

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—For the first 16 days of July, 1908, there were 161 arrests in Nashville for drunkenness. For the first 16 days of July, 1909, after State-wide prohibition went into effect, there were only 35 arrests in Nashville for drunkenness. Does prohibition prohibit? Of course not, or there would not have been these 35 arrests for drunkenness. But evidently it checks very materially.

—The "Denver Times" says very pointedly: "The Texas brewers are betting \$100,000 that more liquor is consumed in 'dry' States than 'wet' States; and then they will probably spend another \$100,000 to prevent Texas from going 'dry.'" Their action in the second case gives the lie to their position in the first. But what do the liquor men care for a little thing like inconsistency?

—The "Christian Observer" says very finely: "Men call things by different names from those by which they are known to God. They speak of sorrow and God says it is strength. Men call duties heaviness, God calls them happiness. Men talk of trials, God speaks of them as joys. Men lament over shadows, God says they are made by the sun. Men talk of disappointments, God reminds that they are his appointments. When will we learn to talk in the same terms that God uses and see things as He sees them?"

—The Chief of Police of Savannah, Ga., reports a decrease of 147 in the number of arrests for drunkenness, compared with the record for 1907, when the saloons were running at full blast. Before prohibition went into effect Savannah was regarded as a "wide-open" town in the matter of gambling. Now the chief of police reports that there is not today a single gambling house in the entire city. Commenting on this the "Religious Herald" well says: "This looks as if prohibition does prohibit to a considerable extent, at any rate, even in Savannah."

—The "Examiner" copies a paragraph from the "Baptist and Reflector" and credits it to the "Baptist World." Every week we see paragraphs copied into other papers from the "Baptist and Reflector," sometimes with credit to the "Baptist and Reflector," sometimes with credit to other papers, frequently without any credit at all. Allow us to say again that we are very glad to have others copy from the "Baptist and Reflector." It seems to us, though, that when they do so they ought at least to give credit, unless perhaps it is a simple statement of fact, when it is hardly necessary that credit shall be given.

—As illustrating the importance of a single vote, the *American Issue* tells the following story: "One vote in the United States Senate annexed Texas to the United States. Mr. Hannegan, of Indiana, cast that vote. One vote in the Indiana Legislature elected Mr. Hannegan to a seat in the Senate. That vote was cast by Madison Marsh, of Steuben County, Ind. Hence one vote cast by a private citizen at an Indiana election annexed Texas, led to the Mexican War, the acquisition of California, New Mexico and Utah and added hundreds of millions of gold and hundreds of millions of wealth of lands to the country."

—The *Church Progress*, Catholic, says that 28,709 represent the number of adults who received baptism at the hands of "the church" in this country last year. The same article says that these figures do not include "the converts who have been validly baptized as Protestants and therefore received into the church on simple profession of faith." Commenting on this the *Central Baptist* says: "We are surprised to learn that Protestant baptism is ever recognized as valid by the Catholics. Is the *Church Progress* correct in stating that such baptisms are accepted? In order, for such baptisms to be

considered valid, is the ordinance administered by sprinkling, pouring or immersion?" We join in the surprise of the *Central Baptist*, and also in its inquiries.

—In a recent address before the American Medical Society of Atlantic City, Dr. T. A. McNicoll, of New York City, spoke about the depravity of school children in that city. His address caused much indignation and many denials. Dr. McNicoll, however, reiterates his statements and says that his conclusions were drawn after studying 30,000 children of all ages. His studies, he says, "reveal conditions existing in some sections of our great American metropolis that parallel the historic depravity of ancient Sodom." The statement says further of the children: "Fifty-eight per cent. drink some form of alcoholic beverage occasionally or at regular intervals; 37 per cent. drink one glass of beer a week to five glasses of beer a day; 21 per cent. drink wine or spirits. In some groups," he concludes, "the percentage of occasional and regular drinkers runs as high as 79; of these attending schools, 46 per cent. are backward in their studies." This is horrible.

—Says the *Religious Herald*: "The city ordinance of Richmond, for which Deacon T. H. Ellett is sponsor, which provides for putting on probation certain classes of offenders instead of sending them to jail, has been in operation now since May 5, 1908, and the probation officer reports as the result of his work to Jan. 1 that 255 persons had been arrested and put on the probation list. Of these 223 had not been rearrested. In other words, the plan of releasing them and putting them under promise, at the same time committing them to the care and oversight of a prudent officer, had been effective in about nine cases out of ten." This plan is very similar to the one pursued by Judge B. B. Lindsey of the Juvenile Court, Denver, Col. From his account of it, it has worked quite well with the boys. We are glad to know that it seems to be so effective with the men as well. If it continues to be satisfactory it might be adopted by other cities.

—Referring to our statement that we would accept, so far as we are concerned, the proposition of Brother T. F. Moore, editor of the *Baptist Flag*, at Fulton, Ky., to allow the Gospel Missionaries to make a report through the Tennessee Baptist Convention, the *Baptist Builder* says: "We must be allowed to object to establishing the precedent of allowing any man, or set of men, to walk off, and out of any church, association, or convention because he, or they, can't control it, and then from their outside stand, let them dictate terms of admission, and policies of work in order to have the honor of their membership and fellowship in any Baptist body. That would violate the cherished principle of the majority on the inside rule, and would allow a little warring minority to rule, and this right to rule would be given to them for the simple purpose of securing their fellowship. If that should ever be done in any Baptist church or body then away goes the Bible Baptist idea that the majority, inside, shall rule among Baptists." There is certainly much truth in what the *Builder* says.

—Referring to a recent editorial paragraph in the "Baptist and Reflector," the "Word and Way" says: "Yes, the speaker of the long address was the writer of the mild criticism. He had been waiting for an appropriate opportunity to exhort the speaker or preacher whose deliverances have almost interminable length to have mercy on long-suffering congregations. When he found the opportunity he used it without fear. We thank Editor Edgar E. Folk for trying to save us from our own self. He is one of the kindest of men. With a pen of marvelous might and with the tongue of cleanest eloquence he has wrought victories that will make honors grow thick about his name as one generation follows another. And the best of his work is in the tomorrow." And so it seems that our surmise was correct, and that the author of the criticism upon Bro. N. R. Pittman for his hour and a half lecture was—Brother Pittman

himself. At any rate, we want to thank Brother Pittman for his very kind words with reference to ourselves, which, we assure him, are very greatly appreciated.

—On July 4th Joshua Seitlein, of Brooklyn, N. Y., celebrated his 105th anniversary. Speaking of it he said: "I do not want to die, not because I am afraid to, but because this is a good world, full of good people. I am happy, the sky is blue, the birds sing. Why should I not want to stay?" Commenting on this remark, the "Christian Advocate," of New York, says very truly: "He has not yet reached the condition which is the fate of a majority of the very aged as described in a highly poetical manner in the Book of Ecclesiastes. This man's happiness appears to depend chiefly on his senses. He can yet hear and see, and commune by hearing and seeing with those around him. Many, however, of the best of the human race, while willing to wait, are longing to go; and their reason for the wish is complex. When the energies decline and the senses refuse to report the outer world or do so dimly, they desire to reach that happy land where no decay can blunt or pain, where larger thoughts and deeper emotions fill the soul, and, not least, where they will meet multitudes of friends who have succumbed early or late to 'nature's stern decree,' and will be in the presence and enjoy the communion of the everlasting Father."

—It is announced that the temperance people of Bristol, Va., will contest the recent election in which, according to the returns, Bristol voted wet by a majority of 32—not 21, as we stated last week, being misled by a daily paper. The ground of the contest is that 124 illegal votes were cast in the election. Most of these voters lived in Bristol, Tenn., instead of Bristol, Va., and of course, had no right to vote in the election. Practically every one of these illegal votes were on the side of the saloon. Throwing them out it would give a good majority against the saloon. We hope very much that our temperance friends will be successful in their contest. It would be a terrible calamity to Tennessee, and indeed to the whole South, to have saloons opened up in Bristol, Va., just across the line from Tennessee. The only consolation we should have would be, as we stated last week, that the opening of saloons there would probably have the effect of hastening State-wide prohibition in Virginia, and thus would prove perhaps a blessing in disguise. Even if the temperance people succeed in having the election set aside, they will, it seems to us, have received a sufficient lesson to show the importance of State-wide prohibition.

—Mr. R. H. Edmonds, editor of the *Manufacturers' Record*, says: "Since 1867 the South has mined 31,000,000 tons of phosphate rock. In the past century the South has mined 1,675,000,000 tons of coal. Since 1859 the South has produced 365,000,000 barrels of petroleum. Since 1880 the South has cut 270,000,000,000 feet of lumber. In the past ten years the South has raised 112,500,000 bales of cotton. If the South had given away to other sections all the phosphate rock, the coal, the lumber and the petroleum that it has produced in the periods mentioned, or all of the cotton, with the seed, that it has produced in the past ten years, its loss would not have been as great as that which has come to it through the migration to other sections since 1865 of 2,500,000 of its natives. It raised and educated this vast army of people only to see them, after reaching the productive age, leave home and give their energy to the upbuilding of other sections. Its lifeblood was drained to enrich other regions. The latest available figures show that of 15,757,318 white natives of the South living in the United States, but 12,625,208, or 80 per cent., are in the States of their nativity; 1,786,189, or 11 per cent., are living in other Southern States, and 1,247,121, or 9 per cent., are in parts of the country other than the South."

MY LORD.

We all have waking visions; I have mine,
And being young and fanciful, and counted fair,
I sometimes dream of Love.
And sitting all alone, and musing still,
While yet the firelight flickers dim,
I ask myself, if I should learn to love,
If my still heart could wake to life,
How would I love, and how would I be loved—
For I am weary of idolatry.
My soul is faint within me while I think
Of all the fierce, strong passion
I have seen and known, resistless in its might
As some rock-cleaving stream.

I would be loved in calmness—
Trusted, and not feared.
He whom I loved should be my king,
And not my slave.
I do not ask that he be proud and cold,
But calm, and grave, and very strong—
A king, like Saul, among the sons of men,
And kinglier o'er himself;
He must not tremble at my slightest frown,
Nor shudder if another meet my eye;
Nor must he, like a vassal, crave my smile,
Glad in the dust before my feet to lie—
For I am tired of servility;
I would not rule nor would I be ruled,
I scorn the tyrant as I scorn his slave.

There is a love of sweet equality,
The love God gave and smiles upon,
For it was very good,
He whom I love must be my king,
But I must be his queen;
And he should yield me, as my tribute due,
The reverence I had earned,
Not only by my womanhood, but by all gentleness,
Long suffering, the patient sweetness
Only love can teach.
For, looking on me, he should feel and know
That peace and rest which follows after toil.

In me his heart should in such safety trust
That he should have no "need of spoil."
I do not ask for him the world's applause,
The blaze of heraldry, the pomp of fame,
His deeds the annals of a nation's pride,
His name upon the lips of men,
But I must feel his power—
Must know he could be what earth's heroes are.
I could not love him if he were not great,
His hands must be both great and strong;
A hand to shield, to trust, to lay my own within,
To stake my life upon;
A hand that might have fought with Hercules,
Yet would not harm the worm upon his path.
For tho' the heart of woman loveth oft
A thing she doth unwillingly despise,
It is a pitiful, imperfect love
That hath not for its cornerstone
The rock of faith.

His heart must be tender and most true—
A heart that loves, and pities, and befriends
Earth's suffering children, whether high
Or yet among the lowly and the poor,
And he must love me perfectly.
If from the first fruits of my heart's free will
I bring the offering of a love-crowned maid,
He must not mock me with a paltry love,
Or stoop to cheat my soul.

If I should ever meet this man,
This king I only dream of and never see,
Then could I sit most meekly at his feet—
A very child before his goodness and his power—
And while he stooped to kiss my shining hair,
And smooth its clusters from their clinging rest,
A sweet, unspoken language in his touch
Would lift my dark eyes to the light of years,
And, as in far Judea, when the world was young,
Sarah, with reverence, said to Abraham:
"My lips should call thee Lord."

The above poem was written many years ago by
a daughter of Gov. Sam Houston, of Texas, and
printed in a magazine formerly issued in that State.
—Methodist Advocate Journal.

THE INSPIRATION OF THE SCRIPTURES.

BY DR. H. E. WATTERS.

(Concluded.)

When I was asked to prepare this paper, I desired to
bring something fresh and compelling upon the sub-
ject. I had heard the statement that only weak, igno-
rant and effeminate men were silly enough to believe
in the divine origin of the Bible. I did not believe it

and so to demonstrate the untruthfulness of it I sent
to a number of America's strongest and most intellec-
tual men in all walks of life the following question:
"What do you consider the most conclusive proof of the
inspiration of the scriptures?" I am delighted to give
below the answers that I have received:

A. C. Dixon, Chicago, Ill.: "Their claim backed by
their character."

Russell H. Conwell, Philadelphia, Pa.: "The personal
experience of converted men."

J. M. Frost, Cor. Sec. Sunday School Board, S. B.
C., Nashville, Tenn.: "Their power to satisfy the human
mind and heart."

G. Stanley Hall, Pres. Clark University, Worcester,
Mass.: "Their unique effects in elevating the moral life
of Christendom."

Bishop John H. Vincent, Chatauqua, N. Y.: "The
personal experience that is developed by assent to the
truth of Christianity as embraced by the will."

J. B. Moody, Dean Theological Dept., Hall-Moody
Institute, Martin, Tenn.: "The marvelous unity of its
doctrines, and the fruits of those doctrines on those
who believe."

W. P. Throgmorton, Editor *Illinois Baptist*, Marion,
Ill.: "The testimony of Jesus Christ concerning them.
Of course His worth as a witness rests in His resur-
rection."

J. W. McGarvey, Pres. Christian Theological Semi-
nary, Lexington, Ky.: "The miracles wrought by the
inspired men to prove their inspiration—miracles both
mental and physical."

John T. Christian, Little Rock, Ark.: "That the scrip-
tures are ever new, fresh and inexhaustive, that they
meet every condition of life, equally new in every age,
expresses to me that they are divinely inspired."

G. M. Savage, LL.D., Chair Languages, Hall-Moody
Institute, Martin, Tenn.: "Their claim, their unity, their
wonderful preservation, the life of Christ, miracles,
prophecies and the attitude of the Scriptures toward the
entire human race."

J. P. Brooks, LL.D., Pres. Baylor University, Waco,
Tex.: "Its ability to have stood against the onslaughts
of the enemy of our religion through the ages, and its
uniform and continual comfort to every one who has
given it the test of faith."

William Lewis Poteat, Pres. Wake Forest College,
Wake Forest, N. C.: "In my view the best proof of the
inspiration of the Scriptures is that they find men, to use
Carlyle's expression, that is, they fit the human nature,
and the universal experience attests the fact."

B. D. Gray, Cor. Sec. Home Mis. Board, Atlanta, Ga.:
"Their inherent superiority to all other writings; their
adaptability to all conditions and times and their uplift-
ing effect upon the peoples whose destinies the scriptures
have shaped."

E. F. Merriam, editor *Watchman*, Boston, Mass.:
"The historically well-established resurrection of Jesus,
proving his deity, confirming His miracles, and His
interpretation of the Old Testament references to Him-
self, and validating the person and work of the Holy
Spirit."

Irl R. Hicks, Editor *Word and Work*, St. Louis, Mo.:
"I believe the Scriptures to be divinely inspired for the
same reason that I would believe a man to be a good
marksman, if he never failed to hit the bull's eye of
his target. 'If any man will do the will of my Father
he shall know of the doctrines, etc.'"

Margaret E. Sangster, New York, N. Y.: "To my
mind, the strongest proof of the inspiration of the
Scriptures is two-fold; in the vitality of the Bible, out-
lasting every human document, and preservation through
the ages; and in the illuminating power the Scriptures
have in reaching the heart of man."

Arthur T. Hadley, Pres. Yale Univ., Hartford, Conn.:
"The proof of the inspiration of the Scriptures, like that
of the inspiration of any other book, can be found in the
recorded facts of human history. If a book has made
men better and stronger or clearer-sighted, it is in-
spired. If it has not made men better or stronger or
clearer-sighted, it is not inspired."

The Standard, Chicago, Ill.: 1. "The fact that they
possess the power of arousing and stimulating the con-
science to the best things as no other writing have the
power to do. 2. Because they hold the abiding interest
of men through the centuries as no other writings have
done."

R. J. Willingham, Cor. Sec. For. Mis. Board, S. B. C.,
Richmond, Va.: "It seems to me that one of the strong-
est arguments for the inspiration of the scriptures, is
the fulfillment of prophecy, as we find it in the history
of the Jewish nation, in the life and death and resur-
rection of our Lord, in the working out of the King-
dom of God here on earth."

Edgar E. Folk, Editor *Baptist and Reflector*, Nash-
ville, Tenn.: "I would say the fact that they are profit-
able for doctrine, for reproof, for correction, for in-
struction in righteousness: 'That the man of God may

be perfect, thoroughly furnished unto all good works.'
(2 Tim. 3:16, 17). In other words, the adaptation of the
Scriptures to all human needs."

J. B. Gambrell, Cor. Sec. and Gen. Supt. Mis., Dallas,
Tex.: "I regard the internal evidence of the Holy
Scriptures as the strongest possible evidence of their
divinity. They illuminate the heart, and they search
out the hidden thoughts of men and carry light within
themselves. If an honest Chinaman should find a Tes-
tament on the roadside in his own tongue I am con-
vinced he would be thoroughly satisfied that it was of
superhuman origin."

