration, because it is not yet certain whether it is fair to count it:

There are by the last report 659,923 members of our churches west of the river. This was a net increase of 48,268 members for the year, west of the river, or practically eight per cent, while the percentage of increase east of the Mississippi was slightly more than five per cent. West of the Mississippi there were last year 100,108 additions to Southern Baptist Churches; of these 52,710 were by baptism. In the churches west of the river that were to some extent aided by the Home Mission Board (usually in co-operation with the State Boards) there were total additions to the number of 33,352; of these 15,396 were by baptism.

In other words, thirty-three per cent. of the total additions to our churches west of the Mississippi River were to churches that were aided by the Home Mission Board, and twenty-nine per cent. of the baptisms in the trans-Mississippi, were in churches that were aided by our Board.

The record for the year in the Southwest is truly one of great growth for the Baptists, while the record of our mission work in this territory is even more noteworthy and remarkable. This indeed is a signal instance of successful Baptist growth, in a country that until slightly more than three generations ago had never heard the gospel from the pulpit of an evangelical church.

This is the story I wished to tell. To my thinking it is worth it. There is no greater single evidence than this magnificent opportunity in the Southwest, that Southern Baptists are before God responsible for great things in home mission endeavor. There are other evidences that are very striking, however. For less than an annual expense of \$10,000 Southern Baptists to-day really are having larger successes in their efforts to assist and evangelize the negroes than are some other denominations that we might mention which are expending \$100,000 and more each year in the work for the negroes.

In the mountain mission schools, the Home Board of the Southern Baptists are accomplishing with one-fourth the expense larger and more beneficent results in educating the lads and lassies of the Southern highlands, than the denomination which decides the Southern Baptists is the one doing the most in that direction. On every hand God has opened the door of opportunity to us. May he give to our people eyes to see and hearts to understand the significance of the many large doors of opportunity that are opening for us to enter in missioning the lost on our own home land. The large opportunities are also large obligations, just because they are large opportunities.

Home Mission Rooms, Atlanta, Ga.

FROM TEXAS.

Texas is in the midst of a varied and chequered history this season. Drouth, floods, storms and cyclones are fearfully and disastrously in evidence. Destruction of life and property has been severe in different places in the State. Abundant rains and floods in some localities, and drouth in other places. In this immediate locality a drouth of many months is prevailing. There is nothing at all in sight in the way of crops.

The denominational schools are closing most encouraging terms. All have had fine success. The increase in attendance has been remarkable. Dr. Barton of the First Church at Waco, resigns the pastorate of that church, and accepts the Secretaryship of the Educational Commission, and will devote his entire time to the interest of the schools.

The Baptist Sanitarium at Dallas is soon to be opened for business.

Through the unjust and wicked manipulations of certain people at the Legislature, the will of the large majority of the people of Texas was defeated and the right and privilege of voting on State-wide prohibition denied. But prohibition goes on all the same, and will be heard from in a most substantial way in the early future.

The season of protracted meetings is opening, and an earnest campaign in soul-saving is hoped for.

How I would enjoy being at Estill Springs at the Encampment meeting this summer. In the community near that place, I was born and grew to manhood. When but a boy I was baptized into the fellowship of the Bethpage Church, and subsequently years after ordained to the ministry by that church. I may write something concerning the early years of the Duck River Association and the churches as conditions existed before the War.

T. E. MUSE,

Cleburne, Texas, June 12, 1909.

MISSIONS

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

Home Missions—Rev. B. D. Gray, D. D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

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

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

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

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

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

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 306 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Ave., S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

MISSION TOPIC FOR JULY.

S. B. C. MISSION WORK IN CITIES.

The Home Board has work in every capital city of the South, except Frankfort, Ky. The key to the battle in this day is the city. As Henry Drummond once said, "To make cities—that is what we are here for. To make good cities—that is for the present hour the main work of Christianity. For the city is strategic. It makes the towns, the towns make villages, the villages make the country. He who makes the city makes the world."

USELESS EACH WITHOUT THE OTHER.

The problem of the city also concerns our country-folk, for the city ultimately determines for the country its ideals, its politics and its religion. The idea of Christianity which in the future dominates American cities will also dominate the country. If the cities are Protestant, the country will become Protestant. If the cities are Roman Catholic, the country will become Roman Catholic. Today there are two hundred and sixty millions who bow before the pontiff of Rome. And how did he who sits in the papal chair acquire such power? The idea which he represents gained ascendancy in the city of Rome and

the domination of that city gave to him the power over provinces, kingdoms and empires. In the titanic struggle which took place early in the history of the Reformation between the Reformed idea and the Roman Catholic idea of Christianity in France, the forces of the Huguenots and the Romanists were about equally divided. In point of wealth, culture and all that goes to make heroic individuals the Huguenots excelled; but the Roman Catholics held Paris, the capital city of France. In the crisis of the struggle it was Paris that turned the scale, and the overthrow of Protestantism in France became another illustration of the power of the city over the land.

REV. R. W. WEAVER.

WHAT WOULDST THOU HAVE ME TO DO?

"It is ours to minister to the little ones upon whom the blight of poverty, child labor, ignorance and intemperance falls most heavily; to the women in the tenements who are ill-fed, ill-housed, improperly clothed, neglected, sick, friendless; to the men who toil, who cannot leave the workshop for the home without running the gauntlet of numberless open saloons; to the youth who are the victims of disease, intemperance, and immorality; to the aged, the stranger within our gates; to many who are not poor, ignorant, nor sinners above all others, but who need friendship, sympathy, and kindness; to the thousands who need a welcome to the cheer and blessings of the house of God, for there are many who are absolutely uninfluenced by mission, chapel or church." Shall we "fold our tents like the Arabs and silently steal away" from the "downtown" districts, leaving them to the Sunday-schools of the anarchist, the negations of the infidel, the morality alone admirable, though it be of many of the social settlements, the few missions, half-supported, like cases in a vast desert? To do this is suicidal and traitorous. Still, as of old, the Master sits "over against the treasury." Today, as by the shore of the Sea of Galilee, he places the little child, not off to one side, where it may be reached only with difficulty, but "in the midst."

In the days of border warfare the silver casket containing the heart of Scotland's hero was flung one day far into the ranks of the enemy, and the wavering line rallied to the call, "Heart of Bruce, we follow thee." Today in "Little Italy," "Little Bohemia," "Little Russia," there stands a Form "more marred than the sons of men." There he "shows His wounds and spreads His hands." Can His militant hosts do less than follow where He leads?

To the Missionary Societies and Women of Concord Association:

I write this note hoping to reach the members of the societies in our Association, and also those of our sisters who have no society. The readers of the "Baptist and Reflector" all know that Miss Mary Northington, of Clarksville, has been chosen Field Secretary for the work of our Baptist women through the State. As her first trip took us in at the beginning, I am glad to say a good word for her and our work. While Miss Northington came to us in the worst possible time to get a hearing, those of us who met her, were deeply impressed with her personality, her earnestness and her fitness for the work. In town we had just gone through all the communcements, and every one was tired, and we did not know Miss Northington was coming. The President of

our Y. W. A., Miss Byrn, got together a good number of our young ladies, and we had a happy hour together. Miss Northington, spent Sunday in Eagleville, holding three separate services. She reorganized the Sunbeams, with Mrs. N. N. Dryden for President; organized a Y. W. A., with Miss Mattie Smith President, and had a meeting with the W. M. U. Monday she traveled thirty-two miles by stage to Milton to hold a meeting on Tuesday. She reorganized the W. M. U., with Mrs. Julia Hood President. We did our best to get some other engagements, but it is such a busy time we failed to do so on so short notice. Miss Northington will attend Concord Association at Rocky Valley July 30, to Aug. 1, and will have a few days after that meeting that she can spend on the north side of Concord. If any of the societies or pastors or sisters where there are no societies want her to come to your church, if you will write to me I will arrange it. If circumstances are such that you deem it impractical to have any organizations at all it will be a help and inspiration to have Miss Northington visit you and hear her talk. It does not cost anything, and she takes no collections. I am especially anxious for her to visit Lebanon, Mt. Olivet, Mt. Juliet and Antioch. I earnestly hope to hear from these or other places soon, so that I can let Miss Northington know. In service,

MRS. A. P. EDWARDS.

Vice-President Concord Association, Murfreesboro, Tenn.

TESTIFIES WITH PLEASURE.

Good evidence: "With pleasure I testify to the merits of Hughes' Tonic as a remedy for chills and fever. I recommend it, and in no case have I known it to fail, even in the most obstinate." Sold by druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettet Co. (Incorporated), Louisville.

LIBERALITY.

The Rev. John A. Reynolds, managing editor of the Methodist Publishing House, Nashville, says:

"I am a sectarian heretic, as Paul defines his heresy. I don't believe any one a friend of Christ who is ashamed of decided views about Him, or who is ashamed of his church affiliations. My banner is on the outer wall, and on that banner is inscribed Methodism, Methodism, according to the interpretation of the Methodist Episcopal Church South, and I don't want to try to impress any one with being so Catholic spirited, that I can swallow a little Catholicism, a pinch of Calvinism, or Unitarianism, or anything else contradictory of the articles of faith or general policy of my church."

The "Western Recorder" says, "A man who is a member of any church and says he loves any other, or all other churches, just as well as his own, is either a hypocrite or a man without any real religious convictions."

I would not risk much on his sincerity, and nothing on his fidelity. The world generally respects the man of convictions, and the more decided his convictions the more honor they give him. The Saviour made it plain that it was necessary for us to believe the truth, and that it was the truth that made men free. He was by no means a popular preacher among many of them to whom He preached, because He charged the disciples, saying, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." And Jude says, "It was needful for me to write unto you, and

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years."

