

## THE LAST SONG.

BY R. L. BOLTON.

(To be used as a recitation, each quotation sung in regular tune.)

My life, it hangeth by a thread,  
Tho' wantonly I roam;  
Oh, shall they sing when I am dead,  
"I am on my journey home?"

Or shall it be? "Hark from the tomb,"  
"Sometime we'll understand?"  
Tho' I be clothed in deepest gloom,  
I'll view the promised land.

(Or will it be?)

"On Jordan's stormy banks I stand,"  
As mother sang in years gone by;  
"To Canaan's fair and happy land,  
Where my possessions lie."

But then what matter to this clay,  
What songs our friends may sing;  
When I am called in that great day,  
My soul its way to wing?

To yonder dome where angels dwell,  
From Pisgah's lofty height;  
To earth and friends I'll bid farewell,  
"I'll view my home and take my flight."

And when before the throne of grace,  
By sin unconquered still;  
I'll see him then, stand face to face,  
With God's good help I will.

My boat of faith, I launch, I go,  
Where mountain billows roll;  
Please sing sweetly, softly, low,  
"It is well, it is well with my soul."  
Knoxville, Tenn.

## SOME REMEMBRANCES OF REV. ROSS MOORE.

BY ONE OF HIS UNIVERSITY TEACHERS.

I notice in the BAPTIST AND REFLECTOR that another one of my old theological students has laid down his burden of life, or taken off the armor, and gone home for his great reward. Rev. Ross Moore, who had already achieved distinction as a gospel minister and given much promise of future usefulness, is no longer with the church on earth. To me the news, both of his ailment and his decease came as a sad surprise. His health, as I knew him, always seemed to be so good, and his physical constitution so strong, that I would have prophesied of him that he would at least have reached the Biblical term of three-score years and ten before his departure; but he must have died at scarcely half that age. I remember the first time my attention was especially called to him. It was in one of my young men's prayer-services that took place, after study hours, in the western porch of the "old college building" connected with the S. W. B. (now Union) University. In that service Bro. Moore made what seemed to me a very remarkable prayer for so young a man. There was in it not only a peculiar fervor and spirit of devotion, but also a depth of thought and feeling, a flight of the imagination, a grasp of faith on things eternal and invisible, a seeming intimacy of communion with the Infinite Father, and withal a rare fluency and aptness of speech—all of which attracted my attention. And I remember asking some one standing by who that young brother was that had just led us in the devotions. The answer was "Ross Moore," and from that hour until the last day of my acquaintance with his history Brother Moore was to me a marked man.

He did not take with me an entire course of theological studies, but from those he did take and my association with him in the University and afterwards as pastor of the Highland Ave-

nue Baptist Church in Jackson, I came to know him quite intimately and to esteem him most highly, both because of his many excellencies of character and his extraordinary talents. He was by nature as well as by grace and general education peculiarly fitted for successful work in the gospel ministry. His many friends always prophesied that he would succeed eminently in that profession, nor were they disappointed. During the brief period of his ministry, which lasted only about ten years, he was, to my knowledge, pastor of three churches, one while he was still a student in the university at Wheatland, near Jackson; another the Highland Avenue Church in Jackson, and the last one, where he accomplished his longest and most important service, at Pine Bluff, Ark. In all of these places his success was extraordinary, and his name will long be remembered as that of one of the most efficient, useful and beloved of all pastors. Also in wide regions of territory surrounding the different places where he lived, Ross Moore's name will be remembered long as that of a young man who by lectures, occasional sermons, revival work and other services rendered himself particularly useful and became a real favorite among the people.

Had he lived to see fifty years of age he would undoubtedly have become one of the leading Baptist ministers in the whole country, or at all events his continued promotion would seem to have been sure. But for some mysterious reason, known only to the All-wise Providence, he was stricken down very early in life and thus his work, as it appears to us, was short. But the great Head of the church never makes any mistakes; and since he has called our young brother up to a higher state of activity and life, it must be because there is something for him there to do, as well as there was in this lower world.

## OTHER DECEASED STUDENTS.

But in this connection I desire yet to notice the fact that Ross Moore's death is not the only one that has occurred among the theological students which I had at Jackson, Tenn. I was a teacher of theology in the university there for about six years, and during that time there were, I suppose, fully one hundred young men who took theological studies with me. Now of these students no more than thirteen, as I count the number, have already passed into the great beyond, and all this has occurred during the last ten or eleven years. This fact seems to me to be really strange, as well as very sad, and I know not the cause of it. But here is the list of those grand, good young men: First came Bro. Leland, who died as army chaplain in the Philippine Islands, and after him followed all the brethren: Moody, Wingo, James Bozeman, C. D. McNatt, W. C. Greer, A. J. Castellaw, R. E. Paulk, J. B. Spight, O. V. Moore, E. W. Reese, John T. Pegg, and last of all, Ross Moore. These young men were certainly a credit to any institution of learning, and I know not where any thirteen students, all candidates for the gospel ministry excepting one, Bro. Moody, could have been found who had in them more promise for future usefulness than did these. Besides, more than half of the number actually became pastors of churches and were very successful in their work. But they have all gone now leaving the places which they once filled desolate and empty, or to be occupied by others. Who can explain a mystery like this. The taking away of so many young men in the very morning of their days? We shall not attempt any explanation. We only know that God is good and infinitely wise and he cannot make any mistakes.

DAVID HEAGLE.

Chicago.

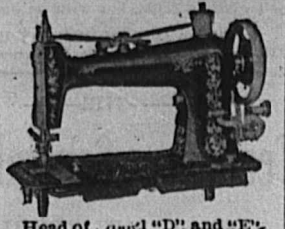
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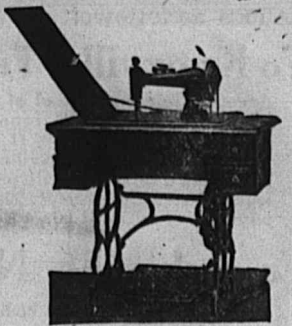
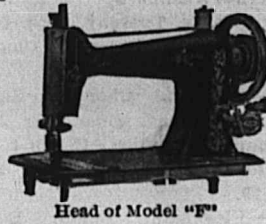
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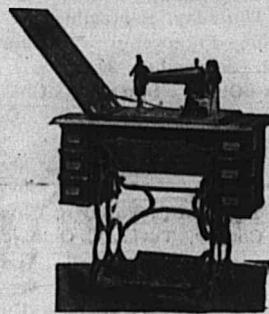
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## OBITUARY.

MAY.—God in His all-wise providence has thrown the mantle of sorrow over our church and community and claimed one of our best members and citizens in the person of Bro. James T. May Truly has it been said, "Death loves a shining mark, a signal bloom." Bro. J. T. May was born in Grainger County, Tenn., August 25, 1859, and departed this life at his home, three miles east of Jefferson City, Tenn., April 21, 1909. He was married in Jefferson County, Tenn., to Miss Margaret A. Brooks, December 9, 1885, and thereafter remained a loyal citizen of Jefferson County. He had been a patient sufferer for some time when our Heavenly Father deemed it expedient to call him home. He then meekly bowed beneath the rod and left to his friends and loved ones the memory of a noble Christian life. All that faithful physicians, near and dear friends and loved ones of his own household could do for him could not break the fetters of that dread disease that bound him in its chains. It was God's will to call him up higher. His work on earth was done and we can only be silent and say, "Thy will, O Lord, be done." He was a man of rare religious qualities and upright in all his daily walks. It can be truly said a good man is gone. He was liberal, charitable and sympathetic, a friend to everything that tended to elevate and uplift, and his aid, influence and co-operation will be a long felt loss in his church and community. His place will be hard to fill but for some wise pur-

pose God saw fit to make the vacancy and "He doeth all things well. He professed faith in Christ some twenty years since and was baptized into the Buffalo Grove Baptist Church May 2, 1908, where he remained a faithful member until God said, "It is enough." Brother May leaves a large concourse of friends, a brother, six sisters, a wife, and ten children to mourn his loss.

Resolved, That we deeply lament the loss of our dear brother in the church but realize that he has left us as a legacy the fragrance of a good example.

Resolved, That we extend our heartfelt sympathy to his bereaved, devoted and Christian wife and children, and pray God that his richest blessings rest on the home where the darkest shadow of earth now hovers that was once brightened by a presence that will never return and that his tender love may heal and comfort the hearts now crushed and bleeding.

Resolved, That a copy of this obituary be placed on the church record, one be furnished the family, and one sent to the BAPTIST AND REFLECTOR for publication.

TENNIE KLEPPER,  
W. J. CATE,  
EDWIN GARRETT.

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# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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## PERSONAL AND PRACTICAL.

—Well, we managed to get up the June Hill by your help, but the July Incline is proving a little steep. Won't you give us a lift up that?

The East Tennessee Sunday School Convention will meet at Etowah, on July 27-29. It is expected that there will be a large attendance upon it.

—The "Missionary Worker" states that the First Baptist Church, Oak Cliff, a suburb of Dallas, has withdrawn from the Baptist Missionary Association. It has been the headquarters church of that Association for many years.

—The "Watchman" says that the "Christian Work" published on its front page a poem by "Coventry Patmore," and this was what was said: "Written by the colored porter of a Pullman Car." Did ever the elfish types play a worse trick?

—Now for the Associations! The Shelby County meets this week at Eudora Church, White's Station, near Memphis, and the Big Hatchie next week at Henning, in Lauderdale County. We expect to attend both of these meetings, and as many others as possible.

The 300th anniversary of the discovery of Lake Champlain was celebrated last week with appropriate ceremonies, participated in by President Taft, Ambassador Jusserand of France, Ambassador Bryce of Great Britain, Secretary of War Dickinson and Vice-Admiral Uriu of Japan.

—The salutatory of Dr. J. W. Porter as editor of the "Western Recorder" is short and pointed. He says: By the help of God, with the co-operation of the brethren, honestly desiring to commend the right and condemn the wrong, we shall earnestly strive to be good, do good, and 'make good.' Amen!"

—The "Baptist World" thinks that "it is time for the Catholics to stop talking about being in the lead in this country. They claim fourteen million population. But there is a Methodist population of twenty million and a Baptist population of eighteen million." And there are no saloonkeepers among them.

—Last week we received in the same mail two letters from different brethren, one of them thanking us for some little kindness which we had done, and the other for a kind word which we had spoken about an article he had written. Such thoughtfulness upon the part of brethren is so rare that it is worthy of notice.

—Says the "Baptist World": "A paper mill is being erected at Macon, Ga., to make paper out of okra. Paper is made also out of cotton stalks. We will welcome any relief for our forests." We hope also that this paper made out of okra and of cotton stalks may afford some relief for editors. What about it? How is the price?

—In a letter to Rev. W. B. Oliver, of Florence, S. C., Gov. W. W. Kitchin, of North Carolina, recently said: "The work of prohibition in this State is beyond even what the prohibitionists expected. The prohibition sentiment is sounder and stronger than heretofore; and there is not the slightest probability that the law will be repealed."

—The "Arkansas Democrat" recently stated that Rev. D. A. Hipps resigned the pastorate of the Cumberland Presbyterian Church at Paragould because he "contended that infant baptism was unscriptural and that as long as he was pastor of a church no infants would be baptized." And thus the heaven of Baptist influence continues to work. Help it along.

The "Central Baptist" last week honored itself by honoring the memory of Dr. W. H. Williams, for eleven years its able editor, and one of the best men in our denomination.

—"You wants to be mighty cyarful in dis life," said Uncle Eben, "bout what you says. You kin git into trouble enough through what people say you said, without contributin' nuffin' on yoh own account."

Prof. J. A. Lowrey, President of Clinton College, Clinton, Ky., was in the city last week on business and gave us a pleasant call. Under the efficient administration of Prof. Lowrey, the school has taken on new life. It has become necessary to enlarge the main building and to erect a larger dormitory for boys. The prospects before the school for next year are quite bright.

—The "Alabama Baptist" copies in full our recent editorial paragraph about what Dr. Bustard, pastor of the Euclid Avenue Church, Cleveland, had to say with reference to Dr. C. F. Aked, pastor of the Fifth Avenue Church, New York City, but heads the paragraph, "Better Stop This." Stop what? Stop Dr. Bustard from going for Dr. Aked? No, indeed. We think he did exactly right. What he said was needed to be said, and, as we stated at the time, he was in better position to say it than perhaps any one else. Instead of stopping him we hope he will keep it up.

—Says the "Nashville Banner": "Prohibition in Tennessee has become a policy fixed by law, and there is no intimation from any quarter that any political party will favor the repeal of prohibition in the next election campaign. The situation has been accepted, and enforcement of the law should be the demand of all parties and candidates. There is no need of another prohibition campaign or for keeping alive the animosities of the last perfervid campaign. There will evidently be political complications enough without that." This is a very wise and conservative position. We are glad to see a paper like the "Banner" taking such a position.

Rev. G. L. Boles requests us to change the address of his paper from Wartrace, Tenn., to Lonohe, Ark., and adds: "I cannot do without the 'Baptist and Reflector.' I do not wish to miss a single issue. May the Lord bless you in your great work." We regret very much to have Brother Boles leave Tennessee. He has been pastor at Wartrace and Bell Buckle for a number of years, at both of which places he was held in high esteem. He has also for several years been Moderator of the Duck River Association, and will be greatly missed in that Association. We commend him most cordially to our Arkansas brethren as an able minister of the gospel and a true man in every way.

—Referring to the recent strike of the white firemen on the Georgia Railway because of the fact that negroes were employed as firemen on the road the "Baptist World" calls attention to the "interesting fact that the President of the railroad, a Southerner, sustained by his directorate of Southern men, is contending for the right of the negro to the place he has made for himself. On the other hand the leader of the union, and the union itself, come from the North." This fact presents a rather remarkable situation. The people of the North believe in social equality with the negro, but not in industrial equality. The people of the South do not believe in social equality, but do believe in industrial equality.

—The four hundredth anniversary of the birth of John Calvin, which momentous event occurred on July 10, 1509, was celebrated all over the world, and especially in Presbyterian circles. No man since the days of the Apostle Paul, with the possible exception of Augustine, has more pro-

foundly influenced the theological world—and that means the world in general—than John Calvin. While we do not, of course, approve some of his actions, and especially his condemnation to death of Servetus, and while we do not endorse all of his views, yet on the doctrines of grace Calvin was a true and thorough exponent of Biblical doctrines, following closely in the track of the Apostle Paul.

—Says the *Christian Conservator*: "Indiana is looking squarely at its divorce record for the past twenty years. In that period it has the unenviable record of granting more divorces than any other State east of Mississippi. Above 50,000 of these divorces were granted upon grounds alone of confirmed drunkenness, and about 25,000 other cases placed whiskey abuses along with other causes for divorce. Thus about two-thirds of the 130,000 divorce cases are attributable to intoxicants." It is generally estimated that about three-fourths of the divorces are due to strong drink. But put it two-thirds. The question comes whether a traffic which causes two-thirds of the divorces, and consequently which destroys so many homes and the happiness of so many lives, ought to be allowed to exist in this country.

—We had the pleasure of preaching at the First Baptist Church, this city, last Sunday morning. Despite the hot weather and the threatened rain there was quite a good audience, which listened very attentively to a simple gospel sermon. As we stated recently, the church has extended a call to Rev. R. M. Inlow, of Joplin, Mo. He has not yet decided what we will do, but it is earnestly hoped that he will accept the call. He will find a fine field. The First Church has not for many years been in better condition than it is now. It has just paid off the bonded indebtedness which has been hanging over the church for years. Extensive repairs are being made on the auditorium. The church is thoroughly united, deeply spiritual, earnestly aggressive and ready for a good work.

—The Northern Baptist Convention recently held in Portland seems to have been quite successful. Despite the fact that it met so far to one side of its territory there was a large attendance. Dr. Harry Pratt Judson, President of the University of Chicago, was re-elected President. Messrs. Corvin S. Shank, Seattle; George E. Horr, Massachusetts, and Frank H. Field, N. Y., were elected Vice-presidents. Dr. W. C. Bitting, of St. Louis, was re-elected Corresponding Secretary. Mr. Edwards, of California, who is a brother of Brother A. W. Edwards, of Bluff City, presented to President Judson a gavel taken from the famous Daniel Boone tree, near Jonesboro. The annual sermon was preached by Dr. C. A. Barbour. Many very interesting and instructive addresses were delivered. There were about 1,350 delegates, and 400 visitors present.

The *Religious Herald* gives one pastor's method of introducing the *Herald* into the homes of his people as follows: "In an effort to introduce the *Religious Herald* to those who are not acquainted with it, the publishers are now offering to send it to new subscribers to January 1st next, for \$1.00. Recognizing the value of the paper to every member of a Baptist church, and especially the need of it among our own people, the pastor will give to the Sunday School scholar getting the largest number of new subscribers for this paper, under this offer, a Bible, to cost not less than \$1.50. This contest will close the end of May, and all that is done must be done by that time. This is open to every scholar in each of the Sunday Schools on this field, but not to the officers or the teachers. The prize will be delivered at the Children's Day exercises of the school of which the winner is a member. The way in which to secure sample copies and all other information in this connection will be gladly furnished by the pastor. Today is the time to start." If any pastor in Tennessee wishes to adopt that plan, we will furnish the premium Bible.



## GIVE AND LIVE.

Forever the sun is pouring its gold  
On a hundred worlds that beg and borrow;  
His warmth he squanders on summits cold,  
His wealth on the homes of want and sorrow;  
To withhold his largeness of precious light  
Is to bury himself in eternal night.  
To give  
Is to live.

The flower blooms not for itself at all,  
Its joy is the joy that diffuses:  
Of beauty and balm it is prodigal,  
And it lives in the life it freely loses;  
No choice for the rose but glory or doom,  
To exhale or smother, to wither or bloom.  
To deny  
Is to die.

