

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

NASHVILLE, TENN., JULY 29, 1909.

New Series Vol. XX, No 49

PERSONAL AND PRACTICAL.

—An exchange says that there are in our country 9,000,000 negroes; 12,000,000 foreigners; 2,000,000 mountaineers; 300,000 Mexicans; 300,000 Mormons; 250,000 Indians. There is much mission work yet to be done in our own land. Evidently we still have need for a Home Mission Board.

—Here are two paragraphs in one of our best Baptist papers in the North taken bodily from the "Baptist and Reflector." One is credited to the "Baptist Reporter." Another gives no credit at all. We are glad to be of any assistance we can to our fellow editors. We confess, however, we think that when they copy from our columns they ought to give some credit.

—"Enjoy the goodness of God as you go along. His daily bread is not for next year, but for today. The benefits of the prayer meeting tonight are to be enjoyed tonight. They are not for a dying day or some other day, but for this night. Provision for another day will be made when that day comes. It is now you need these things; take right hold of them now. Thus make your life light and happy, and enlighten the world by your light."—Exchange.

—The "Word and Way" speaks much truth in the following: "The modern Demetrius is not making silver shrines for Diana. He is brewing beer and distilling liquors. By these means he is getting his wealth now. But he is the same greedy, corrupt and conscienceless Demetrius that raised a mob and tried to run Paul out of Ephesus. His business is no more reputable now than it was then. He has the same old vicious craving for gain. He is yet the enemy of God and all good. Down with his business."

—It is stated on what seems to be good authority, that the Japanese Parliament is composed of 380 members. Four per cent of this number, fourteen members, are Christians, while 45 per cent of the Japanese people, it is claimed, are under the influence of Christianity. These Christian members of Parliament are men of importance in their national life. Shimada Saburo is editor of a great daily paper; Nemoto is the leader of the National Temperance Movement; Yohoi is an ex-President of the Doshisha.

—It may not be generally known why it is that the Wright brothers, Messrs. Orville and Wilbur Wright, never fly in an airship at the same time. The reason is simply that flying in an airship at present is, of course, attended with more or less danger, and if they both should fly at the same time they might both be killed; and thus the secret of their aeroplane, which is known only to these two, might be forever lost. Flying separately, if one should happen to be killed, the other would retain the secret.

—The following is the Table of Contents of the "Review and Expositor" for July, edited by the Faculty of the Southern Baptist Theological Seminary: "Need and Basis of a Doctrine of Holy Scripture," by Dr. James Orr; "Scriptural Psychology," by Dr. J. J. Taylor; "Rev. William Williams, D. D., LL. D.," by Dr. G. B. Eager; "Hill Cliff in England," by Dr. W. T. Whitley; "The Moral and Religious Character of Abraham Lincoln," by Dr. J. R. Sampey; "Literature and Modern Preaching," by Prof. J. C. Metcalf; and "Book reviews."

—We mentioned a week or two ago the fact that the First Baptist Church, this city, had extended a unanimous call to Rev. R. M. Inlow, of Joplin, Mo. On last Sunday a letter was read to the church from Brother Inlow, indicating his acceptance of the call. As we said before, he will find a splendid field of labor and we believe that he will be able to accomplish a great work there. Brother Inlow is a fine

gospel preacher, deeply consecrated Christian, and thoroughly devoted to his Master's work. We extend to him a cordial welcome to Tennessee.

—Dr. R. W. Weaver, pastor of the Immanuel Church, this city, and Dr. William Lunsford, pastor of the Edgefield Church, have both left the city on their vacation, to be gone for three Sundays each. Dr. Weaver will supply the First Baptist Church, Detroit, Mich., for three Sundays, while Dr. Lunsford will supply his former charge, the First Baptist Church, Asheville, N. C. He will also speak at the Bluemont Baptist Assembly. Their hosts of friends in Nashville will join us in wishing for both of them a pleasant vacation, and that they may return with renewed vigor to the important work which lies before them.

—The "Baptist Builder" calls attention to the remark of Dr. W. P. Throgmorton, soon after the Little Rock meeting, that: "The result has been a complete new front on the part of a host of brethren. That policy of having a representative body has been agreed to, and the fact that such a body should have a committee to take charge of its work and do work in the interior of general meetings has been agreed to." It remains to be seen how many of our Gospel Mission brethren in Tennessee will be willing to make this "complete change of front." It seems that very few of them are. We have heard of only a small number of churches in this State which have endorsed the constitution of the new General Association.

—Rev. T. H. Francisco closed his work as pastor of the Belmont Church, this city, on last Sunday. Wise, conservative, cultured and helpful, Brother Francisco has done a noble work at the Belmont Church during his pastorate. He goes from here to Chester, Pa., to take a year's course in the University of Pennsylvania and also in the Crozier Theological Seminary. He then expects to go as a missionary to the Argentine Republic, where we already have several missionaries laboring. Brother Francisco has made many warm friends during his residence in Nashville, and it is with deep regret that they see him leave the city. We join with them in praying God's blessings upon him in the important work to which he goes.

—In a recent issue of the "Manufacturer's Record," Mr. Richard Edmonds made the following prophecy: "Basing the rate of increase during the next 10 years upon the average of the last 18 years, our population in 1918 would be over 106,000,000, against 87,000,000 last year. On the same basis, the total wealth of the country, estimated now at about \$129,000,000,000, would then be upwards of \$200,000,000,000; or, in other words, the gain in the next 10 years would be about \$70,000,000,000, or \$5,000,000,000 more than the total wealth of the country in 1890, or nearly 80 per cent as much as the total wealth of 1900. Considering the marvelous resources of the country and the limitless possibilities of development, it is not at all unreasonable to forecast that the growth of the next 10 years will equal in percentage the rate of growth during the last 18."

—Rev. V. I. Masters, Editorial Secretary of the Home Mission Board, in the "Baptist World," calls attention to the following figures: By the last statistics Southern Methodists have a membership of 1,749,899, while Southern Baptists number 2,139,080. For foreign missions the Methodists raised \$766,000 for the work, while Southern Baptists raised \$402,000. For domestic missions, though including both Home and State missions, the Methodists raised last year, \$488,003, against \$646,999 raised by the Southern Baptists for the same purpose, making \$1,254,003 altogether given by Southern Methodists for missions last year, as against \$1,048,999 given by

Southern Baptists. We still outnumber Southern Methodists, and as statistics show, are growing more rapidly. But they still beat us giving. We must catch up with them on that. We are coming.

—The new house of worship of the Calvary Church, this city, was opened for worship on last Sunday afternoon. The church is located in the northwestern part of the city, some mile or more from any other church, and in the midst of a population of about 3,000 people. It is only a little over a year old. Starting with 33 members, it now has 60. Rev. W. W. Woodcock is the popular and efficient young pastor. The new house is built of concrete and is quite a handsome structure. The members were enabled to erect so nice a house from the fact that, like the people in Ezra's time, "they had a mind to work." The pastor and other members of the church assisted in the erection of the building not only by contributions of money, but by the labor of their hands. At the opening, last Sunday afternoon, appropriate talks were made by Brother Woodcock and by a large number of pastors in the city. We regretted that we could not be present on the occasion. Absence from the city prevented our attendance.

—After the meeting of the Big Hatchie Association, in accordance with a previous engagement, we went out to the Olive Branch Church, a few miles from Henning. About two years ago some Mormon elders came into the neighborhood of the church and succeeded in converting some of the members to Mormonism. The church, through their pastor, Rev. W. E. Springer, asked us to spend a Sunday with the church and tell them something about Mormonism. We went over Saturday morning and preached that night to a large audience on "The Plan of Salvation." Sunday all-day services were held. We spoke both morning and afternoon on "Mormonism," going as fully as practicable into the question. The Olive Branch Church is only a few years old. It has about fifty members, with a nice new house of worship. Rev. W. E. Springer is pastor. He has only recently entered the ministry. He is an excellent young minister, zealous and consecrated. We are greatly indebted to our friend, Brother Bedford Forest Luckett, a prominent member of the church, for hospitality and for many other kindnesses shown us. We enjoyed our visit to the church and hope that good was done. We should be glad to accept the cordial invitation extended to us to return at some other time.

—Says the "Journal and Messenger": "Reforms in Russia, Turkey and Persia practically bring all the world under modern methods of government. Russia and Persia stretch eastward to India and China. India is under British rule, and could have no better. China is promised a constitution in ten years, and the present government seems honestly to be carrying out the program. Japan has a modern government. Of the three nations lying on the border of Europe and Asia, the least success is in Russia. But for the solemn promise of the Czar, which he faithlessly violated, the revolution in Russia might have swept him off the throne. As it is a Douma has been gained, and while it has little power it has great influence. Progress will be slow but certain. Turkey astonished the world. The revolution is complete and the constitution established. The success in Persia is almost as great as in Turkey. The new government will be handicapped by the Czar of Russia, and possibly by the influence of the deposed Shah, and must run the risk of his son when the latter comes of age. But the new regime is probably established beyond the possibility of failure. The new government will be a protection to Turkey on the east. The danger in Turkey comes from the Eastern Turks, many of whom would like to restore the old Sultan. The fact that a constitutional government exists on their eastern border will make them more willing to accept their own constitution."