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exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in, unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

In the days of J. R. Graves it was popular to speak and write of doctrine, but it seems to be so no longer. Not a great while ago I heard a man say that he had heard only one doctrinal sermon in twenty years, and that the preacher came back and apologized for that. And another said, "They all preach alike these days." I am glad that I was born and reared in the days of Graves and Pendleton, when the people believed something, and knew why they believed it. It gives me the front backache to hear some people talk these days of their great liberality and the broadness of their religious views. Peter says, "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." While I believe the great Baptist doctrine of an open Bible and liberty of conscience, I don't want to try to impress any one with being so catholic spirited that I can swallow a little Catholicism, a pinch of Arminianism or Unitarianism or anything else contradictory of the articles of faith or general policy of Baptist churches.

C. A. BARNES.

Palmyra, Tenn.

WORK IN ENON ASSOCIATION.

I am in the mission work for Enon Association, and I find this one of the most needy fields in which I ever worked. I have established a mission church at Whitleyville, in Jackson County, Tenn., six miles north of Gainesboro, the county seat of Jackson County, in the heart of Campbellism. We are struggling against superstition and infidelity. In this field are the most ignorant people I ever saw in all my work. Campbellism has had the reign so long in this place it has bred superstition and infidelity. In this vast field of Jennings' Creek, seventeen miles long,

with its spacious and fertile bottoms, there are only eighty-five Baptists. When I leave Whitleyville and start up Cumberland River to Celina, a distance of twenty miles, I do not find a missionary Baptist in all that territory. Oh, how this poor benighted people do need the gospel of our Christ! It is the pleasure of this scribe to preach to these needy people on every third Sunday. How they do flock together to hear the gospel of the law of God! In and around Whitleyville, a radius of three miles, there are ten young widows, made so by the neglect of their husbands. This has been so in the last six months. I appeal unto ever saintly Baptist sister in our beloved Tennessee to pray for me in this dark field that I may be able to preach the gospel of our loving Christ, that it will bring peace and love to those darkened hearts; that it may make loving husbands and better wives. I stop this morning to brush the tears when I remember the heart-rending scene of sorrow when I hear their story of woe. May God put it in the heart of every sister in Tennessee to rise in the strength of Jehovah to do something for the poor benighted people of that field. I am determined by the help of God to keep the gospel before this people, notwithstanding I ride forty miles in each month to preach, and I only receive \$50 dollars a year for this work. If I could give all my time to this field how much better it would be; but with the scanty support of Enon Association I can't give but one Sunday in each month; for I have a wife and six children to support, and I have to pastor churches, and their support is so scanty we live hard, and are compelled to go to the farm to make a part of our support. I appeal to every Baptist. Can you hear the cry of need? I know the State Board has all it can do in its work. I have been working as colporter in Enon Association for three years, and I know the destitution in this country. Oh, how often I am made to weep over these poor lost people. Reader, you do not know their condition like I do, for I go into their homes and talk with them and pray for them. Sometimes I think I must give up the work on account of not having the means of support, but I cling to the words of Him who said, "I will be with thee all way." I know that God is with me, for since last November I organized a church with ten members. We have purchased a church lot, which cost us \$50, and we have a house under construction. If it had not have been for that noble and generous-hearted George B. Graves, who shouldered the load of building the house of worship for the little church, we never could have succeeded as we have. May God bless that dear man for his noble deeds. A voice from the dark fields of Tennessee.

M. L. RAMSEY.

Defeated, 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.

NACKLES' TRACT.

Rev. Geo. W. Nackles of the Tennessee Conference, M. E. Church, South, has a tract on "The Mode of Water Baptism" which he is circulating in the bounds of his work, and possibly in other places, to which I wish to pay a little attention. That is, to one point in it.

He says: "Affusionists are often asked to show sprinkling in the Bible. Sometimes rewards are offered if it can be shown. Immersionists would impress those who are ignorant of the Scriptures that immersion may be found almost any place and sprinkling is not mentioned. The truth is that sprinkling is mentioned a number of times, and immersion is not found in the book." Page 11.

Upon this unwarranted excerpt I wish to lay the following strictures, viz.:

1. No immersionist denies that sprinkling is found in the Bible.

But there are three things which I shall deny concerning sprinkling: (1) I deny that one instance of sprinkling unmixed water can be found in the Law of Moses. (2) I deny that the word "sprinkle" translates baptizo any where in the Bible. (3) I deny that a Greek Lexicon, which the scholars of Europe and America would accept, can be found that gives "sprinkle" or "pour" as a literal physical meaning of baptizo.

2. I never knew a Baptist in my life to try to make the impression that immersion is found in our English Bible.

We all know that where baptizo is employed to denote the ordinance of baptism that is not translated at all. Why, then, should we look for immersion in the Bible?

3. We know that baptizo occurs in the Greek Bible where it is not employed to denote the ordinance of baptism, and that in such instances it is translated; but never by sprinkle or pour. Take the following example: "Then went he down and dipped himself seven times in Jordan." 2 Kings 5:14. Why translate baptizo in this passage and others, and angelize it when it denotes the ordinance of baptism?

4. Under King James' third rule his translators could not translate baptizo where it denotes the ordinance of baptism. Nor did King James deem it necessary, for immersion was the rule of the Church of England at that time.

5. The old Peshito Syriac, which is said to be the most ancient version or translation of the New Testament, renders baptizo by amad, which means to immerse; and the people who used it immersed.

6. It is said that the Italic version is the most important of the Latin translations; and that it transfers baptizo. It was made when the Greek language was well understood in Persia, Syria, Egypt, and throughout the whole world. Whenever this version was used immersion was practised.

With these facts before us we can safely say that if King James' translators had given us a translation of baptizo instead of a transliteration, that there never would have been any trouble among us about the mode of baptism.

And it is only by keeping such facts as these concealed that anybody will be sprinkled at all.

Now, in conclusion let me ask Bro. Nackles this question: Since you say in your tract, page 16, "It is a mistake to assert that affusion can be proven," why do you practise it?

We know that it cannot be proven. Why then do you practise it?

When the Catholics in 1311 changed



WM. McKINLEY

SAID

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from immersion to sprinkling they did not attempt to justify the change by any meaning of the term baptizo; but simply claimed the authority of the Church for it. By what authority then, Bro. Nackles, do you practise it?
A. MALONE.

Franklin, Ky.

NON-AFFILIATION.

The following resolutions offered by Dr. W. E. Hatcher were unanimously adopted by the Southern Baptist Convention:

"Our Home Mission Board, having appealed to the Convention to define the relations which it should bear to the Home Mission Council, located in New York City, and representing many of the Christian denominations of the country, respectfully recommends that this Convention should make the following deliverance for the guidance of the Board:

"First—That we rejoice heartily in the courtesy and fraternity which our Board and kindred organizations in the past, and most sincerely desire that the spirit of neighborhood and kindness shall always continue.

"Second—We desire also that our Board shall have ample liberty for conference and for such concert of action with the Home Missionary Boards so far as it may deem proper for the maintenance of kindly relations and good understanding as to the vast and unspeakably important work of home evangelization.

"Third—We feel it is to be of the utmost importance, however, to remind our Board that the people who make this Convention hold doctrines set forth in the Scriptures, which are held only in part or not at all by many of our brethren or other organizations who are engaged in Home Mission work. These doctrines we hold only as we find them in the Scriptures and they constitute very largely the reasons for our denominational existence, and we cannot look with approval upon any alliance upon the part of our Board that could possibly imperil these doctrines.

"Fourth—We deem it necessary to say further to our Board that we cannot justify its entrance into any relations with other Boards which can possibly circumscribe our independence or liberty as to the field which we are to occupy or the methods which we are to adopt in carrying forward the work which we feel the Lord has committed to us. Our churches,

which make up the body, are independent of each other so far as their internal government is concerned and therefore cannot be lined up in any sort of federation that can subject them to external authority to commit them to any special line of policy.

"Fifth—It is a matter of honest regret that our honored brethren of other denominations seem unable to get our point of view as to our attitude and spirituality as a denomination. We do not mention this in a mood of critical or censorious complaint against any, for we love all, but we deem it essential to say to our Board that we can do none other than to maintain our position in such a manner as will leave to us the broadest freedom in proclaiming our distinctive doctrines and in establishing churches of our faith wherever we can. We feel it is our duty to lead the people as far as possible in accepting Christ to adopt those doctrines, which we believe to be of gravest importance, though often overlooked by many brethren whom we love and honor. We believe in charity, but we believe that the highest type of charity is that which sweetly, graciously and courageously seeks to present to the people the whole counsel of God.

"Sixth—We do, therefore, with the utmost earnestness and yet with the most cordial good will and brotherly kindness to all, say to our Home Board that we deem it inadvisable to form any relations with the Home Mission Council, which can in any way abridge its freedom, warp its policy or embarrass its action in the future."

In this day of laxity it is very gratifying to see Southern Baptists stand so strongly and inflexibly by their principles. May they always so stand.

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.

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MR. BRYAN AND THE LIQUOR TRAFFIC AGAIN.

A week or two ago we published an editorial entitled "Mr. Bryan and the Liquor Traffic," in which we gave some recent utterances of Mr. Bryan with regard to that traffic. Since then we have received a copy of the *Denver Times* of June 26th, which, on its first page, in the first column, in large headlines, printed in red ink, gives some account of a lecture delivered by Hon. W. J. Bryan at the auditorium in Denver, on the night of June 25th, on the subject, "The Price of a Soul." The *Times* begins its account of the lecture by saying, in heavy black type: "Unless William J. Bryan has made the same declarations about certain social evils that he made in his lecture, 'The Price of a Soul,' last night at the auditorium, his last night's address contained avowals as to his attitude toward them that he never made in public before so far as we have knowledge here in Denver. Those he referred to were the saloon, the gambling and the race track, and about them he did not mince words."

The *Times* continues its report of the lecture as follows: "He discussed what he denominated the 'soul questions' that were necessarily associated with the different callings, and that lawyers, doctors, ministers and business men always had to settle for themselves. As was usual with Mr. Bryan, he set up a high standard of morality to be invoked by people in pursuit of their life work." It was, however, what Mr. Bryan had to say with reference to the saloon that seems to have struck the *Times* with peculiar force.