The seas lend silvery rays to the land,  
The land its sapphire streams to the ocean;  
Though heart sends blood to the brain of command,  
The brain to the heart its lightning motion;  
And over and over we wield our breath,  
Till the mirror is dry and the images death.  
To live  
Is to give.

He is dead whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his lifelong ride  
Who of his fortune gives to another;  
And a thousand million lives are his  
Who carries the world in his sympathies.  
To deny  
Is to die.

## THE INSPIRATION OF THE SCRIPTURES.

BY DR. H. E. WATTERS.

(Continued from last week.)

Fourth, the Bible is not of human origin because no human mind could have planned it, or have lived to execute the plan. If the erection of a Solomon's temple could not happen by chance, but must have a master mind to plan and execute, how much more must the planning and writing of the Bible demand a master mind? Yonder in the distant ages, when the human race was young and had not become skilled in the modern arts and sciences, are builders at work. In different lands; in Egypt, in the desolate wilderness of Paran, in Judea, beside the rivers of Babylon, in Greece, in Rome upon the lonely Patmos, the hewers work and the separate stones are formed. And what a contrast in the character of the workmen, and under what various conditions they labor! A mighty leader and lawgiver writes upon a mountain; a poor old prophet in his tent; a king arrayed in purple, upon an ivory throne, writes in Jerusalem; a servant at the court in Shushan; a captive wailing in captivity, his tears mingling with the waters of Babylon; a fisherman, a lawyer, a taxgatherer, an exile on a lonely island; a prisoner in a dismal dungeon—these all, nearly fifty in number, labored upon unknown plans, in different languages, unknown to each other, separated by hundreds of miles and a thousand years, preparing sixty-six books of different styles and character; but when brought together they form one beautiful and perfect whole, not one book too much, not one book too few, not one statement out of harmony; but all forming the faultless Bible. Who can say this happened by chance? Where is the human mind that could have planned it, or having planned it could have executed the plan? How could these plans have been known to the writers and yet unknown to the world, or how could the authors have written their parts without plan or direction? The Bible did not come by chance. It was planned, but no human mind planned it; therefore it is from God. Any other conclusion is impossible.

Fifth, man did not write the Bible because he has signally failed in all attempts to formulate a religion that will satisfy the human soul. In the religious books of the Buddhists, the doctrines of Confucius, the Koran, the religion of the Egyptians, Babylonians, Greeks and modern skeptical philosophers; the greatest of men and of peoples under the most favorable conditions, have tried to create a good religion different from that of the Bible, but all have tried in vain. It cannot be done. The Bible is the only book that contains a perfect religion, or even a perfect man.

Where in history, song or story will you find a perfect hero? Great soldiers have led their hosts, but they have waded to glory through blood. Great kings and statesmen have wielded the scepter of power, but their

lives are stained with sin. Great teachers and preachers have wrought reformation, but their lives are full of errors, and crooked paths are behind them. Poets have sung of the glories of their favorites, but at the same time have lamented their shortcomings. Novelists have exhausted fertile imaginations to create a perfect hero, yet all their heroes sin. But where is the man in ancient or modern times that can find a fault in Jesus?

Go to the wilds of the American forest, hold up Jesus to the untutored Indian savage, and instinctively his heart cries out, "The Perfect Man!" Go to the yellow man of China or Japan, hold up Jesus to him, and, although a different race from himself, his heart cleaves to Jesus as the perfect man, and he says, "I love Him." Go to the jungles of Africa, hold Jesus up before the Hottentot, and beneath his thick black skin his poor heart throbs as he finds in Him perfection. The Malay, of still a different race, can love and serve Him; the white man of all degrees, in every land, in every clime, in all the ages, can join in the universal verdict of all the races: "I find no fault in Him."

Do you tell me Jesus never lived; then I answer that man did not create the story of Jesus, for he has proved himself unable to imagine perfection. But no fact in history is better established than that Jesus lived; then I say He is divine, for it is impossible for a man to live better than he can imagine.

God has placed in every human heart a longing for the infinite, a soul-thirst and hunger that the world cannot satisfy, and that none of the religions of human origin can satisfy; but the religion of Jesus, as revealed in the Bible, fills to the fullest every heart it enters. There is no hungry spirit that is not satisfied with the Bread of Life. No soul thirsts for righteousness that is not satisfied with a draught from the spiritual Rock of Ages. There are none so poor that may not have an inheritance incorruptible and surpassing understanding; nor any one so rich that he may not need the exceeding riches of grace that are freely offered all who believe on Him. There are none so low that Jesus cannot lift them up, and none so high as to be above His power of helping. The long arms of Jesus can reach down and rescue the lowest criminal, and His blood can wash white the foulest stain. His love rebukes the haughty man and lifts the humble heart. No shadow is so dark that His love will not brighten it, no life so dreary He cannot cheer, no heart so wrung with anguish that He may not comfort it. The wise and the ignorant, the lowly and the proud, the sinner and the saint, the rich and the poor, the living and the dying, all alike turn their eyes upon Jesus and are satisfied. No other book or source offers a religion that reaches all climes, races and classes; that satisfies under all conditions; that reaches the loftiest heights and the lowest depths of the needs, conditions and desires of the human soul. Since man has so signally failed in all his efforts to create such a religion, he did not create this, nor invent the book that makes us wise concerning it.

Sixth, man did not write the Bible because it not only contains accurate history of the past that man had no means of knowing, except by revelation, but contains records of future events accurately foretold in detail long before they occurred. Man cannot know the future. He may, with some degree of success, forecast events in nature, but he cannot foretell events in human history. No one can say: "I know I will not die tomorrow." No one can say: "I know Chicago will burn next May." The curtain is closed on the future and man cannot see behind it; he cannot see one inch beyond his eyes; yet we find events foretold with startling accuracy in the Bible. A large part of the Bible is prophetic. It predicts leading facts concerning nations, peoples and cities; not in vague, doubtful general terms, but with wonderful particularity and definiteness, hundreds, even thousands of years before they occur. All the grand outlines of human history were written in the Bible more than two thousand years ago. Yet these prophecies are so accurate that they read like history instead of prophecy. Did we not know better we should say they were written after the events occurred.

Time and space fail us to cite prophetic statements of this wonderful book, but read the hundreds of prophecies concerning Christ and find them all strangely fulfilled in Him. Read the thousands of prophecies from Genesis to Revelations; how nations should rise and fall, how cities should flourish and fade, how people should live and die, how calamities should befall, dire events happen and great occasions come—read two thousand years of history written two thousand years before it comes to pass, and tell me not that man wrote it. No wonder Heine the infidel German philosopher, exclaimed, after spending a day reading the Bible: "What a book! broad as the universe, deep as human experience, rooted in the abyss of creation and towering up above the blue secrets of heaven! Sunrise and sunset, promise and fulfillment

—its destruction would be the ruin of human happiness, its extinction would be the epitaph of history!"

When Columbus finally touched the mainland of South America at the mouth of the Orinoco River, they tasted the water and found it fresh. A sailor said: "We have found another island." "No," said Columbus, lifting his eyes over the river many miles wide, "no river like this flows from an island; this river drains a mighty continent." And so when I read the Bible and feel its mighty current flow upon me, when I compare it with the books that men have written, I am made to exclaim, "If the Bible is not from God no book is, and He has left humanity to grope in the dark alone, with no guide, no light and no hope."

Seventh, we might show that the Bible is no ordinary book by briefly mentioning a few things it has done for the world. "By their fruits shall ye know them." As an advancing summer moves steadily and resistlessly northward over the seas and over the continents, causing the flowers to bloom where the snows had lain, causing the birds to sing where the winds had moaned, causing the leaves to wave where the ice had hung; so has it been with the influence of the Bible. Through the ages, as the knowledge of this old book has slowly spread among the nations, it has caused hope to spring up where despair had been, love to take the place of hatred, and life to become lord of death. Liberty has followed in its wake; fetters fall from the wrists, and shackles from the ankles wherever this old book is preached. It has reached down a strong arm to woman and lifted her up from man's footstool and placed her by his side. It has dispelled the dark clouds of ignorance and caused the light of civilization to beam upon mankind. Wherever the Bible is read it makes men better, wiser and happier; it gives a new meaning to life that makes it worth living; it lifts humanity from barbarism to enlightenment, from paganism to Christianity, from death in sin to life in Christ. No other book has ever moved the world as this book; the influence for good of all other books together are not to be compared with that of the Bible. If the product of all of man's influences is less than that of the Bible, then it must contain some superhuman facts; therefore it is divine, and if divine, then inspired.

(To be concluded next week.)

## THE OPERATIONS OF THE HOLY SPIRIT.

BY REV. D. W. BOSDELL.

This is indeed a subject of great importance, and one upon which we would do well to carefully think, because of two facts, viz: It is a subject upon which the later New Testament writers lay special emphasis, and again because this is the Spirit dispensation. In modern times we are apt to overlook the necessity or underrate the value of the Spirit's grace. We are prone to talk and think much of the Savior, but little of the sanctifier; yet the words of Christ to His disciples immediately prior to His death should teach us that the Spirit's advent would more than compensate for the departure of the Savior. (John 16:7). "In some sort it was expedient that He should go away, for the presence of that other comforter would more than make up for His absence from them." (Abp. French). This is a great question, yet with many the words, "Have I been so long a time with you and yet hast thou not know me?" (John 14:9) find a ready application. His operations in this dispensation demand our closest study, and in doing so, let us notice His separate mission.

His mission is separate from that of the Father and the Son. The Father's special work was that of creation; the Son's was that of redemption; the Spirit's is that of sanctification. "The work of the Holy Spirit may be spoken of as complementing that of God the Father and God the Son." (Doc. and His Theo; Blunt). He may be spoken of as perpetuating and perfecting what each has originated and created. Hence the conclusion is evident.

It has pleased God to make himself known to men in three ages. The first age, which was of divine knowledge and worship, beginning at the creation of man, may be said to have extended up to the coming of Christ. The second, that of the development of the doctrine of God, may be called the age of Immanuel. ("God among us.") This began with the advent and closed with the ascension. The third on Pentecost, and here began the age for the development of God for the restoration and salvation of the world. "Never to come to an end or be superceded upon earth, till the restitution of all things, when the Son of Man should come again in the clouds of heaven." (Bp. Moberly). It will be clear to us that the third age crowns, but in no respect supercedes the other two. God the Father is still the creator and object of our worship; God the Son



is certainly our redeemer and Lord; but the immediate, characteristic and peculiar presence of God among men in this the third age is His presence in the Holy Spirit. Hence His personality and abiding presence.

That he has always possessed personality and been present in the world, co-operating with the Father and the Son, cannot be called in question, but that this truth had been made known to man is doubtful. "Under the old dispensation the Spirit of God was understood to be what the word spirit or breath implies, an august and powerful influence which emanated from God. And this idea seems to have prevailed until the latter part of our Lord's ministry." (John 14.) (Syst. Theo. Johnson). Our Lord, however, did not pass from this world until His personality and abiding presence had been made clear, as we gather from His words during the "Last Week." (John 14:16-26; 16:7-14.) "If Christ be the head, and the church the body, the Holy Spirit is the soul which dominates that body. If Christ be the chief corner stone, and His church the temple which that corner stone supports and holds together, the Holy Spirit is the shekinah by which God manifests His presence in that temple" (Dr. Hentley).

#### HIS OPERATIONS IN THE WORLD.

Now ideas vary upon this all the way from Quakers with their "inner light," to the Disciples, who believe He works only through the Word of God. In His operations He is to the unsaved:

1. The divine agent enlightening the mind and producing conviction of the soul. Enlightenment is not conviction, and neither, nor both combined, are regeneration. Enlightenment is the work of the Holy Spirit, and is fundamental to all other influences and actions. Its subject is the mind and conscience; its means is the truth; its agent is the spirit. The world is darkened by sin. "The entrance of thy word giveth light." The word is the sword of the Spirit, and yet unless the Spirit draws forth that sword it must lie powerless in its sheath. There are myriads of means He calls into use, but the mightiest for the enlightenment of the mind and conscience is the Word. And thus the sinner is shown an actual picture of himself—he would never see this were it not for the Spirit's work with him. He, by the Spirit, is made to see himself a sinner before God, the nature of sin, his condemnation because an impenitent sinner. "He suggests to the sinner his illustrious destiny and the weakness of his unassisted nature."

He in His operations upon the mind and conscience of the sinner manifest the great love of God the Father and of Jesus Christ His Son for the lost of earth. How this consciously condemned sinner has been and is loved of God and of Christ and the provisions for his restoration, salvation and glory, only the Holy Spirit can hold this up before the humble, condemned sinner in his true light.

2. "By Him the love of God is shed abroad in the heart." (Rom. 5:5). The preparation of the soul for His indwelling is the work of the Spirit. "As in the beginning (Gen. 1:2) there was chaos and darkness, and the elements needed a quickening and setting in order, which created the necessity for the Spirit's work, so the re-creation by which the now chaotic soul is to be subdued and its whole nature harmonized to the divine principle, belongs unto the same Spirit." (Canon Garbett). As the Holy Spirit wrought in the beginning of the creation (Gen. 1:2) so He continues to work throughout the whole course, regenerating mankind that they may be partakers of the new nature. Hence, the enlightenment of the mind, the conviction of the conscience, the consciousness of pardon, the peace of reconciliation and the knowledge of adoption are all the results of the operation of the Spirit upon the unsaved. How we should plead for His presence when a soul is to be won, and take heed lest we grieve Him!

In His operations He is to the saved many things. His most distinctive work in the soul of the saved is that of purifying. Hence, the term "fire" is used concerning His advent and baptism. (Matt. 3:11; Acts, 2:3). The term always carries with it the idea of making pure. In this work of purifying He is not to make a man sinless, and that instantaneously. This is the position of the Holiness people, but there are no scriptures to substantiate such a contention. His is a progressive work. "This is not a miraculous work of grace instantaneously changing sinful character into all perfection. It is the personal influence of the Holy Spirit working with the spirit of man. It is the divine co-working with the human. It is like the energy of the sunshine in the fruit." (Int. Theo. Lib. Vol. 29. p. 492). He takes out of man no element, but on the con-

trary He puts a new element into the soul—the divine. He creates no new elements of the mind. He introduces no new principles of mental action. It is simply one work of God within another." (Dr. Phelps). He takes up His abode in the body, His future temple, and continues His work of sanctification, which had its beginning in enlightenment, and will end in the consummation.

1. He is the source of Christian assurance. (Rom. 8:14-16). He initiates into the family of God and bears witness with their spirits that they are the children of God. Thus He becomes the source of Christian assurance.

2. By His abiding presence there follows the fruit of the Spirit—love, joy, peace, gentleness, long-suffering, goodness and truth. The Spirit's operations cover the whole man—body, mind and soul. Paul says, "And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (I Thes. 5:23). The whole body and soul and spirit are to be influenced by the grace of His operations. Hence, the fruits so often referred to by the later New Testament writers.

3. He in His operations upon the minds and souls of men is guiding them under the trials of this life. (Rom. 8:19-25). God the Holy Spirit is causing the trials of this life to redound to the glory of the tried. All dead things are weakened by trials or testings, but those things that are living, trials, instead of weakening, become a source of strength and consequently a blessing. The soul is the most active and alive of all living things, and hence a great blessing under His guidance comes to the tried Christian. Nevertheless, under these we need a guiding hand and much grace and strength. The presence of the spirit gives us strength in "grace" in these hours of need. Like Paul we can say "We are able to do all things through Christ, who strengthens us." With Abraham we can say, "The Lord hath provided." Or David, "The Lord is my Shepherd, I shall not want." Or with Paul, "All things work together for good." He is proving to the redeemed the power of God to guide, cheer and sustain under the trials that visit us in this life.

4. The grace of His operations proves the power by which we are kept through faith unto salvation. (I Peter 1:5), and through which victory will crown our efforts. "Is the Messiah's kingdom to be established above the nations and on the tops of the mountains? It is in the zeal of the Lord we are to perform this. Are believers to grow up as plants and willows by the water courses? Are the redeemed to rise up and be called by the name of Israel? It will be when the Lord pours His Spirit upon the seed and His blessings upon the offspring. Is the temple of the Lord to be reared in all godliness of its architectural symmetry?" "It is not by might, nor by power, but by my Spirit saith the Lord." Are we to stand firmly and triumphantly in the face of every force and creature? (Rom. 8:34-39). It is the permanence and power of the Holy Spirit's influence that is to give us sufficient strength and ultimate victory.

Memphis, Tenn.

#### TEXAS LETTER.

Since I came to Texas I have received several letters of inquiry about this country, so it has occurred to me that a letter to the paper on the subject might interest many.

First, let me say, I am not in a position to aid brethren in securing work. I am not preaching because I cannot, and have not attended an Association or fifth Sunday meeting since I have been in the State, consequently I am unknown to the brethren and to the churches. I might have attended some of the meetings, but they are usually so remote that to attend requires a journey of a day or two and camping out over night. There is only one railroad here and this is the terminus and I think there is only one Baptist Church of this Association on it. The Association covers a large territory with few churches and all of them, or almost all, are aided by the State Mission Board.

I am in a position, however, to advise and aid any who may be sick. The country is a boon to people with lung trouble or asthma. It is high and dry. The winters are mild and the summers pleasant. It is, in my judgment, better than New Mexico and Colorado because it is not so cold. It is seventy miles from San Antonio and is higher.

I have many friends and relatives in Tennessee who never hear from me except through the papers. It is a pleasure to me to state that my health is much better than one year ago I dared hope it would ever be. I am living on a little farm and have been able this summer, with just a little aid, to do all the work. I have im-

proved steadily all spring and summer until a good deal of the time I feel as well as ever. Last summer I was very weak and suffered a great deal.