Hon. Finis J. Garrett, M. C. of Tenn., Washington,
D. C.: "The internal evidence (that is the evidence to be
found in the scriptures themselves) that I regard the
strongest are: First, the fulfillment of the prophecies,
and, second, the excellence of the productions. Of
external evidence I should say, the historic phases of the
scriptures and the effect which they have wrought upon
all of human life."

Christian Standard, Cincinnati, O.: "To me there is
no stronger evidence than the fact that the books,
though written in different lands, by different men and
at widely different times, are essentially a unit. The
story begun in Genesis properly ends in Revelation.
Next to this would be the fact that the ideals of those
who take the Bible seriously are the best known on our
planet. This, it seems to me, is strong evidence that it
is God's message to man."

David Starr Jordan, Pres. Leland Stanford Univ.,
Leland Stanford, Cal.: "The scriptures do not consti-
tute a single book, nor is inspiration to be regarded as an
attribute of all parts of these books alike. The most
conclusive proof, in my judgment, consists in the effect
which these writings have had on human history and
on the lives of men—an effect which is increasing as the
years go on. This is a conclusive proof of the essential
truthfulness of the ethics of Jesus, and of the ideal of
God set forth in the Hebrew Scriptures."

E. Y. Mullins, Pres. S. B. T. S., Louisville, Ky.: "It
is very difficult to single out one of the many proofs.
I would say that apart from the claims of the inspired
writers themselves, I would consider the most conclu-
sive argument the appeal of the Bible to every con-
verted man among the strongest of these proofs. Of
course this argument would not be very strong for the
outsider. You do not specify whether you mean an
argument for an outsider or for the Christian. For the
outsider perhaps the strongest argument, apart from the
claim of the Bible itself, is the position of the Bible in
the world's life, a position evidently attained through
the truth of its teachings, so many of which are directly
against the tendencies of the natural man."

B. H. Carroll, Pres. S. B. T. S., Waco, Tex.: *The
resurrection of Jesus Christ from the dead*. The proof
is on this wise. When living Jesus claimed to be the
Messiah and Divine. He submitted His resurrection as
the supreme proof of His claim. But while in the flesh
and after He arose from the dead He certified to the
inspiration of the Old Testament Scriptures and He
Himself inspired the New Testament writers. God
would not have raised an impostor under this test.
If not an impostor, His certificate of inspiration is su-
preme. This proof gathers strength from a fact conse-
quent to His resurrection, which is: If raised from the
dead, He is now living and can manifest that life now
as well as in the days of His flesh. So living He does
manifest that life in connection with this question by
abundantly blessing the doctrine of the inspiration of the
Scriptures. For example: Mr. Spurgeon believed in the
inspiration of all the Scriptures, both Testaments, and
preached from all parts of the Library of God, and God
honored his preaching in the salvation of men. No
preaching of a Higher Critic ever had such results. As
a part of this argument we have the witness within us
when we do so preach all of the word of the Gospel, in
full faith, of the divine nature and mission of our
Lord."

Martin, Tenn.

JAPAN LETTER.

BY P. P. MEDLING.

The Union Conference of the Japan Missions of
the A. B. M. U. and the S. B. C. met in Arima, June
6, 1909, to discuss questions of union of the depart-
ments of theological, educational and publication
work; the object of the conference being to effect
union along these lines, if possible, and the pur-
pose of union being to reinforce and strengthen Bapt-
tist work in Japan. One illustration on this point
I think will show the salutary effect of such a union.
For instance, there is practically no Baptist litera-
ture in Japan, and we must use literature that is
questionable, and in some respects decidedly ob-
jectionable, and all because there is no Baptist plant
to turn out good reading matter.

What, then, can we do? If we do not educate we

will lose our ground. If we use pseudo-literature we lead them away from our principles, and if we unite our forces we can publish a first-class Baptist literature. What we need and must have is just such a publication department as will supply enough good literature to ground the Baptist principles in the hearts of these people. Only Baptist principles make the millennium possible. Then is it not worth the sacrifice of time and money? The two missions, at least, have come to this conclusion.

As with the publication, so with the theological and educational work. We need preachers in Japan. We need men, educated men, brainy men, big-hearted men, men with neshin (zeal), and men who can command influence by their piety and power. In this respect we are very weak. The preachers are yet weaklings. We need two very high standard institutions, both theological and educational. When you sit in the Southern Baptist Convention and see and hear those men of mighty power, whose very presence command men, you say, "Oh, how glad I am that I am a Baptist." Then the ability of the preacher amounts to much does it? If so, help us to make our preachers the equal of any in the Empire in brain-power and executive ability as well as heart power and influence.

These are some of the many reasons why the following decisions were reached, and, so far as we are concerned, the union was effected.

The subject of the union of the two seminaries was first considered. This was one of the immediate and pressing problems. In truth, it was the main object of the conference. We need a well equipped seminary now. We should have a number of powerful preachers if we would accomplish our mission. These people are brainy and educated and no preacher will be acceptable who is not above them in equipment. This is the Baptist hour in this bustling little Empire, but we must have men able to meet the hour and seize the opportunity. With such an institution as the two boards can give, we can soon train these "men of destiny."

To the men on the field the inefficiency of our seminaries has been and is apparent. Lack of money, lack of teachers, both native and foreign, lack of buildings and grounds, lack of accommodations for the students, and consequent lack of students, lack of moral support—these and many other lacks have led us to united effort.

The first proposition was that we unite and locate the seminary at Tokyo. We of the Southern Mission were at first opposed to Tokyo, believing that Tokyo was too far from us. We thought that it ought to be located nearer the division line, but the reasons favoring Tokyo are so numerous that it was readily seen that Tokyo is the proper site for the seminary. The center of the earth for the Japanese is Tokyo. All Japanese say "Tokyo." The best schools are there. The most famous men are there. The best lecturers are there. The court is there. It is the center of all learning and culture, it offers advantages to the students which no other city offers. No student is educated in the highest sense until he goes to school in Tokyo, and a graduate from a Tokyo school is respected anywhere in the Empire as no other graduate is. These things may seem foolish to you, but to the Japanese they are real.

The second proposition was that there be nine seminary trustees in all; three from the Japanese Baptist Convention, three from the A. B. M. U. Mission, three from our Mission.

The third resolution was that we obliterate all lines between us, that either should be free to go into the territory of the other and open work after consultation with representatives of the Mission into whose territory the mission desired to enter. If the climate of South Japan affects the health of a member of our mission he may go to North Japan or Hokkaido, if he desires, and open work in any unoccupied territory, not in too close proximity to work already opened by the other mission. The passage of this resolution was followed by a very cordial invitation by Dr. Harrington to us to come up and occupy some of the untouched territory. But we cannot begin to man our territory. Province after province has not had so much as one sermon preached within its bounds. It was also decided that evangelists should be freely exchanged. A fixed schedule of salaries of evangelists was agreed upon by the Missions.

As to the union of educational work, there was no immediate demand, but all had this thought in mind. That is, that some time we would endeavor to establish a university or school of higher education, such as the government would recognize, and by uniting we could work the idea up to the point of materialization. Such an institution might be made a feeder for the seminary, supplying the mentally-equipped

material for the making of mighty preachers and leaders. Suffice to say that Japan Baptists need a first-class university, and God hasten the day when we shall have it. However, it is hoped that other schools also may be made possible by this union. We trust that there may be both boys' and girls' schools established here and there. There are many things to be accomplished along educational lines, and very little is yet done.

We are praying for these things to come to pass and may we soon see the signs.

It was considered that the union of our forces along editorial lines is very urgent. We must begin to create good literature and we must begin now. The people are devouring these new doctrines, and they are not Baptist doctrines, either. We are using literature here now that I would gladly throw into the fire, but what can I substitute? What can we do? I believe that we are not doing half the work we could do and ought to do if we had good Baptist vehicles to carry good principles. We have the truth, but we are not giving it to the people. They are getting something else.

The two Japan papers, the "Sinko" and the "Kyo-ho," were united, and it was decided that a small paper be edited in easy reading for the poorer people and also that a magazine be edited for preachers, students, etc., dealing with doctrines and more difficult problems. The chief object in view, however, is to found a publishing plant, well supported financially and well manned, so that we may be enabled to give these people the message in its purity. To get the best water go to the fountain.

In conclusion, just a word concerning the seminary. There were a number of questions settled, and others left pending. It was the consensus of opinion that the teachers should be elected according to their qualifications and that, of course, they should be elected by the trustees. It was also understood that the final settlement of all matters of importance must be left at the disposal of the two boards in America. Such problems as the purchase of suitable property, who should have charge of the common funds of the seminary and other questions were left to right themselves. In other words, the minor details were left to be disposed of as they arise.

We stand still, waiting to hear from our respective Boards. Whatever disposal they may make of the matter, the conference was a great success from our point of view, and a deeper understanding and a warmer friendship was established between us, and God blessed us with a precious spiritual feast.

68 Hiranochi, Kagoshima, Japan.

A SWEET MEMORY.

BY REV. O. C. PEYTON.

My observation and my experience have both convinced me that there are a very, very few people who fully appreciate the nearness and the sacredness of the pastoral relation. To enter into the tenderest sympathy with the pastor and give it to him, day by day, to realize that his responsible, solemn, all-important work is justly valued and, then, give to him the loving assurances of sympathy, interests, prayers and co-operation—oh! such spiritual, enriching, reviving service as this few have so much of the grace of God in their hearts as to prompt them to render!

I am carrying through life many sweet memories of my boyhood's home in Virginia. It was a bright home of refinement, culture and genuine religion. There were there many things that gave tone, aspiration and purpose to my life. I value and am grateful for all that home meant to me!

Among the sweet memories I cherish, is this one: In my boyhood's home the pastor was loved, honored and helped. It was Rev. George Boardman Taylor, for many years, after that, in charge of our Southern Baptist Mission work, in Italy. The home was two miles in the country and there the pastor was an ever-welcome and a frequent guest. Scarcely a week passed that he did not spend at least one whole day there in genial conversation, reading, rest and recreation. There were many books there and all of a sort he could commend and use. He well knew that all in that home were in fullest, tenderest sympathy with his work, his trials, his plans and his longings as pastor. Never was Satan able to beguile God's people in that home to use that insidious and deadly curse and hindrance to the cause of God—criticism of the pastor. The growing, open-eared, impressionable lad in that home never in his life heard a syllable of criticism of the pastor. If there was any, it was never uttered in his presence. But, on the other hand, there were expressed in his hearing so many and such kind and loving words about Pastor Taylor

that the pastor came to be respected, revered and loved by me and indirectly through his influence, I was led to Christ. I was baptized by him and, all through the years, I have felt and been helped by the influence of his godly walk and his gracious personality. There was, too, a never-neglected family altar in that home of my boyhood, and, hundreds and hundreds of times, have I heard my father plead for God's blessing on the pastor. The spirit of his praying was: "God bless our pastor that he may be a blessing unto us and to the world." And the appreciation of the pastor in that home was not merely a thing of words. For a number of years I went to school in the town two miles away. There was scarcely a day of those school days that I was not made the bearer of some token of remembrance for Pastor Taylor's home—vegetables, fresh meat, butter, eggs and such like gifts. So, as a boy, I imbibed a lofty ideal of how hearts full of the loving appreciation and sympathy that divine grace alone imparts will be led to treat a pastor. As, through my own life as a pastor, I have cherished this sweet picture of the way the pastor was treated by those in my boyhood's home, I have always longed that God would bestow in my own people such kindly appreciation, loving sympathy and helpful, cheering co-operation. In some few, here and there, as I have ministered to them in spiritual things, I have been rewarded by much of evidence of deep interest in my arduous and responsible work. I value and thank God for every kind word of appreciation spoken, for every earnest and sincere prayer for God's blessing upon me and for every token that has come to me as evidence of the Christian regard of my people.

Your measure of interest in your pastor's life, work and success in ministering to the spiritual needs of his people is a true, unflinching test of the influence and the power of divine grace in your heart, words and life! I know from such sweet and cherished memories as these I have referred to just how a true pastor ought to be treated. I know how such treatment cheers, nerves, strengthens and blesses the pastor's life. "The Life and Letters of George Boardman Taylor"—the pastor of my boyhood's home—is recently out of press and there are in it a score of references to the home of which I write and expressions of his high valuation of the help he received from that home. Oh, if in no other way you be gifted for great usefulness in the Master's vineyard, I assure you, you can do vast, far-reaching, lasting good by seeking God's grace that you may be sincerely and earnestly a helper of your pastor—speaking the kindly word, extending the warm hand-grasp, doing for him loving deeds and, beyond all, bearing him on your heart in all your pleading at the throne of divine grace! Your pastor will not value the flowers your heart may prompt you to put on his casket by and bye, but, do, I beg you, scatter some flowers along his pathway now! Thus, through him, your appreciation, sympathy, co-operation, thoughtful deeds and prayers will richly bless the lives of many others and return in gracious showers of spiritual good unto your own soul!

Jefferson City.

THE LIFE IMMEDIATELY AFTER DEATH.

"We note that Dr. B. H. Carroll, who is the President of the Southwestern Baptist Theological Seminary of Waco, Texas, said in a lecture to his class that souls go directly to heaven and hell at death. He and Dr. Moody are not agreed on the intermediate state. Now, let steel strike steel, and let us see a painstaking examination of the subject by these theologians."—The Baptist Flag.

Whether the souls of the departed go at once to heaven and hell must have serious and abiding interest for all of us, who are sooner or later to pass out of the present state into the mysterious beyond.

Dr. Graves undertook a pretty thorough examination of this subject. "The Bible Doctrine of the Middle Life, by J. R. Graves, LL.D.," was issued in 1873 by the Southern Baptist Publication Society. We received a copy "with the respects of the author" written in his own hand. That copy is open before us. Dr. Graves asks: "Do saints go to heaven when they die?" And then approaches the subject as follows:

"That all saints do go to heaven immediately after death is a sentiment almost universally preached from our pulpits in this age, and usually upon all funeral occasions. It is deeply embedded in our religious thoughts, and has become an unquestioned article of our faith. The one who will presume to question it arrays against himself the prejudices of the entire community. The fathers have preached it for generations, and it will be taken unkindly for their soundness to be suspected. But I hazard a candid, spiritual investigation of it, severely (italics

THE EAST TENNESSEE ENCAMPMENT—AS THE WRITER SAW AND SEES IT.

The motive that prompts it is surely heavenly. There are two prominent features, the educational and inspirational, both spiritual. It is a good thing for brethren from the different parts of the State to come together and exchange views on the great doctrines and problems of the Kingdom. Every lover of the Kingdom loves his brethren and is glad to come in touch with those who love the Lord and to catch something of the spirit and thought of the other man's point of view. Some of us may be a little one-sided, top heavy or lacking in breadth of base, or, may be, too broad and need the other dimensions which go to make up Baptist solidity. The idea of being neutrally complementary is a good and helpful one. The man or woman who attends, if he or she go away not wiser or better, is surely to blame.

The attendance certainly was representative, if not as numerous as was expected. Some of the choicest teachers and preachers (of course including laymen), and officials of the great enterprises which the denomination stands for were present, from Middle and Eastern Tennessee. Bro. T. B. Ray of the Foreign Board, gave his magnificent lecture, while Brother Brown, representing the Home Board for Mountain Schools, was perhaps at his best. Prof. Henderson, everywhere known, and everywhere popular, spoke to a large and appreciative audience on the Laymen's movement. Many splendid papers on the great doctrines, as held by Baptists, were read and commented on, while some magnificent sermons were preached.

It was the good fortune of the writer to hear three of the sermons, Brother Atchley's, Brother Waggoner's and Brother Anderson's. They were splendidly thought out and forcefully delivered.

Perhaps some of the most helpful lectures were those delivered by Brother Hudgins on the Sunday School work and problems, and Brother Crossland on the B. Y. P. U.

What a pity every S. S. teacher and officer in this end of the State was not present! The Sunday School interest ought to lie near the heart of every Baptist and particularly of every Superintendent and teacher. Then how to make our young people efficient in the Master's Kingdom, make them strong and vigorous members of the churches is of transcendent importance. We cannot say that the session just closed is an experiment. It was a success, but larger and better things are in store for us at the next meeting, which will be July 11-18, 1910.

Jefferson City is an ideal place. Already famous as the birthplace educationally, particularly of East Tennessee boys and girls, it affords every necessary appointment. The large, airy, comfortable rooms both of the college buildings and boarding houses, together with splendid water and substantial food, and any kind of recreation desirable, make the site of Carson and Newman a natural Jerusalem for East Tennessee Baptists and any others who may elect to come. In fact everybody is invited within the State and without and the welcome will be cordial.

In closing it is right to say, that Dr. Golden, of the State Board, and Dr. Folk, of the "Baptist and Reflector," added no little to the personnel and enjoyment of the Encampment.

Two of the most progressive and wide-awake young preachers in East Tennessee, Brethren Waller and Sharp, are the leading spirits of the Encampment for next year, the former, president, the latter, general manager and secretary.

Now let's begin to plan for a great time, and have five hundred to one thousand young people and veterans present at the session of 1910.

S. E. JONES.

Jefferson City, Tenn.

TENNESSEE COLLEGE.

Some good reasons why Baptist parents in Tennessee and in sister States should place their daughters in our own Tennessee College at Murfreesboro, Tenn. This school stands for the development of Christian womanhood and frowns down upon worldliness and worldly amusements of all sorts.