Under the sub-head of "Ministers' Duty," the *Times* says:

"Is the minister of the gospel doing his full duty by society if he remains silent about the saloon evil? It is an institution that is responsible for floods of crime, that drags down the old to ruin and disgrace, and adds nothing to the sum

of the good that is being accomplished in the world. And though the minister should denounce the saloon from his pulpit he is, nevertheless, not doing his full duty while he holds in the affectionate embrace of the church those who patronize the saloon and who, by drinking at their bars, give moral countenance and support to this crying evil."

The *Times* adds: "He disposed of the gambling evil with a few words—anathematizing it and noting the growth of sentiment throughout the country that must ultimately drive it to the wall.

But he was specific, and very specific, on the subject of gambling on horse races. He denounced the practice as soul-destroying and ruinous to business, and insisted that if horse races could not be run without the pool selling and other gambling schemes attendant upon the sport, then it were better to abolish horse races rather than tolerate the gambling associated with them."

Under the sub-head, "Strong Grounds to Take," the *Times* then adds the following general comments on the lecture:

"These are strong grounds for Mr. Bryan to take. As the leader of his party and as its candidate he doubtless has heretofore felt that it would not be just to the organization to concentrate against it the potential political influences that are connected with the institutions; and that he should thus publicly denounce this triple combination—the saloon, gambling and the modern horse race—is very strong evidence that he has no present purpose of being a political candidate."

The *Times* seems surprised that Mr. Bryan should have taken such a position as he did, and takes it as an indication that he is no longer in politics, apparently having the idea that no politician, who values his chances for political preferment, would be so bold in denunciation of these evils, and especially the saloon. The *Times* seems to forget, however, that Mr. Bryan is a Christian, and that the time has come for all Christians to take a positive and definite position in opposition to the saloon. As we stated in our editorial about "Mr. Bryan and the Liquor Traffic," the liquor men, themselves, have driven all decent and self-respecting politicians to that position, just as they drove Mr. Carmack to it. Of course, if the minister of the gospel should oppose the saloon, all Christians should do so, whether politically or not. It is at any rate quite remarkable that a man with the prominence of Mr. Bryan should come out so boldly and openly as he did in opposition to that traffic. It marks the beginning of the end of the liquor traffic not only in each State, but in the nation.

RECOLLECTIONS OF DR. R. H. GRAVES.

In a very interesting article by Dr. R. H. Graves, on "Recollections of a Long Life," published in a mission magazine, entitled "The New East," Dr. Graves states that when he first went to China he left New York on a sailing vessel on April 19, 1856, and arrived in Canton on August 14th of that year. The voyage took nearly four months, and Dr. Graves said they stopped only once during this time. Now, the same voyage would take less than three weeks. Dr. Graves says again:

"The communication with the West, from which most of these changes have originated, has greatly improved. We had then one regular mail a month by the P. & O. steamer, or occasional opportunities of sending letters by sailing ship around the cape of Good Hope. The postage to America was 42 cents. We had our daily steamer to Hongkong from Canton. How different now, when we have English, French, German and Japanese mail lines every few days, and some sixteen boats running regularly day and night to Hongkong. Then, too, we now have telegraphs, telephones and railroads. China is awakening. The value of time is beginning to be appreciated. Instead of the river passage boats waiting for wind and tide we have steamers and trains leaving at definite hours, and men have learned that they must stir or be left; even government officials must be in time and have learned that they cannot detain a boat to suit their convenience. A new life has taken hold of the Chinese."

As to the results which have been accomplished in China during these 53 years he has been laboring there, Dr. Graves says:

"I have seen the number of native Christians in China grow from some 600 to 180,000 in the va-

rious Protestant missions. The circulating of Scriptures and other religious literature has been enormous. The increase in the number of schools and in their efficiency has been very great, while the increase in the number of missionaries and of native workers has been most marked. Apart from the tangible proofs of missionary effort has been the silent influence on the minds and hearts of men which cannot be reckoned in tables of statistics.

In Canton instead of a second story room in a noisy, nauseous street for a preaching place, as we had in 1856, we now have three good chapels on good thoroughfares; instead of one Chinese member, who was our preacher, we have more than a dozen ordained Chinese pastors and a number of evangelists. We have nearly 4,000 members, and many primary schools in the city and the country, while in Canton we have a theological seminary, a girls' boarding-school, and an academy owned by the Chinese brethren, all housed in suitable and commodious buildings. We have also in process of erection a building for the women's school and a commodious church edifice adapted to hold about 1,000. Of course, fifty years should make a change in any enterprise, but the encouraging fact in our work is the ratio of advance. More progress has taken place in the last five years than in any previous ten years. Encouraged by God's blessings we have the brightest hopes for the future."

With such results, where is the man who will object to mission work in China? Where is the Christian who would not be glad to have a part in that work? Have you had any part in it? You may not be able to go, yourself, in person, as Dr. Graves has done, but if you cannot go in person, you can go in purse. You can go or send a substitute. If Dr. Graves is willing to labor there, ought you not to be willing to help support him? It seems to us that it ought to be considered the greatest privilege of our lives to do so.

THE CHINESE BIBLE.

Rev. R. E. Chambers, the general secretary and treasurer of the China Baptist Publication Society, recently said:

"I shall give some literal renderings from the Union Mandarin Version of the New Testament, prepared by the Missionary Conference Committee and published by the Bible societies, to show to what extent it and Baptists favor. Matthew 3:11 is rendered in the American Revised Version, 'I indeed baptize you in water unto repentance, but he that comes after me . . . shall baptize you in the Holy Spirit and in fire.' The Chinese Version before me says, 'I use water and bestow washing upon you, calling you to repent, but he who comes after me . . . will use the Holy Spirit and fire, and bestow washing upon you.' And so in every similar passage. In John 4:1, the American Revised Version has: 'When, therefore, the Lord knew that the Pharisees had heard that he bestowed washing, and received more disciples than John,' etc. Note that not only is the word for 'baptize' rendered by 'washing,' but the order of the words 'bestowed washing' and 'received' is reversed in the translation, and that the new order agrees with the practice of sprinkling (infants) and then making disciples of them. In Romans 6:3, the American Revised Version has: 'Or are ye ignorant that all we who were baptized into Jesus Christ were baptized into his death? We were buried therefore with him through baptism unto death.' The Chinese version has: 'Do ye not know that we who, receiving washing, entered into Jesus Christ, receiving washing entered into His death? Therefore, we relying upon washing ceremony (for 'through baptism'), entered into his death.' Throughout the New Testament 'wash,' etc., rendered 'baptize,' etc., and the connecting words are, where necessary, changed to suit that translation. Some of the beauty of the ordinance still shines through this translation. The term 'wash' fits Baptist practice better than Pedobaptist sprinkling. But no Baptist agrees that it fits the original. Our Baptist word is not ideal, but it is the best that the Chinese language contains, and it has come to mean 'immerse' in the Christian sense just as the Pedobaptist term has come to indicate the ordinance practiced by them."

Mr. Chambers thinks that ninety-nine per cent. of the New Testaments in China today are of this version. The three great Bible societies of England, Scotland and America have done magnificent work in publishing the Scriptures and in circulating millions of copies in China and in maintaining hundreds of colporters who are working throughout the Empire. But all of them publish and circulate the version above.

THE CALL OF THE CROSS.

The *Baptist World* publishes quite a pretty little poem by Rev. Alex W. Bealer, entitled "The Call of the Cross," as follows:

"I call to the race
With the Saxon face;
The race of the Celt
That has often knelt
In love at the crimson tree.
I call for the lands
Where the idol stands,
Where the children die
And the women cry
For a Name to set them free."

Would it not be better to make the poem read as follows?

I call
to the
race With
the Sax-
on face;
The race
of the Celt That has often knelt
In love at the crimson tree.
I call
for the
lands
Where
the idol
stands,
where
the chil-
dren die
And the
women
cry For
a Name
to set
them free.

CATHOLICS AND THE LIQUOR TRAFFIC.

The following remarkable dispatch came from Chicago under date of June 28:

"Warfare has been declared by Roman Catholic temperance advocates against the liquor traffic. A call to every member of the Catholic Church in Illinois to join in the fight for a dry state, denunciation of Catholic societies which tolerate the sale of intoxicants at picnics and at Saturday night dances held by them, and an appeal for the rigid enforcement of the Sunday-closing law were contained in resolutions adopted yesterday by the Catholic Total Abstinence Union of Illinois. Backed by Bishop Quigley, the movement has enlisted the sympathy of many Catholic pastors, and plans are on foot to establish in each parish from Chicago to Cairo, concrete organizations to battle against the liquor industry. Preceding the national convention of the organization to be held here August 4, 5 and 6, Catholics of Chicago will hold a monster parade through the down-town streets, in which it is expected 100,000 total abstinence supporters will participate."

Considering the fact that two-thirds of the saloon-keepers in the country are members of the Catholic Church, and the further fact that wherever you find a Catholic community you find a liquor stronghold, indicating that Catholics are nearly always on the side of the liquor traffic, it is certainly time that Roman Catholics were declaring warfare against that traffic. The fact that they are doing so is an evidence of the aroused public sentiment. It is bad enough for anybody to be in sympathy with the liquor traffic, but for a Christian man or a Christian organization of any kind to be in sympathy with it is a matter of the deepest disgrace to the person sympathizing with the traffic and to the religious organization which he represents.

THE NEW YORK TIMES ON PROF. FOSTER.

While some Baptists are disposed to take the part of Prof. Foster, from whom the Chicago Baptist Pastors' Conference recently withdrew the hand of fellowship, the *New York Times*, a secular paper, has the following to say about the matter:

"The Baptist Church's desire to read Prof. George B. Foster, author of 'The Function of Religion in Man's Struggle for Existence' out of its conference is perfectly understandable. If he believes what he writes, he disbelieves what the Baptist Church preaches. But Prof.