It may not be out of place to state briefly some of the things I have done in my efforts to get well. I have an affection of the right lung and was very weak when I came as the result of a severe attack of la grippe. I have taken no "cure" of any kind, nor any medicine for several months, unless common lemon juice be called a medicine. These are some of the things I have done:

1. I have slept as nearly out of doors as I could.
2. I have eaten only the most wholesome food, particularly rich milk and raw eggs.
3. I have doggedly and persistently kept up day in and day out a deep-breathing exercise.
4. I have tried to make it my business to try to get well.
5. In general, I have observed scrupulously the laws of health, going on the theory of building up the body and causing it to cast off the disease.

Pure air, good food and proper exercise is about all there is to it. If I continue to improve I hope to go back into the ministry in a few months. I shall have to find work here, however. That is one of the hardships one must endure if he comes to this climate in any condition. I am an exile from Tennessee perhaps forever. I dare not return even for a brief visit. Let no one think of coming here and getting well and returning. Another sad thing to me is the religious condition of this country. I certainly fear to try to rear my family where God is not honored. One who believes in the observance of the Sabbath is "out of date," but many think the same of the Ten Commandments.

I regret also to say that the saloon element has its way too much here to suit me. Southwest Texas needs your sympathy and your prayers. In other places of the State, I am told, the temperance sentiment is strong. There is a better day for Texas. My heart goes up in praise to God for His blessings and mercies. I shall praise him still more if He again allows me to proclaim His truth.

H. B. CLAPP.

Kerrville, Tex., June 24, 1909.

#### A KERNEL OF TRUTH.

BY REV. O. C. PEYTON.

The psalmist said: "I will talk of thy doings." Now, profitable talk is far from common. Many use countless words without saying much. Professors appear prepared to talk of everything rather than what is helpful. They discourse about preachers, books, movements, absent persons, but seldom about God and his doings. This betrays a barrenness of soul, for, out of the abundance of the heart the mouth speaketh. If in the heart there is an abundance of worldly things, or carnal projects, the conversation will be worldly and carnal. But, if grace and truth be in the heart, the conversation will savor of truth and be seasoned with grace. Beloved, let us talk of God's doings! Look at his doings in nature. Think of all you see there as the work of your heavenly Father. Look at what he is doing in providence and talk of past and present events as if you saw God in all—directing, controlling, overruling. See God working mightily in redemption. The minds and tongues of angels are occupied with this. It ought to employ yours. Look at God's work of grace in the world, in your church, in your own heart and life. Say, then, with the Psalmist: "I will talk of thy doings."

Jefferson City, Tenn.

The BAPTIST AND REFLECTOR is a welcome visitor in our home. It does us so much good to read it every week. It is like getting a big bundle of letters from home. We run to the door to see who can get it first when it comes. The *Baptist Standard* is a good Baptist paper, too. But you see our home paper seems best. The BAPTIST AND REFLECTOR is almost serving our home as pastor at this time, in my bad state of health. I am so sorry to see that Dr. Holt has left Tennessee. Many Texas Baptists love him. Brother Folk, I am getting letters from a great many of my friends in Tennessee since your notice came out about my bad state of health. I want to say that I thank all of them for saying they were praying for me. May God's blessings rest upon the BAPTIST AND REFLECTOR and all of its readers.

R. F. SWIFT.

Lockhart, Texas.

I admire and love the stand that you have taken on the temperance question. May God bless you in your noble efforts and the paper you are making us. We are having a steady and substantial growth in our church work here under the leadership of Rev. J. F. Savell, our beloved pastor.

W. M. PARKER.

Fayetteville, Tenn.



## CONDITIONS OF THE ORPHANAGE.

As the daily papers of Nashville have sent out over the country reports of the conditions at the Home, which are bound to prove misleading to those who do not know all the facts in the matter, I wish to make full, clear statement as to the conditions there.

1. We have a disease that has been causing trouble for some time among the children. The physicians think it is Pellagra, a disease that is new in the South, or in America for that matter. As to that we are unable to say beyond what they have decided about it.

2. They all say that the disease is non-contagious, and that there is no danger of infection from it. But in that matter we have taken the utmost precautions. The affected children have for more than a year been fully segregated from the others, and since last October have been kept in a building nearly a quarter of a mile away from the Home; and there has been no possible way for any communication of the disease to children coming in and going out of the Home. No infected child has been sent out of the Home, neither have those who have been sent out been exposed to the disease.

3. We have now fourteen children who seem to be infected, although only three of them show clear traces of the disease. They have been under the treatment of the best skin specialist in the city, and all of them save the three aforementioned show marked improvement. Since the physicians have decided that the disease is Pellagra, we have asked the assistance of the County Court of Davidson County in treating the disease, and in providing quarters where the children can be isolated and the public protected, and the County Board of Health, and the Board of Managers of the Home are in joint control of the situation. An expert appointed by the United States Government will come and make the final decision in the cases.

4. As to how the disease came into the Home we can only say that some time ago some children were admitted to the Home, accompanied, as all our children are, with the certificate of a physician stating that he had examined the children and they were sound in mind and body. Sometime after coming to the Home a skin eruption of apparently mild character appeared on some of them, but little importance was attached to it, as it did not seem to be anything serious. One of those children died about two years ago, but no one at the time, attending physician, or any one else, thought that there was any connection between the eruption and the cause of her death. Some of the physicians now think possibly she had the disease. The remaining members of that family now in the Home have it. If it was not introduced in this way we cannot say how it came. So soon as it manifested itself in others, we began to give it serious attention, and many of the best physicians in Nashville were called in to see and assist in the diagnosis. For sometime no one whom we called in would venture a positive opinion. Finally one physician pronounced it Pellagra, while some others disagreed with him. So the children were all placed to themselves and given the best of attention, but were not allowed to go outside the yard of the building provided for them. The physicians all say that Pellagra is neither contagious nor communicable, but we have taken no chances as to the infection of other children. All the children who have the disease except the three worst cases are much better than they were a year ago, and the physicians think their cases will all get along all right.

A report has gained hearing in some places that the disease has arisen on account of impure or inferior food. Our children are well fed, as well or better than in the average home of the country. The attending physician says that cause must be eliminated in accounting for the disease.

5. This emphasizes the importance of great care being taken as to the medical examination of children coming into the Home. All this trouble would possibly have been avoided if the examining physician had been as careful as he should have been in pronouncing those children sound in mind and body. Some people seem to think that if a child is alive that an orphanage ought to be willing to take it, whatever may be its physical condition. Only recently a good brother complained because I objected to receiving a deformed child that had been sent us as sound in body, and in plain violation of the rules of the institution. An institution like ours cannot afford to take diseased children, because if the disease is infectious or contagious, we expose all our other children to danger. If the child is crippled or hopelessly deformed then we have a lifelong charge, and our Home would, after a while,

become filled with old men and women who were unable to care for themselves, and would no longer be an Orphans' Home.

We have tried to act with the utmost discretion, in the matter. The situation was laid before the Board of Health of Davidson County last year, and they did not deem it serious enough to demand their attention and said we were doing all that could be done in the matter. We have all along consulted the best authorities about the conditions, and have only been able very recently to learn what the trouble really is. We trust our many friends throughout the State will understand our course in this emergency, and will see that we have done our best with a difficult situation.

E. K. COX,  
Secretary Board of Managers.

## TENNESSEE COLLEGE.

You are trying to decide about a school.

Take time to read a message about Tennessee College.

The following letter is composed of quotations from letters of those who have visited our school and are in a position to know:

"The country is high and dry and healthful and beautiful."

The Religious Life: "I know of no institution in which there is a purer religious atmosphere"—J. S. Dill. "The effort is made to train Christian workers"—W. J. McGlothlin. "I have no fears in comparing it with any other school in any and all of the things that go to make up a first-class school for young women."—W. C. Golden. "For character-building and intellectual development, I doubt if it has a superior"—W. D. Powell. "For religious culture it stands chief"—Lansing Burrows. "The tone of the school is emphatically religious, and increasingly missionary"—G. H. Crutcher. "Tennessee College stands the equal if not ahead of any I have seen"—J. H. Wright. "I know of none better"—W. M. Wood. "I know of no more delightful and efficient school for women"—L. P. Leavell. "The Christian influence is wholesome and pure"—W. D. Hudgins.

The Home Comforts: "The appointments of the building are as good as the best hotels in our largest cities"—B. W. Spilman. "The home life is ideal"—W. D. Powell. "I do not know of any school building that is so well equipped"—J. M. Frost. "It has the best equipped building in the State"—W. M. Wood. "The greatest institution of its kind in the South"—W. D. Hudgins. "The physical comforts are ideal and the table service excelled by few homes or hotels"—L. P. Leavell.

The Instruction Given: "You certainly have succeeded in establishing an ideal college for women"—J. M. Frost. "The teaching is of a very high order"—W. J. McGlothlin. "Educationally it is first-class"—J. H. Wright. "I know from the teachers you have and the results I have seen that you are doing well"—Frederick W. Moore. "I marvel at so much of it done in so short a time"—Henry Alford Porter. "If I had daughters to educate, I should not hesitate to commit them to the care of the teachers of this splendid college"—A. J. Holt. "Thoroughness is the motto"—J. H. Burnett, Springfield, Tenn. "Admirably adapted to religious culture as well as to educational advantages"—Lansing Burrows. "I know of no school for girls which so truly meets my ideal and for which I should feel quite free to say so much as for Tennessee College"—J. C. Massee. We most earnestly solicit your patronage. Write today and reserve a room. Do it now.

GEO. J. and J. HENRY BURNETT.

Murfreesboro, Tenn.

## DON'T FORGET THESE THINGS.

Allow me to remind you of a few things that should not be forgotten. This is especially for you. Be sure to read it.

1. The Baptists of Tennessee have given \$558 less up to this date for State missions than they gave the same date last year, notwithstanding we have undertaken more than last year.

2. The Associational period is now on and we have only from now until September 30 to redeem ourselves on State missions. We have not fallen behind this way in years.

3. Do not wait. Begin your campaign now. Many fall because they wait so late to begin. If your pastor does not take up the matter, suggest it to him, and suggest it loud.

4. We will render any aid possible. We have tracts, envelopes, children's day programs, missionary programs, mite boxes, Bible boxes, and will be glad to send a supply free to any church, Sunday-

school, missionary society or band that will use them.

5. We are expecting more out of the Sunday-schools than ever before. We beg superintendents to write for samples of programs, and helps, and especially to examine the list of prizes of Testaments and Bibles which we offer to the children of our Sunday-schools and churches. Just write us a postal card for full supply, and have a great time in your school.

6. Let pastors, clerks and treasurers of churches, Sunday-school superintendents and all remember that a long letter to the Association that does not give facts about the church and Sunday-school is a reflection on all concerned. Get your facts together and secure a regular letter blank, and let your letter tell the whole truth about your church and Sunday-school. The churches of Christ ought to have credit for what they have done and church letters are what will tell it, and nothing else. These figures go out to the world. Remember this.

Yours in service,

W. C. GOLDEN.

## PASTORS' PICNIC.

An event of notable interest was the holding of the annual picnic of the Nashville Baptist Pastors' Conference at the suburban home of Dr. E. E. Folk and wife. After the regular session of Conference, with coats off, we repaired to the beautiful lawn and engaged in such games as checkers, crokinole, horse shoes and marbles, and it was amusing to see the old boyhood skill and tricks return to the preacher-players. Then we were called to the large dining hall, where an elegant and sumptuous dinner was served by accomplished hands. Covers were laid for eighteen. Two happy hours were spent at the table. After dinner we repaired to the lawn again with jokes and joy. Dr. Folk, our host, gave a list of conundrums and offered prizes. Dr. Weaver won the first prize, with 18. J. E. Skinner the booby prize with 3. Those present were Elders A. Owen, J. M. Frost, E. E. Folk, E. K. Cox, Wm. Lunsford and little son; J. E. Skinner, C. H. Beall, J. N. Booth, C. I. Hudson, W. J. Stewart, S. N. Fitzpatrick, S. C. Reid, T. O. Reese, T. H. Francisco and R. J. Clark, Sec'y Street Railway Y M. C. A. This day will hold a place with the most pleasant memories of our lives. The hospitality of our host and hostess cannot be excelled.

S. N. FITZPATRICK,

Sec'y Nashville Baptist Pastors' Conference.

## TRI-STATE BAPTIST MEMORIAL HOSPITAL.

On Sunday, July 4th, I was with the brethren of the Whiteville Baptist Church, Whiteville, Tenn. Rev. S. A. Owen is the earnest and efficient pastor here. Brother Owen rendered us good service. I was impressed with the earnestness with which he spoke to his brethren about the great work of the hospital. It is good to hear other brethren speak kindly of a matter that is so much on one's heart. Brother George T. Webb, a Memphis cotton merchant, and a member of the Whiteville Baptist Church, also did us good service in helping us to see the brethren, besides he made a noble gift himself. God bless our great-hearted laymen! The work of the churches depends so much upon what they do. O, that more of our laymen could find it in their hearts to render distinguished services in this hour of need! In these days we need every man in Tennessee to do a man's part.

The Whiteville Church has done nobly, contributing more than \$500 to the cause of the sick and the suffering.

Faithfully yours,

JOHN N. LAWLESS.

## A WEEK OF PREACHING AND WORK.

Fosterville Baptist Church, pastorless. Preached thirteen sermons. Rev. W. H. Runions, the church builder, was with us one night, and preached a very excellent sermon. We raised \$10.50 for State Missions and sold books, Bibles and Testaments to the amount of \$6.20. Total, \$16.70. We organized a nice Y. W. M. U. and a Sunbeam Band. We raised \$3.37, part of amount behind on pastor's salary. We secured pledges on church debt to the amount of \$140, and raised \$8 in cash on debt. We will continue our work to try to raise the debt on church. We had good attendance and good services, and the church was helped. Pray that we may be able to raise the money and pay off the debt on this beautiful church building, which should be dedicated to the Lord.

R. D. CECIL.

Pastor-Evangelist in Tennessee.

Fosterville, Tenn.



## PASTORS' CONFERENCE.

## NASHVILLE.

First.—Preaching in the morning by E. E. Folk. No service at night.

Central.—Rev. N. B. Clibourne preached at morning hour on "Members of Christ's Spiritual Body."

Edgefield.—Good Sunday-school. Fine Sunday morning congregation. Two received by letter. One by baptism.

North Edgefield.—Rev. Chas. M. Hudson, brother of the pastor, preached at both hours. Subjects, "God's Will in Our Lives" and "Christ, the Great Foundation." Good B. Y. P. U. 313 in S. S. Pastor supplied at Lockeland at night.

Third.—Pastor away on vacation. Rev. James A. Estes preached in morning from 1 Pet. 5:7. Dr. G. B. Winton preached at night. Good Sunday-school; 198 present. Good B. Y. P. U.

Centennial.—Rev. Chas. T. Beall preached at the morning hour on "Christ in the Midst of the Seven Golden Candle Sticks." Evening on "Consecration." One young man declared his purpose to preach. 121 in Sunday-school. Good day.

Belmont.—Pastor Francisco preached at morning service. Subject, "Becoming Saved;" evening on "The Personal Element in Religion." Good Sunday-school and B. Y. P. U.

Immanuel.—Pastor Rufus W. Weaver preached upon "The Chorus of Character." One received for baptism. The pastor preached in the evening at the union service of the West End Evangelical churches upon "The Responsibility of Individuals for the Betterment of Other Individuals."

Seventh.—The pastor talked in the morning. Bro. Golden preached at night. One received by letter. Two received for baptism. Two baptized. Pastor returned from Kentucky, where he helped Bro. Sigel Ogle in a great meetings. Over sixty professions; fifty-three additions, baptized forty-three. Others to follow. Pastor suffering from la grippe.

Howell Memorial.—Pastor Cox preached at both services. Subjects, "Laboring to the Full Measure of Ability" and "Searching the Scriptures." One by experience.

South Side.—Pastor Stewart preached on "Christian Industry" and "Pure Religion." 94 in Sunday-school. Good B. Y. P. U.

North Nashville.—Rev. S. B. Ogle supplied for morning service and Pastor Booth preached at evening service. Good day.

Round Lick.—(Watertown)—Pastor A. E. Booth preached at 11 o'clock service. Fine congregation. Good day.

Calvary.—Pastor preached at the morning service on "We Are Children of God." "State Missions" at night. One approved for baptism; two baptized. 61 in Sunday-school.

Grandview.—Rev. C. W. Reese, supply. Morning theme, "The Climax of Life." Evening theme, "The Power of Prayer." 74 in Sunday-school. Ladies' Aid Society to be organized Tuesday afternoon.

Murfreesboro.—I. J. Van Ness preached at both hours. One baptized and one by letter.

Una.—Children's day exercise in the morning. Collection, \$12.30. Pastor Fitzpatrick preached at night on "Forgiveness." 102 in Sunday-school.

## KNOXVILLE.

First.—Pastor Taylor preached in the morning. Subject, "The Mystery of the Ages." Preaching in the evening by Dr. C. E. Beales, of Massachusetts. 389 in Sunday-school.

Deaderick Ave.—Rev. C. B. Waller, pastor, preached at both hours. Subjects, "The Supreme Test of Love" and "The Country Boy in the City." 602 in Sunday-school. Three by letter; 1 by enrollment; 1 for baptism; 1 baptized; 5 professions. Great crowds; great interest.

South Knoxville.—J. M. Anderson, pastor, preached at both hours. Subjects, "Doing Our Best," and "Inhabitants of Heaven." 216 in Sunday-school; 75 in B. Y. P. U. Splendid congregations.

Bell Ave.—T. R. Waggener preached at both hours. 502 in Sunday-school. One baptized; two received by letter. Pastor at Jefferson City attending Baptist Encampment.

Broadway.—W. A. Atchley, pastor, preached at both hours. Subjects, "Christ Revealing Himself to Those Who Love Him" and "Man Out of Harmony With God." 401 in Sunday-school.