ALONE WITH GOD.

Far, far above the valley
Where struggling spirits plod,
There's a realm of infinite silence,
Where the soul is alone with God.

A realm of infinite silence,
Of peace that knoweth no word—
A silence no voice hath broken,
A life no ear hath heard.

And when the battle is over,
Temptation's victory won,
And the spirit of sleep is mingled
With the rays of the setting sun—

Ah, then, in the spirit's evening,
There's a time, not day nor night,
As the word of the prophet's promise,
"At eventide there is light."

There's a realm of infinite silence
No mortal foot has trod,
Where the soul of man is rooted
In the wonderful garden of God;

Where the deepest roots of being
With delicate care are wrought
Far into the heart of Jesus,
And the soul is alone with God.
—Adolph Roeder.

THE MISSIONARY CALL.

"I should not like it, were you fitted to be a missionary, that you should drivel down to a king."—Spurgeon to his son.

"If God should call me to labor for Him on the foreign field, I would gladly go, but I do not feel that He has called me," is the sentiment of so many of our noble young men and women. To this class would I make my appeal.

"No call." Salvation itself is a call. We were saved to serve.

"No call." The billion Christless ones are a call. Do you not hear them? The open door, the divine opportunity is a call.

Paul was startled one night by a call from Macedonia "to come over and help them." Before we say that God has not called us we must answer these questions as if we were standing in God's very presence.

Are we listening for a call? We all know of some absent-minded man to whom we speak and they do not seem to hear us. Absorbed with their own fancies and thoughts they do not hear us. Absorbed in our own plans or castle-buildings, we do not respond to our Master's call. Are we not listening, or are we bent on our own plans or fancies. David staid in such an attitude of mind that he could say: "I will hear what the Lord will speak."

"I heard Him call,
'Come, follow,' that was all.
My gold grew dim,
My soul went after Him.
I rose and followed, that was all;
Who would not follow if they heard His call?"

Are you willing to be called?

We would all like to be a great missionary hero, in a general way, but we are unwilling to pay the price by making the sacrifices that God requires.

If God, through the agency of the Holy Spirit, would reveal to you that He wanted you to go to China, would you be willing to go?

The world is full of men who have turned away from God's call.

Are you in calling distance? God speaks to men in the stillness of their own souls.

Some of us are waiting for some great outward token of God's call. What we need is to draw closer and closer to Him. Ask Him to be our "all in all." We must dedicate our lives to His service, and ask Him to use us wherever and in whatever sphere that we can best serve Him.

Some one has said that "Love always speaks in low and gentle tones—Jesus whispers His calls."

Have we a call to stay at home? If we want to know what God's will is, He says, "He that wills to do my will shall know."

We must ask ourselves these questions. Have I a call to stay at home? Am I needed more here than in foreign lands? Am I physically unprepared to go? Am I barred by obstacles that can not be overcome?

If we are not called to stay at home we are called to go. Christ says, "Go, ye." If we really

wish to know God's will to us, as to foreign missions, we must obey Christ's command. (Luke 10:2.)

We must pray and keep on praying to find out if we are the ones whom He is calling.

But whether called to go or stay, we must never give up the prayer to the Lord of the harvest that He will send forth laborers. (2 Tim. 2:12; Luke 17:33.)

W. D. MATHIS.

Dayton Tenn.

ALIEN IMMERSION AND THAT PAMPHLET.

In the "Baptist and Reflector" for July 8 Bro. McGlothlin gives us his finality upon this question. He accuses me of leaving argument and banding epithets. I might reply that this is a much easier way of disposing of my articles, than to meet them upon the plane of honorable controversy. Of course, it was honorable controversy upon his part when he accused me in his first article of following the misquotations of unreliable authors, when he knew that my quotations were true to the original. Of course, it was charitable on the part of Bro. McGlothlin when he compared me to the "higher critics," and also in his tract, when he dubbed those who believe as I do as "proscriptionists." Of course, he does not indulge in epithets. Of course he doesn't! Isn't it a great thing, when one gets into a difficulty, to be able to find fault with his opponent's manner of controversy, and call off the discussion? I am not aware that I have said anything to wound the dignity of any one. If so, I now beg pardon. I have in a few instances said that I thought Bro. McGlothlin was hard pressed for a case of alien immersion. In this I have not changed my opinion. In this I am by no means alone.

Well, it seems that surprises will never cease. In Bro. McGlothlin's last, before his finale, he gave a whole column to the discussion of his position, yet when I ask him:

"1. Does he regard Pedit-baptist churches as churches of Christ?"

"2. Does he regard them as being baptized?"

"3. Does he regard their ordination valid?"

Then he replies, "Nor do I feel any call to answer his 'logic' or discuss my own ecclesiastical views."

Can any one explain why he would give a whole column to the discussion of his views, and then in the next article decline to answer three questions which directly involve the issues of this discussion?

He misquotes my statement concerning John L. Waller. (Of course this is honorable controversy.) Here is what I said. I denied the statement of Bro. McGlothlin, in his tract, that John L. Waller "was frankly and avowedly in favor of 'alien immersions.'" Has Waller a right to speak for himself? Hear him settle the question: "After a thorough examination of all the premises we seriously distrusted the accuracy of our own conclusions." Let the reader put the statement of Bro. McGlothlin and Waller side by side, and decide for himself.

He again refers to Virginia Baptists, but utterly fails to produce one case as against the cases I referred to. Assertions are cheap. Produce your cases if you have them, then will your assertions sound better. I gave facts concerning Virginia Baptists, not assertions.

He again refers to Kentucky Baptists. Now I challenge Bro. McGlothlin, or any other man, to show where a respectable minority (as to numbers) among Kentucky Baptists during the first half of the last century, favored alien immersion.

Name your men, churches and Associations. The issue is joined. Talk is cheap. Bring us facts, they alone will pass in this discussion.

J. H. GRIME.

Lebanon, Tenn.

THE SEMINARY.

When I left Tennessee three years ago to enter the Seminary I expected to return home when I had finished the course. While not now in Tennessee I am only a short distance from her borders, and am greatly interested in her many advancements. I am pastor here, in Clinton, among some very fine Baptist people. They are numerous and cultured. This is a college town, Clinton College (Baptist) being in our midst. Our folks here are proud of having trained some noble ministers for our denomination, among whom they delight to mention Drs. Geo. Burlingame and B. B. Bailey. A noble line of ministers have built well in the pastorate of the church. Among them are Drs. Midyett, Mason, Hailey, Bailey, Butler and the revered Dr. White, who was so long pastor and was the founder

of Clinton College. Our Sunday-school and B. Y. P. U. are among the best in West Kentucky.

When I began the Seminary course I promised myself to say a word about the same when I finished it. This I did last June. First I want to express my thanks to Tennessee friends who advised me to go to the Seminary. Others as sincere advised me to the contrary. While I still love them I now know their advice was very unfortunate. I hope no young minister in Tennessee, or anywhere else, will ever be so influenced as to remain away from the Seminary. I shall not undertake to particularize all the advantages of a course in the Seminary. To come under the instruction of those stalwart sons of Tennessee—Carver, Dement, Gardner and McGlothlin—and their collaborators is worth while. The acquaintances you form with fellow students from all over the world, and the noble Baptists of the Louisville churches are assets not to be lightly esteemed. As to the courses of study no words can express my high appreciation of their value. The professors are the fairest men I have ever met. I can truly say that my convictions about the perpetuity of Baptists and the scripturalness of their tenets have been strengthened rather than shaken by my studies in the Seminary. No effort to padlock any views on pupils is made by professors. I desire to express hearty approval of larger emphasis being placed on the study of man along with rhetoric and delivery by our noble professor of Homiletics. If anything is being left undone to make this continue to be the greatest school of its kind in the world, I do not know it.

I want to say to every young brother of my native Tennessee, by all means go to the Seminary. I maintain that a Baptist minister owes it to the principles he represents to be so thoroughly trained in literary and theological courses as any minister of his community, for in his ministry he deals largely with language and history. Truth—and Baptists have it and have had since John the Baptist—needs to be supported by the most courageous hearts, steady arms, and disciplined minds we can offer for her service. Our noble people have founded and established, out of their loving sacrifices, a noble institution for our training—shall we be less noble to refuse to take the discipline they offer us. The course is hard. Yes, but we are "to endure hardness" as good soldiers of Jesus Christ. I want to beg our young ministers to prayerfully consider this matter as a part of their training for the work of the ministry. Ask any brother who has been there. At any sacrifice go. Best wishes to my many Tennessee friends.

WARREN R. HILL.

Clinton, Ky.

THE FRIENDS OF EDUCATION.

All education is a gift, whether made by parents to children, by the people organized as a government, by the people organized in churches, or by individuals. The people of the State, so says Dr. Giddings, in his "Elements of Sociology," furnish about half of the education of the land; denominations and individuals furnish the other half. The people show themselves the faithful friends of the children by furnishing public school education, but the State would be overwhelmed if it was required to furnish it all. The Christian people, organized as churches, have always felt it their privilege and duty to contribute for education. In all parts of the land the several denominations have their organized school work, not only to help out in the great work, but believing that education, especially after the child leaves the home, should be given under Christian influences. A large obligation rests here on our churches, to see that their schools are properly equipped, endowed and manned. To withhold this liberal and constant friendship would be worse than criminal.