Foster is reported to be preparing to fight for his continuance in the conference. It is the old story, often repeated. Prof. Foster, having changed his views, expects the whole church to change with him. No doubt he has in view the reformation of all the denominations on an ethical basis. But his position is extremely illogical. The Baptists' holding to their creed, cannot tolerate him as a Baptist, however much they may honor him as a student and thinker and a man of letters. Clearly he can serve his own cause best, and the cause of ethics, too, by retiring from the conference."

This is the view of a paper entirely outside of the Baptist ranks, which is accustomed to look at matters from a political and a secular, but at the same time, a common-sense standpoint.

GEN. GRANT AND THE CANTEEN.

It was known that Gen. Fred D. Grant was in favor of the restoration of the canteen to the army, though he stated that he, himself, did not drink. In a recent interview, however, he is reported as saying:

"I have spent a lot of time and argument on it, but I believe the Prohibition movement that is spreading over the country may make it unprofitable to renew the fight. In the first place, we are getting more and more men into the army from sections where they have been trained in the idea that drinking is a bad thing, and then an increasing number of army posts are in territory where the saloon is not allowed to exist. So the temptation to the men is not so great as it was. In the face of the Prohibition wave, I do not believe a new effort to revive the canteen would be successful."

It is gratifying to know that Gen. Grant has reached this conclusion. We hope that all of those who have been in favor of the restoration of the canteen to the army will reach the same conclusion. The people of the country generally reached that conclusion long ago. The agitation in favor of the restoration of the canteen has been kept up by the distillers and brewers, and a few army officers. The sooner these come to that conclusion, the better it will be for them.

QUERY.

In my discussion last week in East Chattanooga with S. A. Pain, a Hardshell, from Dublin, Texas, he affirmed that: "All for whom Christ died will be given eternal life *independent* of the *gospel* and *before* and *without repentance* toward God or *faith* in Jesus Christ." He flourished the Folk-McQuiddy Discussion and waved the book over his head and claimed that Editor Folk was the State and National Baptist leader, and that you agree with him that sinners are given spiritual or eternal life *without* the *gospel*, and *before* and *without* repentance and faith. Do you teach anything of the kind in your discussion with McQuiddy?—J. T. Oakley.

Hartsville, Tenn.

Answer: Of course not. On the very same page on which we said that "we are not saved by obedience and works" we put salvation *at faith* and said that "we are saved by Christ's obedience appropriated through faith." We cited a large number of passages to prove that we are saved *at faith*.

RECENT EVENTS.

The saloon has gone.

Rev. J. R. Johnson, of Eminence, Ky., has accepted a call to the pastorate of the Venable Street Church, Richmond, Va. He takes charge August 1.

Rev. N. N. Cliburne, of Chesterville, Ohio, has returned to his old home in Nashville. Brother Cliburne is a good man. We are glad to have him back in Tennessee.

We have received a copy of "A brotherly letter to the Rev. H. G. York on Apostolic Union," by Rev. John H. Boyet, Cisco, Texas. While the letter is "brotherly," at the same time as might be expected it is very strong.

We had a very pleasant visit last Sunday to Little Hope and Kirkwood Churches, preaching for Pastor W. W. Payne. We preached at Little Hope Saturday afternoon and Sunday, then drove some eleven or twelve miles and preached at Kirkwood in the afternoon. The audiences were exceedingly attentive and we enjoyed preaching to them. It was a pleasure to share the hospitality of Brethren R. M. Winn and G. T. Swift.

—That is quite a pretty poem by Dr. E. Y. Mullins, on "The Seminary Jubilee," published on page 12 this week. It is modeled after Longfellow's "Hiawatha." It was not generally known before that Dr. Mullins is a poet.

It was a pleasure to see our friend, Prof. M. M. Summar, of Lewisburg, in the city last week. He is the principal of the Haynes-McLean School at Lewisburg, and is one of the most efficient school men in the State. He is a prominent member of the Baptist Church at Lewisburg.

Rev. W. James Robinson, recently pastor at Morristown, Tenn., was in Nashville last week on his way to his new pastorate in Macon, Mo., after a visit to his father, in Bedford County. He has never been to Macon, but from what he has heard of it, is quite enthusiastic in anticipation of the prospects there.

Rev. R. W. Burts has resigned the pastorate of the Broadmouth Church, near Honea Path, S. C., of which he has been pastor about 40 years. He is now nearly 80 years of age. The church has had only two pastors for almost a century. The *Baptist Courier* well says: "It is a noble record."

Prof. Jas. H. Fuqua and wife will celebrate the fiftieth anniversary of their marriage July 8, 1909. Prof. Fuqua is a brother of our friend, Brother B. G. Fuqua, of Sadlersville, Tenn. He was for many years Professor in Bethel College, Russellville, Ky., and was afterwards Superintendent of Public Instruction in Kentucky. We extend cordial congratulations.

We ran down to Franklin, Tenn., one afternoon last week on some business. Pastor S. P. White is taking hold of the church there with a strong hand. Considerable repairs are being made upon the house. A new pulpit, with a baptistry, is being put in, and new seats have been ordered. Back of the pulpit there will be two rooms and one dressing room. These will make a decided improvement in the house.

The revival at Grand View Heights Church, conducted by T. O. Reese, evangelist of the State Mission Board, closed Sunday night. There were twenty-seven accessions to the church during the meeting. Rev. C. W. Reese, of Mars Hill, N. C., assisted his brother the last week of the meeting. Grand View Heights is Nashville's youngest Baptist church, is located in an aggressive and growing section, and has a very bright future indeed. The church now has a membership of about sixty-five. The Sunday-school under the leadership of Prof. R. L. Wright is one of the best in the city—thoroughly organized and wide-awake.

We have received a copy of the Sunday School Manual, recently published by the Sunday School Board of this city. It has been prepared with great care by Brethren B. W. Spilman, L. P. Leavell and Hight C. Moore. Several books more or less after this character have been issued, but nearly all of them are undenominational and give scant attention to what Baptists have done in Sunday School work, which makes it necessary that we shall look distinctively after our own work. The book is published in two bindings; cloth, 50 cents; paper, 25 cents. It is prepared distinctively for use in the work of teacher training, and ought to have a wide circulation. Address Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

We have received a copy of a neat pamphlet, entitled, "The China Baptist Publication Society, Canton, China." The Society is now in its tenth year. Its financial report is quite a gratifying one, showing receipts for the year to the amount of \$39,233.08 and assets to the amount of \$131,692.65. Rev. William Ashmore, Jr. is President and Rev. R. E. Chambers is General Secretary and Treasurer of the Society. The Chinese method of printing is described as follows: "First the matter is carefully written on very thin paper just as it is to appear when printed. This sheet is pasted face downwards on a smooth board, made of specially selected wood, then the wood beneath the white portion of the paper is cut away sufficiently deep for the type to stand out ready to be printed from. Both sides of the board are utilized. An expert workman cuts from 400 to 500 characters in a day. In printing, the board is fastened on a low table and a brush, made of palm fibre, is used to spread on the liquid, made from lamp black, water and rice flour. Then a sheet of paper is adjusted over the board, or block, as it is usually called, and smoothed down with a planer made of palm fibre. The block yields a clear impression when new, but gradually becomes indistinct. A skillful workman can print from 3,500 to 4,000 leaves in a day."

THE HOME

RESIGNATION.

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said; "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

"A DISGRACE TO THE PLACE."

By Mrs. Susan M. Griffith.
"Turn him out! He's a disgrace to the place!"

The bartender, being young, and having still a soft spot remaining in his rapidly hardening heart, hesitated and murmured something to the effect that "such severe measures were tough on a poor fellow a bitter night like this," and the owner of the low saloon came forward, cursing wrathfully, and kicked the "disgrace to the place" into the open street, where the rain was coming down and freezing as it fell.

The north wind tore around the corners and howled down the street in merciless gusts, and the pavement was a glare of ice, on which the creature, once a man, fell sprawling, and lay helplessly for some moments, not even attempting to rise.

He was a desperate looking being. His eyes were swollen nearly shut, and his face hardly held a trace of humanity. His shoes, mere rags, were tied on with common cotton cord; he had no stockings, and his trousers were torn half way to his waist. His only other garment was a coat; this had once been of excellent material, but it, too, was ragged and dirty, and made him look like a caricature.

A policeman's whistle sounded around the corner, and moved him to scramble to his feet hastily and walk painfully on in the direction of the river. The end had come; he had been called a "disgrace to the place," and the "place," a rotten, reeking saloon of the lower class. There was nothing else for him after having been kicked out of that. He might as well "cut away" from the world at once and forever. He could no longer get even the price of a drink; no one would "treat him," and death was the only thing for him. Despair seized upon him and urged him along towards the dark, sullen stream as fast as his trembling limbs could obey its voice.

Time was, and not so long ago, when this man stood at the head of a fine flourishing business in this, his native city; time was, when he had a lovely home, and dear wife and children. But the serpent had entered his Eden, destroyed his domestic peace, severed the bond of affection, ruined his business, and wrecked his

manhood, and he had become a city wail, a wanderer of the streets.

His way led past one of those God-saving institutions, a city mission, whose doors were kept open day and night, and all night. There was a large company in the mission that night and they were singing "Jesus Saves Me, Saves Me Now."

The sweet strains of the hymn came swelling out on the wings of the howling night air like a benediction. They fell upon the wretched man and filled his despairing soul with the compelling power of a new hope, or a revived hope, for he had once believed in all these blessed truths about salvation through Christ.

Hardly realizing what he did, he entered the open doors. It was an inspiring scene. The leader's burning words of exhortation were greeted with loud cries of "what shall I do to be saved," and when opportunity for testimony was given, a score of hopeless creatures were on their feet at once, eager to tell their comrades what "Jesus had done for them." The "Disgrace" sat and listened, sobs and tears rending his remorseful breast, and when the invitation to come forward was given, he stumbled toward the front and clutched the leader's hand.