Immanuel.—E. A. Cate, pastor, preached at both hours. Subjects, "The Attractiveness of Jesus" and "Stirring up the Pure Minds." 150 in Sunday-school. One approved for baptism.

Sharon.—S. G. Wells, pastor. Preaching in the morning by Rev. Amos Demarcus. Subject, "God's Love." Preaching in the evening by the pastor. Subject, "The Riddles of Life." 93 in Sunday-school.

Pastor attended Law and Order League in afternoon. Good attendance.

Euclid Ave.—Preaching in the morning by R. N. Cate. In the evening by Bro. Webb. 140 in Sunday-school.

Lousdale.—J. M. Lewis, pastor, preached in the morning. Subject, "Praying for the Kingdom to Come." Preaching in the evening by R. N. Cate. 326 in Sunday-school.

Valley Grove.—Preaching in the morning by W. L. Winfrey. 27 in Sunday-school. Church is without a pastor.

Smithwood.—J. C. Shipe, pastor, preached at both hours. Subjects, "Phillip's Answer to Nathanael" and "What Mean Ye By This Service?" 87 in Sunday-school. Observed the Lord's supper.

Grove City.—J. Clarence Davis, pastor, preached at both hours. Subjects, "Suffering in the Garden" and "Sin in the Garden." 165 in Sunday-school. One received by letter. Large congregations.

Island Home.—J. L. Dance, pastor. Children's day observed in the morning. Pastor preached in the evening on "Long Suffering." Six received by letter. House and yard full at morning services.

Mt. Olive.—Pastor G. W. Shipe preached at both hours. Subjects, "Person of Christ" and "Fatherhood of God."

Beaver Dam.—Pastor J. N. Bull preached in the morning on "Men That Sign for Something." 48 in Sunday-school. Children's day service in the evening. Large crowd, good collection.

Oakwood.—Pastor Geo. W. Edens preached at both hours. Subjects, "The Supreme Standard" and "How Men Are Saved." 151 in Sunday-school.

Lincoln Park.—M. C. Atchley, pastor, preached in the morning on "Paul's Estimate of Life." 70 in Sunday-school. Good service.

Fountain City.—M. C. Atchley, pastor, preached in the evening. 103 in Sunday-school. Large crowd. Attendance increasing.

## CHATTANOOGA.

First.—Pastor J. C. Massee preached at both hours. Subjects, "The Trinity Parable" and "Christian Science and Jesus Christ." Two baptized. 292 in Sunday-school. Pastor begins month's vacation.

Tabernacle.—Rev. C. E. Sprague, evangelist, preached at 11 o'clock. At close of services the ordinance of Baptism was administered to fourteen, there having been fifty-five approved from the mission at Avondale. Meeting will continue. Rev. Christian Mizner, of Chattanooga University, preached at the evening hour. 340 in Sunday-school. Great day.

Highland Park.—Pastor Keese preached at both hours. Subjects, "The Mustard Seed" and "The Fourth Commandment." Good congregations. Good Sunday-school. One addition by letter. Reorganized Board of Deacons. L. J. Miller, Chairman; H. L. Helbeck, Treasurer.

Central.—D. P. Harris pastor, preached at both hours. Subjects, "What Do These Hebrews Here?" and "How Long Shall I Live, That I Should go up with the King unto Jerusalem?" Good Sunday-school. Splendid congregations. One received for baptism. Pastor preached ordination sermon of Brother Swafford at the Rossville Baptist Church in afternoon.

East Chattanooga.—Pastor A. P. Moore spoke at the morning hour on "Be Not Weary in Well-doing." Night, Bible reading by members. Good services. Average Sunday-school.

Alton Park.—Pastor John Hazelwood preached at morning service. Subject, "Brotherly Love, the Need in the Church." Service suspended at night on account of revival in progress. Average Sunday-school.

East Lake.—Pastor Chunn preached at both hours. Subjects, "Hunting the Lost Sheep" and "Manhood." 80 in Sunday-school; 30 in B. Y. P. U.; 2 received by letter. Good congregations morning and evening. A good day. During the nine months of my service at East Lake and Ridgedale there have been twenty-four additions by baptism and forty-three by letter. Amounts raised for all purposes, \$861.53.

Hill City.—Pastor G. T. King preached at both hours. Subjects, "The Victorious Life" and "Following Christ." Two received by letter. Several requests for prayer. A great service. 105 in Sunday-school. Good B. Y. P. U.

## MEMPHIS.

First.—Pastor Boone preached at both hours. Subjects, "The Building of a Community" and "Being Saved." Fine congregations. Ten received by letter.

Central.—Pastor Potts preached at both hours. Two additions by letter.

Seventh Street.—Pastor I. N. Strother preached at both hours. Subjects, "Reverence for God's House" and "Avarice vs. Religion."

Boulevard.—Pastor J. R. Wiggs preached at both hours. Subjects, "Paul's Last Message to Ephesus"

and "The Christian Invitation." Pastor closed his work with the church.

Bellevue.—Pastor H. P. Hurt preached at both hours. Large congregations.

La Belle Place.—Pastor J. W. Gillon preached morning and evening. Good day.

Union Ave.—Pastor D. W. Bosdell preached at both hours. Subjects, "Redeeming the Time" and "Woman's Mission in the Church." Good day with us.

McLemore Ave.—W. J. Bearden pastor. Services morning and evening. The pastor delivered the first and second in a series of lectures on Paul's letter to the church at Rome. One by letter.

Blythe Ave.—Pastor O. T. Finch preached on "The Church Covenant" and "Mistakes We Remember." Good day.

Rowan.—Pastor Dudley D. Chapman preached at both hours. Texts, Acts 9:5, and John 3:3. Large congregations.

Binghamton.—M. W. DeLoach preached at both services. Subjects, "The Importance of Little Things" and "The Conversion of the Philippian Jailor." One baptized. Good congregations and good services.

## CLEVELAND.

Bro. Hurst filled the pulpit of the Inman-street Baptist Church Sunday morning and evening, and also filled the hearts of the congregation with the love of Jesus. He presented Jesus the Savior of the world in such a sweet and endearing way. The congregation was good at both services. Large and interesting Sunday-school in the morning.

## ROVER.

Sunday, July 4, my congregation at Rockdale was large and very attentive. Good day. Yesterday, July 11, three services, 11, 3:30 and 8 o'clock. The weather was fine. Congregation eager to hear. Brethren pray for us. F. M. JACKSON, Rover, Tenn.

## FOSTERVILLE.

Pastor-evangelist R. D. Cecil preached on "The Blessings of the Lord Maketh Rich," "Heaven" and "The Path of a Good Man." Three fine congregations and good services. 34 in Sunday-school; 17 in Sun Beam Band.

## SWEETWATER.

Sunday-school at 9 o'clock. 258 present. Philadelphia.—Preaching at both hours by pastor E. A. Cox. Large congregations. 30 in Sunday-school.

I am to assist Dr. R. B. Key in a meeting with the First Baptist Church at Knox City, Texas, beginning the first Sunday in August. I have other meetings in view, but cannot promise my help just at this time until I see how my health gets along. However, I am getting much better. God bless Tennessee Baptists. R. F. SWIFT, Lockhart, Tex.

From my long silence some who used to know me may think that at least my physical strength is abating. A week ago I slept in Rienzi on Friday night, in the home of Cullen Curlee, the man who gave me, when just starting to school after the Civil War, the first Latin and Greek books I ever had. He is still living and in good health, and is my friend. Saturday I preached at Wheeler at 11 a. m., and at Osburn at 3 p. m., where a buggy and horse and good Baptist as driver were waiting to take me to Oak Hill, where I preached at 8 p. m. On the next day I preached at Osburn Creek at 11 a. m., Wheeler at 3 p. m. and Booneville at 8 p. m., and retired after these six sermons and thirty miles of buggy riding with but a slight sense of fatigue. I thank the Lord for the work and health he gives me.

Martin, Tenn.

G. M. SAVAGE.

I preached at Hartsville Sunday to a delightful audience. Text: "The Eternal God Is Thy Refuge And Underneath Are the Everlasting Arms." The text and large audience served as an inspiration and the service was splendid. A crowded house these warm July days speaks well for any community. There are quite a number of strangers among us just now, and one gentleman from Indiana came to me and said, "God bless you, my brother, that sermon was food for my soul." Oh, that all our sermons were food for the souls of men. After all, what is a sermon worth if it is not food for the souls of men? The churches are starving for the pure gospel that feeds men on the bread that cometh down from above. The good Lord give us a ministry saved by grace and gifted in helping men and women to love and serve God and one another.

Hartsville, Tenn.

J. T. OAKLEY.



## MISSIONS

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

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

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

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

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

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

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

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

### JULY MEETING OF W. M. U. EXECUTIVE BOARD.

The State Executive Board held its regular meeting Tuesday, July 6. Owing to the extreme heat there was rather a small attendance. Fifteen members and officers present, as compared with twenty-one present at the July meeting last year.

The session was opened with prayer by Miss Golden.

The reading and approval of minutes of the preceding meeting was followed by the quarterly report of the Recording Secretary, showing an average attendance of twenty-seven for the three regular and one called meeting of the past quarter. Only two churches failed to send representatives during the quarter. The Corresponding Secretary, Mrs. Allen, was absent, being at Monteagle as a representative of the Baptist W. M. U. of the State during the conference of missions.

In addition to Miss Northington's tabulated report a letter from her was read, in which was shown a marvelous work done in a short time. She has visited thriving old societies and encouraged them to greater efforts; indifferent ones and stirred them up. Organized new societies, leaving with them some of her own glowing love

for God's work and desire for saving souls.

Mrs. Fitzhugh led in an earnest, heart-felt prayer of thanksgiving for the splendid reports given this month. Mrs. Wheeler appointed Mrs. W. L. Wene, Miss Addie Gaines, and Miss Alice Golden as a committee to prepare a programme for the State Convention in October. Mrs. T. J. Osborne, Mrs. Charles Averitt and Mrs. Wilson Woodcock a Committee on Recommendations of the State Executive Board. Upon motion by Miss Golden the State Executive Board will give notice of a change in the by-laws so as to include a field secretary in the official body, and to increase the voting delegation.

The meeting closed to reassemble Aug. 3, 1909.

MRS. W. L. WENE,  
Recording Secretary.

The report of the Corresponding Secretary for the month of June, 1909:

Mimeograph letters, which Mrs. Johnson enclosed in packages with the literature "A Call to Prayer," 297.

Miscellaneous letters (to new societies and others) 20. Quarterly report blanks to vice presidents, 28.

New societies reported, W. M. U., 3; 2 reorganized. Sweetwater Association, Cane Creek Church. President, Mrs. W. E. Harrison, Tellico Plains, R. R. No. 2; Vice President, Mrs. F. E. McLendon, Belltown, Tenn.; Secretary, Miss Pearle McLendon, Belltown, Tenn.; Treasurer, Mrs. Will Hicks, Tellico Plains, Tenn., R. R. No. 2. Sweetwater Association, Philadelphia, W. M. S. President, Mrs. J. T. Barnhill; Secretary, Miss Edda Lineberry.

Tennessee Association, Beaumont W. M. S. President, Mrs. John Williams, 1625 Marion Street, Knoxville, Tenn.; Vice-President, Mrs. Joseph Oxendine, Knoxville, Tenn., R. R. No. 7; Secretary, Mrs. W. T. Peoples, Knoxville, Tenn., R. R. No. 7; Treasurer, Mrs. Charles Hamilton, Knoxville, Tenn., R. R. No. 7.

Concord Association, Milton W. M. S., reorganized President, Mrs. Julia Hood, Milton; Secretary and Treasurer, Miss Adelia Byrn, Lascassas.

Holston Association, Dandridge. W. M. S., reorganized. President, Mrs. C. E. Harris, Dandridge; Vice-President, Mrs. Walter Shepard, Dandridge; Secretary, Mrs. Alex Hynds, Dandridge; Treasurer, Mrs. J. T. Holt, Dandridge.

Respectfully submitted,  
MRS. B. H. ALLEN,  
Corresponding Secretary.  
306 Russell Street.

Report of Y. W. A. Secretary for June.

Four new societies. Tennessee Association. North Side Mission, Y. W. A., Mrs. R. B. Parker, leader, 1409 Broadway, Knoxville.

Shelbyville. Earnest Workers, Mrs. T. L. Thompson, president.

Cumberland Association. Springfield, Y. W. A., Miss Sue Douglas Taylor, president.

Concord Association. Eagleville, Y. W. A., Miss Mattie Smith, president.

Respectfully submitted,  
ELEANOR GARDNER,  
Y. W. A. Sec.

Report of Field Secretary to Executive Board for June.

Number of churches visited, 21; number of talks made, 32; number of societies organized, 17; number of postals written, 25; number of letters written, 21. Expense account, postage, 67c.

MARY NORTHINGTON.  
Report of Literature Committee:  
The following literature distributed during the month of June:  
500 prayer cards to observe June 15 as day of prayer and fasting; 922

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leaflets, 500 of this number accompanying prayer cards; 450 copies "Our Mission Fields" for third quarter; 14 sample copies of State paper, "Missionary Messenger"; 10 samples "Our Home Field"; 10 samples "Foreign Mission Journal"; 19 samples "Kind Words"; 15 manuals, 8 of these to prospective organizations of R. A.; 295 topic cards; 34 organization blanks; 23 catalogues; 62 mite boxes; 78 fish for Sunbeam Bands. Postage and other expense for mailing the above, \$9.86.

Respectfully submitted,  
MRS. J. C. JOHNSON,  
Chairman Literature Committee.

### RECEIPTS.

June 1. Brought forward, \$178.85; Central Church W. M. S., \$1; Seventh Church W. M. S., \$1; Howell Memorial W. M. S., 50c; North Edgefield W. M. S., 25c; Belmont W. M. S., 40c; Immanuel W. M. S., \$3; Rankins W. M. S., 50c. Total, \$185.50.

### DISBURSEMENTS.

June. To Miss Northington, \$11.40; Recording Secretary, tablet, 25c; chairman of literature, postage, \$12; stencil, paper and ink, \$3.15; treasurer, postage, \$6. Total, \$32.80. To balance, \$152.70. Grand total, \$185.50. Blanks and mimeographed letters sent out, 308; blanks received, 15.

Respectfully submitted,  
MRS. J. T. ALTMAN,  
Treasurer.

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Whether from colds, heat, stomach or nervous troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it 10c., 25c. and 50c. at drug stores.

### TWO EXTREMES.

Among our Baptist churches there are two extremes, both of which are harmful. The first is that the churches are demanding preachers for pastors with greater ability than they are able to pay for. The second is that the churches are willing to accept a preacher for pastor, with any kind of ability, so he does not cost any thing.

These are extreme positions and are crippling our churches, and hindering the progress of our work. The position that the churches should occupy with reference to preachers and pastors is that we are going to secure the best preacher and pastor possible for the salary we are able to pay, and then we are going to stand by him with our prayers and encouragement. In other words, "We are going to pray him up, talk him up, and pay him up."

We can not always get an all around man for all places. Sometimes a preacher with limited ability as a preacher makes an excellent pastor. Sometimes a preacher with great ability as a preacher makes a poor pastor. The combination is very desirable—a good preacher and a good pastor. But if we are not able to pay an all around man, then let us get the very best man possible for the place, for what we can pay, and stand by him as our pastor and preacher, and he will help our church.

Pray more to God to send you the preacher and pastor your church needs, and talk less about the kind of preacher and pastor you think your church needs, and accept and use him whom God sends, and conditions in our churches will change.

"But when He saw the multitudes He was moved with compassion on them because they fainted and were scat-



tered abroad as sheep having no shepherd. Then saith He unto His disciples: the harvest truly is plentiful, but the laborers are few.

"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." (Matthew 9:36-38).

RUEL DAN CECIL.  
Pastor-Evangelist in Tennessee.

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"PROVE ME," SAITH THE LORD.

BY Z. A. WALL.

Prayer is the key that unlocks heaven's banks, where all of God's special blessings are. God says: "We shall reap if we faint not."

There shall be no lack when God's people bring their offering to His throne. Then shall the windows of heaven be open, and great showers of blessings shall be poured out on his people. This do I see, the road of going forward, in the distance just ahead. I see the foregleam of a new day, in which the disciples of Christ stir up the work of God as the eagle stirreth up her nest. (Deut. 32:11). In that day they who believe shall be of one accord and continue in glad some co-operation with the plan of their master.

They shall eat their bread with singleness of heart; the power of God will be felt throughout the land. And signs of the coming kingdom everywhere; for men will "beat their swords and their spears into pruning hooks." (Isa. 2:4). For the wilderness will break forth into singing; the hitherto solitary places will become glad, the rose of Sharon will bloom in man's covetous heart. But to do this it will take great faith in God. Will we not rise in the night of Elijah's God? He has promised to help us. Oh! brother and sister, take courage and stand for the right. "One can put a thousand to flight, and two ten thousand." Will we not trust God to fight our battles? "When Moses held up his hands Israel prevailed, but when he let them down Amalek prevailed." (Exod. 17:11, 12). "Moses' hands were heavy, and they took a stone and put it under him and he sat thereon and Aaron, and Hur staid up his hands until the going down of the sun."

O brother can we not get on the rock, Christ Jesus, and fight till the going down of life's sun? O people of God, we must appear before God empty handed, so far as this world's weapons are concerned! One of God's children was empty handed. Bear in mind man's extremities are God's opportunities. Just when Peter was sinking Jesus took him by the hand. One other time when the sea was boisterous Jesus came to his children.

My dear readers, we are not willing to trust God to help us. When the young lion roared out against Sampson he had nothing in his hands. Just then the spirit of God came with great force. He was able then to stay the great ferocious beast. Once an

enemy, but see him now eating honey from the carcass of the dead lion. You can see now, how God can change the picture, and make the trials, which seem as lions in our path, to flee. What a great lesson this should be to us. God came just on time to His child. So he will be to us, if we will call upon him while he is near. It would be well if you should read the 14 chapter of Judges, where you will find this story. See how God works His wonders through His children.