Tennessee College has the highest standards and most extensive curriculum of any girl's school in Tennessee. The teaching force is composed of men and women of culture and refinement who bring to their work years of training in the best schools of this country and Europe and years of experience in teaching in their chosen fields. Many of them are studying now in this country and abroad. The faculty for the coming year will consist of thirty, counting all departments. Eight of these are in the music de-

partment, which is one of the strongest features of this school. This school, which is the successor of Mary Sharpe College, which did such a great work for our Southern womanhood, has the same ideals as that famous institution of former days. This school does not claim the patronage of Baptist parents simply because it is a Baptist school, owned and controlled by the Tennessee Baptist State Convention, but because of the superior advantages offered at reasonable prices. The school stands pre-eminently for Christian education and in this school our daughters have frequent opportunity to meet and hear our Baptist leaders. The work done is of high order and thoroughness; the motto, teaching the pupil to think rather than memorize or copy. The climate and physical surroundings are as near ideal as can be found.

The building is thoroughly sanitary, with wide halls and good airy bedrooms, handsomely furnished, claimed by all who have seen it to be the best furnished school in the South. The new gymnasium, with equipment and other appliances, is splendid for the physical work. The home life is charming. The President and family, also the teachers live in the College home and the contact is very helpful to the young ladies who board in the home. The table is bountifully supplied with the best the market affords at all times. This part of the home life is carefully looked after by a competent housekeeper. The fire protection is unsurpassed and this, with the three large stairways, two fire escapes and night watchman, makes your daughter even safer than in her own home. The building is steam heated, electric lighted, and has every modern convenience. The prices are very reasonable and it is a marvel to all how such splendid advantages can be had at such a moderate cost.

The school was established in order that Baptists and others might get the very best advantages at reasonable prices and not that any individual or corporation should get rich. Many schools with less desirable equipment and fewer advantages charge a great deal more money.

Here you have good wholesome religious influences, thorough training, comfortable and elegant home surroundings, delightful climate and reasonable prices. What more could you ask? You can find here just what you have been wishing for, and you need worry no longer about where to place your daughter. Just do as more than one hundred and fifty parents did last year and write to Tennessee College to save a room for her. If the Baptists of Tennessee should all decide as they might well do, to send their daughters to this splendid school, others would be crowded out and the highest usefulness to the denomination in this State could and would be reached. This is an ideal condition worth considering. After you have read this don't delay, but write today.

J. K. MARSHALL, JR.,
Sec'y of Faculty.

Tennessee College, Murfreesboro, Tenn., July 16, 1909.

A WORD OF PERSONAL TESTIMONY AS TO THE TWO ENCAMPMENTS JUST CLOSED.

My heart is made tender with gratitude as I think of what they have meant and will mean to me spiritually. The most earnest prayer of my soul since I have been in the State, now four years, has been that some plan might be found and adopted by which the latent spiritual power in our young people could be developed and utilized.

When I saw the announcement of the first Encampment to be held at Estill Springs, I said, "Surely the Lord is in the movement, and this is the solution of the problem." I then and there determined to give the movement my heartiest support. I have done but little, but have received much.

And these last Encampments have meant more to me than any similar period of time, I have ever spent in school, college, seminary, Convention or protracted meeting. I can't pray any more without praying for all the dear people who worshipped with us, rejoiced with us, laughed with us, and wept with us on these two mountain tops of refreshing.

There is Clark in Nashville, Rolston in Chattanooga, Sharp in Knoxville, and our prince of leaders, Hudgins, at Estill Springs, with their great burdens of responsibility that appeal to us in a special way.

If we give them our sympathy and hearty co-operation they, with their beautiful combination of wisdom and energy, will revolutionize this grand old State, and instead of the boys filling the prison houses and drunkards' graves they will take their places along side these noble young men in spheres of usefulness and honor.

How every pastor in the State ought to hail with

delight these evangels of light! They will help us drive the darkness of ignorance and sleep of indifference from our beloved State.

They will help us in our arduous efforts to win souls for Christ.

They are a source of energy. How confidently we learn to rely upon our Encampment friends for sympathy and help. Even now I find myself looking to them for the helpful sympathy and earnest prayers I need in the great conflict in which I am soon to engage for the salvation of the lost.

I now have four engagements for meetings in the next two months. I am sure I do not look in vain, beloved, for your help in this trying time.

Without God's blessing I cannot but fail. I know you will not forget our covenant, though made in silence, to pray for one another.

And now in closing, may I wave back to each and all from my Maryville, my beautiful Maryville, and the green of our scenic East Tennessee, the greetings of a grateful, joyous heart?

May the Loving Father's hand guide your every step and hold your hand, as timidly you face the unforeseen difficulties that beset every life, and may the peace of God which passeth all understanding, guard your hearts and your thoughts in Christ Jesus.

W. B. RUTLEDGE.

A WEEK'S WORK.

Monday—Attended the Pastors' Conference of Duck River Association at Wartrace and had the pleasure of speaking to the pastors. The reports were encouraging, and the pastors seemed to be very hopeful in their work.

Bell Buckle, pastorless. Raised on debt on Fosterville church \$4.50 cash and \$4.50 in pledges. Rev. L. N. Marshall, a member of the church, was very kind to me and rendered me assistance.

I attended two services of the union meeting being conducted by Rev. John P. Lowrey. At night there were five professions of saving faith.

Wartrace, pastorless. Preached Thursday evening to nice congregation. Raised on debt on Fosterville church, \$9.75, cash and \$9 in pledges, and there had been previously pledged \$16, making in cash and pledges, \$34.75. Rev. L. B. Jarmon, a member of the church and a pastor in Duck River Association, gave me valuable assistance.

This is a fine field and has been pastorless only a few weeks, Rev. G. L. Boles having resigned to accept a call in Arkansas.

Fosterville.—Preached Friday evening and had reports and planned to continue the work of raising money to pay debt. Progress had been made. Pray that we may succeed.

New Bethel.—Pastor L. D. Agee. I preached Saturday afternoon and Sunday evening. Sunday morning the Sunday-school observed children's day, rendering an excellent program. The program was interesting and instructive from beginning to end.

At the close I had the privilege of speaking to the great crowd that filled the house and the yard. Bro. Agee has a great field here, and he is doing a fine work. I received \$4.35 for S. S. and Colportage, \$3.46 for State Missions, and have sold during the week Bibles, Testaments and books to the amount of \$3.35 and have taken twelve subscriptions to the "Missionary Messenger," making a total in the past week of \$14.16.

We also raised, to pay debt on Fosterville church, \$6.25, cash, and pledges, \$7.75. We had a great day Sunday. The children's service was great, and Sunday evening I preached to a fine congregation and two gave their hands asking for prayer to help them to become Christians.

Rev. L. D. Agee is a member of Fosterville Church, and a pastor in Duck River Association, and he is rendering valuable assistance in the effort to raise the money to pay off debt on Fosterville church. It was a pleasure to be with him on his work.

Brethren and sisters pray for me and my work.
RUEL DAN CECIL,
Pastor-Evangelist in Tennessee.
Fosterville, Tenn.

EAST TENNESSEE BAPTIST S. S. CONVENTION.

This body convenes with First Baptist Church of Etowah, July 27-29. We are expecting a representative gathering. A splendid program has been gotten up and the trip around the famous Smoky Mountain loop is a special feature. If you are coming, please send your name to Mr. W. J. Sample, Chairman, or Mr. E. F. Vandiverse, Secretary of Entertainment Committee, W. N. ROSE, Pastor.
Etowah, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Centennial.—J. N. Booth, pastor, preached at both hours: "The Mission of the Church," and "A Voice of Age to Youth." 121 in S. S.; 46 at Overton Street S. S.

Third.—Bro. R. J. Clark preached in morning. J. A. Estes preached at night.

Seventh.—Pastor made a talk on "The Lord's Supper." Church observed the Lord's Supper. Prof. Rutledge spoke at night on "Some Things Helpful in Christian Work."

North Edgefield.—The pastor preached at the morning hour on the theme, "A Walk With God." At the evening service, C. M. Hudson preached on "The Seat of Sin." Good congregations. 2 received by experience and baptism.

Immanuel.—Pastor Rufus W. Weaver preached upon "The Earth-Covered Handkerchief." Dr. C. W. Byrd preached at the union evening service upon "Our Responsibility for the Regeneration of the Social Order." Satisfactory progress is being made in making plans for the new house of worship.

Edgefield.—Good congregations at both services. 2 received for baptism.

Howell Memorial.—Pastor Cox preached at both hours. Morning theme: "The New Song." Evening theme: "The Reward of Soulwinning." Good services.

Lockeland.—Pastor home from Ashland City. Preached in the morning on "It Is I, Be Not Afraid," and in the evening on "The Broad and Narrow Ways." Small congregations. 91 in S. S.

Belmont.—Pastor Francisco preached at both services. Morning, "Loyalty to the Call of Christ." Evening, "Going to Meet the Multitude." 82 in S. S. Good day.

Calvary.—Bro. W. C. Golden talked at the morning service on "Loyalty to Our Lord." Resolutions were adopted expressing gratitude to Brother and Sister J. W. Nance for the use of their home as a Church Home for the past two years and a half. At the evening service Pastor Woodcock talked on "Forgiveness." 44 in S. S. 19 in B. Y. P. U.

South Side.—Pastor Stewart preached on "The Fruit of the Spirit," and "A Stairway to Heaven." Very good congregations and Sunday School.

Grandview.—C. W. Reese, supply. Morning theme: "Steps On the Road to Heaven." Evening theme: "A Rambling Son." One by letter; 112 in S. S.

Whitsitt's Chapel.—Pastor Fitzpatrick preached at Sunday service. Sunday School picnic on Saturday. Pastor also preached at Smith's Springs in the afternoon.

Franklin.—S. P. White, pastor, preached in morning on "The Holy Spirit's Relation To the Church," and at the evening service on "Declaring Christ." \$5.00 for Orphanage.

Murfreesboro.—I. J. Van Ness preached in the morning on "Paul's Conversion." Three by letter. Preached at night in Union meeting on "Work Out Your Own Salvation With Fear and Trembling."

KNOXVILLE.

First.—Pastor Taylor preached at both hours. Subjects, "Wisdom for Emergencies" and "The Supreme Quest." 357 in S. S. Three received by letter.

Deaderick Ave.—C. B. Waller, pastor, preached at both hours. Subjects, "A Breakfast With the Lord" and "The City Girl in the Country." 607 in S. S. One baptized; four received by letter; one under watch care. More than twenty people saved; two reclaimed. Night crowd completely packed great building.

Bell Ave.—J. H. Sharp, pastor, preached at both hours. Subjects, "The Voice of Triumph" and "Slime Pits of Siddim." 494 in S. S. One baptized; one approved.

South Knoxville.—Pastor John M. Anderson preached at both hours. Subjects, "Resurrection of Christ" and "Improvements of Heaven." 230 in S. S. One baptized; two received by letter; 55 in B. Y. P. U.

Broadway.—Pastor W. A. Atchley preached at the morning hour. Subject, "The Word of God Is Eternal." Rev. Cargyle preached in the evening. Subject, "The Seven Seals."

Euclid Ave.—Pastor L. A. Hurst preached at both hours. Subjects, "The Development of the Kingdom" and "Some Steps in Back Sliding." 161 in S. S. Two received by letter.

Island Home.—Pastor J. L. Dance preached at both hours. Subjects, "The Merit System" and "Prayer and Song." 248 in S. S.

Bearden.—Pastor J. C. Shipe preached at both hours. Subjects, "The Church of Today" and "Soul Winning." 108 in S. S. Splendid day.

Lonsdale.—Pastor J. M. Lewis preached at both hours. Subjects, "Workmen Wanted" and "Why the

Church Should Have a Constant Revival." 300 in S. S. Two received by letter. Rev. J. M. Anderson preached at 3 p. m. on "The Sin of Men and Boys." White Springs.—Pastor D. A. Webb preached at both hours. 65 in S. S.

Grassy Valley.—Pastor A. R. Pedigo preached at both hours. Subjects, "Ignorance the Father of Destruction" and "The Wondrous Power of the Cross." 49 in S. S.

Gallagher's View.—Pastor W. L. Singleton preached at both hours. Subjects, "The Message of a Lost Soul" and "The Overcoming Nature." 80 in S. S. Pleasant Grove.—Rev. P. M. Pardue preached in the morning. Subject, "Knocking at the Door."

Powder Springs.—Rev. J. H. DeLaney preached at the morning hour. Subject, "Right Living." 96 in S. S. A great day. Good interest.

Third Creek.—Rev. J. A. Robertson preached at both hours. Subjects, "The Scripture" and "God, Our Mother." 150 baptized.

Lincoln Park.—Pastor W. C. Atchley preached in the evening. Had open-air service at Mineral Well. Will hold special services each night during present week.

Fountain City.—Pastor M. C. Atchley preached in the morning. Subject, "The Evangel and Its Present Opportunity." 162 in S. S. S. collection \$3.99. House filled at preaching service.

Gillespie Ave.—Pastor A. C. Hutson preached at both hours. Subjects, "Perfect Through Suffering" and "The New Birth." 195 in S. S.

Grove City.—Pastor J. Clarence Davis preached at both hours. Subjects, "More Light" and "The Cast-away." 165 in S. S. Large congregations.

Ballard's Chapel.—Pastor J. F. Williams preached at the morning hour. Subject, "The Helping Hand." 57 in S. S. Several requests for prayer.

Middlebrook.—Pastor A. F. Green preached at both hours. Subjects, "Self Confidence" and "A Model Young Woman." 140 in S. S. Good day. Large congregations.

Meridian.—Pastor J. N. Bull preached at both hours. Subjects, "How to be Saved" and "Thou Shalt Not Kill." 96 in S. S.

Glennwood.—Pastor F. E. White preached at both hours. Subjects, "Fishers of Men" and "The Golden Rule." 70 in S. S.

Oakwood.—Pastor Geo. W. Edens preached at both hours. Subjects, "Forgetting and Hoping" and "Things That Abide." 135 in S. S.

Pastor W. N. Rose preached at both hours. Subjects, "By the Grace of God I Am What I Am" and "Antioch, the Great Missionary Church. Three baptized at morning service and one received by letter at night. Two full houses. The S. S. broke all records, 218 being present.

MEMPHIS.

First.—Pastor Boone preached morning and evening. Two received by letter, one approved for baptism. A good day.

Central.—Pastor Potts preached at both hours. Subjects, "The Custom of the Master" and "The Unknown Worker."

Bellevue.—Pastor H. P. Hurt preached at both hours. Subjects, "The Hour of Opportunity" and "If I Were a Boy." One by baptism.

Seventh Street.—Elder B. F. Whittree, of Cold Water, Miss., preached. Pastor Strother preached at Cold Water.

LaBelle Place.—Pastor J. W. Gillon preached at both hours. Subjects, "Sabbath Observance" and "Samson, or the Fettered Life." One addition by letter, one addition by restoration.

Blythe Ave.—Rev. J. R. Wiggs preached at both hours to appreciative congregations. Pastor O. T. Finch away on his vacation.

Union Ave.—Pastor D. W. Bosdell preached at both hours. Subject, "The Humiliation of Jesus Christ" and "The Fall of Babylon." One received by letter. Congregations large.

McLemore Ave.—W. J. Bearden, pastor, gave the third and fourth lectures on Paul's letter to the Romans. Good congregations.

Binghamton.—M. W. DeLoach, pastor, preached at both hours. Subjects, "The Fruit of the Spirit" and "The Mission of Christ to Save." Good services. Good crowds both hours.

Rowan.—Pastor at Nutbush. Bro. C. L. Owen preached morning and evening.

Cordova.—J. W. Robison preached at 11 o'clock. Subject, "Becoming Acquainted With God." 7 p. m. from text in 16th chapter of Acts, 17 verse. Good service.

Eudora.—Pastor, J. C. Greenoe. Rev. J. N. Lawless presented the great hospital movement in the morning. Evening subject, "Jesus, a Friend." There was \$1,053 given towards the erection of Baptist Memorial Hospital.

Boulevard.—Preaching at both hours by Brother Stone.

Utah.—Brother C. S. Koonce preached in the afternoon.

SWEETWATER.

Preaching at both hours by the pastor, E. A. Cox. Subjects, "Humility" and "Christ Lifted Up." Two by letter; 5 by experience; 3 baptized. 257 in S. S.

I announced through the "Baptist and Reflector" some time ago that I had resigned the pastorate of Gillespie Avenue Baptist Church and was open for a meeting or two, and at that time thought I would go back into the pastoral work again. But after due consideration, I have decided to give all my time to evangelistic work, and will state that I am ready to make engagements with any pastor or people who might desire my services. To those who may not know me I ask you to write Dr. W. C. Golden, Secretary of State Mission Board, who is personally acquainted with me and my work.

F. M. DOWELL.

Knoxville, Tenn., R. D. No. 6.

After a pleasant visit with homefolks for four weeks I am returning to West Tennessee to hold my meetings and to enter the University at Jackson again in September. I have preached at Smithville, Salem (Liberty), and Prosperity churches, of which my brother, William is pastor. The work of the Lord seems to be moving on nicely at these places. Smithville, while not so strong in number, is strong in quality, zeal and determination. Salem continues to be the same strong and immovable body of God's redeemed. Next month she celebrates her one hundredth anniversary. A monument erected at the grave of Brother Bethel by the church will be unveiled. This old soldier of the cross organized Salem church and was her first pastor, serving for twenty-eight years. "Old Salem," brethren, still "contends for the faith," and is as true to the doctrines of Jesus Christ as any church in the land. Prosperity continues to be the same shining light, standing "steadfastly in the apostles' doctrine and fellowship." Let all speak a good word for our University at Jackson. Those who desire genuine and thorough work can not find a better place than Union University; for she gives only that kind.