In the North and West many individuals manifest an intelligent friendship for education by gifts to the cause. A man or woman, prospering in the matter of wealth, will volunteer to make a gift of a building, a loan fund, or for equipment or library, or to endowment, it may be, of a few hundred dollars or of many thousands. We have some such gifts in the South, and the prospects are for more, as the wealth of the South increases. Many others leave bequests; this too is growing, and will result in greatly improving the work done by the schools.

Since the proper rearing of the children is so vital a question, not only for the children but for all the land, and since education is and must be a gift, it is all important that there shall always be plenty of intelligent, liberal, active friends of education.

M. D. JEFFRIES.

Jefferson City, Tenn.

HOW THEY SPENT THEIR MONEY.

ROBERT J. BURDETTE.

Selfishness—

I kept all my wealth—and I mourn for my loss,
For gold in a skeleton hand turns to dross.
Love, friendship, and gratitude might I have
bought—
But I kept all my wealth till it mouldered to
naught.

Pleasure—

I spent all my gold—I danced and I sang—
The palace I built with hilarity rang;
Plays, revels, and frolics from even to dawn—
But I lie here with nothing—I spent it, it's gone!

Avarice—

I loaned my good money—at grasping per cent—
'Twas I who got all that you kept and you spent;
While I counted my millions, Death plundered
me bare—
And this grave that I sleep in belongs to my heir.

Charity—

It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with Death laughing, for here at the
grave
In riches unmeasured I found what I gave!
—The Watchman.

A SURPRISE MEETING.

Last Sunday morning, as I lay on my cot—where I have been for the last twenty-one months—looking out of our door I saw two of our good neighbors coming. Soon I heard the noise of buggies and wagons coming near. A few minutes later and the yard was full of people, and still they came. They came till the number reached sixty-six. They came in the room, each one taking me by the hand, and many spoke words of comfort and sympathy. What to think, do, or say, I did not know, and so I just cried, for I could not help it—I cried for joy. Some were my near relatives, nearly all were members of Bethel Church, of which I am a member, except the children. A part of the Sunday School came along to speak a word of encouragement and sympathy to their Superintendent, who has had to be absent from them so much on account of my sickness. God bless these good people, I love them. The question of "how we were to feed them," was settled when we saw so many baskets filled with good things to eat. When the hour for dinner had come, they set a long table in the front yard in the shade of the trees and covered it over with the good things they had brought. Then they lifted me out on a wheel chair and rolled me out by the side of the table. First, Brother S. L. Adkins returned thanks to our Heavenly Father, which was very appropriate. Then all—seventy-three in number, with our own family—stood around the table (which was equal to any I ever saw), and ate of the good things. After all had eaten, there was enough left to have fed as many more. Then an hour was spent in pleasant conversation. We then went in the house and sang, "Will There Be Any Stars in My Crown?" and "Higher Ground." Sister Lizzie Carden offered prayer. From this the old time religion broke out among us and there was quite a revival. Then my husband tried to express our gratitude, but had to confess that he could not find words to do so. Then we shook each others' hand as we sang "God Be With You 'Till We Meet Again," and they went to their homes. I write this as a suggestion to others to go and do likewise. Visit the shut-ins in their home. "Inasmuch as you have done it unto one of the least of these, you have done it unto me."

MRS. J. SHERMAN WALLACE,
Clinton, Tenn., July 1, 1909.

THE MORMON-CHRISTIAN WAR.

These articles are prepared by R. B. Neal, Pikeville, Ky., General Secretary of The American Anti-Mormon Association. Exchanges are invited to copy. For special information along any line, address Mr. Neal, as above.

THE MORMON IS A TRAITOR TO OUR COUNTRY, AND A
FOE TO OUR FLAG.

THE MORMON OATH.

"In the name of Jesus Christ, the Son of God, I now promise and swear, truly, faithfully, and without reserve, that I will serve the Lord with a perfect heart and a willing mind, dedicating myself, wholly and unreservedly, in my person and effects, to the upbuilding of his kingdom on earth, according to his

revealed will. I furthermore promise and swear that I will regard the First President of the Church of Jesus Christ of Latter-day Saints as the supreme head of the church on earth, and obey him the same as the supreme God, in all written revelations, given under the solemnities of a 'Thus saith the Lord,' and that I will always uphold the Presidency, right or wrong. I furthermore promise and swear that I will never touch a daughter of Adam, unless she is given me of the Lord. I furthermore promise and swear that no Gentile shall ever be admitted to the secrets of this holy institution, or participate in its blessings. I furthermore promise and swear that I will assist the Daughter of Zion in the utter destruction of apostates, and that I will assist in setting up the kingdom of Daniel in these last days, by the power of the Highest and the sword of his might. I furthermore promise and swear that I will never communicate the secrets of this degree to any person in the known world, except it be to a true and lawful brother, binding myself under no less a penalty than that of having melted lead poured into my ear. So help me God, and keep me faithful."

Read the above slowly, ponder it carefully, note the points emphasized.

THREE PLEASANT VISITS.

Since I returned home from Carson and Newman I have had a pleasant time resting, reading and visiting churches by special invitation. The first was Dixon Creek, which I visited on the second Sunday, filled their pulpit and met their new pastor, Brother Massey. This church is doing good work. In the last year they have had about ninety additions. Brother Massey is a live, energetic pastor, full of God's love and missions. We had a good crowd and at the close of the sermon a hearty Christian greeting handshake.

Next I was on the second Sunday with Pastor R. B. Davis, at Monoville, Tenn. We had a fine crowd and a real good old-time service, wherein every one took part. I found much interest in this church. They have a large Sunday School, which I understood was to purchase a new organ the following week.

Last Saturday and Sunday I was also with one of Brother Davis' churches, Mt. Tabor. The pastor was sick, so I supplied both services. We had excellent services. The Lord was gracious with His blessings, the Spirit was with us, brotherly love abounded and all, especially myself, feasted on "Old Time Religion." In the evening I called at the pastor's home and found him slowly improving. He has been confined for a few days to his bed. Many were inquiring concerning his welfare. Though being a country pastor, Brother Davis has nearly one thousand members under his charge who look to him for spiritual food.

The revival season is here. Let us pray for the conversion of many souls and pray the Lord of the harvest to send more laborers—true ministers, teachers, lay workers—all combined as "Soul Winners" to glean the fields ripe unto harvest.

R. E. CORUM.

Ridgely, Tenn., June 28.

A KERNEL OF TRUTH.

BY REV. O. C. PEYTON.

"He went about doing good," is Paul's epitome of the life of Jesus. His heart was full of compassion for suffering humanity. He felt a deep concern for the welfare of men. He strove thus to honor the Father who sent him. Thus he confirmed his teaching and his mission. He did good and only good. He preached the gospel. He instructed the ignorant. He healed the sick. He fed the hungry. He relieved the poor. He wrought out a righteousness for his people. He went about doing good! And his diligence was remarkable. He delighted to confer favors, impart blessings and make all about him happy. He did not stay for invitation, he went without being requested. Nor was he above visiting and blessing the meanest person or the poorest dwelling. He went through cities, towns, villages and always to do good. So he showed the aim of his gospel, yea, the design of his incarnation. He came to reveal God to men.

He set us an example. Do we admire his conduct and desire to imitate it? Do we mourn that we do so little good? Let us, like our Master, go about doing good!

LUKE 16:16.

"The law and the prophets were until John; since that time the Kingdom of God is preached, and every man passeth into it."—Authorized Version.

This text authorizes us to say, (a) that the dispensation of the law and the prophets is distinct

from the gospel dispensation. (b) That the law dispensation ended at the beginning of John's ministry. It is clear that John's ministry belongs to the gospel era, and therefore that John's baptism was Christian baptism. (c) That we may scripturally and reasonably conclude that, though the meritorious ground of salvation from Adam to now is the same, the way of its appropriation was different then from now. I do not think that it is correct to say that in the dispensation of law those who were saved had to look forward to Christ as in the gospel era they have to look back to the cross. Obedience to God was then required. But now he commands all men to repent.

The last clause of the text needs retranslating. As it stands in the English version, it makes an impression that does not conform with our observations. The Greek verb has three voices, the active, the middle, and the passive. The form of the present tense middle voice is the same as the passive. Which it is in any particular instance, is best determined by the context or the nature of the subject or history and observation. Let this verb be regarded as passive, and it accords with gospel calls and invitations and the general trend of Scripture. "Every man is urged to it."

Again, the best method of soul-winning is set forth, earnest personal work. Go out and compel them to come in.

G. M. SAVAGE.

Martin, Tenn.

The first paragraph in the report of the Sundry School Board was as follows:

"Many forces have contributed to the success of the Board, and prominent among them we make grateful mention of the denominational papers. The editors have held their columns open to the Board and been ready as opportunity offered to speak a good word in its behalf. We make grateful recognition of this service and take occasion to say that no one single agency is more helpful to all that is being done by the Convention. We venture to suggest that the great service which is being rendered by the denominational papers calls for recognition and distinct commendation on the part of this Convention. Why may not the Convention put upon record its appreciation of what has been done and of these papers as an agency for denominational furtherance? Surely, in the Baptist papers of the South we have a mighty power for Baptist interest and advancement in all lines of growth and work."