I cannot see why more people are not willing to serve God. See what you are missing so long as you serve sin, and think of the home of the soul. The builder of the universe is willing to build you a home so complete the cycles of eternity cannot find a defect. And they are so glorious that experience of ages cannot find a fault in its structure or a stain on its beauty. The revelation of immortality in the glorious gospel of Jesus Christ set before us a kingdom and a country, a city and a home. Just such as would satisfy every human want. In the name of the King of that country and the keeper of that home, the home of the Bible is prepared for man, the redeemed of earth. It is the only place in the universe of God where weary wanderers of earth can say "Thanks be to God; home at last."

For I am a poor pilgrim of sorrow,  
While traveling this world alone;  
I have no home for the morrow,  
I've started to seek me a home.

Then I will be free from every sorrow;  
My body will sleep in the old church yard.  
I'll drop the cross of self-denial,  
And enter on my great reward.

My friends you will seek some time to let the Lord prove you, but if you do not be careful you will be too late, for he says "Today if ye hear my voice harden not your heart." May God help you to be at your post of duty, and not away where the Lord cannot find you when work is needed.  
Jefferson City, Tenn.

#### STATE OF THE SCHOOLS.

(Report of the Special Committee to the Board of Trustees of the Meridian Woman's College and of the Meridian Male College, in their annual joint meeting, May 25, 1909.)

Your committee has made a conscientious study of the present status of the two colleges, not with an eye of jealousy for the interest of the presidents, but with the interest of present and future patrons at heart, and with a freedom to criticize at the proper source if we found conditions that should not exist. Our investigation leads us to say that we would not know where to turn, among first-class colleges, to find an improvement upon these institutions. The Board of Trustees and the country at large need not hesitate to be thankful when they learn of the steady progress of the two colleges as represented in the reports of the presidents.

#### THE INTELLECTUAL SIDE.

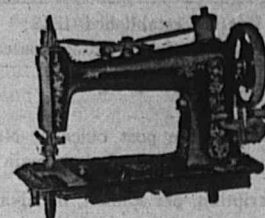
We find that each teacher enjoys a liberal education, and represents a high grade of special training for his or her appointed work. We find that the schools accommodate themselves to diverse conditions by providing for the attainment of several different degrees, but that absolute thoroughness is the motto of presidents and faculties, so that when one is given the A.B. he is a bachelor of arts, and when one is given the B.L. he is a bachelor of literature, and these compare favorably with those called by the same name anywhere. The curricula standards are not fastidious,

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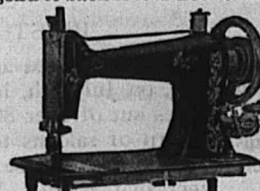
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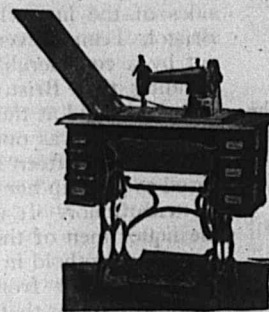
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but they cannot fail to satisfy the demands of any reasonable educator. We learn that they are recognized among the great institutions of the nation.

#### THE PHYSICAL SIDE.

The health of the students increased a hundred per cent in one session, was the verdict of a former physician in the Woman's College. The same hygienic methods are pursued in each school. The military drills and other customs of the schools are very fine constitution builders. This year closes with the glow and joy of health on every side. Stopped forms have been made erect, lungs have been expanded, and the phlegmatic have mended their gait.

#### THE DISCIPLINARY SIDE.

The government of the schools is as nearly democratic as we have seen in a school. The military form brings young, preachers, Christian workers and the best of students into executive office, and the government of the schools is thereby rendered more perfect. Every graduate should come out of these schools with a democratic dignity, but fully acquainted with authority. There is no anarchy here, no hazing, and no student strikes. The strong are controlled and the weak are protected.

#### THE SPIRITUAL SIDE.

Sectarianism is unknown. The historic doctrines of Christianity are diligently taught. Irreverent criticism and modern speculation keep their distance. For every military officer

there is a spiritual adviser. The condition of every individual soul is looked after, not in a way that is offensive to good taste, but in a way that is effectual, as is seen in the fact that the schools, having enrolled nearly a thousand the past year, are closing without more than a dozen or two unconverted, besides many have been cleansed and led into the riches of grace. The diligent work of Rev. and Mrs. Joseph H. Smith, the college pastor, deserves mention here as having contributed not only to the widening of recruits for the kingdom, but for the promotion of a type of religion which is practical and enduring.

#### EXPANSION.

We note material improvement in the beautifying of the grounds, the laying of concrete walks, the building of Science Hall, and other things. The widening of industrial work links education and life together and turns out a product of students which the business and the industrial world are calling for.

Respectfully submitted,

JOHN PAUL,  
T. C. WYATT,  
S. R. WYSE.

Committee

Board of Trustees of Creal Springs Baptist College desires the services of a first-class financial agent to take the field in the interests of the college. Salary, \$1,500 per year. Address C. E. Perryman, Herrin, Ill.



# Baptist and Reflector

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## EAST TENNESSEE BAPTIST ENCAMPMENT.

We had the pleasure of spending two days last week at the East Tennessee Baptist Encampment, which was being held at Jefferson City. The attendance was not as large as had been expected, due to several things:

1. The fact that this was the first year. 2. Owing to complications, it was impossible to get out the program early. 3. The continuous rain. Despite these facts, however, there was a goodly number of visitors at the Sarah Swan Home, where the visitors were entertained. The citizens of Jefferson City also added appreciably to the attendance upon the lectures and addresses. Rev. C. B. Waller, President, and Rev. J. H. Sharp, Secretary and General Manager of the Encampment, both filled their positions very efficiently.

It would be impossible in brief compass to mention all of these lectures. We heard good reports of the lecture on the opening night by Dr. J. J. Taylor of Knoxville. Brethren C. E. Crossland, Field Secretary of the Sunday School Board, and W. D. Hudgins, Sunday School Secretary of the State Mission Board, for an hour each morning discussed the Sunday School and B. Y. P. U. movements, which they did in a very practical and interesting way. Rev. T. B. Ray made a fine address on "Foreign Missions" Thursday morning and delivered a stereopticon lecture that night. The sermons by Dr. W. A. Atchley, of Knoxville, Wednesday night, and Rev. B. N. Brooks, of Chattanooga, on Thursday morning, were very helpful. There was a series of addresses on "What Baptists Believe." Those on "Regeneration" by Dr. S. E. Jones, and "Church Government," by Rev. John R. Chiles, were very fine. The editor spoke on "Baptism" in place of Rev.

J. K. Haynes, who was called away by sickness. We also delivered an address on "The Bible."

We regretted that we could not remain longer at the Encampment. The meeting this year was not largely attended, but it demonstrated the need for an encampment, and it is expected that next year there will be some 200 or 300 in attendance upon it.

Everything around Carson and Newman College wears an air of hopefulness. At the last meeting of the Board of Trustees President M. D. Jeffries was relieved of his duties as teacher, and will devote himself to the administration of the school and to raising an additional endowment of \$100,000. Of this amount it is hoped that the General Education Society will give \$25,000. Rev. O. C. Peyton, pastor of the Baptist Church at Jefferson City, and Prof. Huddleston will teach the classes formerly taught by Dr. Jeffries.

The visitors were entertained in the Sarah Swan Home, which was erected by Brother Alfred Swan in memory of his mother, and is used as a self-helpers' home for girls. It is an elegant building.

We enjoyed taking a meal in the hospitable home of Brother Peyton. As our readers know, he is one of the most prolific and at the same time one of the most interesting writers for our denominational papers. He is also an excellent preacher and is an able man of God.

## BRISTOL'S DISGRACE.

After a heated and excited campaign, Bristol, Va., on July 8th, by the narrow margin of 21 votes out of over 800 votes, decided to allow the return of saloons to that city. This decision is all the more to be regretted on account of the fact that Bristol, Va., and Bristol, Tenn., are practically the same city, though on different sides of the line which divides the two States. Bristol, Tenn., several years ago voted saloons out by a considerable majority, with the understanding that Bristol, Va., would do the same thing, as it did at the time, but now has changed.

The result was due partly to the fact that Abingdon, only fifteen miles away from Bristol, refused to give up her dispensary and flooded Bristol with liquor. It was due also to the fact that the liquor men of the United States were anxious to gain a foothold in the South, which they could use as a depot from which they could supply liquor to States that have already adopted prohibition, such as Tennessee, North Carolina, Georgia, Alabama, and Mississippi, and also the dry portions of Virginia and other States. They thought they saw their chance in the election in Bristol, Va., and concentrated their efforts there. It is said that over 100 liquor men from all over the United States were present on election day, lending their aid and encouragement to those who were working for the return of the saloons. Abnormal prices were offered as rental for property in case the saloons were allowed to return. We were told also, on good authority, that men were given notes for \$50, which were to be good in case the town voted wet, but null and void in case it voted dry. These schemes, of course, were simply species of bribery, and the election may be contested on that ground.

It is gratifying to know that not only the ministers and the women and the Christian people generally of Bristol were on the side of prohibition, but most of the prominent business men of the city were also on that side. The election was won by the liquor men through the negro vote and the purchasable white vote. It is a shame and a disgrace to the good people of Bristol, Va., that they should have been outnumbered by the bad. It has brought the little city into a most unenviable notoriety all over the United States.

The result of the election, though, only serves to illustrate the weakness of local option, and emphasizes powerfully the argument made by the lamented Senator Carmack, in his contention for State-wide prohibition, that local option would leave one town at the mercy of the liquor men of the United States. It was this consideration which finally led Mr. Carmack to declare for State-wide prohibition, as he himself stated. The result in Bristol will intensify the strong sentiment already existing in Virginia in favor of State-wide prohibition in that State, and we believe will only hasten the day when the "Old Dominion" shall join her sister States of the South in the dry column.

## A SURPRISING INCIDENT.

In an interesting letter about South Carolina affairs, published in the *Baptist World*, Dr. W. E. Hatcher tells about a "shameless attempt that was made to bring reproach" upon Rev. Arthur B. Kennedy, assistant pastor of the First Baptist Church, Columbia, S. C.,

"... by having him arrested by a society for the prevention of cruelty to animals for putting out of the church a dog which after defying all mild attempts to persuade him to leave the building, Brother Kennedy whose muscle is about equal to the courage of his heart, lifted the dog by the nape of his neck and dropped him out of the window for a fall which by a neat mathematical calculation was somewhere in the neighborhood of five feet."

Dr. Hatcher adds:

"The paper contained quite a ferocious attack upon my good Brother Arthur, and the trial was one worthy of a place on the first page of canine history. If anybody imagines that the prisoner at the bar suffered any nervous trepidation because of the sickly uproar, then they have lost one distinct pleasure of knowing Arthur Kennedy, a man with a tender soul, a lion's heart and a life unspotted and full of good deeds toward men and beasts, and yet with a certain spiritual quality in him which makes him believe that not even a pet dog should be allowed to break up a Baptist revival."

This is quite a surprising incident. Evidently the mistake which Brother Kennedy made was in not kicking the dog out of church instead of gently lifting him out. We believe that church-going people have some rights which even dogs are bound to respect.

## YOU WANT TO KNOW.

You want to know about Baptist principles.  
You want to know what Baptist Churches are doing.  
You want to know about Associational Missions.  
You want to know about State Missions.  
You want to know about Home Missions.  
You want to know about Foreign Missions.  
You want to know about our Sunday School and Colportage work.  
You want to know about Ministerial Education.  
You want to know about Ministerial Relief.  
You want to know about the Orphans' Home.  
You want to know about our Educational Institutions.  
You want to know about the work of the Woman's Missionary Union.  
You want to know about the wonderful progress of the Temperance Cause.  
You want to know about the prominent events along religious lines that are occurring in the world.  
Whether you want to know these things or not, you ought to know them. You may know them. How? Through the BAPTIST AND REFLECTOR, which gives you information along these lines every week.

## POWER FOR SERVICE.

We have received a copy of "Power for Service," by Rev. J. Benjamin Lawrence, editor of the *Baptist Chronicle*. The following is the table of contents:

The Person of Power;  
The Divine Paraclete;  
Christ and the Comforter;  
The Symbols of the Spirit;  
The Place of Pentecost in the Plan of Redemption;  
A Right Royal Assurance;  
A Sovereign Promise;  
The Anointing of the Church;  
The Baptism of the Holy Ghost;  
The Beginning of the Christian Life;  
The Spirit-filled Life;  
God in the Daily Life;  
The Price of Power;  
What It Means to be Filled with the Spirit;  
Sanctification by the Spirit;  
The Seal of the Infinite;  
The Place of the Holy Spirit's Work in the Religious Life of To-Day.

A number of these articles were published in the BAPTIST AND REFLECTOR several years ago and read with much interest at the time by our readers. We are glad they have been put into book form. We regard this as one of the strongest and sanest books which has yet been published on the subject of "Sanctification."



## THE ORPHANS' HOME SITUATION.

On another page we present a statement from Rev. E. K. Cox about the conditions prevailing at the Orphans' Home. As is usual, the daily papers have given a somewhat exaggerated account of affairs. The facts are that the situation is in no sense more serious than it has been for a year, during all of which time the children affected by the disease have been in a house some blocks away from the Home. Every possible medical opinion has been sought, and every precaution has been taken. The great danger has been because of the absence of information about the disease. The present situation has been precipitated by the fears of the community, and not the fears of the management. The Home is in no danger, for the sick children are not in it, and have not been for nearly a year. It is as safe for visitors as ever. But the management realized that it would be impossible to rent, for another year, the house where the affected children were staying, and this made a serious situation, all because of the fears of the community. The management thought it proper that the public authorities should aid in the extra expense that would be incurred in protecting the community. So it was at the request of the Orphans' Home management that the matter was taken up by the county authorities. Mr. C. T. Cheek, the President of the Home, is also a member of the County Court, and brought the matter before that body. The agitation bids fair to render a great service in attracting the attention of experts to the perplexing cases, something it was difficult to do unaided. The Home is doing as well as ever, and its inmates are regarded as safe from harm. There need be no fear in sending children to the Home, or in visiting it. For a little time, however, no children will be allowed to go out from the Home.

## THE "VISIBLE CHURCH."

Says the *Christian Advocate*?

"Is there such a thing as 'the Visible Church?' using the word in its strict collective sense? Nobody doubts that there are visible churches. Some hold that only local organizations can properly be so called; others that a denomination is also a church. No evangelical Christian doubts the existence of the one Spiritual Church of Christ, but it is not visible in any organic form. Is there, then, we ask again, such a thing as 'the Visible Church?' If so, we will thank some brother with a clearer head than ours to define it for us. If there is not, ought this form of words to be so freely used?"

We shall not take issue with the editor of the *Christian Advocate* as to the "Spiritual Church" of which he speaks. There is difference

of opinion among Baptists on that point. We copy the paragraph especially to call attention to the fact that the editor of the *Christian Advocate*, the connectional organ of the Southern Methodists, expresses doubt as to the existence of the "Visible Church" in the sense of a general organization like a State Church or a denomination. Baptists have always taken the position that there is no such organization. It is gratifying to have our Methodist friends come to our position.

## RECENT EVENTS.

Rev. W. M. Burr, recently pastor at Helena, Ark., has been called to Cleveland, Miss.

"They tell me, Grimley, that your daughter sings with great expression." "Greatest expression you ever saw. Her own mother can't recognize her face when she's singing."

The "Alabama Baptist" did us the honor to copy several paragraphs from the "Baptist and Reflector" last week. One of these paragraphs, however, it credited to the "Baptist Reporter."

Rev. H. H. Hibbs, of Williamsburg, Ky., has recently closed a campaign for Williamsburg Institute, which resulted in the contribution of over a quarter of a million dollars to that school.

In speaking of the Estill Springs Encampment a week or two ago we should have mentioned the fact that the music was conducted by Dr. H. W. Porter, of Baltimore. He was ably assisted by Mrs. Elizabeth Padfield, whose beautiful solos were greatly enjoyed, and particularly the one on the last day.

We want to commend to the traveling public the dining-room in the Southern Railway depot at Knoxville. It is kept by Brother and Sister V. A. Pernell, two good Baptists. They furnish a very fine meal. Try it.

We mentioned last week that Rev. N. B. Clibourne, recently of Ohio, had returned to Nashville. He preached last Sunday at the Central Baptist Church, this city. Brother Clibourne is open for engagements to supply churches during the summer.

The house of worship and parsonage of the First Baptist Church, Florence, Ala., were entirely consumed by fire last week. We extend sympathy to pastor Spencer Tunnell and his people. We hope that they may soon be able to rise and rebuild.

Rev. Charles M. Hudson, of Alabama, is visiting his brother, Rev. C. I. Hudson, pastor of the North Edgefield Baptist Church, this city, and preached for him at both services on last Sunday. These were his first sermons. They were highly spoken of.

"The Farm and State" is the name of a new paper just issued at Jefferson City, with Brother G. A. Moody as editor. There was need for a paper of the kind in Jefferson County, so it was stated, and we do not know of a better man than Brother Moody for the editorship of it.

Miss Mary Northington, Field Worker of the Woman's Missionary Union, was at the East Tennessee Baptist Encampment and talked to the women upon her work. Miss Northington is admirably adapted to the work which she has undertaken, and is doing most efficient service in it.

Rev. E. D. Solomon, of Mississippi, has recently been called to the church at Helena, Ark., and has taken hold with a vigorous hand. As the result of a recent visit to the church by Rev. R. G. Bowers, the church will contribute between \$1,200 and \$1,500 to the educational interests of Arkansas.