CHAS. E. WAUFORD.

UNION UNIVERSITY NOTES.

It gives me great pleasure to state again that the prospects for the University seem to be bright. Already the Secretary of the Faculty, Prof. C. S. Young, is hearing not only from the State of Tennessee, but from other States as well. The influence of the University is being felt over a wider territory each year. We have just enlisted a young man from South America. In the office recently was a young man from South Carolina who is contemplating attending the University; indeed it is almost a certainty that he will be here next year.

Some of our professors are in the field hard at work canvassing the territory, and we have no doubt but that there will soon be many favorable reports. Prof. Young is hearing from the old student body, and the outlook for the return of the students who have been in attendance at the University is exceedingly bright. We predict that the opening of the school will be one of the best in years. The faculty is endeavoring to maintain the highest standard possible; and we are already seeing the fruitful results in the desire of our friends to send their sons and daughters to an institution of learning which is doing solid work from one end to the other. A diploma from Union University means much for a young man or young woman who starts out in life, because it means that they have done honest work in their effort to secure this diploma.

The musical department under the direction of Prof. Carl Beutel is attaining to a standard of excellence heretofore not reached in the conservatory department in Union University. Indeed, it is generally recognized by those who have had the privilege of coming into personal touch with this most excellent gentleman that the University has secured a genius in him, and the outlook for a magnificent conservatory is exceedingly fine. We see signs that it will be necessary for us to secure additional teachers for this department, as demands upon Prof. Beutel's time for advanced students are going to be great.

We are glad to give these notes to the friends of the University, because anything that is a foretoken of success to this school is of vital interest to the denomination, and the denomination ought to know it.

H. W. VIRGIN.

Jackson, Tenn.

= MISSIONS =

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

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

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

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

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

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

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 206 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Ave., S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

HOME MISSIONS.

The subject of Home Missions should interest every citizen of our fair country (America). A great work has been done and strong efforts are now being made to bring salvation to sin-tainted and dying souls of our country. But when we notice the statistical report of the population of our country and note how few of our own American citizens are following the examples and precepts of our Lord and Saviour Jesus Christ, and when we consider the vast millions of foreign emigrants on our American soil who are in the gall of bitterness and bonds of iniquity we find our country (America) is an ideal place to do both home and foreign mission work. This being the case, we Baptists should go to work with all earnestness and enthusiasm to bring salvation to every lost soul of our land.

How sincere was the poet when he composed the song entitled "Home Missions":

From California's vineyards,
To Carolina's strand,
We hear the wail of anguish
That rises in our land.
From Maine to Mississippi
We see the blight of sin,
And hear the groans of sorrow
Above our city's din.

CHORUS.

We'll heed the Saviour's summons,
On wings of love will fly,
And bear the gospel message
Ere at our door they die.

From Asia's dark dominions,
And Afric's burning sand,
Like mighty streams of water
They pour into our land.
From Europe's crowded cities,
They flow from year to year;
And bring their crimes and vices,
And superstitions here.

From many a haunt of evil,
From many a home of shame,
We must their souls deliver,
From sin in Jesus' name.
In many a street and alley,
They wander to and fro,
And swiftly down are sinking,
To realms of endless woe.

Glad tidings of salvation,
We thus shall speed along,
Till every place of sorrow
Becomes a place of song.
Till slaves of vice and folly
At Jesus' feet shall fall,
And claim His great salvation,
And crown Him Lord of all.
W. B. BLOUNT.
Copenhagen, Tenn.

A WEEK AT THE MONTEAGLE WOMAN'S MISSIONARY CONFERENCE.

My Dear Sisters:

Mrs. Golden has asked me to tell you something of my recent visit to Monteagle at the time of the Monteagle Woman's Missionary Conference, and truly from this mountain top, I have not only surveyed the surrounding landscape in all of its marvelous beauty, but I have had a mountain top view of Missions and woman's work.

"The heavens declare the glory of God and the firmament showeth his handiwork" and this beautiful mountain has been made by Him for the enjoyment of His people.

Many who will read this have visited Monteagle and know of its beauties naturally, and I hope we are like the little boy, who saw everything in nature at its best, and joyfully we exclaim with him, we saw "green trees, blue sky, hills, plains and flowers," and rain, yes, we had many drenching showers, which we enjoyed quite as much as the sunshine.

Among the buildings on the grounds was the Inn, with its wide sunny porches, grassy lawn and shade, reminds one of stories of ante-bellum days; and, of course, you are interested in the Nashville and Memphis homes. The women of the Assembly have built a beautiful Woman's Building, and also own the Home for Missionaries. The rent of rooms in the home are given free to missionaries, who like to spend their vacation at Monteagle.

I know you are anxiously awaiting the news from Warren Hall, where the late Capt. M. B. Pilcher for so many years conducted twilight prayers. This has always been one of the most popular services on the grounds. This good and faithful servant of the Lord has been called to his reward, but his memory lives in many hearts and lives.

The twilight prayer service has always been made especially attractive to children, and those in charge are still keeping the children in the foreground. How joyfully they sing "At the Cross, At the Cross," and "There'll Be No Dark Valley When Jesus Comes." Then the little voices repeat in concert and alone, "The Lord is My Shepherd," and many other familiar passages.

These children are indeed a garden of plants, both tender and rare, which need much attention, much labor and care.

"O water these plants, withhold not your care but train them for heaven and that garden there."

The Woman's Missionary Conference was held in Warren Hall, July 5-10, with six denominations represented, and reports presented for a year's work. All of these reports showed that the women are branching out in all lines of missionary endeavor.

May I tell you here, and I trust with out any egotism, that the methods and plans of our Baptist W. M. U. are, in my opinion, the very best of those employed by any denomination, and our report was received with enthusiasm and congratulations. Some lines of our work were entirely new to others.

Our report dealt with the organization of the Union twenty-one years ago, the steady increase in gifts and numbers year by year; the graded system of W. M. U. work, taking each organization separately. First, The Sunbeams. All denominations have a branch of children's work. Our Sunbeams have done such beautiful work and have contributed to all the objects of the W. M. U. Second, Royal Ambassadors. This organization took such a hold on the women that several have asked to have R. A. manuals sent them. We hope this means an awakening of greater interest among boys of other denominations.

I am sure the work of our Y. W. A. compares favorably with others, for the new organizations have increased 50 per cent over last year, although the work of young women of other churches was not spoken of separately. Two of our special objects, Margaret Home and Training School, were discussed.

The Margaret Home proved especially interesting, for others had not heard of this work. Fortunately, I had a post card of the Home in our exhibit. These post cards can be obtained from Baltimore. If you desire cards to send to irregular attendants of your Society, or to announce a special meeting, why not secure some of the "Margaret Home?"

Every one is familiar with the work and purpose of a missionary training school, and we talked a great deal about trained workers. Then let this story told by a returned missionary serve to illustrate the force of the argument: In China a wealthy and educated Chinaman asked that a missionary be sent to his home to tell him the way of eternal life, but with the disastrous result that the Chinaman, rejected Christ and took his daughters from a Christian school, because this particular missionary did not come up to the Chinaman's standard educationally.

It is the well educated whom we must reach in order to obtain the masses.

In the report of the W. M. U., the various lines of the Union's activity were accentuated, enlistment month, missionary institute. Many of these are being inaugurated in Tennessee by the associational vice-presidents. Also our topic cards, special programs, our special season of prayer, the publications and literature were mentioned and all approved.

I trust that it is our aim to push more vigorously these different lines of work and thereby bring into union many others this year.

Now is a good time to begin planning an enlistment campaign, and our Week of Prayer for State Missions is drawing near.

The daily program of the Monteagle Conference consisted of Bible reading

by Miss Tucker. I believe those who know Miss Tucker will agree with me that she has few equals in the way in which she presents gospel truths, especially on tithing.

Have you observed a day of prayer and fasting and brought into the store house all that belongeth to the Lord? June 15th, was the day set apart. Two hours daily were given to the Mission Study Classes, one on Home and one Foreign Missions, our Frontier and Latin Lands. These are our mission study text books for the year.

To me these hours were the most enjoyable, and I believe if every woman in our Societies had been in these classes, that all would agree with me, that information begets inspiration, and a mission study class is the most desirable way of getting this information and inspiration.

Just here I may say I had not urged our women to organize study classes, having left it to Dr. Ray, so I am going to ask each of you who reads, you will try and organize a class, to write me. Now I hear you say I knew Mrs. Allen was going to ask that, and you say we can have a class, but we have no leader. The leader is easily secured. Try yourself.

Dr. Ray of the educational department of the Foreign Mission Board, will give you all possible aid. The reference library can be obtained for \$5.00. Many of the monthly magazines have leading missionary articles, daily papers, public libraries, maps, charts (home-made), cannot fail to make the study interesting.

In the study of "Our Frontier," your secretary had the pleasure of telling what the Sunbeams had done for the Mexicans at El Paso, by aiding in the erection of a beautiful church building. This book contains the picture of our El Paso church, also the magnificent "White Temple" of Oklahoma City. I hope the Sunbeams of Tennessee will ever continue to grow and shine, for the Lord hath need of even the least of these little ones.

Dear children, aren't you glad you can give your pennies to build a Sunday School for other children, where they may learn of Jesus, and a weekly school, where they may educate themselves for Him? The last hour of the Conference was given to a missionary address, and many were the beautiful stories told by missionaries, of the love and devotion of Christians in those heathen lands.

The Conference closed with these thoughts: "Go forward." Quite familiar, you say; yes, the motto of the W. M. U. three years ago, and in going forward, "study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Conference will probably hold its next meeting the second week in July. President, Mrs. S. C. Truehart; Vice-President, Mrs. A. J. Wheeler. As it is the only conference of its kind in the South, I trust many of my Baptist sisters will arrange to attend next year.

For information, inspiration, Christian fellowship, and devotion to the cause of Christ, and love of the last great command, "Go ye," it can not be excelled.

Yours in Christian love,

MRS. B. H. ALLEN,
Cor. Secretary.

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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.

STUART ON BAPTISM.

No. 1.

There are several facts connected with Prof. Stuart's Book on Baptism which contain points of more than ordinary interest.

1. The circumstances under which the book was written.
2. Some statements found in it.
3. The facts that followed the publication of the book.

The first division allows of the following subdivisions:

1. Prof. Stuart was a Presbyterian.
2. His scholarship was recognized on two continents.
3. He was Professor of Sacred Literature in Andover Theological Seminary.
4. The numerous letters he received relative to the force of baptism.

And this division allows me to refer to the letter he received from the missionaries Bennett, Taylor, Jones, Judson, Kincaid and Wade, when about to translate the Greek Testament into the Burman language. The second question of which is the following:

"Shall we translate the Greek word 'baptizo' into the Burman language, when it relates to the ordinance of baptism, or translate it by a word significant of immersion, or by a word of some other import?"

I mention these facts to show the repute in which Prof. Stuart was held at the time in which he wrote his book on baptism. Also, his main reason for writing the book was in answer to the numerous letters which he received relative to the force of "baptizo." These facts gave his book unusual weight.

Second. There are statements found in the book forever ruinous to the cause of affusion.

Some of these I shall follow according to the order observed in these articles:

1. Prof. Stuart investigates "baptizo" in classic Greek, and after quoting a number of authors, he says: "1. 'Bapto' and 'baptizo' mean to dip, plunge or immerse into any thing liquid. All lexicographers and critics of any note are agreed in this." Page 51.

But he candidly admits that "bapto" is not employed in the Bible to denote the ordinance of baptism.

Again, on page 56, he says: "It is impossible to doubt that the words 'bapto' and 'baptizo' have, in the Greek classical writers the sense of dip, plunge, immerse, sink, etc."

After this he shows that "baptizo" means to dye, color, tinge, meanings which he thinks do not belong to "baptizo." Yet he refers to Passow, who gives to Baptists the meanings of "baptizer, plunger, and dyer;" and says, but of the last meaning I must not doubt, until some examples are produced." Page 60.

By this he means that no examples have yet been found to prove that "baptizo" means to dye, or color.

On the same page, he says: "The word 'baptizo' means to overwhelm, literally and figuratively in a variety of ways."

Elsewhere, he shows that there is always a traceable connection be-

tween the tropical meanings and primary meanings of words. Nor is there any fact in philology so overlooked, or neglected as this fact. On this point Prof. Stuart has done the cause of accurate criticism a great service. For with reference to this fact, he quotes the following passage:

"Can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?" Mark 10:38. He then shows that the word baptize is here used tropically to denote the overwhelming sorrow of the Son of God. To prove this, he quotes a number of passages, from which I select the following: "Deep calleth unto deep at the noise of thy water spouts: all the waves and thy billows are gone over me." Ps. 42:7.

By the use of this, and other passages, Prof. Stuart shows the traceable connection between the primary and tropical meanings of the verb "baptizo."

In a word, there are many facts in Prof. Stuart's book which sustain immersion beyond successful controversy.

Possibly by this time our readers are ready to ask, "What then, does Prof. Stuart try to prove?"

Answer. It seems that he wants to prove the following thesis: 1. "Bapto" and "baptizo" mean to dip, plunge, or immerse, into anything liquid. That is, in classic Greek. 2. That "baptizo" in the New Testament differs possibly from "baptizo" in classic Greek. 3. That the churches were justifiable in changing, under the circumstances, from immersion to sprinkling, or affusion. This, however, must be reserved for my next article.

Then for the present let us look at some of his statements concerning the force of "baptizo" in the New Testament.

On this point he virtually contradicts himself. But he asks this question: "Is there, then, in the word 'baptizo' itself, a meaning sufficiently definite and exclusive to imply, of necessity, that the rite of baptism was performed only by plunging?" And after some remarks, he says: "The answer to the above question, which I feel philologically compelled to give, is that the probability that 'baptizo' implies immersion, is very considerable, and on the whole a predominant one; but it does not amount to certainty." Page 84.

But on page 154, he says: "For myself, then, I cheerfully admit, that 'baptizo' in the New Testament, when applied to the rite of baptism, does in all probability involve the idea, that this rite was usually performed by immersion, but not always."

But if it was usually performed by immersion, it was because "baptizo" in the New Testament means to immerse. And if it means to immerse, why does Prof. Stuart say it is usually performed that way, but not always? Where is the proof that it was performed by more than one mode?

But Prof. Stuart has, himself, forever settled the meaning of "baptizo" in the New Testament. This he does in his exegesis of Mark 10:38, and Luke 12:50. He says: "The word 'baptizo' means to overwhelm, literally and figuratively, in a variety of ways." Page 60.

He then maintains, as already shown, that the Saviour was overwhelmed with sorrow in the baptism spoken of in these passages, and says: "Inasmuch, now, as the more usual idea of 'baptizo' is that of overwhelming, immersing, it was very natural to employ it in designating severe calamities and sufferings." Page 73.

He also speaks of the metaphorical sense of "baptizo" in this connection. And of the connection between the tropical meaning or meanings and

primary meanings of "baptizo." And while the term traceable connection is my choice of language, he certainly speaks of the connection between these meanings. With these facts before us, I can show that Prof. Stuart has, so far as he is concerned, forever settled the meaning of "baptizo." For in the metaphor we take the characteristics of one thing, and by a verbal figure, ascribe them to another thing to which they do not properly belong. Then if the baptism in Mark 10:38 is metaphorical, the characteristics given it are borrowed from "baptizo" when used literally. And if "baptizo" means to immerse and overwhelm, as Prof. Stuart has shown in a number of places, we have the characteristics, which by a verbal figure are ascribed to baptism in Mark 10:38, and Luke 12:50.

Just so sure, then, as baptism, tropically, ever denotes to overwhelm with sorrow, so sure does baptism literally mean to immerse. So Prof. Stuart has unwittingly settled the question.

A. MALONE.

Franklin, Ky.

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TENNESSEE ASSOCIATIONS, 1909.

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.

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

Duck River—Winchester Church, Friday, August 20.

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

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

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

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

Ebenezer—Allensville Church, Wednesday, September 8.

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

Tennessee Valley—Mount Vernon

Church, Hamilton County, two miles from Graysville, Thursday, September 9.

Watauga—Elizabethton Church, Thursday, September 9.

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

Central—Gibson Church, Tuesday, September 14.

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

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

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

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

Friendship—Mount Vernon Church, Thursday, September 23.

Holston Valley—Independence Church, Thursday, September 23.

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

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

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

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

Beulah—Union City Church, Tuesday, September 28.

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

New Salem—Watertown Church, Wednesday, September 29.

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

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

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

Riverside—Fellowship Church, Thursday, September 30.

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

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

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

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

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

Nashville—Portland Church, Thursday, October 7.

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

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

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

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

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

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

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THOMAS DIXON, SR.