Says the *Baptist Courier*: "The Rev. F. C. McConnell, of Kansas City, does not believe in churches of different denominations combining in the conduct of revival meetings. He says that no church going into such an effort can preach its own doctrines without violating the laws of propriety, and a revival meeting without doctrine is like so many pounds of flesh with no skeleton for it to be fitted upon. Growing eloquent in his discussion of the subject he declared: 'I have recently been through one of these union meetings, trying my dead level best to be an undenominationalist, and I never had so hard a time in my life.' The conclusion reached by Dr. McConnell is the conclusion reached by us and by many others long ago.

The *Baptist Commonwealth* tells the following story:

A barefoot vagabond met a farmer who was also a church deacon. The deacon was taking lunch in his garden, and the peripatetic said:

"Sir, I am very hungry."

"You haven't been shaved," replied the deacon.

"No, but I'm very hungry."

"You're very dirty, into the bargain."

"Yes, but I'm very hungry."

"Well, can you say the Lord's Prayer?"

"No, I can't."

"Will you say it for a piece of bread?"

"I will."

The deacon started in with "Our Father," at the same time cutting off a slice as he enunciated the words. The tramp repeated "Our Father," then suddenly asked:

"Did you say 'Our Father?'"

"Yes, 'Our Father.'"

"Stop just a moment," continued the dirty man.

"You mean your father and my father?"

"I do," answered the deacon.

"Then we are brothers," triumphantly proceeded the unshaved.

"We are."

"Then, for our father's sake, cut that bread thicker and cut it quicker."

WHEN I GO HOME.

BY MARIANNE FARINGHAM.

When I go home it will be evening,
And I shall hear my own dear people sing,
And see the lighted rooms, and take my place
As one of them, in that sweet time of grace.

When I go home I shall be very tired
Of struggling for the things that I desired;
But I shall be content to end my quest
Gaining the best things, peace, and love, and rest.

When I go home how sorry I shall be
Not to have brought more treasures back with me!
Yet, though I be a failure, worn and poor,
They will not turn me from my Father's door.

When I go home I shall be travel-stained,
For winds have beaten me, and storms have rained,
And earth has clung to me by vale and hill,
But they will take me in, and love me still.

When I go home—oh, will it not be heaven
To be restored, accepted, loved, forgiven?
Sorrow and sighing are for those who roam;
I shall have found my bliss when I go home.

PERTINENT DETAILS FROM THE HOME BOARD.

Friends of Home Missions have been throwing bouquets at us on account of the fine front and high value of the "Home Field," our mission monthly. We, therefore, feel much satisfaction. We also frankly believe their praise is merited.

Whatever some dear, sensitive souls may think to the contrary, every Baptist editor will give us credit in this, for the honest pride of a pastor in his church's progress, or of a parent in his child's success. And the editors know best.

The editors also know that it is a great deal easier to get the commendation of the brethren for making a good paper than it is to get from them the kind of help that counts in increasing the circulation of our Baptist publications. This ought not to be, and nothing will ever cure it except a conscience for our publications on the part of a larger number of the brotherhood. Therefore, I regard the small beginning toward recognizing the papers at our Louisville Convention as of large value. May it be followed in that body by even larger recognition for the denominational papers.

Because of the larger value of such a number of the "Home Field," and also, frankly, because we want to make the brotherhood and sisterhood at large more generally take notice that we are publishing a home mission monthly and that they ought to have it in their homes, the "Home Field" will in September bring out a special woman's number. It will be edited by Mrs. Gray, as office editor, and by Miss F. E. S. Heck and Mrs. J. B. Gambrell as editorial writers. The contributed articles will be from our Baptist sisters, and Mrs. Gray expects to present the pictures of a large number of our women workers. We are very confident that the September number is going to far outstrip all former numbers of the "Home Field." The editor of that publication will be the office assistant of Mrs. Gray, and he already knows enough about the forthcoming journal to speak boldly of its unique interest and value.

This is a frank effort to use our denominational weeklies to advertise this number of the "Home Field." The denominational papers are imposed on by a lot of folk who seek to advertise themselves and their wares. I sympathize with their resentment so thoroughly that I shall feel only regret and not resentment if they should refuse to yield gracefully to my present cunning effort. But they have so habitually let home missions have the right of way that I am going to risk this. Perhaps it is unfortunate that my own past experience has given me their point of view so that I cannot come with more confidence to the work of imposing on them, even in a good cause.

The other item which I offer to the papers in this syndicated letter, trusting that it may come through them to the brotherhood, is with reference to the Associational Vice-Presidents of the Home Board. About a month ago Dr. Gray addressed a return postal card to the brethren throughout the South who have been asked to act in this capacity. They are 821 in number. So far, only about 450 have responded. As every editor will know, this is about as many as could be expected in response to a single appeal by letter to any 800 Baptist preachers; and yet I

am, through these words, hoping to reach the nearly 400 brethren who have not responded; to stir up their pure minds by way of remembrance. It would greatly relieve us if these brethren would respond.

The district association is the best door of effectiveness in reaching our churches for the co-operative work of the denomination, and the Associational Vice-President has a large opportunity. We wish to send literature to these brethren. We are now having their names put on our mailing list. We wish to serve them faithfully in any way that we can, as they serve the great interest which is committed by the brotherhood to us.

Dr. Gray has turned this work of reaching the Associational Vice-President with literature over into the hands of the Editorial Secretary. In co-operation with the State Vice-Presidents, it is my wish to do this, and I beg to be allowed to announce in this way that we are ready to meet all demands, so far as we are able, in the way of giving information. In fact, we have had the names of all the Associational Vice-Presidents who have responded, as well as the State Vice-Presidents, put on our mailing list to receive each separate tract or publication as fast as they come from the press. We expect to do this in the case of the State Mission Secretaries and of the State Secretaries of the woman's work.

We regret to report that the receipts for Home Missions are very light for this season of the year. The apportionment for the new fiscal year for Home Missions is \$18,500 more than it was last year, and yet the receipts up until the present are only slightly more than \$16,000, which is \$1,000 less than at the same period last year. Let the churches take regular collections, as far as practicable, for the work which they have committed to the Home Mission Board.

VICTOR I. MASTERS.

Home Mission Board Rooms, Atlanta, Ga.

SOME REMINISCENCES OF BIG HATCHIE ASSOCIATION.

This historic body of Baptists has just closed its eighty-first annual session. The people of Henning threw their doors open and gave the messengers and visitors a royal welcome. I have been attending the meetings of this body for years and I believe that the session just closed has been the most interesting. This Association has some loyal members—men who are earnestly working for its every interest, and who attend every meeting. Dr. W. H. Bruton, pastor at Ripley, was present with his usual wit and humor and timely remarks. Dr. Bruton is a man who speaks what he pleases, and when he pleases; and it always pays to heed what he says. He says that everything is going up but the pastors' salary. In his sermon on Thursday, he placed great emphasis upon the fact that we, as God's people, are kept by the power of God and that nothing can separate from God. It was a great sermon. Dr. Dobbs, of Brownsville, was the biggest Baptist present, speaking from a physical standpoint. And he is a big Baptist in other ways, too. His sermon on the next, "All things work together for good to them that love God," was a feast. Brother Farrow says that the State of Tennessee has buried the whisky demon alive in Memphis, where the law is not so well enforced. Dr. Folk says that Memphis is the tail of the liquor snake, and that it always takes a little time for the tail to die after the head has been killed. He also wants the people to understand that he spells the name "Baptist" with a big B, that the "Baptist and Reflector" is a Baptist paper, that his father and mother and their father and mother and their father and mother were Baptists, that he is a Baptist, and that if he wasn't a Baptist, he would be a Baptist. God bless Dr. Folk! He is a great man, and has done much for the Baptist cause and for Tennessee. God's people are for you, Doctor. Dr. Penick, the "Builder" was there with "The Builder." He "builds" on "Baptist principles" and on them only. After one has heard Penick talk, he doesn't have to ask if he is a Baptist. A stronger defender of the "faith once delivered to the saints" cannot be found. We need more Penicks. Brother Major, the little Baptist physically speaking and the moderator presided beautifully and gained the love and respect of all the brethren. Brother Major is doing much for the Baptist cause in this part of the State and should have the prayers of all the brethren. All present entered into the discussion of the subject who desired to do so, and in every way the meeting was a good one. "God be with you till we meet again," was sung at the close, and the parting hand was given.

Jackson, Tenn.

CHAS. E. WAUFORD.

A TENNESSEAN IN KENTUCKY.

Perhaps some of my friends in dear old Tennessee would be glad to have a note from a run-away boy. I had somehow hoped that the Lord would open a way for me to return to Tennessee, but I shall not fall out with Him for sending me in this direction. I am still in sight of the mountains of East Tennessee. I can see from my home across the line into Pickett County. I am in a few miles of where my sainted mother was born, seventy years ago.

This is a great Baptist country. The Albany church is a great field, with a bright outlook. The lamented J. J. Porter did some of his great work in this section of the State, and was at one time pastor of the Albany church.

In all of my ministry of eighteen years we have not been so pleasantly located. Though this place is nearly half a hundred miles from the railroad, we find a happy, congenial and liberal people, and a united church.