Rev. George W. Sherman requests us to change the address of his paper from Cuero, Texas, to Palacios, Texas. He began his pastorate there the first Sunday in July. We wish him abundant success in it. We cannot help hoping, though, that he will come back to Tennessee sometime.

Rev. A. H. Rather, of Greenbrier, Tenn., passed through the city last week on his way from his Big Springs Church, Bellwood, and gave our office a pleasant call. He reports Big Springs Church in a prosperous condition. He will begin a series of meetings there the fifth Sunday in August.

The "Malaga News," of Malaga, New Mexico, says: "Rev. R. C. Medaris is holding a revival meeting in the big tent and he is one of the most forcible talkers in the Southwest. A Baptist church organization will be perfected Friday afternoon and the church board will at once commence building the edifice."

Dr. James D. Bruner, Professor in the University of North Carolina, has been elected President of Chowan Female Institute to succeed Hon. John C. Scarborough. Dr. Bruner is a son of Rev. I. W. Bruner, of Kentucky. He is a graduate of Georgetown College and of Johns Hopkins University. He is well prepared for the important and responsible position to which he has been called.

Dr. H. E. Watters, President of Hall-Moody Institute, was in the city last week to see about the publication of his new catalogue, and gave us a pleasant call. We are sure that our readers are enjoying the paper by him on "The Inspiration of the Scriptures," published in the "Baptist and Reflector" last week and this week. We think it is one of the finest discussions of that subject we have ever read.

Rev. Robert Lee Baker, pastor of the First Baptist Church, Arcadia, Fla., is preaching a series of sermons both at morning and evening services. A handsome house of worship has been erected since he went to Arcadia, which is said to be the handsomest brick church in the State. Brother Baker is a Tennessee boy. He has many friends in the State who will be glad to know that he is doing so well.

Rev. W. L. Howse, of Halls, writes us: "Our work here seems to be progressing as well as usual. We are figuring on a new location for our church, which will mean quite a good deal for our work. Hope you

will come to see us. We are just now perfecting organization of Anti-Saloon League. Our town is in position to put herself in the front rank of West Tennessee towns, if we can succeed in toning up a little."

Rev. Eugene Jackson requests us to change his paper from Jackson, Tenn., to Tampa, Fla. He says: "Have not been able to do any religious work since coming to Florida, but am feeling considerably improved in health, and appreciate very much the change. I hope to be able to do some worthy work in the near future." Brother Jackson is one of our worthiest and most promising young ministers. We hope that he may soon be fully restored to health and strength.

We were glad to have a visit last Tuesday from our friend, Rev. J. T. Upton, of West Tennessee. He is pastor of Elon and Mt. Vernon churches, in Lauderdale County, two of the strongest country churches in the State. He is an excellent preacher and an active, aggressive pastor. Just now he is very much interested in the Farmer's Union School to be established half way between the Elon and Mt. Vernon churches, and which will open this fall. Money has been raised for the building, a principal has been elected, and it is expected that there will be a large school.

The "Booneville (Mo.) Weekly Advertiser" says that "Leading newspapers throughout the country are looking to Hon. E. W. Stephens, of Columbia, Mo., for our next gubernatorial standard bearer." The "Advertiser" says again: "A better man than Hon. E. W. Stephens could not be found. He could solidify the party and sweep the State by an old time Democratic majority, and would give us an administration of which we would all be proud." Dr. Stephens was for three years President of the Southern Baptist Convention, and it would be gratifying to Southern Baptists to see him elected Governor of his native State.

Rev. Dr. Ortiz was in Nashville last week. He was a Spanish Roman Catholic priest, who occupied prominent positions as priest and teacher. He was led to see the errors of Roman Catholicism, though, and was converted to Baptist principles. He came over to this country and spent a year or more in New Orleans and Mobile. Brethren in those cities have written very cordial letters of recommendation of him to us and to others. He is the author of quite a remarkable book, entitled "Roman Catholicism Capitulating Before Protestantism," which, without denunciation, proceeds to prove by argument and by fact the superiority of Protestantism over Catholicism. From what we have seen of Dr. Ortiz and his book, we commend him and it very cordially to the Baptists of Tennessee and the South.

Mrs. W. E. Daniels died at her home in Arcadia, Fla., on last Friday night. She was formerly Miss Mattie Chadwell, of this city, daughter of Mr. and Mrs. Thomas E. Chadwell, and was an active member of the Edgefield Baptist Church. Since her marriage she has been an efficient worker in the church at Arcadia. She helped to organize the Sunday-school at that place, which has since grown to a flourishing school. She was for some years teacher in the school, and was at the time of her death President of the Woman's Missionary Society. She was a noble, consecrated Christian woman. Her remains were brought to Nashville for interment. Funeral services were conducted at the cemetery by the editor. Besides her husband she leaves several brothers and sisters to mourn her loss. We extend to the sorrowing ones our deep sympathy in their sore bereavement.

## UNION UNIVERSITY, JACKSON, TENN.,

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It is the business of the College office to furnish full information to all who wish to inquire about the school. Send for catalog and ask questions freely.

C. S. YOUNG,  
Secretary.



## THE HOME

### NEVER.

Never talk about your neighbor;  
He has faults, and so have you!  
But if you must chat and gossip,  
Stick to what is right and true.

Never judge by outward tokens  
Of the hidden inner man;  
Dive beneath the crust of seeming—  
Search the spirit if you can.

Never wound a friend or brother  
By a sharp or bitter word;  
Heartache is the worst of ailments  
With the fount of feeling stirred.

Never overreach another—  
Give good measure full and free,  
Scripture measure overflowing  
As thou wouldst have him give to thee.

Never drink of joy or pleasure  
That will leave a pang behind;  
Better is an easy conscience  
Than to wear bright chains that bind.

Never fear the speech of people  
When you do the best you can;  
He who faces duty nobly  
Ever is the better man.  
—Christian Advocate.

### THE FLOWER THAT WEARS A SHOE.

"If the shoemakers and the cobblers are ever in need of an emblem," remarked Uncle Samuel one June day, as he polished off the edges of a shoe which he had just half-soled, "I'd recommend the flower that wears a shoe."

"But, uncle," one of us said, "no flower ever wears a shoe."

"It doesn't, eh?" replied the old man. "You go with me next Saturday afternoon, and I'll show you. It's getting a bit late in the season for it, but I guess we can find it."

Saturday proved to be a busy day in Uncle Samuel's shop, and the afternoon was far spent when he finally closed the door and hung upon the knob a dusty little card bearing the words: "Gone out. Back soon."

As we trooped after him across the minty meadows and through the broken stone wall into Featherbed Lane, whose rock bed led straight up into the pine woods, the shadows lay long upon the ground, and the liquid notes of a wood robin's vesper song floated down through the air.

"There used to be a patch of those flowers growing on this ridge," said Uncle Samuel, pausing after a while and glancing about. "Ah! here it is now. It's marvelous how the Lord never forgets his creatures. I've known these woods for over sixty years, I guess, and that patch of flowers that hardly a man round here knows about has been cared for as regularly as the years came round."

The plants grew scatteringly over the ground, each with a pair of hairy, ribbed leaves close to the earth, and from the heart of these arose a simple stalk bearing at its summit an odd, rose-purple flower. It was puffed up in front like a bladder, and the gen-

eral shape was suggestive of the wooden shoes that European peasants sometimes wear. There was a slit down the front as if to let the foot in, and at the neck of the flower, where it was joined to the stalk, were two mottled green streamers, like strings to the shoe. Taken altogether, it was a capital imitation of a shoe, and Uncle Samuel smiled triumphantly as we examined the curious flower.

"What's its name, uncle?" we asked.

"It goes by many names," he said, "for it is found in almost every State east of the Mississippi River. Some call it lady's slipper; but the name I like best is whip-poor-will's shoe. Hark!"

As he spoke, from the twilight depths of a neighboring thicket came the plaintive cry of a bird: "Whip-poor-will! whip-poor-will!"

"Never mind, old fellow," said Uncle Samuel, as he led the way homeward, "we won't disturb your shoes. If any of you children want plants of it for your mother's gardens, I'll give you some seeds."—Morning Star.

### EDUCATIONAL INSTITUTIONS.

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

### THE MAN WHO NEVER MADE MISTAKES.

As Mr. Jervis, the assistant bank cashier, was about to close for the day the little window behind which he stood, the door suddenly swung open and a man walked hastily in. "Young man," he said, "you made a mistake this morning when you cashed that check for me."

Mr. Jervis glanced severely at the speaker, a middle-aged man, in plain farmer's attire.

"We never make mistakes, sir," he answered haughtily.

"You 'never make mistakes?'" repeated the farmer.

"No, sir. If there is anything wrong, you should have mentioned it when you drew the money."

"Just so, but, you see, I was in a big hurry. I glanced it over, and thought it was all right, but when I got home I found—"

"We can't help that," interrupted the cashier, "you might have lost or spent it, for all we know. If there has been any mistake, it is yours, and can't be helped now, it being our inflexible rule not to rectify errors made by customers after leaving the bank."

"All right," said the farmer, buttoning up his coat and turning to the door. "My name is Johnson. I live just five miles out on the Milltown Road. It is a long way to come, but I don't mind it. I feel more than repaid by the chance it has afforded me of seeing what I never expected to

look upon in this life—a man who never makes mistakes."

The following day the cashier sat examining his balance sheet; a look of perplexity and dismay in his countenance. Every check taken by the bank was before him, every dime paid out had passed through his hands, and yet, in spite of all his efforts, there was a deficit of forty-five dollars. "Where could the money have gone, and what should he do about it?" Suddenly there flashed upon his mind the recollection of the man who had called the day before. Could it be possible that the mistake was against the bank? Yes; it must be so. There was no other way to account for it.

An hour later, as Mr. Johnson sat in his garden, resting after a day in the hayfield, his acquaintance of the day before turned in at the gate and strode up to him.

"My name is Jervis. I am cashier of the Bloomingdale Bank," he began, confusedly.

Mr. Johnson stood up. "Oh, yes, I remember," he said, "the man who never makes mistakes. Proud to see you at my home, sir. My dear," turning to his wife, "this is the young man I was telling you about. As I was saying, we do not meet such people every day."

Mr. Jervis turned very red. Dropping into the chair that Mr. Johnson considerably placed for him, he blurted out:

"Mr. Johnson, I am forced to acknowledge that I did make a very serious mistake yesterday morning, when I cashed that check for you, giving you a fifty-dollar bill instead of a five."

"That was what I supposed after I got home, and, thinking you would be uneasy, I lost no time in going back to make the matter right. I should hardly have taken so long a ride, however, at such a busy season, had I known your rule to be so inflexible as to the rectifying of mistakes."

"But I want to have it rectified," was the alarmed and excited response. "It is no joke with me, but a serious matter."

"I am far from regarding it in the light of a joke," said the farmer, coolly. "Still, I see no reason why any difference should be made because the mistake happens to be in my favor."

"Come, father," interposed Mrs. Johnson, "why do you tease the poor fellow so? You know you put the money away for him. Do go and get it."

Thus adjured, Mr. Johnson got the money from the house and handed it to the cashier.

Mr. Jervis' fingers closed over it with feelings of joy and thankfulness that he vainly strove to put into words.

"One moment, young man," said Mr. Johnson, as his visitor turned to leave. "Solomon says: 'He who answereth a matter before he hearth it, it is a folly and shame unto him.' If you had waited a moment and heard what I had to say yesterday, you would have been spared this mortification and trouble. To this counsel let me add something of my own: Don't be so sure again that you never make mistakes."—Exchange.

### A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.


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## =Young South=

Mrs. Laura Dayton Eakin, Editor

Address  
422 GEORGIA AVENUE  
Chattanooga, Tenn.

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

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

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

I give you two pretty recitations for the July meeting of the Bands. If the Leader will give them out a few days ahead to some bright little girl or boy, they will add much to the interest. Or perhaps the President will prefer to read them to the assembled members. I hope your Band has not given up work, because it is summer time. If only a little handful are left, call them together and teach them the needs of the cities. L. D. E.

### THE SALVATION OF THE CITY.

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

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

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

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

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

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

MARY L. BRAY.

### THE SWEETEST LIVES.

The sweetest lives are those to duty wed;  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread.  
The world may sound no trumpets,  
ring no bells;  
The Book of Life the shining record tells.  
Thy love shall chant its own beauties  
After its own life-working. A child's kiss  
Set on thy singing lips shall make thee glad;  
A poor man served by thee shall make thee rich;  
A sick man helped by thee shall make thee strong;  
Thou shall be served thyself, by every sense  
Of service which thou renderest.  
MRS. BROWNING.

### FORGET-ME-NOT.

Do not forget the ministry of flowers in brightening the lives of the sick, the shut-in and the poor. In many cities and towns there are Flower Missions, from which flowers are sent to hospitals, jails and homes—wherever they will carry a message of hope and cheer. People in small villages and in the country where flowers are more abundant send these flowers to the Flower Mission headquarters, where they are made into bouquets to go on their loving mission.

### 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."

### CORRESPONDENCE.

I am still in Tullahoma, and grow more and more delighted with it every day. Last Sunday I went twice to the lovely little Baptist Church, just half a block away from where I have my room in the home of Mrs. Frances Hickerson, the grandest Baptist woman I've met in many a day. She is simply wonderful. Though she is past three-score and ten, she is strong and vigorous, and certainly one of Tullahoma's most valuable citizens. She is interested in every thing that goes for the good of the little city, practically, vitally interested, and her fund of information astonishes every one who talks to her. The church is, of course, very dear to her, and she yet teaches in the Sunday-school. Oh! for more such mothers in Israel. I feel so strengthened by having met her, and I am determined to go on serving the Master as long as I live to the very best of my ability.

I had the pleasure of meeting Mrs. Baldwin Robertson, an old friend of the Young South, at the Missionary Society last Monday afternoon. She is the efficient President, and I was so glad to renew the acquaintance of years that are gone. I am sure she will lead the newly organized society into greater usefulness month by month, and bless Rev. Mr. Skinner's church by its influence.

I wish somebody would tell us why there are so few societies in Duck River Association. I was astonished to learn that there were not even as many as we have in Ocoee. That ought not so to be. Won't Miss Northington rouse the young ladies? Every church ought to have a Woman's Missionary Society, a Young Woman's Auxiliary, a Sunbeam Band, and a Boys' Band. Then that church will be intelligent givers, and the pastor will have no trouble when the time for the missionary collection comes round. Then the members will understand the needs of the work at home and abroad, and daily grow in grace. They will know how to pray from childhood's days, and in each church God may lay his hand on some one to work for Him.

But your letters have found me since last week. We have more than doubled on our offerings, and I am so glad. Continue to direct to 422 Georgia Avenue, Chattanooga, for I have not yet settled on a place of permanent abode for the summer. The postman is kindly forwarding your letters to me, and will until I give further directions.

Let's see what has come this week. No. 1 is dated Harriman, and says: "Enclosed find \$1.75 from Caney

Ford Society. Give it to Mrs. Maynard."—Mrs. Bettie Bowman.

Thank you so much. We have no more faithful workers than those at Caney Ford. May God bless them in their giving.

No. 2 bears date Gallatin, and presents a new live Band, which we do indeed welcome most heartily:

"We are glad to tell you that our Band is organized with the following officers: Myra Dullin, President; Esther Escue, Vice-President; Virginia Seay, Secretary; Florence Scott, Treasurer; Miss Grace Smith, Leader.

"We have fourteen members, and we hope to do much good in the cause of missions.

"We feel encouraged when we know that God has promised to bless the small gifts.

"Please find enclosed \$1.32, our first collection, to be used for our dear missionary's salary.

"We are glad to know that Mrs. Maynard's health is so much improved that she can hope to return to Japan in September. May God bless our offering to the upbuilding of His kingdom.

"We are confident that the Gallatin Sunbeams will receive a hearty welcome into the Young South. We unite in best wishes to it and its editor."—Florence Scott, Treasurer.

The leader, Miss Grace Smith, and her sister, Miss Lena, have been among our best workers since they were tiny girls. We give the Gallatin Band glad hands, and expect much from them. Will Miss Florence voice the welcome of the Young South to them and express our thanks for the offering?

No. 3 is from a "Wanderer." Our Arkansas friend, who is never long away, comes this time from Smyrna, Tenn. We are not far apart, are we, Mrs. Barksdale? I wish we could meet face to face. Listen!

"I enclose for the 'Barksdale Boys' and myself 25 cents, hoping it may help the cause in Japan. I am away from home and do not see the 'Reflector,' and I miss it very much.

"I am hoping to visit our friend, Mrs. Julia T. Johns, in a few days.

"The Young South has my best wishes."—Mrs. W. H. Barksdale.

Middle Tennessee is a fine country, isn't it Mrs. Barksdale? I hope to go to Shelbyville soon and see that beautiful new church, and grasp the hands of still more old friends. Thanks that you do not forget us, even in your wanderings.

No. 4 brings tidings from our Young Athenians! Hear them:

"Hurry our June collection on to the Orphans' Home. It saddens me to read that the children there have not enough money to buy things to eat and to wear.

"I visited them two years ago. I often think of the chapel where they sang the songs we all love; of the sewing-room with its windows filled with beautiful flowers; of the sweet-faced teacher, who had been there for years, and the little crippled girl in her blue gingham apron sitting with her. Then the dear little sick baby, its face flushed with fever. Its little hands were restless, and there was no mother to bend over the bed. She was with God. In her place a good, kind woman stood watching the little sick child.

"It is a shame for the Baptists of Tennessee to make Bro. Cox beg them so hard to take care of these orphaned little ones."—Gray Moody, Treasurer.

This letter contained \$1.50. Many thanks. We gave more to the Home than any other object this first quarter, and I am so glad to add to it. Who else will keep the Baptist Home in West Nashville? The children have been ill there recently, and that, of

course, adds to the expenses. Let's send in as much as possible in July.