Dr. A. C. Dixon, of Chicago, had a very interesting sketch of his father in the *Biblical Recorder* several weeks ago. The sketch was a worthy tribute by a worthy son to a worthy father. If we had space we should be glad to publish it in full. There are two or three things about it, however, of special interest. Says Dr. Dixon:

"In missionary, temperance and educational movements, Thomas Dixon was a pioneer. While he was a very young Christian, a traveling preacher came to Antioch church and delivered a strong sermon on Foreign Missions, which opened a new world to his vision. One of the good deacons was so opposed to the new-fangled notions that he could not sit through the sermon. Rising and moving toward the door, he said to his wife in a voice loud enough to be heard by all: 'Come, let's get out of here.' But the young Bible enthusiast saw at a glance that the points of the sermon had been proved by Scripture, and he became an ardent advocate of Foreign Missions, though the majority of the older brethren were anti-missionary in spirit and utterance. He was one of the few who organized a society within the Association for the promotion of Foreign Missions, while the majority of the older pastors and laymen would not permit a discussion of the subject in the regular sessions of the body.

"When the 'Sons of Temperance' appeared, the popular young preacher was among the first to enlist under the banner of total abstinence, though the movement was very unpopular in pulpit and pew. In some churches were deacons who were distillers, and decanter with sugar bowl and glasses beside it was on almost every sideboard. To be a teetotaler was to be branded

a hair-brained fanatic. The young preacher, however, had learned in childhood the evil of strong drink, and he determined to make no compromise. A 'union meeting,' composed of delegates from several churches, met in the 'Little Bethel' church a few miles from Shelby. Thomas Dixon was among the early arrivals on Sunday morning. A deacon met him and invited him to walk with him to the spring. As they walked along, the deacon said: 'Brother Dixon, is it true that you have joined the Sons of Temperance?' 'Yes,' was the prompt reply, 'it is true.' 'I am sorry to hear it,' said the father in Israel, 'for many people here have declared that they will not hear a Son of Temperance preach.' 'Well, I cannot help it,' answered the young man. As they returned from the spring, the pastor of 'Little Bethel' church met them and took Thomas aside to learn of him whether this report of his having joined the Sons of Temperance was true, saying that he could hardly believe it. When assured that it was literally true, and that he meant to stand by his principles, the pastor expressed his great sorrow, saying that the people certainly would not hear him preach. 'All right,' said the intrepid teetotaler. 'I am willing for you to put it to a vote, and if the majority vote against my preaching, I shall keep silent; but if the majority vote for me to preach, I shall do so.' The pastor went into the pulpit and said: 'All who are opposed to Bro. Dixon's preaching here today, will please stand up.' Just one man rose, and he was a bloated drunkard. 'The people don't understand you, sir,' explained the solitary voter. 'Put the question again.' The pastor rose and repeated in a loud voice: 'All who are opposed to Brother Dixon's preaching here today, will please rise to their feet.' One other man rose, making only two opposed to the proposition. The majority were evidently in favor of hearing the young preacher, who preached to them an earnest Gospel sermon without referring to the subject of temperance at all, thus impressing them with the fact that the great issue was not total abstinence, important as that is, but salvation."

The above shows two things: 1. The surprising opposition of good men, Baptist men, pastors, deacons and others, to missions and temperance only about three score years ago. 2. The fact that it pays to stand firmly for the right, even in the face of opposition and of threatened unpopularity. 3. The largest number does not always make a majority. "God and one make a majority."

In his sketch Dr. Dixon speaks of "J. R. Graves, of Tennessee, a strong controversialist, who excommunicated all but Baptists from the kingdom of heaven." While this is true in a literal sense, we have previously called attention to the fact that Dr. Graves identified the church with the kingdom. We do not agree with him in this position. At the same time, though, it is unjust to Dr. Graves to make it appear that he did not believe that any one but Baptists could be in the kingdom of heaven in the sense of being saved. No one contended more earnestly than Dr. Graves for the fundamental Baptist principle of regeneration before church membership. Dr. Dixon, we are sure, misunderstood Dr. Graves, but, in justice to Dr. Graves, we thought it well to correct the misimpression, which would be left by the remark of Dr. Dixon.

Dr. Dixon closes the sketch of his father with the statement that "during his ministry, he had organized about twenty Baptist churches and led in the building of as many church houses, and baptized not less than six thousand converts." This is a great work. We may be pardoned for saying we doubt if either of his sons, all of whom have attained distinction, will be able to accomplish a greater work than this plain, humble man of God, who spent all of his ministerial life as pastor of country churches, and 56 years as pastor of one church.

SHELBY COUNTY ASSOCIATION.

As its name implies, this Association embraces the Baptist churches of Shelby County, including all of the churches of Memphis. There are in the Association 26 churches, with about 4,000 members. Its contributions to missions last year amounted to \$5,619.44. The Shelby County is thus one of the largest and most important Associations in the State. It is always the first in the State to meet, firing the opening gun in the Associational campaign. It met this year with

the Eudora Church, near White's Station, on the Southern Railway, about eight miles from Memphis.

The old officers were re-elected, as follows: Moderator, I. N. Strother; Clerk, W. J. Cox; Treasurer, D. M. Crawford. The annual sermon was preached by Rev. J. R. Wiggs. It was an earnest gospel sermon. The first report discussed was State Missions. It was read by Rev. H. P. Hurt and discussed by him and Dr. W. C. Golden. Rev. H. F. Burns read the report on the Sunday-school Board, which was discussed by him and several brethren. Rev. J. W. Gillon read the report on Home Missions, and followed it with a strong speech on the subject. At night Rev. H. F. Burns read the report on Orphans' Home and made an excellent speech on it. Rev. J. W. Gillon preached a fine sermon on "Stewardship."

The editor, by request of the Moderator, made a report on Temperance, with a brief speech.

On Thursday morning, the reports and speeches by Rev. W. J. Bearden on Religious Literature, D. W. Bosdell on Woman's Work and J. N. Lawless on the Memorial Hospital, and Dr. T. S. Potts on Foreign Missions, were of a high order. They both declined to speak on their respective subjects, Brother Finch on account of sickness, Dr. Potts because he wished to give his time to the laymen. Both subjects were discussed in brief and pointed speeches by various brethren.

As shown in the report of Brother Lawless, the Shelby County Association has given over \$26,000 to the hospital. Arrangements have been made for the erection of a \$400,000 building. The architect is now engaged in drawing the plans. The reports on Obituaries, by Rev. M. W. DeLoach; the Laymen's Movement, discussed by Bro. M. Davis and others; Nominations, by Rev. Roswell Davis; and Resolutions, by Rev. S. W. Hampton, consumed the afternoon.

The next meeting of the Association will be held at Union Ave. Church, Memphis, Rev. J. W. Gillon to preach the sermon.

Eudora Church now has a membership of 53. Rev. J. C. Greenoe is the popular young pastor. He is a student at Union University, where he finishes his course next year. The hospitality of the church and community was most generous. We do not know that we have ever seen more lavish hospitality in all of the years we have been attending Associations. Each day, in addition to the usual fare of Associations, such as bread and ham and fried chicken and cakes and pies, etc., barbecued meats were served.

It was quite a pleasure to spend a night in the beautiful and hospitable home of Mr. and Mrs. H. P. Davis.

PROHIBITION PROHIBITS IN CHATTANOOGA.

The *Chattanooga Times* is authority for the statement that "since the State-wide law went into effect, negroes have stopped fighting, shooting craps and beating their wives, if the criminal records kept by the Justices of the Peace in the city are to be taken as evidence. In every justice court in the city there has been an appreciable decrease in criminal business since July 1. In the Justices of the Peace courts many criminal trials are heard, but in every instance there has been a decline in the number of trials of this nature.

"Squire G. W. Edwards, in speaking of the matter, said yesterday, that as far as outward appearances go, Main Street is to the casual observer as quiet and orderly as any residence street in the city. 'My court is so situated that many small criminal cases were formerly tried there,' he said, 'but since prohibition went into effect there have been only a few criminal hearings. It will soon be so that a fight on Main street will cause excitement.' Civil business in the Justice Courts has not been interrupted by the advent of prohibition."

The above statements, mind you, are taken from the *Chattanooga Times*, which was formerly very strongly opposed to prohibition. It is very gratifying to us to know that the *Times* has come to see the error of its way. With such results, the *Times* will, of course, now be an advocate of prohibition. It might consistently have opposed prohibition in the belief that prohibition would not prohibit, but with the demonstration before its very eyes, and recorded in its own columns, that it does prohibit, at least to the extent of decreasing crime very materially, the

Times must necessarily now favor prohibition. Otherwise, it would be placed in the attitude of opposing what is demonstrated to be for the moral uplift of the community in which it is published. Any decent, self-respecting paper, of course, would oppose any policy which is shown to result in the degradation of the community in which it is published.

SPEAKING THE TRUTH IN LOVE.

We take the following editorial from the *Western Recorder*:

"SPEAKING THE TRUTH IN LOVE."

"This clause of Holy Writ graces the pennant of one of our excellent Baptist weeklies. In every issue it floats before the eyes of the readers. Truth and Love! What a divine duet! What enrapturing harmony results from this union! The fullest and highest expression of truth is the offspring of love, while love in turn reaches its highest intensity, in truth, and only in truth.

"If Paul has an unpleasant duty to perform, how faithfully does he wreath it in the telling. When censuring the Galatians, he puts his censure in the mild form of interrogation. 'After ye have known God, how is it that ye turn again to the weak and beggarly elements? Ye observe days and months and times and years. I am afraid of you, lest I have bestowed on you labor in vain.' A spirit of loving entreaty is manifest throughout these sentences. Then, too, read his personal appeal, which at once follows: 'Brethren, ye have not injured me at all. Ye know how through infirmity of the flesh, I preached the gospel unto you at the first. Ye received me as an angel of God, even as Christ Jesus.'

"How beautifully truth and love and sympathy meet together here. Who on earth could resist his corrective, reproving words when followed by such a touching reference of his personal relation to them?

"How ineffective, nay more, how repellant are many of our just reproofs because of the 'cantankerous' spirit in which we too often fulminate them. We have in mind a most excellent brother, who reproves in such a rough way, that he has to suffer the mortification of afterwards apologizing from the pulpit.

"But this participial clause, so weighty in itself, becomes more so in consideration of the following verse: Speaking the truth in love, 'that ye may grow up into Christ in all things.' God's people are called trees of righteousness the planting of the Lord that he might be glorified. 'Truth in love' is essential to Christian growth. It contains within itself everything promotive of steady, constant development—rich soil, gentle showers and warm atmosphere, in which and by which, the fruits and flowers of godliness mature. Of course, therefore, love is the fulfilling of the law."

Inasmuch as the BAPTIST AND REFLECTOR is the paper referred to, we copy the editorial in full and give our cordial endorsement to the amendment offered to our motto by the *Recorder*.

ARGUMENTS FOR LIQUOR TRAFFIC.

Representatives of the liquor traffic appeared before the House Committee on the Alcohol Liquor Traffic in opposition to a bill. One argument they made was that "one thousand men should not dictate to one man how he shall comfort himself as long as he does not endanger the public health or does nothing that is a breach of the peace."

The representatives of the liquor traffic do not seem to know that the prohibition movement does not propose to say to a man, "You shall not drink liquor," but it says, "You shall not sell it." The right to say this is a right which has been recognized by all the courts in the land, including the Supreme Court of the United States, in decisions over and over again. The decisions are based on the proven fact that intoxicating liquors are injurious to the individual and that they do endanger the public health and cause people to commit breaches of the peace.

Another argument made by the representatives of the liquor interests was that "the respectable beer manufacturers do more for temperance than any other agency."

In view of the well-known facts that 75 per cent. of all crimes are committed in and around saloons and that nearly all the saloons are owned by the breweries, this argument does not amount to respectable nonsense, and the man who offers it simply succeeds in making himself ridiculous. The liquor men have claimed that they want the liquor traffic regulated, not destroyed. But

every effort at regulating it is met by their opposition. We want to give them the friendly warning that if they continue to resist all efforts at regulation, then destruction is the only alternative, and that will follow in the nation as it has followed in Tennessee and in other States. Senator Carmack was right: "The saloon refuses to be reformed. It must therefore be destroyed."

NON-ESSENTIALS.

The *Christian Advocate* of last week said:

"To make an issue over the question of the individual vs. the common cup in the Sacrament of the Lord's Supper is like treating as essential the mode in Baptism."

And again in the same paragraph:

"The question is of nonessentials, as to which the motto of Methodism is liberty."

As to the question of the "individual vs. the common cup," we agree with the *Advocate* that it is one of "non-essentials." We do not think that there is any principle involved, but only a question of convenience or of expediency. When, however, the *Advocate* says that the "mode in baptism" is a question of "non-essentials," we must very earnestly dissent. Our Savior, himself, gave the command to be baptized. He, himself, showed us, by his own example, how it should be done. Other examples in the New Testament show us how it should be done. All the passages in the New Testament bearing on the subject indicate the way it should be done. The very meaning of the word implies the manner or "mode," if Dr. Winton wishes to use that term. Prof. Thomas Hume, in the *Baptist World*, calls attention to the fact that Curtius, the great German scholar, in his Greek Etymological Dictionary, gives bathe, deep, dip, as cognates of "bap." In other words, the literal meaning of the word "bap," which is the root of "baptizo" it to bathe, dip, etc. It is just as proper, therefore, to talk about dipping a person by sprinkling or pouring water upon him as it is to talk about baptizing him by sprinkling or pouring. The significance of the ordinance demands that it should be done in a certain way. How, in the face of all these facts, any one can speak of the "mode of baptism" as a "nonessential," we confess we can not understand.

FIGHTING EVIL.

In a note in the *Immanuel Baptist Messenger*, Dr. Johnston Myers, pastor of the Immanuel Baptist Church, Chicago, recently said:

"Is it right for us to let matters of injustice and cruelty go on because it is easier to keep still? The easy way is to be indifferent and to keep quiet. Everyone likes to be spoken of kindly by all the people. Is it not better, however, to meet life's issues and fight life's battles even at the cost of ease and rest? The Church of Christ has very frequently chosen the easy way. It has allowed anything to go on without a word of protest. We have talked of love and of peace and quiet at the expense of glory of the church. Any one who protests against misconduct or error will find those who will denounce him. On the other hand, the man who counts the cost and strikes heavy blows for right will have the consciousness of peace and Divine approval."

That is true. At the same time, though, it should be said that he will have the bitter enmity of every one who loves and does evil. That, however, would not make so much difference. But in addition, strange to say, some good people will turn against him and join hands with these bad people in antagonizing him in every way possible.

"'Tis true, 'tis pity,
But pity 'tis 'tis true."

RECENT EVENTS.

Rev. F. C. Flowers, of Jackson, La., is to supply the pulpit of the First Baptist Church, New Orleans, La., for Dr. C. V. Edwards until the middle of September.

Advertising Representatives: Jacobs & Company, J. F. Jacobs, J. D. Jacobs, Home Office: Clinton, S. C.; D. J. Carter, 163 Randolph St., Chicago, Ill.; J. M. Riddle, Jr., Box 46, Nashville, Tenn.; J. B. Gentry, Columbia, S. C.; E. L. Gould, 150 Nassau St., N. Y.; C. H. Tutt, Cleveland, Ohio; S. S. Hammond, 633 Frisco Bldg., St. Louis, Mo.; J. B. Keough, 229 Candler Bldg., Atlanta, Ga.; L. S. Franklin, W. C. True-man, Philadelphia, Pa.

The "Baptist World" states that Prof. H. L. Brownell, of Louisville, has accepted the presidency of Bethel Female College, Hopkinsville, Ky., succeeding Dr. Edmund Harrison.

The "Baptist World" states that "Rev. John Bass Shelton has been called back to Adams Avenue Church, of Montgomery, Ala., where he was pastor for several years before coming to his present field in Adairville, Ky."

Volume 1, Number 1, of the "South Texas Baptist," comes to our table. It is the successor of the "Baptist Visitor." It has been enlarged to 16 pages and presents quite a neat appearance. Brother E. C. Routh is editor and business manager.

Rev. R. J. Wood requests the address of his paper changed from Reagan, Texas, to Rosebud, Texas. He is now pastor of the First Baptist Church of Rosebud. The Lord has greatly blessed him in his work in Texas, as he did in Tennessee. We wish we had him back in this State.

Dr. D. C. Hughes, father of Gov. Charles E. Hughes of New York, has been very ill at his home in Kingston, N. Y., since the middle of June. He is now improving slowly, and hopes to be restored to his former health by keeping perfectly quiet during the summer. He is, as our readers know, a useful Baptist minister.

Dr. Charles H. Lavinder, the expert physician who was sent to Nashville by the Government to investigate the situation with reference to Pellagra in the Baptist Orphans' Home, has decided that the cases are genuine Pellagra. He insists, though, that the disease is not communicable, and that there is no need to isolate the patients.

It is announced that Dr. A. C. Cree has accepted the call to the First Baptist Church, Moultrie, Ga., recently extended to him. Dr. Cree has many friends in Nashville, where he was for several years the successful pastor of the Edgefield Baptist Church, who will join us in wishing him the most abundant success in his new field of labor.

—The Supreme Court of Colorado recently interpreted the Colorado local option law to mean that a ward may be voted wet and a precinct in that ward may be voted dry, but in a dry ward it is impossible to vote a precinct wet providing the ward and precinct elections in both instances are held at the same time. This the "Denver Times" called a "sweeping victory for the Anti-Saloon movement."

Rev. S. E. Reed has accepted a call to Caruthersville, Mo. Brother Reed is a Tennessean, educated at Union University and afterwards at the Southern Baptist Theological Seminary. While there he was pastor at Lyndale, Ky. We had hoped to get him back in Tennessee when he finished his course in the Seminary, but we wish him most abundant success in his pastorate at Caruthersville.