Is this all? No, only the beginning. God had friends and helpers in reserve for this man. An old business friend, hearing of his conversion, came forward and offered him work; another old acquaintance sought out his wife and family, and effected a reconciliation, aiding him to re-establish his home. The church where once he had been a regular and respected attendant, organized a "help society" for his especial benefit, and "life lines" were thrown out to him in various directions.

However, Jesus was the power that saved him, and Jesus is the power that keeps him, for the "gospel is the power of God unto salvation," even "unto the uttermost."

HOW HE TABULATED HER RELIGION.

A noted evangelist was holding a series of meetings with the Grand Avenue Church; and one evening when the topic had been the new birth, Mrs. Fessenden said to her husband, as they walked briskly down the lighted street in the bracing air of the frosty evening: "I wish you had decided for Christ tonight, dear; I thought you would, the speaker made it so plain and so many responded to the invitation."

"Would it have made any difference with me in any way?"

"It would have put you and your influence decidedly on the side of right."

"But is not my influence already on the right side?" he interrupted. "What do I do that you do not do? You are a professing Christian and I am not."

"You remember the illustration that he gave?" she interrupted now. "The moralist and the Christian are on the same street, but one is headed toward the kingdom of God and the other goes in an opposite direction."

"Yes, but I am not able to see why you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home."

Presently, as they sat before the library grate with a bit of hot supper on the round table between them, he recurred to the matter, and she poured the chocolate and laughed a little as she began reading the somewhat lengthy statement that he submitted for her inspection.

"How fearfully businesslike it looks," she said.

"I do not use tobacco in any way. You do not."

"I do not use profane language. Neither do you."

"I am a teetotaler. So are you."

"I go to the theater. You go to the theater."

"I play cards. You play cards."

"I attend church irregularly. You do the same."

"I pay something for religious purposes. So do you."

"I dance. You dance."

"I associate with unbelievers. You do the same."

"I read trashy novels. You read trashy novels."

"I do not attend devotional meetings. You do not."

"I do not read the Bible. Do you read the Bible?"

"I do not pray. Do you pray?"

"Now, what does your church membership add to your manner of living? Why are our ways different?"

The young woman began reading the list with a laugh, but ended in tears.

"O, my dear," he cried, "I had no intention of paining you! I am sorry."

"I am not sorry. I thank you. You have made me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to take your stand as a Christian, when you see how inconsistent I am to my profession of having been born to newness of life."

Again their lives flowed onward side by side. She was not less bright, sweet, or companionable; but when the card clubs and the dancing clubs organized, she did not join. She no longer went to the theater, and every time she declined, her husband put the expense for both, saved, into her mission box. She no longer read her Bible in secret. Her time was no more taken than before, but she was differently employed.

Soon the gay, thoughtless people with whom she had associated were no longer in sympathy. "What has become of Mrs. Fessenden?" was asked, and the reply came scornfully: "O, she's running her church now! Can't imagine what has come over her. She has always been a church member, but she was real decent about it. Did everything the rest of us did, and she didn't preach. She is really a bright, sweet woman, but now she has always some church engagement to attend to when we need her to make up our parties, and she does not hesitate to say that she has too long been regardless of the admonition, 'Seek first the kingdom of God.'" "And her husband?"

"O, he is loyal to her! He is a real lover. He goes wherever she goes, but the poor man must be having a dull time of it."

Mr. Fessenden meantime did not consider himself an object for consideration. If his wife's new departure was an experiment, he found it an interesting one. He found his new environment more refined, more intellectual, more congenial than the old, for earnestness took the place of frivolity, and he found himself awakening to a knowledge of a spiritual life.—Exchange.

GOD'S TENDER LOVE.

Ah, yes I know that God is good
To sooth us in our pain,
And though we suffering ones miss much,
Yet much we also gain.
But it is hard to suffer on
Through countless nights and days,
And oft, forgetting, I complain,
When I should sing God's praise.

DOCTOR'S ORDER WAS: 'CUTICURA'

For a Bad Case of Eczema on Child
—Suffered for Three Months—
Disease Reached a Fearful State
—Pain and Itching were Terrible.

CURED AFTER OTHER PRESCRIPTIONS FAILED

"When I was small I was troubled with eczema for about three months. It was all over my face and covered nearly all of my head. It reached such a state that it was just a large scab all over, and the pain and itching were terrible. I doctored with an able physician for some time and was then advised by him to use the Cuticura Remedies which I did and I was entirely cured. I have not been bothered with it since. I used Cuticura Soap and Cuticura Ointment but do not know exactly how much was used to complete the cure. I can safely say that Cuticura did a lot for me. Miss Anabel Wilson, North Branch, Mich., Oct. 20, 1907."

ITCHING CURED

With Cuticura Remedies in
Three Days After Six
Months of Suffering.

"I suffered fully six months. The trouble began on my arms in little red pimples and it was not long before it was all over my body, limbs, face, and hands. It was so bad that I could not rest night or day and during the six months, I did not get a good night's sleep. I doctored for three or four months and spent at least twenty dollars trying to find a cure but none could be found. Then I saw the Cuticura Remedies advertised, and the next day I purchased some for seventy-five cents at the druggist's. I used them and I was relieved of the itching in three days, and I have never had a sign of any skin disease since. The Cuticura Remedies are the only remedies to use for skin diseases, they have cured me and they will cure others in the same way. J. W. Bloom, R. R. Telegrapher, Holloway, Mich., Nov. 20 and Dec. 29, 1906."

Cuticura Remedies are guaranteed absolutely pure under the United States Food and Drugs Act.

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

Ah, yes, I know the friends who die
We never really lose,
And still their influence blesses us
Most surely, if we choose.
But, oh, sometimes I miss them so,
I almost doubt the love
Of Him who took them from my side
To dwell in bliss above.

O, yes, I know no danger can
Overtake me on life's way,
If I beside my Father walk,
And His protection pray.
And yet sometimes I grow afraid,
So dark the shadows are,
So dim my faith that I forget
My God is not afar.

Yet—wondrous love! though I complain,
Though doubt Him day by day,
Though grow afraid when He is near,
And deem Him far away,—
He soothes me still when I'm in pain,
In doubt He strengthens me,
And helps me fearlessly to walk
The way I cannot see.
—Margaret A. Richard.

CAN CANCER BE CURED? IT CAN.

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

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

Young South

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Mission Topic for July: "The Salvation of the City."

"By the blessing of the upright, the city is exalted."—Solomon.

Have you thanked God for the great blessing that came on July 1, to Chattanooga, Nashville, and Memphis, in the abolishment of the saloons? Now, the boys at least will have a chance to grow up without this great temptation always before them. I am so glad of that! L. D. E.

FOR SUNBEAMS.

THE ECHO.

First Child—"If you see a little child, sweetest gift from God above, love it."

All echo—"Love it."

Second Child—"If you have a truth to teach, that some tender heart may reach, teach it."

All echo—"Teach it."

Third Child—"Every precious child you meet, make a little Sunbeam sweet, make it."

All echo—"Make it."

Fourth Child—"We've a little speech to make, let us, though your time we take, make it."

All echo—"Make it."

CITY CHILDREN.

You would not think them fit places for homes—this attic where girls and boys shiver with the cold in winter and are stifled with heat, in the summer—this cellar so dark and damp—this one room in a crowded tenement house, with father and mother and all the children, besides a boarder or two, all packed into it. There is little chance for play, except in the street, and the schools so overcrowded that many of the children can go only half-days.

The mothers do not know how to keep house, so they cannot teach their daughters. Once on a time, the little girls in a City Mission Home were having a lesson on bed-making. They were so awkward about it that the teacher asked how they made their beds at home. No one answered for a moment, and then one girl held up a sheet, and said, "I don't know what it's for."

"Nor do I," said several others.

"Why, girls," said the teacher in surprise.

How sorry she felt for them when she found out that they had no beds to make at home, and that but two out of the fifteen girls had ever seen or known what sheets were, or had even seen a bed.

The children in these city homes come from all over the world. Some are Italians, some Swedes, and some are Germans; they come from Syria, the land where the dear Christ lived on earth, from Poland, in the far North, and from India and China and the islands of the sea. Often they have come to this country in the steerage of a great ship, and the long voyage has been anything but comfortable and pleasant. When you get into your comfortable bed tonight

won't you pray for these poor little city children?

THE STORY OF KATRINE.

Little Katrine thought America a very homesick place when she first came here. Her father and mother started with her, and the mother hoped, though she knew that the father was not a good man at home in Germany, that he would do better over here, and they could have a comfortable home together.

But on the way Katrine's mother was taken very ill, and although the ship's doctor was very kind and did all he could for her, she died while they were in mid-ocean.

Her father tried to be kind to her, but perhaps he was frightened when he got here among strangers. At any rate, he ran away and left her in the great landing station, alone, in the big city.

What did she do? Just stood and cried. Were you ever lost on a city street—even for a few minutes when mother got out of your sight? Just imagine how it must feel to be alone when no one could understand your language. But the sweet-faced missionary found Katrine, and spoke to her in her own tongue, took her to her own home, and later found her a good home, where she was taught to be very useful.

This is the kind of mission work the Home Mission Board does in our big cities like Baltimore, New Orleans, Galveston and Savannah. Do you know the names of the missionaries in any of our cities.

CORRESPONDENCE.

I am writing to you today (July 1) from Tullahoma. I left Chattanooga Tuesday at noon, and up to that time only one letter for the Young South had come. I ordered my mail forwarded, and I learned the way to the postoffice the first thing, and my heart went away down when they told me a little while ago that no mail had come for me. You may continue to address me at 422, Georgia Avenue, Chattanooga, as I shall be going back before very long.

Tullahoma seems a very pleasant little town. There is a lovely Baptist Church, and they tell me the pastor, Rev. Mr. Skinner, is an excellent one. I hope to hear him on Sunday, and shall tell you more next week, perhaps.