Next comes Hickman in No. 5:

"It has been a long time since brother and I have written to the Young South. Enclosed you will find \$1. Please give 50 cents to the Orphans' Home and use the other half as you think best. We are trying to be good children, and do all we can for the orphans."—Howard and Ruby Ashley.

Now, if I am not mistaken these are little relatives of Grace and Lena Smith, of Gallatin. To work for the Young South runs in families, you see.

Let's give the other 50 cents to the little Japanese orphans by helping to build that chapel in Kokura, where Mrs. Maynard will teach them of Jesus. What do you say?

We are so glad to hear again from you. Come often this year. We have missed you.

Then we close with No. 6 from Lea's Springs:

"I enclose \$3.76. Give \$2.40 to our dear missionary's salary, and \$1.36, the proceeds of my Sunday eggs, give to China, where you think it is most needed. May the Lord add his blessing."—A Grown-up Child.

This friend of ours never leaves us long. We are most grateful for another offering. Shall I let Dr. Wingham say where part of it shall go in China? May the hens continue to furnish many "Sunday eggs." Who else will give theirs to the Lord?

So you see how much better we have done this second week in hot July. Let's push forward more rapidly still for the third week.

Come on as fast as possible. Keep praying for our beloved missionary. It will be such a little time until she goes to Japan now. September will be here before we know it. Let's do our best while she is here with us.

Faithfully yours,

LAURA DAYTON EAKIN.

Chattanooga.

### RECEIPTS.

May offerings, 1909.....	\$ 64 17
June offerings, 1909.....	35 21
First week in July, 1909.....	3 00
Second week in July, 1909:	
For Foreign Board—	
Caney Ford Society, by Mrs.	
B. B. ....	1 75
Gallatin Sunbeams, F. S. ....	1 32
Mrs. Barksdale and grandsons	25
Grown-up Child, Lea's Springs,	
(J.) ....	2 40
Grown-up Child, Lea's Springs,	
(China.) ....	1 36
For Orphans' Home—	
Y. P. Mission Band, Athens, by	
G. M. ....	1 50
H. & R. Ashley, Hickman....	50
For Kokura Chapel—	
H. & R. Ashley, Hickman....	50

Total .....	\$111 96
Received since May 1, 1909:	
For Foreign Board.....	\$ 52 81
" Home Board .....	16 24
" State Board .....	2 00
" Orphans' Home .....	24 38
" Kokura Chapel, Japan....	14 33
" Ministerial Relief .....	14
" Margaret Home .....	1 00
" Mt. Pisgah Church, Tenn....	1 00
" Postage .....	06
Total .....	\$111 96

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## BETHEL COLLEGE NOTES.

Five weeks ago Bethel College held her commencement—a commencement very creditable to herself and full of promise for the future. Never had the students gone home with greater enthusiasm for the college, never with greater determination to work for old Bethel and to return in the fall bringing with them new students.

Bethel has just secured a strong college man as President. Prof. D. D. Perkins, our new executive, is an A. B. and A. M., of Denison University, Ohio, and has had much successful experience as an educator. In addition to his attainments, native ability and equipment for the position, Mr. Perkins had to help him in his work, the backing of a strong and united faculty and of a board of trustees that reposes in him the utmost confidence. Several professors are already in the field canvassing for students and President Perkins will soon join them. These men should have a careful hearing; they have a message for all supporters of higher Christian education.

The friends of Bethel will be glad to learn that her endowment is larger than ever in her history, and, thanks to the efforts of the Baptist Education Society, of which she is a full fledged member, this endowment keeps on growing. And again extensive improvements are being made on the grounds and buildings, improvements which even in their uncompleted state make the Bethel campus one of the most beautiful and attractive in the South.

Prof. James H. Fuqua, Sr., who in 1908 retired from his four-year term of State Superintendent of Public Instruction for Kentucky, takes in September his old chair of mathematics in Bethel College. The other departments are filled by specialists in their line of work.

Bethel has every year good students from Tennessee, and in the session just closed William Raymond Goodman, of Cedar Hill, Tenn., a student for the ministry, received at Bethel his Bachelor of Science degree.

CHARLES M. LONG.

Bethel College, Russellville, Ky., July 7, 1909.

## SOUTHERN BAPTISTS IN S. S. WORK.

One of our students is gathering material for a thesis on the subject, "Southern Baptists in Sunday School Work," and he desires to make it as complete as possible.

We would esteem it a favor if you would aid us in this matter, and ask that you publish this letter in your paper.

We desire to obtain all the information on the subject possible and would ask that any who have old newspapers, minutes of churches, State Conventions, Sunday-school Conventions, Associations, Southern Baptist Convention, etc., religious papers (particularly those published in the South before the war), clippings, books, or anything bearing upon the Sunday-school, would send them, if possible, to us. If the material does not bear directly upon the subject, send it any way, for it may be of value, and if it seems of slight value to you, it may be of great value to us.

We would also ask that any of the older brethren, who may have some valuable things stored away in their memories, would be so kind as to jot them down and send them in.

If you would give this as much prominence as possible, and call attention to it in such a way as you think best, we would appreciate it.

The material may be sent to the Rev. J. H. Thayer, 322 E. St. Catharine St., Louisville, Ky., and will be properly filed and placed in the Library of the Southern Baptist Theological Seminary.

Trusting that you will help us in this matter, we are,

B. H. DeMENT, Prof. of S. S. Ped.,  
JOHN R. SAMPEY, Librarian.

PROF. STUART YOUNG.

Says the "Lauderdale County Enterprise": "It is with genuine pleasure we note the promotion of our scholarly young friend, Prof. Stuart Young, to the Presidency pro tem. of Union University at Jackson, one of the leading institutions of learning in the South. In the resignation of Dr. Conger, the office of president was made vacant, and until a successor is named, Prof. Young will occupy this very important position—a position but few of more mature years can hold with any degree of merit. We have known Mr. Young from boyhood and watched his career critically. In the good old days long ago—in the schoolroom—his bright intellect won our admiration. We could see in him all the elements of a man measuring up to the highest standard of per-

fection. He had the proper conception of what an education really meant; he was wise enough to apply his talents to good use; he appreciated the value of time and accepted each successive priceless opportunity to advantage. Nothing short of absolute thoroughness satisfied his ambition. Step by step, like all the illustrious men of America who possessed that happy faculty of bringing things to pass, he forged his way to the front, until today he ranks with the best educators of the country. Since his successful administration as Superintendent of the Ripley Public School until his recent promotion, his advancement has been phenomenal, and no one rejoices over his success more than the writer. Thus true merit has been rewarded and intellectual fitness justly recognized." This is a strong and well merited endorsement of Prof. Young by his home paper.

## NEW VICTORY.

It affords me much pleasure to read of the work that is being done in the different churches, and I feel that I would again enjoy seeing our church represented in the columns of the dear old "Baptist and Reflector."

Some little time has elapsed since my last communication, but am glad to say we have not been idle. Our people are very much enthused of late. We had become very negligent of our duties. But it seems with the coming of our new pastor, Rev. H. F. Templeton, we all regained new life and energy, and are now trying to unite our efforts for the betterment of the great cause.

There seems to be a tie of love existing among the members that his never existed before, and a still stronger tie of love to God.

The prospects are so encouraging at present. We have excellent services; and a well-filled house. We are still gaining in numbers, as well as in interest, for which our hearts are made to rejoice. On last Saturday afternoon the ordinance of baptism was administered to six candidates. Another was received by letter on Sunday, which makes our membership at present 108, an increase from 75 in the last few months. We have an interesting Sunday-school, and one mission school. Our mission contributions are excellent. Our pastor has distributed a number of mite boxes, and we hope to be able to realize a neat little sum from them. It fills our hearts with joy to see how grandly we are moving along. But we want to keep humble and give God the glory, but we feel so grateful for the timely assistance of Brother Templeton. Pray that we may still continue to grow, and that the welfare of the Master's cause be uppermost in all our hearts and minds.

A MEMBER.

Jonesboro, Tenn.

## A GREAT REVIVAL.

Any revival or spiritual awakening is great, and if only one soul had been saved 'twould have been a great revival. On the fourth Sunday we began a meeting at Providence, near Franklin, Ky. Bro. J. H. Wright came to us on Monday and for nearly two weeks he preached as I believe he never preached before.

The interest grew fast and every sermon went home to the hearts of men and women, and before a week had gone the revival had gone out through the whole country. Nearly every class of sinners were saved. Some yielded readily and crouched at the feet of Jesus for mercy, while some, who seemed to be the chief of sinners, stood out and defied God's power, but finally broke down and accepted Jesus Christ. The Christian workers went to the fields and homes and prayed with folks until hardly a home in the community stood out unaffected. God blessed every effort put forth. Very few children—I guess none under sixteen years of age—made professions; from this age to fifty years. Fifty-five gave their hearts to Jesus Christ, and on Friday afternoon at 5 o'clock Brother Wright and the pastor led forty-three happy converts into the water and buried them in baptism—a declaration to a great multitude who stood on the bank that they were to walk in newness of life. The meeting closed Friday night with 55 professions; 43 by baptism, 3 by letter. One by restoration and more to be baptized.

To God and His Son be all the glory. To His faithful servant, Brother Wright, we thank you, and we are glad you came.

SIGEL B. OGLE,

Nashville, Tenn., July 11, 1909.

Pastor.

Interest continues to grow here. Crowds much larger.  
Jefferson City, Tenn.

W. D. HUDGINS.

## A PLEASANT AND PROFITABLE WEEK.

The above heading refers to the week recently spent at Estill Springs, attending the Encampment.

The week was pleasant and profitable because of the association and good fellowship with one another and communion with our Lord. The promise of the Lord, which says, "If as many as two or more are gathered together in my name I will be in the midst of them," was verified. The Lord was in the midst of His people.

The week was pleasant and profitable because of the soul-stirring sermons, lectures and uplifting music. Every sermon, lecture, talk, prayer and song was good.

We can truthfully say with reference to the speakers and singers what the apostles said about Jesus as He talked to them in the way, "Did not our hearts burn within us while they opened to us the scriptures?"

We can also say with David, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Fosterville Baptist Church.—Pastorless. This writing finds me here for some work.

R. D. CECIL,

Pastor-Evangelist in Tennessee.

Fosterville, Tenn., June 29, 1909.

## ALIEN IMMERSION.

All of this discussion about alien immersion is "much ado about nothing;" for neither the Baptists nor the Bible teach it. If any one identified with Baptists or any other denomination believes in alien immersion he just lacks that much being a Baptist.

S. N. FITZPATRICK.

"West Meade," Lebanon, Tenn.

Saturday I preached at Bradley's Creek, the old church to which I preached twenty-six years. It was a great pleasure to meet those so dear to me, and that stood by me in sickness, death, health and prosperity. The place is dear to me. The church seems to be in good condition. Brother Watson is the pastor, he being the third one since I gave it up four years ago. Sunday was a special day at New Hope, it being designated as Old Folks' Day. I stopped off at Florence, being informed that the early down train could be flagged, which would put me at New Hope on time, but to my surprise she would not flag, and there I was without any way of reaching New Hope, so I guess they will allow for me when I explain. I learn that there is more than one thing (time), that cannot be flagged, a train, for instance. But such is life.

Mt. Juliet, Tenn.

G. A. OGLE.

The Almighty and Allgood God has visited us with His abounding grace. He enabled us to secure Brother Geo. C. Cates at the Louisville Convention. He gave him marvelous spiritual power. More than 400 publicly professed allegiance to Jesus Christ. Many were church members. Many were men. I have baptized 99, and six more await the ordinance. We received 21 more, making 126 to date. The Methodists received 55. We celebrated the "Glorious Fourth" most gloriously and strenuously by attending five meetings, speaking, receiving members, and baptizing 82.

CHAS. H. NASH.

Hawkinsville, Ga.

In your issue of the 8th, "Among the Brethren" makes the statement that I have resigned the work for the Sanitarium to assist Brother Bowers in the campaign for education. The statement is true, except that which refers to the resignation. The arrangement was made by the Board of Education asking the Sanitarium directors to loan my time to education until the meeting of the Convention in November, after which time I will again enter actively into the campaign for the hospital.

Tennessee is dry. Thank God.

Memphis, Tenn.

T. T. THOMPSON.

Just a word from the Baraca Boys of the Deadrick Avenue Church, Knoxville.

We have enrolled 240. We had an average attendance in May of 126. How many classes of young men in the Southland beat that record for May? We have just completed a fine hall that will accommodate 400. Watch us grow! We have a great school, a great church, and a great preacher. Brother Waller is doing some fine work and our work is in fine condition.

C. H. JOHNSON,  
Teacher Baraca Class.

Knoxville, Tenn.



## FREE DEAFNESS CURE.

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

## AMONG THE BRETHREN.

Dr. J. B. Moody, of Hall-Moody Institute, Martin, has been delivering doctrinal and inspirational lectures in Jacksonville, Tex.

Rev. J. F. Tull was lately assisted in a revival at Mt. Olive, Miss., by Rev. J. H. Coin, of Greenville, Miss., which resulted in 14 accessions, 10 by baptism.

The recent address of Dr. J. C. Massee, of the First Church, Chattanooga, Tenn., before the Jackson Chatauqua seems to have been an exceptionally brilliant affair from the many favorable comments heard on it.

The virility of the new editor of the Western Recorder, Dr. J. W. Porter, is evident in the first issue under his control. There is a certain pith, point, brevity and force to his writings that betoken great things.

Rev. W. H. Sledge, of Prestonsburg, Ky., is assisting Dr. W. D. Nowlin in a revival in the First Church, Mayfield, Ky. There will be no shunning to declare the whole counsel of God.

Rev. W. E. Powers, of Middleton, Ky., lately celebrated his 85th birthday. We saw him at the Southern Baptist Convention in Louisville. He was a devoted friend of Dr. T. T. Eaton.

Dr. M. Ashby Jones, of Augusta, Ga., is to supply the pulpit of Citadel Square Church, Charleston, S. C., in the absence of his brother, Dr. H. L. Jones, during August. The Jones boys are devoted to each other.

Work has begun on the new \$50,000 First Church, Jackson, Tenn., and will be pushed by the pastor, Dr. H. W. Virgin and his loyal people to a rapid completion. The parsonage is being moved to make room for the large structure. Hard work is no Virgin experience for the pastor of that church.

The recent revival at Hawkinsville, Ga., in which Evangelist Geo. C. Cates assisted Dr. C. H. Nash is said to have reached the entire city.

Dr. J. Frank Norris, the vigorous editor of the "Baptist Standard" of Dallas, Tex., is resting in Plainview, Tex., until Sept. 1.

The First Church, Waco, Tex., has called Dr. Carter Helm Jones, of White Temple, Oklahoma City, Okla., to succeed Dr. A. J. Barton. We will watch with interest the outcome.

Rev. W. P. Crow, of Atoka, Okla., has lately had the assistance of evangelist T. C. Carleton, of Oklahoma City, Okla., in a revival, which resulted in 61 additions, 50 by baptism.

Rev. Harlan J. Matthews, of Sanger, Tex., has been called to the care of Clay Street Church, Waco, Tex., but announces that he will remain on the promising Sanger field.

Rev. A. F. O'Kelley, of Greensboro, Ala., accepts the care of College Park Church, Atlanta, Ga., and has taken charge.

At Booneville, Ark., Evangelist O. E. Bryan lately assisted Rev. S. L. Hallaway in a revival, resulting in 60 accessions, 45 by baptism.

Rev. A. Fox, of Marianna, Ark., lately assisted Rev. J. G. Harris in a revival at Brinkley, Ark., resulting in 41 professions and 28 additions.

Rev. J. M. Mitchell, of Lynchburg, N. C., has become field editor of the "Baptist Courier," of Greenville, S. C.

The "Baptist Courier" calls the

passing of Brown University, Providence, R. I., from denominational environment undoing what Baptists did. Schools that get too big to be known as Baptist schools ought not to be supported by Baptists.

Rev. John F. Vines, of Anderson, S. C., lately assisted Rev. J. F. Cason at Bishopville, S. C., in a meeting resulting in 15 conversions and 20 additions by baptism.

Dr. J. R. Pentuff, principal of San Marcos Academy, has been called to the care of the church at Luling, Tex., and accepts.

Rev. Geo. W. Sherman, of Cuero, Tex., well known and greatly beloved in Tennessee, has accepted the care of the First Church, Palacios, Tex., and took charge July 1.

The "Baptist Banner" of Parkersburg, W. V., has been reduced from a twenty-four page to a sixteen-page paper. Dr. J. W. Mitchell is making a great paper.

And now it appears that Dr. Ben M. Bogard, of the "Arkansas Baptist" in his commencement address at Ewing College made "a tirade against Chicago University and the Louisville Seminary, and education in general, doing away with science and saying that the greatest men never saw a college." Maybe that explains why President J. A. Leavitt said nothing in the papers about the Bogard speech. It is just like Bogard to put a premium on ignorance.

Rev. J. H. Tharpe, of Sarasota, Fla., reports a recent meeting there in which he had the assistance of Rev. W. I. Sanders. There were 37 accessions. Bro. Sanders will supply the pulpit for some months during Bro. Tharpe's absence in the North.

Rev. M. R. Cooper, who lately resigned the care of the church at Kennett, Mo., is to spend some time at Battle Creek, Mich., for treatment. We hope the Lord will favor Bro. Cooper with a recovery of health.

Evangelist W. E. Neill lately assisted Rev. J. E. Robertson in a revival at Pollock, La., which resulted in 52 accessions, 40 by baptism. Bro. Robertson's wife is in Alexandria, La., in a sanitarium for treatment.

The First Church, Denton, Tex., has called Rev. M. T. Andrews, Assistant Corresponding Secretary of the Educational Committee of Texas, and he will no doubt accept.

Rev. D. T. Spaulding, of Paris, Tenn., will hold a meeting with Friendship Church near that place beginning Sunday, July 18. This scribe will assist. It having been our first pastorate we go to the work with delight.