The church at Wake Forest, N. C., has called to its pastorate Rev. Walter N. Johnson, pastor Immanuel Baptist Church, Alexandria, La. He has accepted the call. Brother Johnson is an alumnus of Wake Forest College and also of the Southern Baptist Theological Seminary. Since his graduation he has been laboring very successfully in Louisiana. The church at Wake Forest presents an ideal pastorate.

We take the following from the "New York American," of July 10th: "Rev. R. B. Marshall, pastor of the First Baptist Church of Kankakee, Ill., will occupy the pulpit of the Hanson Place Baptist Church, Brooklyn, tomorrow. Mr. Marshall is a native of Tennessee and a graduate of the University of Chicago, and is being heard with great pleasure at the Hanson Place Church. They call his preaching 'brilliant, eloquent, timely and convincing.' He speaks without notes and with wakeful and pleasing delivery. It is rumored that he may be drawn East. Considerable disappointment is expressed over the fact that Mr. Marshall was not accompanied by his wife, Mrs. Gertrude Marshall. Owing to the intensity of the heat and her somewhat rundown condition, she was compelled to abandon the trip East. Mrs. Marshall enjoys the distinction of being one of the finest church contralto singers in the West." Brother Marshall is a Tennessean, having been born and reared in West Tennessee. It will be an interesting circumstance if he shall be called as the successor of another Tennessean, Dr. W. M. Vines, in the important pastorate of the Hanson Place Church.

THE HOME

TRYING TO GET EVEN DON'T PAY.

Some people's shoulders are loaded
with chips;
They're looking for insults and
slights,
And sometimes the days seem almost
too short,
And then they lie awake nights
Thinking and planning what they will
do,
And how they'll get even with those
Who thoughtlessly knock from their
shoulders a chip
Or carelessly step on their toes.

All of which leads me to say—
That for trouble and grief
It's my honest belief
Trying to get even don't pay.

I know it is natural to hit people back,
And give them as good as they
send;
And also I know that wrangling and
strife
Must some time come to an end.
It's better, by far, to put up with the
grief
And appear to submit to a wrong,
Than try to "get even," the way of
the world,
And most of us go with the throng.

All of which leads me to say—
That for trouble and grief
It's my honest belief
Trying to get even don't pay.

As the world is made up there're very
few saints,
And there's very few more to be
born;
The average man looks out for him-
self

All day from the earliest morn.
Trying to "get even" is a natural trait
Since the time of "Old Adam's" fall;
But experience shows, as every one
knows,
That "honey" is cheaper than "gall."

All of which leads me to say—
That for trouble and grief
It's my honest belief
Trying to get even don't pay.

—Portland Argus.

CARVING A NAME.

The children had been playing in
the woods all the afternoon. They
had been a band of gypsies for a
while, when they made a fire and
roasted some potatoes. Then they
concluded to be Indians; they built
a wigwam and shot a great quantity
of imaginary game with their bows
and arrows. After that they became
civilized children once more and play-
ed hide and seek among the bushes
until they were tired enough to sit
down and rest.

It never took Joe long to rest; and
by-and-by he wandered away from the
others and finding a great smooth
tree began to carve his name upon it
as high up as he could conveniently
reach. It was slow cutting, and be-
fore he had finished it the others came
to look at his work.

"Oh, cut my name, too!" said Lily.
"Won't you, Joe?"

"I haven't done my own yet."

"Well, you needn't cut it all; only
make your first name and then put
'Lily' under it," she coaxed.

"But, you see, I want my whole
name, and real deep, too, so it will
last for years and years," answered
Joe.

"Never mind, Lily, I'll cut yours,"
said Fred, good naturedly; and select-
ing another tree, he drew his knife

from his pocket and began to carve
the letters, while the little girl watch-
ed him.

"There! I have put mine where it
will stay, for one while," said Joe,
when he had completed his work.

"Fred has put his where it will stay,
too," said Aunt Lucy, who had been
quietly looking on.

"Fred? I don't see where he has
carved his name at all," answered Joe.
"Once upon a time"—, began Aunt
Lucy, leaning back against a tree.

"A story! a story!" laughed the
children, gathering around her.

"Once upon a time," she repeated,
smiling, "there was a very ambitious
man. He knew that he must some
time die, but he did not want to be
forgotten, so he determined to put his
name where it would always last.
Perhaps he began by carving it on a
tree first; but the owner of the forest
felled the tree, and his name was
gone. Then he built a great monu-
ment, and engraved his name on the
top of it; but the lightning is drawn
to high points, and his monument was
shattered in a single night. Then he
said, 'I will find the very highest and
most solid mountain in all the world,
and I will cut my name on its top-
most rock and then it will last.' So
he traveled over oceans and plains,
through towns and villages, to find
the mountain. He passed tired people
by the way who asked him to help
them, but he was too anxious about
carving his name, and he would not
stop. At last he found the highest
mountain, and after long and tire-
some climbing, cut his name on its
top. Then an earthquake shook the
mountain and tumbled great rocks
from its summit to the valley below,
and his name was swept away.

"Tired, disappointed and growing
old, he said, 'It is of no use! Nothing
on earth will last, and I will not try
any more. I will be as happy as I
can and make others happy, too, and
think no more about my name.' So
he began to help the poor, to feed the
hungry and do deeds of kindness
whenever he could, and people began
to love him. One day a little girl said
to him, 'I shall love you always for
helping us so much; I'm sure I shall
never forget you, if I live a thousand
years.'

"But you will not live so long," he
answered, with a smile at the child
who looked up to him so lovingly.

"Yes, I shall a great deal longer,"
she said, "Souls do not die, and I'm
sure I'll remember in heaven, and I'll
remember you."

"Then the man knew that he had
now done what he had been trying to
do for so long—put his name where it
would not be forgotten—written it on
something that could not be destroy-
ed."

The children were silent, and after
a minute Aunt Lucy added, thought-
fully: "But any one who had been
living such a life of unselfish service
to others—a true, good life—would
have ceased to be anxious about his
name by that time, because he would
have learned to know the Lord, who
says to all that serve him, 'The right-
eous shall be held in everlasting re-
membrance.'"—Selected.

Hick's Champion Spelling Book. By
Warren E. Hicks, Assistant, Super-
intendent of Schools, Cleveland,
Ohio. Cloth, 12mo, 238 pages.
Price, 25 cents. American Book
Company, New York, Cincinnati,
and Chicago.

This book was prepared in direct
response to the cry of business men
in general, "The boys sent to us from
the public schools do not know how
to spell!" It embodies the method of
teaching spelling which after two

years' use enabled the pupils of the
Cleveland schools to win the victory
in the National Education Association
spelling contest of 1908. It covers
six school years, from the third to the
eighth inclusive, and contains about
6,000 words in all. Of these, 1,800 are
selected for intensive study, two being
made prominent in each lesson. The
pronunciation, syllabication, deriva-
tion, phonetic properties, oral and
written spelling, and meaning of these
are all to be made clear to the pupils,
who are to use the words in intelli-
gent sentences made by themselves.
The subordinate words are arranged
in helpful groupings. Systematic re-
views, and frequent oral and written
spelling contests, are provided for
throughout. Supplementary lessons
teach such helpful subjects as abbrevi-
ations, prefixes, suffixes, and word
building. The work is laid out in such
detail that no teacher will have the
least difficulty in securing satisfac-
tory results from the use of this
thoroughly practical book.

THE NEST MAKERS.

By Rev. E. H. Byington.

If you watch the birds in spring you
will find them very busy, and almost
interested in one thing above all
others, and that is the nest. How
they fly here and there looking for
twigs, bits of string feathers and soft
material, with which to make their
nest strong and safe, cozy and com-
fortable! Who ever saw a bird tear-
ing its nest to pieces, or carrying any-
thing away from it, or making it un-
comfortable or unattractive? The
birds are nest builders. So are moth-
ers.

Among boys and girls there are
two classes—nest builders and nest
spillers. The nest builders are al-
ways on the lookout to bring some-
thing home that will make it cozier—
a flower, a picture, some little treas-
ure. Think, "There goes a nest build-
er," when next you see one of them
bringing something that would make
more charming the next home.

The nest spillers are the boys and
girls who turn things topsy turvy in
the home; leave things lying around
in a way that would shock the birds.
Instead of bringing treasures to the
home, they are continually carrying
dishes, books and tools and other
things out of the house leaving them
outdoors or losing them. They break
articles of furniture, track mud on the
floor, scratch the paint and mar or
tear the wall paper. They need to
take lessons of the birds and become
nest builders instead of nest spillers.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions,
colds or overheating, try Hicks' Cap-
sine. It reduces the fever and re-
lieves the aching. It's liquid—10c.,
25c. and 50c. at drug stores.

BABY SAVED HER

"I was sick for three years," writes
Mrs. Nollie Jones, of Russellville,
Tenn. "I had a doctor and took medi-
cine regularly, but grew worse, until
last spring I was past going out and
was just skin and bones.

"One day I noticed my baby playing
with one of your Ladies Birthday Al-
manacs. I picked it up and from it
learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and
am well and hearty. Weigh 145
pounds. I believe Cardui saved my
life and I hope all women who suffer
as I did will try it."

Cardui is a pure, vegetable medicine
for women. It has been found to re-
lieve or cure nervousness, headache,
backache, pain in the side and other
female ailments.

If you are suffering, try Cardui at
once. Thousands of letters come to us,
from grateful women who have found
relief in Cardui. If it has done so
much for them, it surely will help you
—just one more. Try it.

All reliable druggists sell Cardui,
with full directions for use inside
wrapper.

N. B. We will be glad to send you
one of our Ladies Birthday Almanacs,
if you will send postal card, asking
for it. Address: Chattanooga Medi-
cine Co., Chattanooga, Tenn.

PROGRAM OF SUNDAY SCHOOL INSTITUTE.

To be held with Union Ridge Bap-
tist Church, at Rover, Tenn., July 24
and 25, 1909.

First Day.—9:30 to 10:00—Devo-
tional and Introduction by Pastor B.
D. Vance.

10:00 to 10:40—"The Sunday
School. What Is It?" Elder C. L.
Skinner.

10:40 to 12:00—"The Superintend-
ent and Teacher," W. D. Hudgins.

12:00 to 1:30—Lunch.

1:30 to 2:10—"The Organized Sun-
day School," L. D. Agee.

2:10 to 2:45—"Home Department,"
J. D. Smith.

2:45 to 3:30—"The Country Sunday
School," Rev. W. F. Blankenhorn.

Adjournment.

7:40 to 8:00—Devotional Services,
L. D. Agee.

8:00—Sermon, Elder J. A. Taylor.
Good night.

Second Day.—9:30 to 9:45—Devo-
tional, B. W. Cole.

9:45 to 10:30—"Definite Results
From Sunday School Work," Prof.
Bowland.

10:30 to 11:20—"Test of Teaching,"
W. D. Hudgins.

11:20—Sermon by Pastor B. D.
Vance.

Adjournment.

Come and let us have a great time.
The revival will be continued from
this meeting. "Pray for Lost Souls."

"THE EVANGEL"

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

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

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Manilla Binding, per copy, 18 cents, postpaid

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=Young South=

Mrs. Laura Dayton Eakin, Editor

Address
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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: Salvation of the Cities.

Are there not some poor little children near you that never go to Sunday-school? Have you ever thought to invite them there? But Mamma does not allow you to go with them? They are dirty, they use bad language, they may give you some disease. Yes! That's all sadly true. All the more, they need your Savior. Tell your teacher or your pastor about them. Put some of your "Kind Words" or "Boys and Girls," where they will find them. If any of them come into your class, don't shrink away from them. Speak kindly to them. Make them feel welcome to God's house.

Read the article below and practise what it teaches. You will not pass this way but once! L. D. E.

WHAT WOULDST THOU HAVE ME TO DO?

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

W. M. U. Leaflet.

CORRESPONDENCE.

I am leaving Tullahoma tomorrow, and I hope to write you from my own dear old home-town, Shelbyville, next week. I shall tell you all about the pretty new church your offerings helped to rebuild there.

I had a very pleasant stay here, and have met many friends of the Young South. It warms my heart when people tell me they enjoy reading our page and are interested in our special work.

Your letters have not found me very fast, but some few have not for-

gotten us this third week in July. I hope for more next week. Still send them to 422 Georgia Avenue, Chattanooga. My good friend, Mail Carrier No. 15, sends them right on to me. I cannot look far enough ahead to say where I will be, as my "copy" goes in 10 days ahead of its printing. So just keep up the rain of summer letters on Chattanooga the rest of this month.

Let's see what has come to Tullahoma!

Ocoee comes first:
"Enclosed find \$2 'Sunday egg Money.' Give 50 cents to Mrs. Maynard's salary, 50 cents to Kokura Chapel and 50 cents to the Orphans' Home, West Nashville, and put the other half-dollar where it is most needed.

"We have a bright little boy from the Orphans' Home, whom we hope to raise. We add all good wishes to the Young South's good work."

Mrs. W. M. Brackett and daughter, Gould.

Let's give the last half to the work among the Indians. Thank you both so much!

Mohawk comes next with an order for the "Foreign Mission Journal" for Miss Lula M. Wright. I have sent the quarter to Dr. Willingham. Let me know if it fails to reach you by August 1. I wish I could get dozens of such orders. The summer days are just long enough for you to read the "Journal" through and through. The leaders of Bands, Sunday School teachers and officers of all the Societies, ought to have the "Journal" and the Home Field." By taking them through the Young South Club, you get them for 25 cents each. The information is so valuable to Mission workers. Send for them and "Our Mission Field" at once. Seventy cents will get them all for a whole year, and your meetings, whether for little ones or "grown-ups," need never be uninteresting. The best workmen need good tools, you know.

And now Nashville sends No. 3:

"Enclosed find
FIVE DOLLARS
for your Young South work."

A FRIEND.
Every year for a long time, this grand offering has reached us, and gone out to do its work. I know whose kind heart prompts it, but she gives no name. Where shall it go?

To Mrs. Maynard's salary....\$1 00
To Mrs. Maynard's Chapel....\$1 00
To the work among the Indians \$1 00
To the Band's work in Africa.\$1 00
To the church at Mt. Pisgah....\$1 00

Total \$5 00

There! Does that not "sow beside all waters?" God will bless it and there will be stars in our good friend's crown, wherever it goes. We appreciate it so much and are so deeply grateful this needy week.

Now, I shall stop and go down to the postoffice, hoping for more to add to these.

There was just one more, and that from our dear Dr. Willingham, acknowledging a subscription to the "Journal." He says: "Many thanks for the Young South subscriptions. We will be glad to have you continue taking them at the old rate. You do not know how I appreciate the help you have been to me in this work. May the Lord comfort you and strengthen you, for the duties which lie before you."

R. J. WILLINGHAM.
So send on your quarters for the "Journal," that you may not lose a number.

Cheer me up at Shelbyville, with a big lot of letters, and all sorts of offerings. Let my next letter, which

will end July, redeem the apathy of the first weeks.

Are the blackberry pickers abroad? Are the "broilers" of that "Missionary Hen" not ready for the market? Will not father allow you to carry the red June apples and the "Elbertas" to market? Just get the will, and the way will open!

There are scores of summer birthdays, I have not heard from. Gather them up, a penny for each year, or more if the giver chooses to send it. Let's finish July with a big flourish!

Don't let my "wander lust" hurt the cause or I shall be afraid to leave the hot city any more.

Hoping for much good news before July goes, I am,

Yours gratefully,
LAURA DAYTON EAKIN,
Chattanooga Headquarters.

RECEIPTS.

| | |
|----------------------------------|----------|
| May offerings, 1909..... | \$64 17 |
| June offerings, 1909..... | 35 21 |
| First and 2d weeks in July, 1909 | 12 58 |
| Third week in July, 1909. | |
| For Foreign Board. | |
| Mrs. Brackett and daughter, | |
| Ocoee (J) | 50 |
| A Friend Nashville (J) | 1 00 |
| A Friend Nashville (Africa) .. | 1 00 |
| For Home Board. | |
| Mrs. Brackett and daughter, | |
| Ocoee | 50 |
| A Friend, Nashville | 1 00 |
| For Orphans' Home. | |
| Mrs. Brackett and daughter, | |
| Ocoee | 50 |
| For Kokura Chapel. | |
| A Friend, Nashville | 1 00 |
| Mrs. Brackett and daughter, | |
| Ocoee | 50 |
| for Mt. Pisgah Church. | |
| A Friend, Nashville | 1 00 |
| For Foreign Journal. | |
| Miss Lula M. Wright, Mohawk. | 25 |
| Total | \$119 21 |

Received since May 1, 1909:
For Foreign Board.....\$ 55 31
For Home Board..... 17 74
For State Board..... 2 00
For Orphans' Home..... 24 88
For Kokura Chapel, Japan.... 15 83
For Ministerial Relief..... 14
For Margaret Home..... 1 00
For Mt. Pisgah Church..... 2 00
For "Foreign Journal"..... 25
For postage..... 06
Total

PROGRAM OF THE EAST TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION, ETOWAH, TENN., JULY 27, 28, 29, 1909.

The program of the East Tennessee Baptist Sunday School Convention to be held with the Baptist Church at Etowah, July 27, 28 and 29, is as follows:

TUESDAY EVENING.
7:45—Devotional service, Rev. Mr. Black, Rockwood.
8:00—Annual sermon, Rev. J. M. Anderson, Knoxville.
9:00—Organization and words of welcome and response.