The charm of Tullahoma to me is that my one "little girl" is here. You will remember perhaps that she has been in far off Arizona for two years and more, and I am so thankful to be near her again. I know you will rejoice with me.

I must pass on Dr. Folk's kind words to you. In a recent letter to the editor, he says:

"I feel very proud of the Young South. It is doing a great work in leading the children of Tennessee to take an interest in missions. I hope this year may be even a greater one for work than the one just passed."

—Edgar E. Folk.

Thank you so much, Dr. Folk. We are hoping for

TWELVE HUNDRED DOLLARS at the least, this sixteenth year, and we are hoping, too, to get it regularly month by month. Already we have sent in our offerings for May and June to Dr. Willingham and Dr. Gray and Mr. Woodcock. The Young South is determined not to wait until the last of the year any more, and then rush the secretaries to death almost, as we, and nearly all the Southern churches, have been doing. We are going to set a good example here in our "little corner," and begin right now to gather in the offerings systematically, and disburse them at the

close of each month, whether we have much or little.

The letter that saves us from a dreadful blank this week, is from our dear good worker at Mt. Juliet. If everybody was as faithful as this friend, who insists on being nameless. She writes:

"Enclosed find \$3. Give \$1 to our missionary, \$1 to Mt. Pisgah Church, 50 cents to that chapel in Kokura, Japan, and 50 cents to the Margaret Home."

Isn't that sweet? How well it comes in today!

I was beginning to fear nobody was going to respond to that appeal from Mt. Pisgah Church. A tornado blew it away, you remember. I hope now to have more dollars to add to this one from Mt. Juliet. You helped Miss Sarah Rowsey so kindly, and the people at Shelbyville, to replace that church so dear to me, that fire destroyed, and that I am hoping soon to worship in. They tell me it is almost finished, and so beautiful. When you sit next time in your own comfortable house of prayer, think of Mt. Pisgah, and send me what your heart prompts to help Mt. Pisgah rise again from its ruins. God will bless you in such a gift.

We thank you from our hearts, dear friend at Mt. Juliet, for saving the day. Dr. Willingham writes me that he expects Mr. and Mrs. Maynard to return to Japan in September. Our missionary is working in this country now, to interest her own people in that mission, and if God so wills, she will soon be crossing the Pacific, to take up the work she loves so well, and understands so thoroughly. Let's follow this friend's example and pay her salary promptly and help get the new chapel, so much needed, ready for use.

I know you were glad to read Mrs. Maynard's letter last week. Cease not to plead with the Father for her. She values your prayers even more than your offerings. Don't forget her a single day.

I hope to find a lot of letters when I go to the office again.

I am expecting to penetrate still farther into Middle Tennessee, which will always be "God's Country" to me, as the days go by, and I will be so glad to meet anyone interested in Young South work. Already I have shaken hands with several people here, who have helped us.

Keep up the good work. Don't lose your interest if the July days are hot and long. Work all the harder, Mrs. Maynard is watching us from her Virginia home. Let's make her heart glad in July.

Fondly yours,

Laura Dayton Eakin.

Tullahoma.

RECEIPTS.

May offerings, 1909.....	\$ 64 17
June offerings, 1909.....	35 21
First week, July, 1909.	
For Foreign Board:	
Mt. Juliet, Friend (J).....	1 00
For Kokura Chapel.	
Mt. Juliet Friend.....	50
For Margaret Home:	
Mt. Juliet Friend.....	50
For Mt. Pisgah Church:	
Mt. Juliet Friend.....	1 00
Total	\$102.38
Received since May 1, 1909:	
For Foreign Board	\$ 45 73
" Home Board.....	16 24
" State Board	2 00
" Orphans' Home	22 38
" Kokura Chapel	13 83
" Ministerial Relief	14
" Margaret Home	1 00

" Mt. Pisgah Church	1 00
" Postage	06
Total	\$102 38

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

ELIZABETH'S BIBLE VERSES.

"Oh, dear," fretted Elizabeth, "I wish Miss Earle didn't make us learn so many verses!"

"Some day you will be glad to have your memory stored with Bible treasures," grandma said. "I only wish I had made more of them my own when I was young and had good strong eyes to read with."

"Oh, I'd just as lief study when I get older," said Elizabeth; "but now I want to play. There'll be plenty of time to learn lots before I'm older, you see."

"I'd learn all I could now, dearie, if I were you; you can't know too many of them."

The little girl soon recited her verse perfectly, and ran off to play, forgetting all about what grandma had said. But her school teacher required every scholar to repeat a verse from the Bible each morning, so in the course of six months a large number of them were packed away in Elizabeth's brain.

The next summer she went to make Aunt Helen a long visit, and while she was there, she caught the measles of a little girl on the next farm.

Aunt Helen did all that she could to make her comfortable; but it was in haying time, and there was a great deal of work to be done, and Elizabeth was left alone for hours together. How she longed for her mother; but she could not come to her, for Baby Brother was ailing, and he needed her even more than Elizabeth did. Aunt Helen could not keep running upstairs, or stay to read to her when she came, so day after day the little girl had to lie abed in a darkened room, with nothing in the world to do. Then it was that she began to love the Bible verses which she had learned on those mornings when she had fretted because she could not go to play. And what a comfort it was to say them over to herself! She found that she could remember them by the dozen, and one hot afternoon, when she was especially lonely, she said forty-two, one after another, keeping count on her fingers. After awhile, the promises grew to be very precious to her, and she told grandma all about it when she went home.

"I knew you'd be glad of them some time, dearie," grandma smiled,—Emma C. Dowd, in Journal and Messenger.

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THE SEMINARY JUBILEE.

In the quiet of the altar
At the solemn hour of prayer,
When the soul throbb'd deep with yearning
For the Consummation fair,
Dreamed of by the ancient prophets,
Prayed for by the martyred saints,
Longed for by the deep rapt mystics,
The sweet burden of their plaints.

Came a vision which had borrowed
From the city of the skies,
Sapphire splendor, golden glory,
Dazzling to our human eyes;
Came to praying hearts which hungered
For the righteousness divine,
Outline clear of image radiant,
Form and fashion all benign.

Saw they in the lengthening vista
Of the silent footed years,
Silvered by hope's brooding sunlight,
Nourished by love's clinging tears,
A school of prophets rich in power
Drawn from Christ, the risen Son,
Dowered with quenched paths
For a hopeless world undone.

As these saints gazed down the ages,
Clear they heard the gospel call,
Sounded out by throngs of heralds,
As from silver trumpets fall;
Saw they then a temple rising
Marked by matchless grace and skill,
Saw they noiseless trowels flashing
In the sunlight of God's will.

Heard they pagan converts shouting,
Saw they heathen shrines fall down,
Saw the age-long shadows lifting,
And each God without a crown;
Saw they sin's dire sceptre broken,
Death's dread power at last undone;
Saw Christ's radiant feet ascending,
Slowly mounting to His throne.

Came an era of disaster,
Love's triumphant paean failed,
When a tempest, by death conjured,
Fateful deaden anguish hailed;
Passed the image, waned the vision,
Crumbled swift the fair outline,
Penciled by the shining fingers
Of a faith which seemed divine.

In the ruin, in the heartbreak,
Of a charred and smoking South,
In the torture and the thirsting
Of a pitiless long drouth,
Stood four yeoman, stood four heroes,
With one dauntless mind and will,
Whose faith heard above the doubt storm
Kingly lips say, "Peace be still."

Patient toiled they, silent suffered,
Valiantly they hoped and fought,
Till a magic transformation
From a gray ash-heap was wrought;
Through the scope of that great vision
Which to conquering faith unrolled,
Upward rose the shattered fabric
While the skeptic bells were tolled.

Flew the javelins, sped the arrows
Of a strangely purblind hate,
Slowly spun the glowing fingers
At their mystic web elate;
Still the feathered arrows hurtled
Towards the weavers at the loom,
Hurtled from the twanging bowstrings
Twisted from the strands of doom.

But the spinners are the winners
In a universe of love,
The men who build shall find fulfilled
This law ordained above.
That stars and tides and all besides,
Head winds and stormy seas,
Shall speed the plan and toil of man
When God the task decrees.

Came the four to end of labors,
Hastened to be silent neighbors,
Nobly waned the prophet splendor,
Tranquil closed the dying eyes,
Softly lapsed the spent endeavor
As they saw new worlds arise,
Stilled at length the weary heart-throb,
Rusted lies the potent pen,
Mute the ringing voice in classroom
Of these panting, hoping men;
Voiceless, pulseless, unreplying,
'Neath the green sod calmly lying.

To our hands their task is given,
We are heirs to their estate;
Vast rolling spiritual acres
Devised by heaven's potentate.
Speed we to the fruitful furrows,
Ply the thrifty pruning knife;
We shall witness teeming harvests
Garnered to eternal life.

May our hands sing at the labor,
Their life task hath left undone.
May their hearts find new fruition
Rainbowed by our clearer sun;
May these fifty years of travail
Prophecy and promise be
That we now shall catch the spirit
Of their eternal jubilee.

Stand we on this Alpine summit
Of our fifty years complete;
See we golden harvests waving,
Hear the angel reapers greet,
See the white-robed myriads thronging,
Hear the Saviour's welcome sweet,
As crowns He sets on reapers' brows,
And reapers cast them at his feet.

AMONG THE BRETHERN.

BY FLEETWOOD BALL.

Dr. J. B. Gambrell, Corresponding Secretary of the Texas State Mission Board, has postponed his trip to Russia. His duties in Texas demand so much of his time that he cannot go.

The First Church, Ninety-Six, S. C., has called Rev. J. R. Moore, of Westminster, S. C., and he has accepted.

After a pastorate of nearly forty years of Broadmouth Church, near Honea Path, S. C., Rev. R. W. Burts has resigned at the advanced age of 80 years.