Rev. W. A. Gaugh, of Jackson, Tenn., after doing a splendid work for several years with that church, and finding a most excellent wife in that vicinity has resigned the care of the church at Huron, Tenn. The field is needy and promising.

The revival at Lexington, Tenn., in which Rev. Geo. W. Elliston, of Martinsburg, Mo., is doing the preaching, continues with unabating interest. A number have been converted and fifteen added to the church, 10 by baptism. The work will continue several days this week.

The State Mission Board agrees to co-operate with the churches at Perryville and Chapel Hill in placing Evangelist T. O. Reese, of Nashville, there for meetings the fourth and fifth Sundays in August.

Rev. W. F. Boren, of Darden, Tenn., one of the truest and best pastors among us, will conduct the revival at Union Church near Chesterfield, beginning Sunday, September 5. May God bless the labors.

Bishop I. N. Penick, of Martin, asks if we did not word our note of last week relating to the epithet "skunk"

bandied between the "Builder" and "Arkansas Baptist" in haste. Mayhap, but our animadversions were true. Bro. Penick says Bogard began it, whereas from our words Penick thinks the casual reader would infer he began it and would at least consider them on the same level. Well, that is unkind to Penick. For that we are sorry.

Secular papers state that Dr. J. W. Lipsey, of Memphis, has exchanged valuable property in that city for desirable property in Huntingdon, Tenn., and will make the latter place his home at an early date. It will mean much for the Baptists of Huntingdon.

Dr. G. M. Savage, of Martin, Tenn., is being assisted in a revival with his church at Mercer, Tenn., this week by Rev. J. T. Early, of Jackson, with the hope of the accomplishment of great good.

The "Florida Baptist Witness" calls the Agoga movement originated by Dr. H. E. Tralle "A new fad," and writes of it in a somewhat deprecatory manner. Look out, beloved! Criticisms along that line may bring you unpleasantly in contact with a real, live, thoroughly-charged Tralle-wire.

Dr. L. B. Warren, of the Third Church, Owensboro, Ky., is to supply the First Church, Gainesville, Fla., during July.

Dr. A. S. Pettie, of Tampa, Fla., is debating this week with Eld. Skipper, of the Second Advent Church, at Dover, Fla. He will have to be a very lively Skipper if he gets ahead of Dr. Pettie. But imagine a religious debate amid such hot weather!

We yield the palm to Dr. W. E. Hatcher, of Richmond, Va., as one of the most graceful writers after whom we have read. His story in the "Baptist World" of last week of a trip through South Carolina was truly rich.

Dr. Geo. W. McCall, of Brownwood, Texas, was lately assisted in a meeting by Dr. C. A. Ridley, of Beaumont, Tex., resulting in 53 additions, 33 by baptism.

The trustees of the Wayland Technical Institute, Plainview, Tex., have elected Prof. C. T. Ball as President. Surely he is our kinsfolk. Ahem!

It is said that Rev. J. G. Cooper is to leave his farm near Westport, Tenn., where he lived for several years.

## GAINING IN POPULARITY DAILY

A prominent druggist says: "Hughes Tonic has given more satisfaction than any other chill tonic we have sold." Sold by druggists—50c and \$1.00. Prepared by Robinson-Pettit Co. (Incorporated), Louisville.

## GRAND DAY AT UNION CHURCH.

Please give space for me to tell your readers what a grand day we had at Union Church the first Sunday, it being the fourth day of July. It was a grand day because it was Independence Day, the day for which every patriotic heart is profoundly thankful; also because we had the grand old soldier and hero of fifteen hard-fought battlefields, who only surrendered when he was forced to at Appomattox to preach for us and bring up interesting incidents of the dreadful war of the sixties. This grand old veteran, Rev. R. B. Davis, a hero on so many bloody fields in the Confederate service, is no less a hero in the service of our blessed Master. Having enlisted in the army of the Lord even before he enlisted in the civil war, he fought valiantly for Christ all through that war. Although he has been in many conflicts and hard-fought contests since that carnal warfare, yet he has never suffered the banner of the blessed Master to trail in the dust. Never has he brought reproach upon himself nor on the cross of Christ; and very

soon he will come out of this conflict more than a conqueror through Him that loved us, having suffered no loss.

It was a grand day because Brother Davis had a good theme: "I have fought a good fight," etc. It was a good day because we had the gifted Rev. M. L. Ramsey (able missionary) to lead our music for us, which proved to be an inspiration. We also had our esteemed young brother, Rev. Ernest Corum, who spoke earnest words of encouragement to us. We also had numbers of old veterans of both sides with us, who greatly enjoyed the sermon. Also a large, orderly congregation that seemed intent on hearing every word that was said.

Brother Davis is especially good on such occasions. He makes all who hear him love their country, love each other and, above all, love the Lord better than before. But, alas! this grand, sunny day is no exception to the general rule, for a sombre cloud like a pall hung over the congregation because of the hurry through these delightful services in order to attend the funeral of a good old veteran, Brother Charley Hargis, who was stricken by a bolt of lightning on July 3 at about 2 o'clock. Brother Hargis was a deacon in Day's Cross Roads Baptist Church.

J. M. WILLIAMS.

"So far as Spokane is concerned, I find it as near to an ideal city as we could ordinarily expect," said Rev. Dr. Arch C. Cree, of Nashville, Tenn., who is occupying the pulpit at Grace Baptist Church for a month, "but not until I have ascertained whether the field is suited to me would I think of it as a permanent place for me."

"I have been here two Sundays now and that is too short a time to find out anything," continued Dr. Cree, "and until I have spent my month here and studied the situation, I would not want to consider anything definite, and especially not until I had given the trustees an opportunity to see whether they all want me. I shall leave Spokane for a month following the expiration of this trial period."

"Spokane, like every city in the formative period, has a few jagged edges, but time will take these off. The moral tone of the city is wonderfully clean on the surface just now, and the atmosphere seems to be one of reform."

Dr. Cree added that if he should eventually fill the local pulpit, it would have to be with the feeling that he could do occasional evangelistic work, as he has been closely allied with that phase of the Baptist Church for years.

Speaking of the Welsh revival, which anti-revivalists have asserted is a failure, because of the many backsliders, he said:

"There has never been a revival in recent years that has had so healthy an aftergrowth as the Welsh revival. There has not been a noticeable lot of backsliding, as has been claimed by those interests opposed to the move."

"In this connection the Baltimore revival of last year, when more than 1,400 counted conversions were recorded, was just as healthy and the after effects have been good according to reports from there."

## OUR SCHOOL ANNOUNCEMENTS

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



## For Better Starching

A teaspoonful of melted paraffine in hot starch gives a much better finish to linens than starch alone.

Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.



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is an admirable finish for uncarpeted floors. A little added to hot wash water loosens dirt from soiled clothes.

Nothing seals a fruit jar or jelly glass so sure as dipping the cap or cover, after closing, into hot Paraffine.

Ask for our anti-stick Paraffine Paper Pad for ironing day. It keeps the sad-irons smooth.

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### TENNESSEE ASSOCIATIONS, 1909.

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

Sequatchie Valley—Pikeville Church, Friday, July 23.

East Tennessee Sunday-school Convention, Etowah, July 27-29. Tennessee Baptist Convention, Nashville, October 13-15.

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

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

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

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

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

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

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

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

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

Duck River—Winchester Church, Friday, August 20.

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

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

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

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

Ebenezer—Allensville Church, Wednesday, September 8.

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

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

Watauga—Elizabethton Church, Thursday, September 9.

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

Central—Gibson Church, Tuesday, September 14.

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

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

Salem—New Hope Church, two

miles east of Alexandria, DeKalb County, Thursday, September 16.

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

Friendship—Mount Vernon Church, Thursday, September 23.

Holston Valley—Independence Church, Thursday, September 23.

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

Unjon—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.

**HICKS' CAPUDINE CURES SICK HEADACHE**, also nervous headache, traveller's headache and aches from grip, stomach troubles or female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

### OBITUARY.

**CROUCH**—Mrs. Jane Galloway Crouch was born at the mouth of Watauga, Sullivan County, Tenn., Jan. 9, 1822. She was the fourth of twelve children, seven boys and five girls, all of whom are now dead except three. The youngest sister was the wife of Rev. W. A. Keen. She was the sister of Thomas Galloway, of Flowersville, Tenn.; George Galloway, of Vance Station, Tenn.; and B. F. Galloway, of Mesquite, Tex. She was the daughter of James and Sarah Barnes Galloway of Scotch descent. She was married to Jesse Crouch, of Washington County, Tenn., Feb. 27, 1846, by the Rev. Peter Khun. Unto her and her husband were born eleven children, of whom all are living except three. She is the mother of J. P. Crouch, of McKinney, Tex.; H. H. Crouch, of Waco, Tex.; Mrs. D. A. Bowers, of Bristol, Tenn. The other

## SODA FOUNTAIN



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

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DRINK  
**Coca-Cola**

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

GET THE GENUINE  
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## BELLS.

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

children were living with her or near  
her at the time of her death. She pro-  
fessed faith in Christ at the age of  
15 and joined the old Muddy Creek  
Baptist Church, and was baptized by  
the Rev. Peter Khun, the same who  
performed the ceremony when she  
was married. Her's was a distinctively  
pious life, and at the time of her  
death she was a member of the  
Boon's Creek Baptist Church, near  
where her body was laid to rest in  
the presence of a large concourse of  
relatives and friends, the funeral ex-  
ercises being conducted by Rev. S.  
W. Tyndall, her pastor. Her husband,  
Jesse Crouch, having preceded her  
to the better land on June 14, 1900.

S. W. TYNDALL, Pastor.

LILE—Laura W., beloved wife of  
C. D. Lile, was born Aug. 7, 1888, and  
died June 26, 1909. She professed  
faith in Christ at an early age and  
joined the C. P. church, but four  
years ago she joined Mt. Pisgah Bap-  
tist Church, where she lived a con-  
sistent member until death. She was  
married to Cheslea D. Lile at 16 years  
of age. Eight children were born to  
them, six of whom survive to mourn  
the loss of a loving mother. Sister  
Lile was loved of all who knew her.  
She was patient and cheerful under  
all circumstances, and while she will  
be missed by the church and com-  
munity, she will be missed most of  
all in the home. To the loved ones I  
would say, trust in God and follow  
her to the land of bliss.

Laura has gone to the mansions  
above.

No sorrow or pain does she know.  
She is safe in the arms of infinite  
love.

Where pleasures eternally flow.

In those mansions of light she is  
waiting for you.

And when the storms of life are all  
o'er

She will meet you there at the beauti-  
ful gate.

And welcome you home to that  
shore.

MRS. M. E. WILLOUGHBY,  
Lucy, Tenn.

FLY—The subject of this sketch,  
whose mortal body was placed in the  
tomb yesterday to await the resurrec-  
tion morn, was born August, 1838, and  
died July 2, 1909, of heart failure, be-  
ing about 71 years of age. Bro. Fly  
was a charter member and a deacon  
of the Baptist Church of Medina,  
Tenn. He professed faith in Christ at  
the age of 12 years, and lived as he  
died, in that faith. As he was near-  
ing his home Friday, July 2, about 3  
p. m., seated alone in his buggy, the  
death angel appeared, and with a con-  
voy of angelic hosts his spirit winged  
its flight into that eternal haven of  
rest, made precious by a crucified and  
risen Savior. Bro. Fly was consci-  
entious in duty and devoted to his  
church. He leaves a widow, two  
daughters and two sons, and a host  
of friends to mourn his death. May  
the Lord bless and protect the be-  
reaved.

WM. ASKEW.  
Medina, Tenn.

### BETTER THAN SPANKING.

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

## GET READY FOR HAY BALING

THE demand of the market is for baled hay. There are the  
best of reasons why you should bale the hay you have to  
sell.

There's a larger demand for it. It brings a better price.  
It is easier to handle.

And you should bale it yourself rather than hire it done be-  
cause the money you would pay the contract baler eats a big  
hole in your profits.

You have the time to do your own baling. You have idle  
horses in the fall and early winter to furnish the power. And  
you have enough help, or nearly enough help, on the farm to  
operate the press. All you need is a good reliable hay press.

### I. H. C. PULL-POWER PRESSES DO GOOD WORK AND FAST WORK

Buy one of the strong steel and iron I. H. C. presses this  
year, and if you have any considerable amount of hay to bale, it  
will save you its cost the first season. And you will have a reli-  
able press for many seasons to come.

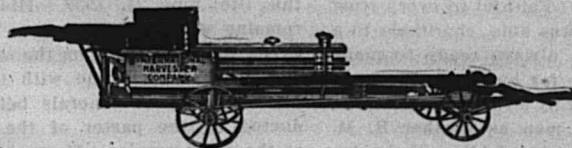
I. H. C. presses make you independent of the contract baler.

They are specially valuable to the average farmer and hay  
raiser because they are operated with small forces, at no expense for power,  
and the work can be done at times when there is little else for either man or  
horses to do. These presses will bale your hay, straw or anything else you  
have to bale into solid, compact and uniform bales. The one-horse press, an  
ideal baler for small hay raisers, turns out 14x18-inch bales. Under average  
conditions, it will bale at the rate of 6 to 8 tons a day. The two-horse press  
has bale chambers 14 by 18, 16 by 18 and 17 by 22 inches in size, and bales 8 to  
15 tons a day—a profitable machine for joint ownership among neighboring  
farmers or doing contract baling.

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is no pounding or uneven draft. Both are full circle presses, and do not  
worry the horses with constant stopping, backing and starting.

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tion in the mountains. Instruction thorough. Discipline careful. All the comforts of  
life. Send for catalogue. W. D. Mooney, Harriman, Tenn.



## OBITUARY.

DAVIS.—Our church, town and community have been called upon to mourn the loss of a dear father, husband, brother and friend.

Brother Rufus M. Davis was called to his reward July 7, 1909, at his home near Dayton, Tenn., surrounded by his family and friends. Brother Davis was born in June, 1843, was married to Miss Tiney Breeding, July 20, 1865, was converted and united with the Zion Baptist Church in Rhea County, in August, 1865. From this church he removed his membership to Yellow Creek Church, and was ordained a deacon 1885. He was a worthy member of the Masonic fraternity for forty years. He was a man of whom any church or community could feel proud. His life was a living epistle of the outgrowth of the Christian religion. His home was a Christian home, in which it was a pleasure to dwell, where there was always peace, and it was one of the greatest pleasures of his life to entertain good people. Brother Davis was especially interested in the welfare of his children, instilling into their minds the principles of honesty and truthfulness. Next to his home, he always manifested a great interest in his church. Faithful to every trust so far as he was able, charitable to a fault, he was always ready to make due allowance for human frailty.

We can hardly ever appreciate the lives of such men as Brother R. M. Davis. The great unfolding of the beyond will only reveal their worth. He loved his Lord, he manifested that love by his service. Brother Davis was the father of the three Brother Davis preachers, well known in this county, where they were raised, and in Tennessee, where they have been pastors. T. G., who was for some time at Second Church, Chattanooga, Tenn., now at Johnson City, Tenn., John now at —, Tenn., and W. E. at Pikeville, Tenn. All of these three bright young men of God, who are doing so much good wherever they go, were the pride of their dear old father just passed on to his reward.

It was the writer's privilege to be often in this home, and to be for a

## Lebanon Law School

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time the pastor of Brother Davis and his family, and I bear testimony to his worth to the pastor in all that would go to forward the Redeemer's Kingdom.

He, of course, after the life he had lived, had nothing to do but welcome the summons when it came. He died as the Christian dies. Brother Davis is no more on earth, but his influence will live on. The church at Dayton has lost a faithful, earnest, consecrated member, the family a devoted husband and father, the community a noble, kind-hearted friend, the Masonic fraternity a faithful member, but he is at rest and his works do follow him.

He leaves a dear wife, one daughter, four sons, and other relatives, with a host of friends to mourn his loss.

The funeral services were held at the Baptist Church, in the presence of a large concourse of people, conducted by Rev. G. W. Brewer, W. D. Mathis, and the writer, and his remains laid to rest in the Buttram Cemetery to await the Resurrection.

W. A. HOWARD.

Dayton, Tenn., July 10, 1909.

Crouch.—Decatur Allison Crouch was born April 5, 1857. He departed this life June 24, 1909. His mortal remains were laid to rest at Boone's Creek Baptist Church on the same day and at the same time with those of his mother, both funerals being conducted by the pastor of the church at the same service. He was the son of Jesse and Jane Galloway Crouch. He was married Dec. 31, 1872, to Miss Mollie Morton, of McKinney, Tex. To them were born six children, of whom four are living. His wife died in McKinney, Tex., June 20, 1894. He professed faith in Christ at the age of 16 years, was baptized by the Rev. George P. Faw, and joined old Union Church on Boone's Creek. He went to Texas in 1876 and went into business, where he spent almost all his business life. For the past few years he has been in feeble health.

S. W. TYNDALL, Pastor.

Saturday, July 10, old Bradley's Creek's walls rang with the familiar voice of our former pastor, Rev. G. A. Ogle. For twenty-five years he told us the sweet old story, and cheered and comforted us. It was a pleasure to have him among us again. Jerry Brannon, the boy-preacher from Nashville, was with him at this service. On Sunday following a large crowd was out. Our pastor, Rev. W. J. Watson, conducted the service. He preached a helpful sermon from the 1st Kings, 18-36. After the sermon Ernest Dillon, the mute son of Mr. and Mrs. J. E. Dillon, joined the church. It was a sweet impressive scene. After the benediction we proceeded to the creek near by, where Bro. Watson buried him with Christ, by baptism. Thus this dear boy, whose communication with his fellowmen is necessarily limited, can converse with his Lord and Savior as freely and as often as he likes. Such are the sweet privileges of the Christian religion.

BETTIE MATHES,

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