WEDNESDAY, JULY 28.
8:00—Devotional service, Rev. Walter Singleton, Maryville.
8:30—Report on conditions in East Tennessee, W. A. Coleman, Knoxville.
8:45—Conditions in our cities, Prof. H. D. Huffaker Chattanooga.

8:55—Conditions in our cities, Geo. T. Wofford, Johnson City.
9:05—Conditions in our cities, John McCoy, Knoxville.
9:15—Conditions in our towns, Jas. W. May, Sweetwater.
9:30—Conditions in our country districts J. A. Householder, Sevierville.
9:45—How to improve these conditions, Prof. W. D. Hudgins, Estill Springs.

10:20—General discussion.
10:45—What kind of teachers do we need, and how shall we get them? F. L. Allen, Knoxville.
11:10—"The Teachers' Task," Rev. W. C. Golden, Nashville.
NOON RECESS.

12:30—Sermon at Boiler Shops by Pastor J. H. Sharp, Knoxville.
2:00—Devotions by Rev. G. W. Edens, Knoxville.
2:15—The Mission of the Sunday School, Rev. J. C. Davis, Knoxville.
2:35—Special days in the Sunday School, Rally Day, led by John M. Leek, Deaderick Avenue Baptist Church, Knoxville.
Decision Day, Rev. W. A. Atchley, D.D., Broadway, Knoxville.
Children's Day E. T. S. S. C. P., Miss Debbie Fielden, Superintendent Primary Department, Bell Avenue Baptist Church.

Missionary Day, Mrs. I. L. Ford, First Church, Knoxville.
Picnic Day, Supt. A. A. Seaton, South Knoxville Church, Knoxville.
3:30—The Music of the Sunday School, Rev. J. G. Carmichael, Morris-town.

3:45—The Secretary's Report, Demonstration, W. A. Coleman and L. T. McSpadden, Secretary and Superintendent of Bell Avenue Baptist Church, Sunday School, Knoxville.
4:00—How we doubled our Sunday School in the country, Rev. J. N. Bull, Fountain City.

4:15—Organization; (a), The Primary Department, Miss S. E. Brown, Chattanooga.

4:30—The Organized class, Lee F. Miller, Chas. H. Johnson, Mrs. Lucy Winchester.

EVENING EXERCISES.
7:45—Devotional Service, Rev. J. A. Davis, Erwin.
8:00—Address, "Whose Business Is It?" Rev. Thomas Davis, Johnson City.

8:30—Mission of the B. Y. P. U., Rev. M. D. Jeffries, Jefferson City.

THURSDAY, JULY 29.
7:45—Devotional Service, Rev. A. P. Moore, Chattanooga.
8:15—My Ideal Sunday School, Rev. John R. Chiles, Johnson City.
8:45—The Encampment and the Convention, Rev. O. C. Peyton, Jefferson City.

Adjournment to the top of Blue Ridge Mountain.

EXCURSION TO THE LOOP.
11:00—Sermon in the open air on the mountain, Rev. C. B. Waller. Subject, "On the Mountain Tops With Jesus."

J. C. FORD, President,
J. H. SHARP, Sec'y.

ANNOUNCEMENT.
Let us have a great Convention this year at Etowah. Let every Baptist Sunday School in East Tennessee be represented. Teachers, attend this meeting. It will be inspiring, encouraging and educating in the great work of teaching in the Sunday School.

The best Sunday School workers will be present, the best methods will be advanced and the spiritual uplift will be great.

Write Rev. W. N. Rose, Etowah, Tenn., and tell him you are coming.

Rate: 1-13 fare plus 25 cents. Call for certificate. Party of ten, \$2.44 round trip from Knoxville.

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

KEEP YOUR EYES OPEN.

Every true Baptist in Tennessee ought to do this. Do not let an opportunity slip when you can help our State Mission campaign. The battle is on from now until September 30. What part are you willing to take?

1. Volunteer evangelists. Four brethren have responded to my call as volunteers: Rev. J. W. Crawford, of Milan; Rev. Chas. T. Beall, of Nashville; Rev. J. H. Oakley, of Jackson, and Rev. W. D. Mathis, of Dayton. I will keep the names of these brethren and others who will volunteer, and churches desiring their services may write to me at once. The churches in their territory are the ones to call for their service. The Board will pay the expenses, and the brethren will give their services, and the gift of the churches will go to State Missions.

2. Change in Associational meetings. Is it not possible for the brethren to agree to a change in some of the Associational meetings? Shelby County met last week, and Big Hatchie meets this week. Could not these two Associations meet the same week, one on Tuesday and the other on Wednesday or Thursday, and thereby save time to brethren who would like to visit both? The Associations for August are fairly well arranged, except that there are five meetings during the third week. Chilhowie and Cumberland Gap meet on Wednesday, the 18th, Hiwassee and East Tennessee meet on the 19th. When four Associations cover two days, it is impossible for one man to reach all; yet the good brethren of these Associations have kindly invited the writer to be present. If these Associations were only distributed during the week, it would be possible. Will not the brethren try to do this? Other changes will be suggested later on, in the hope that the brethren will kindly consider them.

3. The State Mission Board at its last meeting, July 13, made an earnest request that every Association in the State appoint an active representative as Vice-President of the State Mission Board for that Association. It is also earnestly desired that this Vice-President be a member of the Executive Board of the Association. It is hoped that each Association will do this, and call for the appointment of a State Mission representative in every church in the Association. These are to try to secure the cooperation of every church in our State Mission work, and distribute literature furnished by the State Secretary. It is believed that in this way, the churches will have an opportunity to know more of the work, and to be directly connected with it. Will the Associations see to this?

4. The programs for Children's Day are being called for, and many of our Sunday-schools are planning for a great rally for State Missions and our Bible work, during August and September. We are offering some beautiful gifts, and some of the Sunday-schools have already held their children's day services, and have sent for their prizes. Let every Sunday-school superintendent and leader of children's societies send for samples and list of prizes. The program for State Mission Week of Prayer will be ready in a short while, as well as a catechism on State Missions. These, with the envelopes and the other helps, will be sent free to all who will use them. Let the pastors and workers send for samples.

5. Appeals are constantly coming to us from churches desiring us to count gifts to their own buildings as State Missions. This is impossible. We could very soon turn the whole strength of our gifts to assisting churches. This has been done only where we have gone into absolutely destitute territory where there were no Baptists, and started the work from the foundation. In such cases we have credited gifts to these special points that we might establish the cause. It is hoped that this will be observed by all.

Yours in service,
W. C. GOLDEN.

FIELD NOTES.

My movements of late have carried me, as Secretary, to three delightful and interesting meetings in Tennessee, my old State. To my regret I could not tarry long at any of these places. At Estill Springs I found a most joyous company of young people, engaged in study, devotion, and the most exhilarating recreation. To be sure, I found a few sedate people of years, but they were seeking to "renew their youth." I was instructed and thrilled by two of Dr. Sampey's lectures on the prophets, was edified by a superb address of Dr. Van Ness on the "Sunday School As A Factor In Government." Concerts, vesper services, and sermons by Brother Wood and Dr. Sampey also added much to the pleasure of my brief

visit. I was accorded a fine hour to speak of my cause, and many expressed their interest in this growing movement among laymen. Literature on the enterprise was eagerly sought.

At Jefferson City I was almost a stranger. Six years had wrought many changes. Former friends had been called to their eternal home, some had removed to other fields, strangers had come to take their places. Improvements were seen on every hand—new business houses and dwellings new side walks and pike roads, new college buildings and one of the most attractive church buildings I have seen in all the South.

The authorities were most generous in giving me the right-of-way at two important hours, and the people came in large numbers and stimulated me by their attentive hearing. President Jeffries and Bishop Peyton were most hearty in their welcome and this visit to the scenes of other days was full of pleasure. The courtesies extended by friends at every turn are too numerous for mention in this hasty report. I am pleased with Encampment idea. Laymen Hudgins and Rolston have wrought well at Estill Springs and success is already assured to Brethren Sharp and Waller at Jefferson City.

Orlinda, my third stop, is about the most charming spot I have ever seen. A beautiful village of 400 homogeneous people who dwell together in unity. It is located in a fine country and the people are prosperous. The Baptists are in the ascendancy, having a membership of nearly 300. The church supports Brother and Mrs. Tatom in China; next year they are striking for \$2,000 for missions. The laymen are organized and active, heartily co-operating with their aggressive pastor, Brother Kelly, in "every good word and work."

Other churches joined Orlinda in this Institute, and while I spoke four times on the Laymen's Movement, Brother Hudgins kept step with me on Sunday School work. Brother Hudgins is on to his job. I hurried away from Orlinda Sunday afternoon to Franklin, Ky., where I spoke to a packed house at night. I am writing these notes in the home of the popular pastor, Rev. J. T. McGlothlin, but board the L. & N. in a few minutes for the Alabama Convention, where I hope to have a warm reception.

J. T. HENDERSON,
General Sec'y.

OUR TRI-STATE BAPTIST MEMORIAL HOSPITAL.

Last Sunday was a week ago I was with the church at Grand Junction, Tenn. Brother Buchanan, of Blue Mountain, Miss., is the beloved pastor. He could not be at his appointment, and had arranged with Prof. B. G. Lowrey to take his place. It was a great pleasure to be with Brother Lowrey. He is President of Blue Mountain College, Blue Mountain, Miss., one of the most popular colleges for girls in the country. He is also the representative of the hospital in Mississippi. His heart is in this great hospital movement. No one has done more for it than he—perhaps no one has done as much. It would be hard to find a layman anywhere who is doing more real effective work in the kingdom of Christ than he. On Sunday Prof. Lowrey made a strong appeal for the hospital, and before I left Grand Junction on Monday we had run the cash and pledges up to more than \$800. I found the brethren at Grand Junction a noble band.

Yesterday I spoke of the hospital to the Eudora Church, at White's Station, Tenn. The Shelby County Association was held here last week. Brother J. C. Greenoe, a student in Union University, is the popular pastor. He has one more year in the University. On leaving there he will enter the Seminary at Louisville for a three years' course. Brother Greenoe worked hard for the hospital, going with me from house to house to see the brethren and urging them with great earnestness to help in the work. Brother Greenoe, though he has four years in school yet, made a generous gift to the hospital. This had great weight with the brethren, and the cash and pledges amounted to more than \$1,000. We never fail to get good results where the pastors take a deep interest in the work.

JOHN. N. LAWLESS.

Memphis, Tenn.

A GOOD MEETING IN TEXAS.

I arrived at Pickton, Texas, the third day of July, and began a meeting the 4th of July, with Pastor W. I. Davis. The meeting lasted ten days—had 50 or 60 conversions and 40 additions to the church; 32 by baptism. The church and community were much revived. I am in a meeting now in Arkansas, with my Methodist brother. I don't know what this will re-

sult in, but I hope and pray it may result in the conversion of many souls, and then I may have the privilege of taking them, with my brother, down to the river and burying them with Christ in baptism.

My father and mother are Methodists, so you see, Dr. Folk, I love the Methodists, and let me say I love them well enough to baptize every one of them, if they will only give me the privilege. Pray for me when it goes well with you all.

God bless the Baptist and Reflector.

Jackson, Tenn.

E. Z. NEWSOM.

TREASURER'S REPORT.

W. M. WOODCOCK.

The receipts for the nine months of our State Convention year ended June 30, 1909, are as follows:

| | |
|----------------------------|-----------|
| Ministerial Relief..... | \$ 442 56 |
| Ministerial Education..... | 984 29 |
| Orphans' Home..... | 4,676 75 |
| S. S. and Colportage..... | 475 21 |
| Home Missions..... | 13,903 27 |
| Foreign Missions..... | 20,074 02 |
| State Missions..... | 4,566 92 |

Total receipts.....\$45,123 02

The receipts for the past nine months, when compared with the same period of last year show the following gains and losses:

| | |
|----------------------------------|----------|
| Ministerial Relief (loss)..... | 434 02 |
| Ministerial Education (loss).... | 311 39 |
| Orphans' Home (loss)..... | 223 66 |
| S. S. and Colportage (gain).... | 68 55 |
| Home Missions (gain)..... | 1,678 31 |
| Foreign Missions (gain)..... | 1,537 33 |
| State Missions (loss)..... | 558 15 |

Total net gain.....\$1,756 97

FIRST CHURCH, DAYTON, TENN.

Bro. W. D. Hudgins S. S. Evangelist, was with us for two days, July 3 and 4, and it is needless to say that our work is now on the upward move. He is truly a spirit-filled man, who has a burning message. His visit was a benediction to our town. All the churches in Tennessee would do well to have a visit from Brother Hudgins. He will do you good.

We had good services yesterday, both morning and evening. The pastor preached in the morning on, "Back to the Book" (Ps. 119:105) and at the evening hour on, "The Queen of Sheba." (Matt. 12:42.)

THE DEADLY PARALLEL.

Two California towns, one having saloons, the other under prohibition, afford the following comparison as to material and moral prosperity:

| | License. | Prohibition. |
|-----------------------------------|-----------------|--------------|
| | San Bernardino. | Riverside. |
| Population in 1900..... | 6,150 | 7,973 |
| Gain in ten years..... | 2,000 | 3,300 |
| Number of saloons..... | 16 | 0 |
| Value assessed property..... | \$2,066,070 | \$5,400,885 |
| Savings bank deposits..... | \$1,695 | \$439,205 |
| Cost of paupers for same time.... | \$27,228 | \$13,324 |
| Number of city police..... | 5 | 4 |
| Arrests in 1900..... | 428 | 113 |
| Arrests for drunkenness..... | 400 | 52 |
| Received from license..... | 9,000 | 0 |
| Tax rate..... | \$1.70 | \$1.00 |

—American Issue.

A great open-air meeting is in progress in Pensacola, Fla. Rev. John A. Wray, of First Church, Live Oak, Fla., is doing the preaching. The following is from the "Pensacola Journal":

"One of the best services ever held on East Hill occurred Sunday night at the open-air services.

"Rev. Mr. Wray was at his best and for more than an hour he held the hearers all in the grasp of his eloquence.

"His theme was 'Sin,' and never has it been pictured more clearly, nor made to appear more hideous. The speaker seemed to command the brush of the artist, the tongue of the poet, the pen of the historian and the discoveries of science, while his earnestness stirred the consciences of the listener.

"Almost painful silence reigned as the speaker reached the climax of his thought. Many came forward for prayer.

"It was the largest gathering yet to assemble and the refreshing breeze in the open air made the hour seem but a few minutes.

"The great crowd was gripped and held by the eloquence and power of the speaker as if charmed by some supernatural force. If for a moment wit or story brought a smile, it disappeared unconsciously in the earnest appeal made by the speaker for greater and nobler ideals."

AMONG THE BRETHREN.

Rev. A. B. Langston, of Madden, S. C., will supply Eutaw Place Church, Baltimore, Md., during the summer vacation of Dr. C. H. Dodd. Bro. Langston was lately appointed a missionary to Brazil.

Three new Baptist Churches were dedicated in Rock Hill, S. C., on a recent Sunday. Who ever heard of the like any where before? But let the good work go on.

Rev. J. W. Blanton has resigned the care of the church at Graniteville, S. C., lately, but the church refused to accept the resignation, and will endeavor to hold him.

Dr. P. H. Mell has resigned as President of Clemson College, in South Carolina, owing to frequent interference in the administration of his duties by the trustees and the need of reorganization in the military department. They will Mell-ow down before giving him up.

The work of building the new First Church, Jackson, Tenn., will require fifteen months for completion to be ready for occupancy. During that time Dr. H. W. Virgin and his congregation will worship in the Supreme Court room.

Rev. G. B. Smalley, of Jackson, Tenn., has been called to the care of the Second Church, Paducah, Ky., and preached for that congregation last Sunday. It is the second time he has been called to that pastorate, and it is believed he will accept.

Dr. H. E. Watters, of Martin, Tenn., is to do his own preaching in a revival with Woodland Church, beginning the third Sunday in August. Gracious results are hoped for.

The "Baptist Standard" seems to have said, according to the "Christian Index," that the Southwestern Baptist Theological Seminary, of which Dr. B. H. Carroll is President, has the most orthodox constituency and is the most orthodox institution of the kind among Baptists. The "Index" took exception to the remark in behalf of other seminaries, and the logomachy has started. Fortunately there is a wide expanse between the belligerents.

Dr. M. A. Jenkins had been pastor of the First Church, Athens, Ga., six months and during that time 219 were added to the church.

Rev. E. H. Jennings has resigned the care of the church at Lawrenceville, Ga., to take effect Sept. 1. He will endeavor to enter the Seminary, at Louisville, Oct. 1.

Dr. J. D. Winchester, formerly pastor at Harriman, Tenn., has resigned the care of Immanuel Church, Atlanta, Ga., to become an evangelist under the Georgia State Mission Board.

Rev. W. B. Clifton, of the "Baptist Builder," says he intended in a recent issue of his paper to devote a paragraph to the "Baptist Flag," but decided it would be shameful to slap a baby that is already crying. A spanking sometimes makes the baby hush.