Rev. H. F. Surles was ordained by Riverside Church, Greenville, S. C., recently. Dr. A. J. S. Thomas preached the sermon. Bro. Surles is reported to be a man of great promise.

Prof. J. Leland Vass, Jr., son of the late Rev. J. L. Vass, has been elected to a professorship in Furman University, Greenville, S. C. He is also pastor of Due West and Lebanon churches.

Evangelist W. D. Wakefield of the Home Board lately assisted Dr. W. C. Lindsay in a revival with the First Church, Columbia, S. C., which resulted in 55 baptisms.

The Royal Street Church, Jackson, Tenn., is having a "Home Revival," conducted by the pastor, Rev. J. H. Oakley. Meetings are held each night in some home just as they would be at church. Since Bro. Oakley has been pastor 46 have been added to the church. The fourth week in July he assists Rev. W. A. Gaugh in a revival at Parran's Chapel, near Bolivar.

The *Baptist Worker*, of Mangum, Okla., edited by Rev. A. Nunnery, of Granite, Okla., is on our table. It is a lively, interesting sheet.

All honor to Dr. Johnston Myers, who led the fight for the expulsion of Dr. G. B. Foster, a professor in the University of Chicago, from the Chicago Baptist Ministers' Conference on account of his denial of the divinity of Christ.

Rev. E. T. Poulson, of Tabernacle Church, New Albany, Ind., our friend

of Seminary days, has resigned to accept a call to the care of the church at Bluffton, Ind.

Rev. Spencer H. Wood, of Louisville, Ky., becomes pastor of the church at Friendship, Ind., and takes charge July 1.

Mr. W. A. Faucette, of Raleigh, N. C., has been with the "Biblical Recorder" twenty-two years in the mechanical department. He has made up the forms for nearly 1,000 different issues of that paper. They have but to turn on the Faucette and all is well.

Dr. J. L. White, of the First Church, Greensboro, N. C., lately assisted Rev. Wm. Hedley in a revival at Reidsville, N. C., resulting in 80 professions and 35 additions by baptism. Dr. Len G. Broughton did his first personal work with this church.

In the fall, Dr. A. C. Dixon, of Chicago, is to assist Dr. H. H. Hulten in a revival with the First Church, Charlotte, N. C., of which great things are expected.

The revival with the First Church, Paris, Tenn., closed after a week's duration, on account of the extreme hot weather. The labors of Dr. T. S. Potts, of Memphis, with Dr. W. H. Ryals, resulted in twelve conversions.

It is proposed to change the name of Greenville Female College, Greenville, S. C., to Mary Judson College in honor of Miss Mary C. Judson, who for many years was a leading spirit in the work of the college.

Capitol Avenue Church, Atlanta, Ga., is another field after Dr. M. P. Hunt, of Louisville, Ky. A call was extended him by that church recently.

Rev. L. D. Summers, of Paris, Tenn., lately held a good meeting at Ruthville, Tenn.

Rev. Cornelius Bowles, of Martin, is assisting Rev. Andy Potter, of Paris, in a tent meeting at Henry, Tenn., this week. May many be saved and added to the church.

Rev. Joe W. English, of Dallas, Tex., has become evangelist of the Southwestern Baptist Theological Seminary, Waco, Tex.

Dr. O. H. Cooper has resigned the presidency of Simmons College, Abilene, Tex., and Rev. L. R. Scarborough of the chair of evangelism in Southwestern Baptist Theological Seminary has been chosen to succeed him. Bro. Scarborough's acceptance is not assured yet.

The local committee in preparing badges for the recent General Association of Kentucky Baptists had them to read "General Baptist Association." There were loud and continuous protests. There are General Baptists who are badly wrong in doctrine.

Rev. John W. McAtee, of Rogers, Ark., has been called to the care of Independence Avenue Church, Kansas City, Mo., succeeding Rev. L. M. Proctor, who lately closed a pastorate of four years there.

Rev. H. Patterson, of Portageville, Mo., has accepted the care of the church at Rector, Ark. He will bring much strength to that important pastorate.

Reports are that the condition of Rev. J. H. Peay, of Little Rock, Ark., is so critical that he cannot possibly recover. It will be remembered that he suffered a stroke of paralysis not long ago.

The church at Malden, Mo., lately ordained Rev. T. L. Bufford to the full work of the ministry. Rev. Oscar Reynolds, of Jonesboro, Ark., preached the ordination sermon.

In writing of the commencement exercises of Ewing College, Ewing, Ill., President J. A. Leavitt speaks glowingly of the baccalaureate sermon by Dr. W. P. Throgmorton, the literary address by W. J. Bryan, an address by W. A. Matthews, but falls to say a word about the great and notable

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part of Dr. Ben M. Bogard, of the "Arkansas Baptist" took in the exercises. What a criminal oversight!

Dr. M. P. Hunt, of Twenty-second and Walnut Street Church, Louisville, was lately called to the care of the First Church, Chickasha, Okla. They had a taste of him while he was doing the duties of Secretary in the West, and they want more.

Dr. W. M. Vines, soon to return to the pastorate of the First Church, Asheville, N. C., is to supply Union Chapel, Manchester, Eng., during July. Dr. Alexander McLaren is pastor emeritus.

A memorial shaft is to mark the grave of Dr. John William Jones in Richmond, Va. Hon. J. Taylor Ellyson has the fund in charge. Dr. Jones is already enshrined in many hearts.

Rev. Oliver C. Dobbs has resigned the care of the Sixty-sixth Street Church, East Lake, Ala., and will do the work of an evangelist for a time.

Dr. W. F. Fry, of Wichita Falls, Tex., has accepted the chair of Biblical Interpretation in Simmons College, Abilene, Tex.

At its recent commencement Baylor University, Waco, Tex., conferred the degree of D.D. on Rev. Carter Helm Jones, Oklahoma City, Okla. Why bestow an empty honor on a man who has had the honor many years?

Evangelist C. A. Stewart, of the Home Board, lately assisted Rev. O. E. Carter in a revival at Brenham, Tex., resulting in thirty conversions and twenty-four additions to the church.

The "Baptist Builder," of Martin, Tenn., and the "Arkansas Baptist," of Little Rock, are calling each other a skunk. Each could be at better, more dignified and Christ-like business.

Rev. Guy B. Smalley, of Louisville, preached last Sunday morning at the West Jackson Church, Jackson, Tenn., and at Hicksville in the afternoon, much to the delight of splendid congregations.

Rev. J. R. Hall, of Jackson, Tenn., baptized his mute son, Men Hall, last Sunday night into the fellowship of Royal Street Church, Jackson, Tenn. It was an intensely interesting service.

Dr. T. T. Thompson, of Little Rock, Ark., has resigned as financial agent of the Tri-State Baptist Hospital, to be located in Memphis, and is assisting Rev. R. G. Bowers in the work of raising money for the debts on the Baptist Colleges for Arkansas.

Rev. R. B. McDaniel has resigned as pastor of Calvary Church, Charleston, W. Va., to become financial agent of Olderson Academy, Olderson, W. Va., and pastor of Greenbrier Church. He will raise \$40,000.

Rev. S. H. B. Mayes, of Jackson, Tenn., supplied the church at Cottage Grove, Tenn., Saturday and Sunday. Reports of the services indicate that the people were thoroughly delighted with his administration of the Word.

The revival at Lexington, Tenn., conducted by Rev. Geo. W. Elliston, of Martinsburg, Mo., continues with an outlook very bright. Several have been converted and added to the

church. Bro. Elliston's preaching is of a heart-searching, up-lifting type.

Rev. W. B. Hall, of the First Church, Baton Rouge, La., is accomplishing things in his church. Baptisms are frequent. Bro. Hall learned low in Tennessee.

Rev. U. S. Thomas, of Columbus Street Church, Waco, Tex., lately assisted Rev. L. J. Mims in a revival at Dublin, Tex., which resulted in 44 additions, 24 by baptism. Tennesseans take great pride in Bro. Thomas and his work.

Rev. James T. McNew has resigned the care of South Austin Church, Austin, Tex., and will do the work of an evangelist.

Evangelist Sid Williams is holding a revival at Paul's Valley, Okla., which is sweeping the town. All stores are closed for the morning service.

Rev. J. E. Johnson, an ex-Tennessean, lately assisted Rev. C. C. Ycung in a revival at Cameron, Tex., resulting in twenty accessions.

Fine day at Friendship Sunday. At night, in connection with others, delivered 4th of July address in a union service at the M. E. Church, in Hartsville. The transition from the unmerciful weather of the past week into the cool and balmy day of Sunday was a delightful sensation.

J. T. OAKLEY.

AN INNOCENT CHILD.

Wordsworth wrote in one of his inspiring poems that "Heaven lies about us in our infancy." The poet's words might be taken as the text of a recent discourse by Rev. J. W. Kramer, pastor of the First Baptist Church of Spokane, Wash., who, in speaking of an innocent child as the grandest sight, said:

"I have heard an orator with a tongue of fire make men think his thoughts, obey his commands and follow his ideals; I have seen his hearers hold to their seats to keep from fighting, going or doing. I have seen the warrior, with his face scarred and disfigured with shot and shell and garments frescoed with the blood of the slain, receiving the huzzas of enthusiastic admirers. I have been in crowded cities where the masses seem to be in a wild race for a few handfuls of golden dust and worthless bits of tinsel, and I have stood where the voice of man never penetrated, in a cave where the darkness could almost be heard, seen, felt and cut with a knife. I have seen almost an entire city become prey to laughing, sarcastic flames. I have seen the flames crack the very stones, melt the iron, and go on with their roar of victory to peaceful homes where men and women and unconscious babes slumbered on the lap of night. I have seen the dauntless fireman mount the quivering walls, and while the hissing forked tongues of hell beat him back time and again from the jaws of the monster scorched and bruised, he brought a loved form.