The members of the church and their friends visited us last Friday night (some had called before that time), and they said they pounded us; but if that was only pounding I fail to understand. There were packages larger than any pounds I ever saw in my life. There was flour, meal, canned goods galore, hams, sugar, rice, vegetables, syrup, dried fruit, chicken, butter, preserves, lard and various and sundry other eatables and wearables too numerous to mention; and several dollars in cash, too, much needed to be refused after our long and expensive move of 209 miles. I hope we are permanently located here. This is a nice little town. It is the County Seat of Clinton County. The surrounding country is fertile. For the first time in sixteen years we own our own home. Somehow we feel like it is saying good-bye to dear old Tennessee, but it seems to be God's will and we are happy. The "Baptist and Reflector" comes as a letter from home. We can't afford to miss the paper.

Albany, Ky.

M. L. BLANKINSHIP.

LOUISIANA BAPTIST ENCAMPMENT.

I am just back from a ten-days' visit to the Louisiana Baptist Encampment at Mandeville. This beautiful little town is just across Lake Pontchartrain from New Orleans, and is an ideal place for an Encampment. A cool breeze from the lake is stirring nearly all the time, and the bathing is fine. Dr. R. A. Venable's lectures on "John's Gospel" were well worth the cost and time of the trip. Arthur Flake, of Mississippi also, kept the Sunday School and B. Y. P. U. questions alive. Among those who did good service on the program, I might mention several ex-Tennesseans. Brother J. Benj. Lawrence, our busy Secretary of Missions, and efficient editor of the "Chronicle," made several splendid addresses. Brother J. W. Mount made a good address, and Brother J. D. Adcock, in his own inimitable way, captivated the audience in his lecture, "Seeing Things at Night." Brother Herbert Mount rendered good service, playing the organ and helping to lead the music.

Pollock, La., sent the Encampment an offer of forty acres of land and a good tabernacle if the Encampment would come there.

It would be a splendid way for some of our Tennessee folks to take their vacations next year to come to the Louisiana Baptist Encampment. The sea breeze and the lake baths would do them a great deal of good. It would also be worth while to meet these good people of Louisiana and know them better.

F. C. FLOWERS.

VOLUNTEER EVANGELISTS.

The following brethren have answered my request to do voluntary work. Other names will be added as received:

Rev. O. C. Peyton, Jefferson City, Tenn.; Rev. J. W. Crawford, Milan, Tenn.; Rev. J. H. Oakley, Jackson, Tenn., 435 Madison St.; Rev. Chas. T. Beall, Nashville, Tenn., R. F. D. No. 4; Rev. W. D. Mathis, Dayton, Tenn.; Rev. J. A. Sprouse, Nashville, Tenn., Transfer Station; Rev. C. W. Reese, Nashville, Tenn., 2708 West End Ave.; Rev. J. N. Booth, Nashville, Tenn., 407 Russell Street; Rev. R. S. Wauford, Humboldt, Tenn., R. F. D., No. 2.

These brethren agree to give their time to mission and weak points for a meeting and the State Board will pay their expenses. The offerings from the church will be credited to State Missions. Some of these brethren can go at any time, while others have special times. Any church desiring their services should write to this office at once.

W. C. GOLDEN, Corresponding Sec.

PASTORS' CONFERENCE.

NASHVILLE.

Centennial.—J. N. Booth, pastor, preached at both hours. Morning, Phil. 1:21. Evening, I Tim. 1:15. Good S. S. at church and Mission. Mission holds picnic at Shelby Park Tuesday.

Edgefield.—Two fine congregations. One received by letter. Splendid evening service.

North Edgefield.—Pastor away at Goodlettsville, conducting revival services at New Bethel Church. Chas. M. Hudson preached at both services. Morning, "The Sleeping Christian." Evening, from the text, "How Shall We Escape, If We Neglect So Great Salvation?" Good congregations. 286 in S. S. Immanuel.—Pastor Rufus W. Weaver preached upon "the Fundamental Word in Christianity." Union service held in the West End Methodist Church. Pastor supplies the First Baptist Church, Detroit, Mich., during the month of August. Rev. A. S. Hall, of Texas, supplies Immanuel during the pastor's absence.

Howell Memorial.—Pastor Cox preached at morning hour and at Una at night. Will continue with Pastor Fitzpatrick through the week.

Lockeland.—Pastor J. E. Skinner preached on "Our Need of a Revival," and on "The Path of the Just." Fine congregations. 108 in S. S. Pastor in a meeting at Watertown this week.

Belmont.—Pastor Francisco preached at both services. Morning text, "The Lord Watch Between Me and Thee When We Are Absent One From Another." Evening, spoke to the young men. A very gracious day.

Calvary.—Opening of new building in the afternoon. Every one was deeply impressed with the earnestness of the meeting. Pastor preached in the morning on, "Loving Orthodoxy," and at night on, "I Say Unto Thee, Arise," from Luke 7:5-11. One received for baptism; 1 baptized. 92 in S. S.; 30 in B. Y. P. U.

South Side.—Pastor Stewart preached on, "Empty Vessels Filled," and "The Love of God Made Visible." Eighty-six in S. S.; 35 in B. Y. P. U.

Grand View.—C. W. Reese, supply. Morning theme, "Christ On the Cross." Evening theme, "Is the Devil a Humbug?" Good crowds at both services. S. S., 102.

Una.—Rev. R. J. Clark preached at 11 a. m. 101 in S. S.

Franklin.—Pastor White preached in morning on, "The Battle of Life," and at night on, "Ye Are the Light of the World." Small S. S. Splendid congregations. \$230.00 raised on pews and improvements. Church is now hopeful of growth.

Mt. View.—Pastor Fitzpatrick preached in the morning on Matt. 12:13, and at night preached at Howell Memorial (Nashville).

KNOXVILLE.

Deaderick Ave.—Pastor C. B. Waller preached at both hours. Subjects, "The King of Glory" and "The Man With the Blues." 631 in S. S.; 2 received by letter; 11 professions during day. Immense crowds, fully 2,000 present at night.

Bell Ave.—Pastor J. H. Sharp preached at both hours. Subjects, "Resignation" and "God's Love." 481 in S. S.; one received by letter; 1 approved for baptism.

Broadway.—Pastor W. A. Atchley preached at both hours. Subjects, "Man Thirsting for God" and "God Thirsting for Man." 379 in S. S.

Euclid Ave.—Pastor L. A. Hurst preached at both hours. Subjects, "The Right Way" and "Hearing Christ." 185 in S. S.

South Knoxville.—Pastor J. M. Anderson preached at both hours. Subjects, "Rich and Poor" and "Absentees in Heaven." 197 in S. S. Fine congregations at both hours; 87 in B. Y. P. U.

Lincoln Park.—Pastor M. C. Atchley preached at the morning hour. Subject, "God's Love." 70 in S. S. Two approved for baptism.

Immanuel.—Preaching in the evening by E. A. Cate. Subject, "You Have Dwelt Here Long Enough." Pastor resigned.

Lonsdale.—Pastor J. M. Lewis preached at both hours. Subjects, "Praying For Help" and "Keeping the Harvest." 272 in S. S.; 3 received by letter.

Sharon.—Pastor, S. G. Wells. Preaching in the morning by F. M. Dowell. Subject, "Burden Bearing." Children's Day in S. S.

Island Home.—Pastor J. L. Dance preached at both hours. Subjects, "Obedience and Sacrifice" and "Gentleness." 276 in S. S. Full house.

Beaumont.—Pastor John F. Williams preached in the evening. Subject, "Selling Christ." 97 in S. S. Will begin Church building soon.

Mt. Olive.—Pastor, G. W. Shipe. J. C. Shipe

preached in the morning. Subject, "The Christ." Baptist Sunday School Association for Knoxville and vicinity convened with the church in the evening. 100 in S. S. Great day for the church and former members of the church. Congregation of 1,500 or more.

Fountain City.—Pastor M. C. Atchley preached in the evening. 122 in S. S.

Gillespie Ave.—Pastor A. C. Hutson preached at both hours. Subjects, "The Blues" and "The Blood." 205 in S. S.; 3 received by letter; 3 requests for prayer.

Oakwood.—Pastor Geo. W. Edens preached at both hours. Subjects, "Victor's Crown" and "Citizenship in Heaven." 149 in S. S. Fine crowds at both services.

MEMPHIS.

First.—Pastor Boone preached on "Failing Waters" and "Isaiah's Vision and Commission." One baptized and one profession of faith. A splendid day.

Central.—Pastor Thomas S. Potts preached at both hours. Subjects, "God As a Giver" and "Where Do Men Go When They Leave Christ." Three by letter.

Seventh Street.—Pastor I. N. Strother preached at both hours. Subjects, "God's Workmanship" and "God Waiting to be Gracious."

Bellevue.—Pastor H. P. Hurt preached at both hours. Subjects, "The Cross of Christ" and "If I Were a Girl." One baptized. Large congregations.

Boulevard.—Rev. B. N. Brooks, of St. Elmo Church, Chattanooga, preached at both hours. Subjects, "Christian Growth" and "Soul Saving."

McLemore Ave.—Pastor W. J. Bearden preached at both hours, giving the fifth and sixth in the series of lectures on the book of Romans. One for baptism. Good congregations.