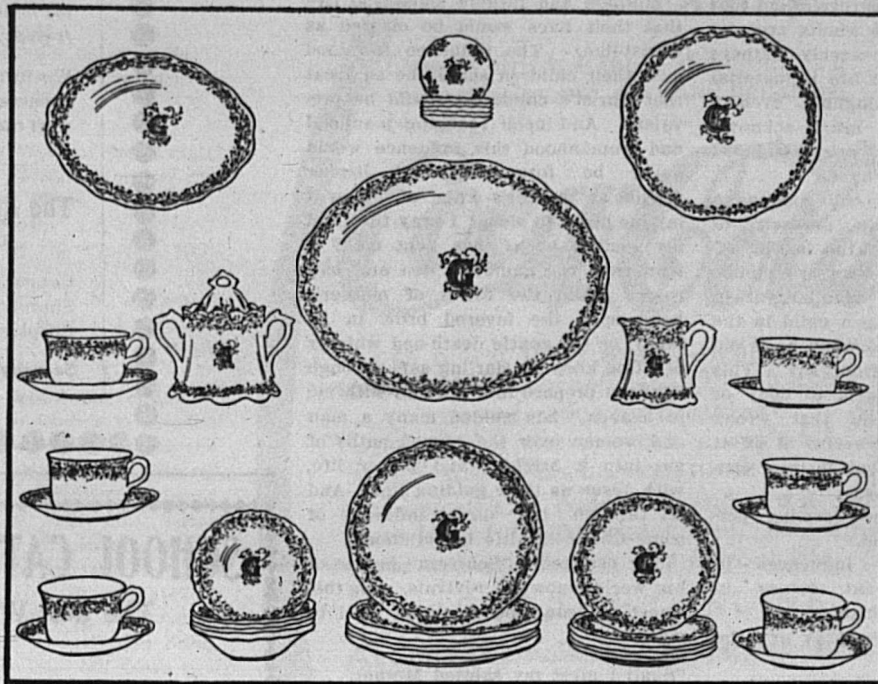
Dr. W. F. Dorris, of Jacksonville, Tex., dubs Dr. J. B. Moody, of Martin, as "the Modern Paul of Tennessee." Wonder what Bro. Moody thinks of such as that?

Rev. Oscar Reynolds has resigned the care of the church at Bernie, Mo., after doing a splendid work there.

Rev. W. F. Boren, of Darden, Tenn., is being assisted in a revival at Parsons, Tenn., by Rev. O. A. Utley, of Camden. We hope to hear of many conversions and additions.

Rev. R. E. Guy, of Jackson, Tenn., is being assisted in a revival this week at Bird's Creek Church, near Whitlock, by Rev. L. D. Summers, of Paris. This is the second oldest church in this section of the State.

Don't You Want One of These Beautiful Roman Gold Limoges China Dinner Sets?



42 PIECES

You May Have One. How?
Send us a club of FIVE NEW SUBSCRIBERS at \$2.00 each and we will send you one of the Sets.

Any Initial You Desire Will be Put on the Set
Be Sure to Specify What Initial You Wish. Address

Baptist and Reflector, Nashville, Tenn.

Drs. W. W. Landrum, W. O. Carver, A. C. Davidson and L. W. Doolan openly took the side of the validity of irregular baptism or alien immersion. It is a grand thing to have the brethren come from under cover.

Rev. Z. J. Amerson is succeeding well as pastor at Paintsville, Ky. He lately baptized three into the fellowship of the church. He is now in a revival at Salyersville, Ky.

Rev. H. B. Taylor, of Murray, Ky., is assisting in a revival at Dawson Springs, Ky., and it is hoped to liquidate a debt of \$600 on the tabernacle lot.

Prof. J. D. Sandefer, President of John Tarleton College, Stephenville, Tex., has been elected to the Presidency of Simmons College, Abilene, Tex., and has accepted.

The Texas Baptist Memorial Sanitarium, of Dallas, Tex., will be opened for patients about Sept. 15. This is the child of Dr. Geo. W. Truett.

Rev. A. E. Boyd, of Waco, Tex., has been called to the care of the church at Artesia, N. M., and is planning to erect a \$15,000 house of worship.

Rev. N. B. Claibourne has moved from Chesterville, O., to Nashville, Tenn. We can welcome his kind every day. May blessings be upon him.

The new President of Bethel College, Russellville, Ky., is Prof. F. D. Perkins, former President of Williamsburg Collegiate Institute. He is a graduate of Denison University, Ohio, and is a good one.

William Jennings Bryan recently, in

a notable speech at Denver, came out squarely against gambling, horse-racing and the saloon. He has thus endeared himself the more to the masses of the people.

Rev. John Bass Shelton, of Adairville, Ky., has been unanimously called back to the care of Adams Avenue Church, Montgomery, Ala. His acceptance has not been announced.

Dr. H. A. Porter, of Walnut Street Church Louisville, Ky., announces that he will take no vacation this summer. He feels on the edge of great victories and wants to stay by the stuff. That is the kind we like.

Rev. Spencer Tunnell, of the First Church, Florence, Ala., lately assisted Rev. G. H. Freeman in a revival with the East Florence Church, which resulted in 40 conversions and 23 additions by baptism.

Rev. G. W. Elliston, of Martinsburg, Mo., is this week assisting Rev. R. L. Rogers, of Huron in a revival at Jack's Creek Church, and hope of a great meeting is entertained.

Rev. S. E. Reed, of Lyndale, Ky., has been called to the care of Caruthersville, Mo., church and has catered upon the work there. Tennesseans remember him pleasantly.

Rev. T. J. Porter has been extended a call to the care of the First Church, Winchester, Ky., to succeed his beloved brother, the late Dr. J. J. Porter.

Dr. J. W. Conger, former President of Union University, Jackson, has located in Little Rock, Ark., as State

Agent of the Southern Insurance Company, of St. Louis, Mo.

Evangelist Geo. C. Cates, of Louisville, Ky., is assisting Rev. W. E. Foster, of San Angelo, Tex., in a revival which is sweeping the town.

Prof. John W. Goalsby has been elected President of Buckner College in Arkansas, a school under Gospel Mission auspices.

It appears that Dr. A. C. Dixon wanted to offer resolutions expelling Dr. Geo. B. Foster from the Chicago Ministers' Conference. Immediately somebody attacked the eligibility of Dr. Dixon to membership on account of being pastor of the Moody Congregational Church in Chicago. Dr. Dixon affirmed that he was a member of a Baptist Church at Cambridge, Mass., and convinced the brethren that he was the stiffest kind of an old-fashioned, close-communication, immersionist, anti-infant or adult-sprinkling-Baptist. Now then!

Rev. David C. Gray, of Whitlock, Tenn., will begin a meeting at Marlboro Church, near Vale, Tenn., next Sunday, in which he will have the assistance of Rev. W. J. Beal, of Murray, Ky. They will make a royal team of yoke-fellows.

Rev. R. E. Guy, of Jackson, Tenn., was assisted last week in a revival at Oak Hill Church, near Paris, by Rev. E. G. Butler, of Trenton, former pastor of the church. The preaching was grand, but the results not what had been hoped for.

WHAT JESUS DID FOR CHILDHOOD.

Paper, read before Watauga S. S. Convention by Miss Ethel Pierce and requested for publication.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." (Mark 10: 14; Luke 18:16.) This is a declaration of no uncertain meaning, and from an authority beyond question, at this age of the world's history. In this declaration is a revelation that the life of children is wholly acceptable unto God, our heavenly Father; that in this child-like life is material for the Heavenly Kingdom, even a soul. Therefore we must acknowledge the fitness of early childhood when given into our hands.

The importance of childhood as a formative period, the necessity of proper influences, and the lasting effect of early impressions are unmistakably and forcibly pointed out in Prov. 22:6. "Train up a child in the way he should go, and when he is old he will not depart from it." This statement does not seek to deny or even conceal the fact that wrong training is equally powerful in effect with right training, but it does confirm three vital truths.

1. That the character-forming period of life is childhood.

2. That prevailing influences in childhood are dominant forces in manhood and womanhood.

3. That early impressions are the more enduring.

Let us follow more closely these truths: "Train up a child"—Why not train up a man—why not train up a woman? Because he is a man—because she is a woman. Life is lived over but once. They are living in another period of life and to return to childhood is impossible. Opportunity has passed.

"In the way he should go." Why not in the way he should not go? Because his thoughts are the bases of his actions; his actions make his deeds, his deeds shape his destiny, his destiny seals ALL. Therefore, if trained wrong, thoughts are wrong; if thoughts are wrong, acts are wrong; if acts are wrong, deeds are wrong; if deeds are wrong, destiny is wrong, and if destiny is wrong, all is wrong. If trained right, thoughts are right; if thoughts are right, acts are right; if acts are right, deeds are right; and if deeds are right, destiny is right, and if destiny is right, all is right.

"When he is old he will not depart from it." Why can he not depart from his training? The effective influences of childhood have become fixed material in his life; a part of his being. He can no more turn away from his mental being, than he can from his physical being. Therefore, he can not depart from his training.

From these facts we arrive at the conclusion that the lives of men and women are largely affected by the influences brought to bear on them while passing through the period of childhood—and that their material value to the world is in like proportion to these influences. Therefore, the all important consideration is the choice and presentation of material matter for the moral and mental development of the young.

When we turn to look about us for that which is good, pure, wholesome and perfect—that model character which can withstand the searching gaze of criticism—that influence which is beyond the reproach of a coning world, in order that we may have the ideal of character-building material to hold before childhood as a guiding light. We find one, and one only; hence the subject of our paper, "What

Jesus Did for Childhood." What did Jesus do for childhood? The answer to this is, "The Life Which He Lived As An Example!" This life is that which is good, pure, wholesome and perfect; this life is the model character which can withstand the searching gaze of criticism. This life is the influence which is beyond the reproach of a condemning world; this life is the ideal of character-building material, and truly this life is within itself a guiding light.

Mothers and fathers should so live that their lives would be classed as Christ-like. The influence for good over their children should be so great that Christ's childhood would be prevalent. And upon reaching manhood and womanhood this influence would never be forgotten. The lisping prayer at mother's knee of, "Now I lay me down to sleep; I pray the Lord my soul to keep," has kept many a man from the gambling den and bar-room. And the touch of mother's hand upon the fevered brow in infancy, or the gentle death-bed whisper of, "God keep my darling safe through life, and prepare him a home with me in heaven," has guided many a man and woman over the rugged paths of sin into a brighter and better life, with Jesus as their guiding light. And all through the direct influence of some Christ-like life in childhood.

The evangelist "Schiverra" in one of his world-renowned revivals, sang this sweet old song, our mothers used to sing:

"Shall I meet my sainted Mother,
In her home beyond the skies?
Will I see the love-light beaming,
In her tender loving eyes?
Will she know me when I see her,
For I'm changed so sadly now?
Will she see her fair-haired darling,
In this old and wrinkled brow?

When the bells of heaven ring,
Wake the angel's song again,
For the wanderer returning,
From the field of sin and pain,
Will my mother there be waiting,
Waiting with her look so mild?
Will she press me to her bosom,
As she did when but a child?

All these years of sin and sorrow,
That I've suffered since she died,
Will be vanished on the morrow,
When I stand by Mother's side;
Stand with her before the Saviour,
There among the blood-washed throng;
Joining in the heavenly chorus,
Of the glad redemption song."

In the audience sat a confirmed infidel, an old, feeble, gray-haired man. Before the song was half finished he was melted to tears, and at the closing of the song he threw up his hands toward heaven, crying out, "My God and Mother—how could I have forgotten the teachings of my early childhood." He at once accepted Christ as his Saviour.

Now, don't you think the question more fitly placed, when you say, "What has Jesus not done for childhood?"

Don't you think, and don't you know that Jesus, in his simple, loving, sacrificing life—in a word has done all?

Still if this model character, this gentle influence, this ideal of character-building material, is to mold the character of children, to influence the lives of men and women, and finally shape the destiny of humanity, we all, as messengers of Jesus, in the home, in the Sunday School, in the church, and in our daily lives among the world, must present faithfully, live nobly, and carry boldly this simple, loving, sacrificing light, "The Life of Jesus."



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PROGRAM HOME-COMING AT MT. OLIVE CHURCH.

JULY 25, 1909.

10 a. m.—Devotional Exercise, Rev. G. W. Shippe.

Music.

10:15—Welcome Address, J. N. Had-dox; response, Rev. J. A. Lockart.

Music.

11:00—History of the Church, Prof. J. A. Anderson. Dedication Sermon by Rev. G. W. Brewer.

Music.

12:00—Noon—Dinner on Grounds.

1:30 p. m. — Music — Five-Minute Talks by Old Members.

Music.

2:00—The Past Work of the Church, J. H. Simpson. Present Work of the Church, Rev. J. C. Shippe.

Music.

Future Work of the Church, Rev. G. W. Shippe.

Missions.....Rev. J. M. Anderson

Soul Saving.....Rev. J. A. Lockart

Sunday School.....J. F. Hale

Music—"God Be With You."

3:30—Sunday School Association.

Mt. Olive Baptist Church is situated four miles south of Knoxville, on the Maryville Pike, between the Maryville branch of the Southern Railroad and the L. & N. Railroad. Those desiring to attend the Home Coming can leave Knoxville July 25, over the Maryville Road, at 7:30 and also at 8:15 a. m., and return in the evening on the trains due to arrive in Knoxville at 5 and 6 p. m. Mt. Olive Station is near the church. Parties will be met there by some of the brethren and conducted to the church.

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J. B. BROWN.

Resolutions concerning J. B. Brown, passed by the Fountain City Baptist Church.

We, your Committee on Resolutions, beg leave to submit the following:

1. Resolved, that our board of deacons realize that one of our best men has been taken; one who was willing to sacrifice for the Master's cause. He was ever ready to contend for the faith once for all delivered to the saints and to show his faith by his works.

2. Resolved, the church has lost in Brother Brown a faithful co-worker and supporter of the cause of truth, and that the Sunday School has lost an able and faithful teacher.

3. Resolved that we bow in humble submission to the will of our Heavenly Father in taking from us one whom we loved and honored and that we hereby express our sympathy and condolence to the sorrowing and bereaved family.

4. Resolved, that a copy of these resolutions be furnished the family and church and a copy furnished the Baptist and Reflector.

C. A. CASTEEL,
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AMONG THE BRETHREN.

Rev. J. E. Arnold, of Vale, Tenn., has been employed by the Executive Board of the Southwestern District Association to hold meetings in the destitution in that Association during the remainder of the summer.

Rev. Walter N. Johnson, of Emmanuel Church, Alexandria, La., has been called to the care of the church at Wake Forest, N. C., and has accepted. He is a graduate of Wake Forest College.

Rev. W. R. Andereck has resigned the care of the First Church, Du Quoin, Ill., to take effect Sept. 30.

The new and beautiful house of worship of Friendship Church, near Paris, Tenn., was dedicated last Sunday, the writer preaching the sermon. Rev. D. C. Gray, of Whitlock, offered the dedicatory prayer.

Evangelist J. F. Black was greatly blessed in a recent revival with Rev. E. L. Carr, of the First Church, Marion, Ill. There were 22 professions.

Rev. J. W. Michaels, evangelist of the Home Mission Board to the deaf mutes, is being urged to make Louisville, Ky., his headquarters, and it is believed he will. He is a good one.

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Rev. J. T. Pope, who resides at Butler, Tenn., and who has been pastor of the Baptist church at Blountville, delivered a strong discourse at Blountville on July 19, against the saloon, and against its re-establishment in Bristol, Va. He completely answered and exploded the saloon arguments that saloons pay taxes, and make towns prosperous, and business prosperous, and all that. He showed that what revenue they do pay comes off of the poor drunkard, and robs his wife and children of food and clothing; and that it takes many times as much revenue to prosecute crime caused by drunkenness as the traffic pays to the State. He left no ground for the saloon to base an argument upon. Bro. Pope was heard by a large and attentive audience. After the sermon the church was called to order, and Brother Pope tendered his resignation as pastor of the Blountville Church, and it was accepted, because he has been elected by the Executive Board to engage in Associational Missions in this, the Holston Association. Individual members of this and other churches are signing cards, pledging to pay 2, 5 and 10 cents a week for his support, and this, he thinks, will be ample. Bro. Pope is educated, is well-posted, is a fine reasoner, is a hustler, and a forceful preacher, and withal a master of music and a fine singer and is the right man in the right place. He will preach for the weak churches, hold laymen's meetings, and indoctrinate the churches. All this is needed, and very much needed, and we hope and pray that he may have the co-operation of all the churches.

N. J. PHILLIPS.
Blountville, July 19, 1909.

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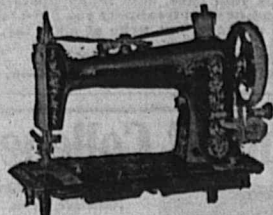
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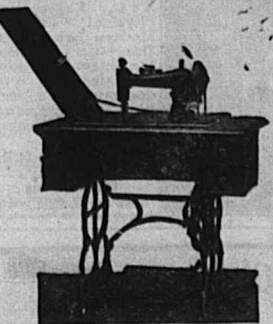
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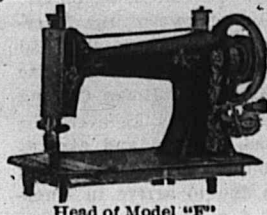
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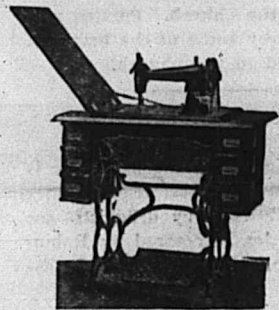
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