"I have seen the earth hushed to sleep by the voiceless choir of the night, and I have seen it tossed, rocked and kicked about as if it were a broken toy; I have seen it stagger as a drunkard and tremble as Mount Sinai and like 10,000 volcanoes turned loose, I have seen it go on its march of destruction. May I never see it thus again. I have seen the oncoming storm, I have heard it shout defiance to the Rocky Mountains and the unfathomable ocean; I have seen its lightnings fight each other, and dance with intoxicated glee over the sobbing heavens, writhing with its fiery finger the power of God on the midnight darkness. I have heard the eternal growl of its thunder, as though its wrath could not be pacified; I have seen the winds of the wind encircle all living things, and the

waves of the ocean lift up their hands in vengeance.

"I have looked at the blue dome of the heavens and the underfloor of the house of many mansions, and saw it flash out the gleamings of immortality; I have looked upon the mountain with its roots wrapped about the earth's center; I have seen its snow-capped head receiving the caresses of the sun, and standing there as a stepping stone for the feet of the Almighty. I have heard the birds of the tree make divinest music. I have seen the quiet lily in the valley, and the green blade of grass, whose colors God's hand did paint, the fields golden with the tints of autumn, the distant star come out of its indistinctiveness, the ocean rocked in its hollow bed, and from the Atlantic to the Pacific, from the lakes to where Penobscot's murmurs lose themselves in ocean's roar, in a land where the mocking bird sings and the magnolia blooms, I have heard all seen and unseen things declare the glory of God.

"I have seen the sun as it peeped from behind the peaks at Asheville, bowing to the far 'way landscapes, throwing kisses of love to the clear sky, opening the treasuring vaults of the day, until wild vine and roadside, voiceless valley and screaming eagle, crystal lake and dancing stream, thornless flower and shimmering light, man and beast, were as happy as Jacob's descending and ascending angels, as they flashed back the sunlight. And then I have seen Old Sol look westward, but leave a trail of light behind to guide weary pilgrims home, and cause all of God's hidden stars and lingering lights to go on dress parade, led by the soft rays of the moon, and followed by the twinkles of the Milky Way.

"But the grandest sight I ever saw was a blue-eyed darling nestling on a mother's bosom, listening to a story its childish mind could understand. Then I have seen eyes of mother love weep tears of joy as she kissed the lips not tainted with sin, then kneeling by the trundle bed, his quivering lips breathed out his childish prayer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

"I doubt not that the angels hushed the flutter of their wings, the songsters of the sky lost their chords, and floral hill and highland of glory caught up the refrain, while God and heaven smiled."

OBITUARY OF MRS. INMAN.

Death in the most favorable form always brings sadness. It is indescribably so when it breaks up a happy family. It was thus when the sweet, angelic spirit of Mrs. W. C. Inman forsook its tenement of clay and winged its way to God who gave it.

Mrs. Booker Haggard Inman, wife of Rev. Wm. G. Inman, D.D., died at her home in Jackson, Tenn., on the night of May 28, at 12 o'clock, after an illness of two weeks. She was born near Lebanon, Ky., A.D. 1840. Was united in marriage to Rev. W. G. Inman March 16, 1860, at the residence of her uncle, Judge Hawkins, Lebanon, Ky. Their only offspring, Jennie, who married Prof. Grace, died many years ago, and now mother and daughter lie side by side in beautiful Rose Hill Cemetery, Humboldt, Tenn.

Mrs. Inman was a devoted wife and entered most heartily in all the work undertaken by her gifted husband, and gave him valuable aid. She was all that a pastor need or could expect in his wife. Her influence over her church and congregation was charming and magnetic. She was the admired leader in the work undertaken by the women

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of the church, moulding thought and habit, leading to a higher and better life, to a life that was willing and ready to work, pray and sacrifice for God's cause. Perhaps the best work of her long Christian service was with the Humboldt Church during the eleven years' pastorate of her noble husband. Among the children and the young she created and established a devout sentiment in behalf of missions which still bears a splendid fruitage. She made her home radiant in the Christian graces, her hospitality was unbounded, her residence was the home of the pilgrim traveling from afar. She was well educated and highly cultured. Until her death she retained the rare beauty, the graceful manner, and gentle refinement of her youth. This noble Christian woman by her gentle maner and loving words created and put in motion currents of thought that will elevate unborn generations. Her death was a sad affliction to her noble husband, who has been in declining health for more than a year. May the Christian consolation which she has so often offered to others be a solace to him in his sad and lonely life. May the Father's choicest blessings be on dear Brother Inman with whom all his friends sympathize. H. C. IRBY.

Jackson, Tenn., June 26, 1909.

HEART THOUGHTS

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OBITUARY.

INMAN—To this committee has been entrusted the sad duty of expressing the sense of loss sustained by the Ladies' Aid Society and Mission Circle of the Humboldt Baptist Church in the death of Mrs. W. G. Inman, the wife of Dr. W. G. Inman, who served his church as its beloved pastor for many years.

On May 29, 1909, Mrs. Inman entered into the rest that remains for God's people. All her life she had been a faithful and consistent Christian, affectionate in her family relations, a devoted wife to her husband—a type of Southern womanhood, ever faithful in the work of winning the world to Christ, showing by her zeal and influence that she indeed had the "peace that passeth understanding." She was a member of the Mission Circle and founder of the Ladies' Aid Society of Humboldt Baptist Church, placing before us a lasting example of courage, wisdom, patience and Christian virtue, which we all should strive to emulate.

Therefore be it Resolved, That we deeply deplore our loss in the death of our friend and former leader, and that we will endeavor to profit in our work by her example, and that in our every relation as Christian women we shall be tempered with that courtesy and friendliness that we have so long seen and admired in her.

Resolved, That we extend our love and sympathy to the sorrowing husband and family, and commend them to Him who has promised to be "a very present help in trouble."

Resolved, That a copy of these resolutions be sent to her husband and Chronicle and Baptist and Re family, copies sent to the "Courier," "Chronicle" and "Baptist and Reflector" and copies spread on the minutes of the Ladies' Aid Society and Mission Circle of Humboldt Baptist Church.

Respectfully submitted.

MRS. W. W. BAIRD.
MRS. T. I. WARMATH.
Mrs. M. S. SCOTT.
MRS. S. P. BOYKIN.
MISS M. HOLLOWOMON.

KEY—The death angel has visited the home of J. W. Key and bore away the spirit of his father and our beloved grandfather, Goolsby Key.

He was born Nov. 9, 1826, and died June the 12th, 1909, aged 82 years, 4 months and 3 days. He accepted Christ at an early age and joined the Baptist church and lived a devoted Christian life. To know him was to love him. He has written his name in golden letters in kindness, love and mercy on the hearts of all who knew him. He left behind him a character which the storm of time can never destroy. He was kind to everybody, and we believe that every kind act will bear blossoms to his credit in the beautiful beyond. He was possessed with rare faith, which gave him comfort in time of affliction, and this faith rolled back the purple curtain of time and permitted him to look beyond this old earth and see a number of his people who had long since gone to their reward. But most of all, it gave him comfort while his soul was hovering in the last separation, and even while passing through the dark valley of the shadow of death. We have sustained a great loss in our church and in our home. The chair is vacant that had been occupied eight months. In the song service his voice is silent; in our home we see no more of the bright, smiling face.

But sad as we are, we can raise our hearts in thanksgiving and thanks to God, that our loss is his eternal gain.

Then may we take the noble life he

lived for our guide, that when our pulse beats but faintly when fortune falls or friends forsake us we can look heavenward with a true Christian faith. Thank God that earth has no sorrow that heaven cannot heal.

May the richest blessing of heaven hover over the eight children and 119 grandchildren and great-grandchildren, and a host of friends and relatives, that they may bid this world a glorious adieu and strike hands with grandfather in the bright celestial city beyond, where there are no sad farewells.

Sleep sweetly, grandpa, until the resurrection morn, when "We shall meet to part no never, Bye and bye in that home beyond the sky.

A LOVING GRANDDAUGHTER.

Bushing, Tenn. June 25, 1909.

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Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, 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.

TENNESSEE ASSOCIATIONS, 1909.

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

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

Squatchie Valley—Pikeville Church, Friday, July 23.

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

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

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

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

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

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

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

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

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

Duck River—Winchester Church, Friday, August 20.

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

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

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

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

Ebenezer—Allensville Church, Wednesday, September 8.

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

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

Watauga—Elizabethton Church, Thursday, September 9.



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Before you start out on your round of the shops, with the scurry and bustle—bad air—endless walking—pushing through crowded aisles and the nervous strain of it all, fortify yourself with a glass of

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FITS CURED NO CURE NO PAY—in other words, you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

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

Central—Gibson Church, Tuesday, September 14.

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

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

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

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

Friendship—Mount Vernon Church, Thursday, September 23.

Holston Valley—Independence Church, Thursday, September 23.

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

Union—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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1905 it was 174, in 1906 it was 268, in 1907 it was 337, in 1908 it was 385. The collections ran up during that time from \$154.97 for 1904 to \$574.33 for 1908. The record, thus far this year, is an average attendance of 430 for January, 373 for February, 395 for March, 501 for April and 499 for May.

The largest attendance was that on the first Sunday in June when the total reached 740, the collection for which Sunday amounted to \$18.02. The officers of the Sunday School are L. T. McSpadden, Superintendent; Miss Debbie Fielden, Superintendent of Primary Department; J. B. Galyon and W. C. Walker, Assistants to the General Superintendent; W. A. Coleman, Secretary; W. H. Thomas, Assistant Secretary.

The Superintendent has only been absent two Sundays during the five years, being out of the city at the time. The Secretary has been absent only once during that time.

When Rev. J. H. Sharp came to the church the membership was 165; it is now 499. The church building has been enlarged and recently the adjoining property with a neat cottage was purchased for the sum of \$6,000.

The Bell Avenue Baptist Church promises to be one of the greater churches of the Greater Knoxville.—Knoxville Journal and Tribune.

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