Binghamton.—Pastor M. W. DeLoach preached at both hours. Subjects, "Spiritual Freedom" and "Laying up Treasures in Heaven." One addition by letter. Good services and fair congregations at both services.

Union Ave.—Pastor D. W. Bosdell preached at both hours on "Abide in Christ" and "The Whole Duty of Man." Congregations were large. Good day.

Oak Grove.—Rev. W. R. Farrow, of Covington, Tenn., preached in the morning and at Liberty in the afternoon at 3 o'clock. Good services.

Rowan Memorial.—Pastor Dudley D. Chapman preached at both hours. Texts, Dan. 1:8 and Phil 2:8. Large congregation.

Cedar View, Miss.—Brother C. S. Koonce preached in the afternoon. Good service.

CHATTANOOGA.

First.—Pastor J. C. Massee preached at both hours. Subjects, "Jesus and the Cross" and "Jonah—the First Missionary Traveler." 268 in S. S.; 4 additions; 2 baptized. Rev. J. M. Long, of Georgia, will supply during pastor's absence.

East Chattanooga.—Regular services held by pastor A. P. Moore. Subjects, "Let us Go On" and "War Between the Flesh and the Spirit." Good S. S. Three additions, 2 by letter, 1 for baptism, 1 baptized since last report. Splendid day.

Central.—Pastor D. P. Harris preached at both hours. Subjects, "The Hidden Talent" and "How Men Are Lost." 91 in S. S.; 3 additions; 24 present in B. Y. P. U. Pastor begins a series of meetings today (Monday) with Brother L. H. Syler at Chickamauga, Ga.

Alton Park.—Pastor John Hazelwood preached at both services. Subjects, "Old-time Religion" and "The Man Who Married and Couldn't Come." Good attendance and interest. 107 in S. S.

East Lake.—Pastor Chunn preached at both hours. Subjects, "The Wickedness of the City" and "The Perils of the Last Days." 75 in S. S.; good B. Y. P. U.; 2 approved for baptism. Six hundred dollars pledged for new church building. Good congregation. A splendid day.

Avondale.—Pastor T. A. Swafford preached at both hours on "If Thou Be the Son of God" and "Cast Thy Bread on the Waters." 145 in S. S.; 1 received by baptism; 2 by enrollment. In the last month's work we have received 73 by baptism and letters.

Hill City.—Pastor G. T. King preached at both hours. Subjects, "The Promise of God" and "Mountain Top Experiences." 93 in S. S. Good B. Y. P. U.

Brother J. T. Early, pastor of the West Jackson Baptist Church, has been with me in my meeting at Mercer, Tenn. It was a good meeting, in spite of the fact that the farmers were at their busiest in the fields. But the meetings were well attended.

Brother Early did the preaching. He is a great preacher. That church is blessed that can secure his services for a revival series. The church received much strength in the four accessions by baptism. The meeting continued just one week, Bro. Early being there only from Monday morning till Saturday noon. I do not know how many conversions there were. G. M. SAVAGE.

Martin, Tenn.

We are taught that the church makes to the universe the greatest display of God's manifold wisdom. The church is the bride of Jesus Christ. Christian men and women are living epistles, known and read of all men, making known God's saving power; they are trophies of his sovereign grace and eternal love, and they are proofs of God's power to overcome Satan and to triumph over all forms of darkness. It is not too much to say that they are the climax of God's wonderful works, astonishing angels and silencing devils. Let us remember that the church, and the great Head of the church are judged of the world by church members. Let us not misrepresent our heavenly Father nor dishonor our Elder Brother.

ROBERT STUART MacARTHUR.

WILLIAM CAREY ASSOCIATION.

Dear Brethren: For prudential reasons the session of the William Carey Association, which was to meet with the Baptist Church at Oak Hill, has been changed from that point and will convene with the Leatherwood Baptist Church, of Lincoln County, Tenn., Friday before the Fourth Sunday in September, 1909.

To reach Leatherwood you can go from Fayetteville by Boon's Hill, the distance to Leatherwood being eighteen miles. Or you can go on the Jeff train, getting off at Coldwater. From Coldwater to Leatherwood is seven miles. The church is located on Leatherwood Creek.

For further information write Rev. W. J. Malone, pastor, Fayetteville, Tenn.

JOHN W. WILLIAMS,
J. F. SAVELL,
L. M. SHOFNER,
Executive Committee.

I commend you for your editorials. They are strong, especially those on temperance and prohibition.

Thomasville, Ga.

ALEX W. BEALER.

LITTLE HATCHIE ASSOCIATION.

Remember, brethren, that Little Hatchie Association meets with Bethel Church, Middleburg, Tenn., on Saturday, August 7th, and convenes three days, to which you are very kindly and most cordially invited. We are expecting a pleasant and profitable session and trust that a full attendance may be had. A most hearty hand is extended our visitors who love the Lord and His work. Arrangements have been made for all trains to stop for the accommodation of all who come. If you will only write W. M. Matthews, Middleburg, Tenn.; W. F. Prewitt, or F. S. Blalock, R. F. D. No 4, Bolivar, Tenn., these brethren will take great pleasure in furnishing you a home and every possible comfort for your enjoyment. Please remember the date and come.

Jackson, Tenn.

Pastor.

HELPS SENT FREE.

Missionary programs for the Week of Prayer, the Children's Day programs for the Sunday-schools, annual reports, leaflets, mite boxes, and envelopes will be sent free. Let every Sunday School rally to the State Mission cause. We have only two months, but we can make it a great time, and gain a great victory if we will only try.

Yours in service,

W. C. GOLDEN,
Corresponding Secretary.

The following table shows the arrests in Albany, Ga., for the first four months of the last year, 1907, when saloons existed in that city, and of the two prohibition years, 1908, 1909, after the 25 saloons were abolished:

| | 1907 | 1908 | 1909 |
|-----------------------------------------|------|------|------|
| January | 117 | 81 | 36 |
| February | 144 | 45 | 45 |
| March | 108 | 63 | 27 |
| April | 126 | 45 | 72 |
| Total | 495 | 234 | 180 |
| Does prohibition prohibit? Does it pay? | | | |

= MISSIONS =

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

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

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

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

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

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

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

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 306 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 301 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.

A VISIT TO EAST TENNESSEE.

I never realized until I came to East Tennessee what a great pleasure it would be to live where everybody almost is a Baptist. These people are universally kind and hospitable, and are ready for the organized mission work.

I had only ten days between the Estill and the East Tennessee Encampments. The Vice-President of W. M. U. of Sweetwater Association, Mrs. T. E. Moody, was kind enough to make engagements for me in her Association for that time. I visited Philadelphia, Lenoir, Sweetwater, Niota, Athens, Englewood, Venore, Madisonville, Tellico Plains and Chestnut. In those places I organized two W. M. U.'s, two Y. W. A.'s, and five Sunbeam Bands.

After that most pleasant and profitable week I came to the East Tennessee Encampment at Jefferson City. This is an ideal place for an encampment. With the Sarah Swan home as a boarding hall, and the auditorium of the Carson-Newman College for the lecture room, the Baptists of this section of the State have the very best equipment for their annual meeting.

While at this encampment, your Secretary has had the privilege of meeting with the W. M. U. and the

Sunbeam Band of the First Church, Jefferson City; organizing a Y. W. A., and a Sunbeam Band in the Second Church; holding conferences in the afternoon on W. M. U., Y. W. A. and Sunbeam methods.

In addition to this work in the city I attended an all-day meeting with the women of Shady Grove.

It has been good to be here, and I thank God for sending me to East Tennessee and to this encampment.

MARY NORTHINGTON.
Jefferson City.

OAKLEY-PAINE DEBATE.

Will you allow me space in the "Baptist and Reflector" to report our debate, which was conducted by Brother John T. Oakley and Brother S. A. Paine? Brother Paine affirmed that "all for whom Christ died will be given spiritual or eternal life, independent of the gospel and before and without repentance toward God or faith in Jesus Christ." To say Brother Oakley tore up this affirmation is putting it mild. He offered to quit and go home if Brother Paine could produce just one passage that proved his proposition, but he could not name a single one. There was a noticeable thing about the two men. Brother Paine spoke in a careless, unconcerned way, as though he did not believe what he said. On the other hand, Brother Oakley spoke with power and with the spirit, showing very plainly how the sinner must repent and believe before he can be saved by grace through faith. Brother Oakley roasted the hard-shells so that I was honestly sorry for them. Their man simply "run out" of something to say and tried to give his hearers an exhortation or two, as he could not stand under the terrific fire of Brother Oakley. Brother Paine got so hot he could not keep his seat at times. Bro. Oakley affirmed this proposition: "There is no solution or eternal life for alien or dead sinners in the absence of the gospel and repentance toward God and faith in Jesus Christ." Brother Oakley made such a strong wall that Bro. Paine could not shake it and did not attempt to answer Bro. Oakley's last speech, but resorted to some yarns to make up for it. The Hardshell faith won't hold "shucks," much less anything else. It seems strange how human beings can believe such doctrine. Now they say that in John 3:16, the "world" means the elect. Anyone knows better than that, for God's love for the world was so great that he sent His Son that "whosoever believed on him might not perish, but have everlasting life." God sent his Great Light into the world. "He that believeth is not condemned but he that believeth not is condemned already." Why? Because he hath not believed in this Great Light. Christ said, "As thou hast sent me into the world, even so have also I sent them into the world," and that he would pray for them which should believe on him through their word. If Christ "came to seek and to save that which was lost;" then he expects his disciples to do the same. Oh! where art thou, Hardshell? On these Scriptures do they not knock you out? "They that be whole need not the physician." "Ye are the salt of the earth." "Look unto me all ye ends of the earth and be ye saved." "Christ tasted death for every man." Christ said: "I am that bread come down from heaven." Also he compares himself to living water, "for in the wilderness shall waters break out and streams in the desert." "Incline your ear and come unto me; Hear and your soul shall live." Isaiah 55:3. "When Zion travaileth she shall bring forth her children." The Hard-

shells may try till the end of time but they will never be able to explain away these Scriptures. They are too plain. "A wayfaring man, though a fool, could not err therein." John preached repentance in the wilderness and when he baptized in Jordan many Pharisees from Jerusalem and Judea came to him to be baptized. Just because they were the children of Abraham (elect), John said, "Oh, generation of vipers who hath warned you to flee the wrath to come." They have the age on them all right. John the Baptist was the first missionary Baptist, because he was sent to bear witness of Jesus. "Ye are my witnesses both in Jerusalem and Judea, and to the uttermost part of the earth." What good would a witness do the Hardshell brethren? For fear this article is already too long, I will close.

JOHN LIGHTFOOT,
Chattanooga, Tenn.

COMPLETE CURE.

Can chills be completely cured? Can! "No prescription ever effected more than a temporary suppression of the chills. I was told to try Hughes' Tonic; one bottle made a complete cure." Sold by druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettit Co. (Incorporated), Louisville.

A MID-SUMMER APPEAL FROM THE CHURCH TO THE STATE.

By Rev. Wilbur F. Crafts, Ph.D.

Everybody is supposed to know that the State should not dominate over the Church, nor the Church dominate over the State, but many seem to have overlooked the fact that it has been a part of the American theory from the beginning that the State and Church should heartily co-operate in promoting public morals. The Church by influencing individual character and the State by granting a better environment, make it harder to do wrong, easier to do right. If thoughtful statesmen recognize that in the repression of vice and crime churches are more influential than all the police stations and prisons. Jefferson, who was far from orthodox in his religious views, regarded the Sunday School as one of the most important factors in the development of a better social life. A Hebrew commercial traveler on finding no churches in the town which he had just entered for business, left by the first train, refusing to sell any customer on credit in such a place. Every leader of morals and of statesmanship recognizes the meaning of such an act, namely that the church is the chief of police and must be relied upon more than any and all other forces for the development of honesty and other personal and social virtues. The church therefore has a right to appeal to the State to remove all unnecessary obstacles to this fundamental work, which it is expected to do and particularly has the church a right to insist on the enforcement of Sunday laws, usually far from strong, when such violations as in case of Sunday barrooms, drawing away from the churches the very element of the population most needed to moral influence, not alone to save their souls in heaven, but to save them from juvenile crime or a worthless manhood.

Every citizen who believes that the influence of the Church on the whole tends to diminish crime and promote social welfare, should in some way co-operate with the Church. It is no doubt largely because this aspect of the case has been overlooked that so many reputable citizens have entirely

deserted the churches. It should be remembered, when the temptation to rule the Church is strongest, that the summer months are the very months when vice and crime reach their high tide and surely neither the individual citizen nor the State can afford to neglect any means to better this serious condition, not alone for God's sake, but for man's sake and in all seasons of the year a good citizen should be a church goer and the State should enforce the laws.

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TOO LATE.

Last Sabbath morning several gentlemen met at the telephone office in Palmyra. In conversation one was upbraided for neglect of some duty, and he answered by saying, "Oh, it is never too late to do good." The following taken from the "Christian Advocate," will show what a sad mistake he made:

A casket containing the body of a maiden of seventeen years was carried over the door steps of a mansion a few weeks ago and conveyed to the cemetery. The distance was short and all who had filled the spacious house, whose inmates now numbered but two—for she was an only child—walked slowly and sadly after the carriage which contained the relatives. From the gate the casket was borne by six young men to the side of the open grave where it was reverently placed. It was the saddest of funerals. She was the most blithesome of girls, and as brilliant as gay. She had been ill four days, and delirious from the first seizure till within three hours of her death, when she became unconscious. The hymn, the prayer, even the benediction were all mournful as the sound of winds on dark nights at sea. The people stood silent while the grave was slowly filled, and then turned to pass away. Suddenly the teacher of her whose body had been lowered into the damp earth broke forth into hysterical weeping. The pastor, perceiving her grief, went at once to her home to comfort her.

"Why," said he, "did you manifest such unusual sorrow?"

She answered, "A month ago I felt impressed to speak to her of her soul, and of her duty to her Saviour; but I postponed it, and she is gone." Then turning to the pastor, she said: "I hope you have spoken to her."

He was silent, and after a while said: "I, too, must confess my sin. When I saw how thoughtless she was becoming, how much more interested in frivolous things, I also was impressed to speak to her of the things of the Spirit, but I postponed it, and she is gone."

They prayed together for forgiveness. Taking leave of her, he went at once to the house of mourning. There he tenderly asked the parents if they had ever conversed with her about yielding her heart to God. The answer was: "On her last birthday, we remembered that she was not in the Kingdom, and said we must speak to her, but other things came up and we neglected it, and now she is gone."

Yes, gone to witness against her parents, her pastor, and her teacher.

C. A. BARNES,
Palmyra, Tenn., July 16, 1909.

If I were pastor of a church in Tennessee, I would never stop until I got every family in my church to subscribe for the "Baptist and Reflector." I would make the "Baptist and Reflector" my assistant pastor. If I had families in the church who were too poor to take the paper, and would agree to read it, I would have it sent to them, and ask that the church pay for it out of the poor fund of the church. I believe every pastor in Tennessee should see that this is done. Brethren, do this "right now," begin to canvass your people as soon as you read this. This will pay you more than any other work you do. This is the best pastoral work you can do. This will do you more good, and your people more good, than any other way you can spend your time. Brethren, make the "Baptist and Reflector" your assistant pastor.

Brother Folk is now giving us the best Baptist paper in the world. For this reason the paper is entitled to the support of every Baptist family in the State of Tennessee. Brother Folk and the "Baptist and Reflector" have done more to remove the whisky traffic from the earth than any two papers I know. I bless God that the "Baptist and Reflector," backed by Bro. Folk's courage (and I despise cowardice in any Baptist preacher or editor), has put some backbone and courage in several other Baptist papers, and the "strongholds of sin," are fast giving away all over the land. The weapons of warfare of Brother Folk and the "Baptist and Reflector" are certainly "not carnal," but have proven themselves mighty to the tearing down of the strongholds of sin. Brother pastors, Dr. Folk and the "Baptist and Reflector" have got the devil in Tennessee "up a tree," and the whisky traffic out of the State. It is high time every Baptist in the State was supporting him and the good paper he is giving us. Brother pastors, help yourself and your people by putting the "Baptist and Reflector" in every family in your church. In twenty years' experience as an evangelist, I find my work easier where the denominational paper is read.

Let me further suggest and urge you to look over your fields and see how many boys and girls you have in your community, who ought to be in college. It is now vacation time. Boys and girls are looking out for college. Talk up the University at Jackson to them. We have a great school at Jackson. There are hundreds of boys and girls in the State who ought to go to Union University this next session. Try to get them to go to Jackson. Our Baptist boys and Baptist girls must be educated. If we have useful men and women in the next generation, we must educate this generation of boys and girls. Pastors can do great good along this line. This work is very necessary and should not be forgotten or neglected by any pastor in Tennessee. Begin this at once, as the vacation time is short. If you have a young preacher on your charge, who has not gone to college, get him to go to University at Jackson, if you have "to tie him hog fashion," and carry him there. Our young preachers must be educated, not that the uneducated cannot preach (some cannot), but that the young preachers be prepared to meet progressive error. Every pastor owes every young preacher, whom God has given to his church, a better education than he himself has. You must do your part in giving our young preachers an education. I, as an evangelist, must do mine. The church must do their part. Some pastors and churches need to see what God has given them, and then

help educate the ones whom God has called. If the young preacher has gone through college, shove him right off to the Southern Baptist Theological Seminary, Louisville, Ky., the greatest Theological Seminary in the world.

FRANK M. WELLS,
Evangelist.

TENNESSEE ASSOCIATIONS, 1909.

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.

Hiawassee—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,

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NATIONAL BISCUIT COMPANY

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.

FIELD NOTES

I recently had a most pleasant visit to Murfreesboro. I not only had the privilege of speaking to a fine audience at the First Baptist Church, among whom was a number of strong laymen, but I was the guest of the

Burnett brothers, at Tennessee College. I was glad to see the magnificent plant of this prosperous institution, and to get in closer touch with the capable laymen that conduct it. I rejoice in its success.

I wish every Baptist layman that can possibly do so, would attend the Laymen's Training Conference at Monteagle, Aug. 13, 14, and 15. We greatly need trained leaders, and to supply such need is the object of this Conference.

I am returning from the Alabama Convention, which met at Andalusia. There were present about as many laymen as preachers, and the Laymen's Movement was given prominence. The interest was gratifying, and gives promise of even larger achievements among Alabama Baptists.

Among the strong and active laymen present, were Judge N. D. Denson, the President, who is a member of the Supreme Bench of the State; Geo. G. Miles, Montgomery; W. A. Davis and G. G. Britton, of Anniston; R. F. Manly and D. H. Murbury, of Birmingham; J. B. Ellis, Ernest Lamar, and H. S. D. Mallory, of Selma; J. S. Carroll, of Troy; B. F. Ellis, of Orville, and scores of others prominent in the affairs of the State.

The Convention elected a strong State Laymen's Committee, and these brethren are planning a vigorous campaign.

J. T. HENDERSON,
General Secretary.

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Baptist and Reflector

Published weekly by the
BAPTIST PUBLISHING COMPANY.

EDGAR E. FOLK - - - - - President and Treasurer
G. C. SAVAGE - - - - - Vice-President
C. A. FOLK - - - - - Secretary

The Baptist, established 1835; The Baptist Reflector, established 1871; consolidated August 14, 1889.

EDGAR E. FOLK - - - - - Editor
F. BALL - - - - - Corresponding Editor
Entered at the post office at Nashville, Tennessee, as second-class mail matter.

Subscription, per annum, in advance: Single copy, \$2; in clubs of 10 or more, \$1.75; to ministers, \$1.50.

Office: No. 207 Union Street. Telephone No. 1543.

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A VISIT TO THE OLD HOME.

I had not been there for thirteen years, so they said. It did not seem so long to me. How the years slip by! At any rate it was a great pleasure to go again, and mingle once more with the friends of my childhood. I had planned several times to go, but something would always prevent. So I determined to take advantage of the meeting of the Big Hatchie Association, at Henning, near by.

And so it came to pass that on Sunday, July 18, I had the privilege of preaching at old Elim Church at Durhamville. The first Sunday-school and church I ever remember attending were in this very house. They tell me that I was carried to another Sunday School when I was younger, but I was so young I do not remember it. But I do remember very distinctly attending Sunday-school and church here at Elim Church. Some of my very earliest recollections are connected with this church. It was then a strong and prosperous church. Rev. Geo. W. Young, of blessed memory, one of the most influential pioneer preachers ever in West Tennessee, was then pastor. The saintly Rev. Joseph H. Borum was a member of the church, and was the successor of Bro. Young as pastor. The membership of the church was probably some two or three hundred, composed of a fine class of people, mostly prosperous farmers.

As the years have passed by the membership has gradually decreased through death and removals—the railroad having come within five miles of Durhamville, and the population drifting to the railroad—until now there are only thirty-three members. They are still among the best people in the community.

Rev. W. L. Anthony was for many years the

faithful pastor. Rev. Stuart H. B. Mayes is the present pastor. He is attending Union University, is a hard student, a good preacher and thoroughly missionary. The church is well organized, with a Sunday-school, of which Judge J. H. Estes is superintendent, with a Woman's Missionary Society, and with systematic contributions for all missionary objects. Here, just back of the church, is the cemetery, whose tombstones bear the names of many whom I knew in childhood. Near by is the old school house still standing in which I attended my first school, which was taught by my noble and now sainted father. Here is the room in which I studied and recited for the first time.

As I stand here, across the years there come to me some memories of those first school days, which are as distinct as if the incidents had occurred but yesterday. What a wonderful thing is memory, a preservative of the events of the past!

At night, by urgent invitation of the Pastor, R. E. Downing, I drove back to Henning and preached there. Of the church there I shall have more to say in connection with the meeting of the Big Hatchie Association there.

Monday and Tuesday were spent most delightfully in the homes of near and dear relatives in the Arysa neighborhood.

In 1824 a family by the name of Estes came from Virginia and settled in the rich lands in the Mississippi Valley near the Big Hatchie River. Soon afterward, about 1830, a family by the name of Rice came from Virginia and settled not far from the Estes family. The children of these families settled around them. The postoffice was afterward named Orysa—by mistake for Oriza, the Greek for rice. I presume I am partial, but I may be allowed to say that I have been around the world a good deal, but never have I seen a finer community of people than those composing the Orysa neighborhood. With rich farming lands, they have been blessed usually with abundance. They are a cultured, liberal, noble people. Do you blame me for loving them, and for enjoying a visit to them?

To mention some of them in particular: I spent a day in the home of my uncle, Judge J. H. Estes. He is recognized as one of the patriarchs of the neighborhood. He is now, and has been for many years, chairman of the County Court of Haywood County. He was a member of the Tennessee Senate of 1905. He was for some years Moderator of the Big Hatchie Association. He is genial and jolly, practical and business-like, a kind neighbor and everybody's friend. His wife is cultured and consecrated. She is a first cousin of Dr. W. W. Landrum, of the Broadway Baptist Church, Louisville. Judge Estes lives in my grandfather's old home. The two-story frame house, with the beautiful grove in front, is still standing. It was in this house I was born, some—well no matter just how many years ago. It was in this very room here, I think, though I am not quite sure. I was present on the interesting occasion, but my recollections of it are somewhat indistinct. The day was enlivened by the presence of Mr. Anderson Estes, the youngest son of Judge Estes, and his wife, and Miss Myra Bacon, the step daughter of Judge Estes.

A visit to the home of Mrs. Lillie Estes, widow of my cousin and playmate, Dr. Louis P. Estes, was quite pleasant. She is the sister of Rev. Warner Moore, pastor of the Methodist Church, in Ripley, of whose recent sad death I made mention at the time. I enjoyed seeing her and her two daughters, Mildred (Mrs. Rice) and Sallie.

I spoke of the Estes and the Rices having settled near together. It was natural that there should have come an intermarriage between the families, the contracting parties being Mr. C. S. O. Rice and my aunt, Miss Lucie Estes. I may be pardoned for saying that I do not know a finer, nobler couple. He is a graduate of Lebanon Law School, she of the old Female College in Memphis. Cultured and refined, they are fitted to shine in any society. But their marriage, occurring just after the Civil War, they settled on a farm to make a living, and there they have remained for forty-four years, living a quiet, unpretentious, but happy and useful life, honored and beloved by all with whom they came in contact, and especially honored by and honored in their children, who have grown up around them; four sons and three daughters. It was a pleasure to meet, in the home, their sons, Hon.

Ernest Rice, and Mr. Ralph Rice, both lawyers of Dyersburg; the former Speaker of the State Senate in 1905, and also Reau, merchant, and Shad, farmer, with two daughters, Irene and Linnie, the latter, Mrs. Blackwell, of Oklahoma.

Except for one year in the Legislature, and being as Magistrate of his district, a member of the County Court of Lauderdale County, Mr. C. S. O. Rice has stuck closely to the farm, and has made a success of it. He has led what Charles Wagner would call the simple life. But after all, is not such a life the best life, provided that it be at the same time a useful life, as that of Mr. Rice has been? Senator Pettus, of Alabama, who was for many years a prominent and successful lawyer in Selma, Ala., and afterward a member of the United States Senate until his death, said, shortly before he died that if he had his life to live over again he would buy him a great big farm and plant himself in the middle of it and stay there the balance of his life. And yet there are some boys who are leaving the farm for the busy, bustling, and often unsatisfactory life of the city..

A night in the home of my cousin, by marriage, Mrs. Belle Estes, with her son, Albert, and daughter, Annie Lynne, was greatly enjoyed. What a queenly, gracious woman she is! What a fine man her husband was! What a noble couple they were! What good times I and others used to have in their very hospitable home! How distinctly through the years the memory of those days comes back to me now, softened by the hand of time! But alas! how many who used to brighten the home with song and jest and laughter are gone! I could not help thinking of the old song:

"Where is now the merry party
I remember long ago,
Laughing round the Christmas fire,
Softened by its ruddy glow?
Some have gone to lands far distant,
And with strangers made their home,
Some upon the world of waters
All their lives are forced to roam.
Some have gone from us for ever.
Longer here they might not stay.
They have reached a fairer region.
Far away, far away."

But "the old home ain't what it used to be." In fact, the old home has given place to a new home, with a new house in a new location. I had not seen it before, and it did not seem like the old home. But it is a better home, and in that respect is typical of the new home to which our friends have gone. It is typical also of the changes that are taking place in the country.

And this leads me to say that I never saw the country in general, and the country around Orysa in particular, in so good condition as now. Crops are fine. Markets are easy. Prices are high. The worm rail fence has given place to the wire fence and the hedge. Homes have been repaired or rebuilt and beautified. The rural free delivery system brings the mail, including monthly, weekly and daily papers, to the doors of the people on the farm. The telephone puts them in direct communication with each other, and with the rest of the world at any time. They have or may have at small expense all the conveniences of the city, including gas, waterworks, bath room, etc. The only drawback in West Tennessee is the roads, which are dusty in the summer and muddy in the winter. But they are being improved by a better system of working. And it is only a question of time when they will have pikes in West Tennessee, as they have, generally, in Middle Tennessee and East Tennessee. Shelby County and Madison County already have such pikes. Why should not Haywood and Lauderdale and other counties have them? With these pikes will come rapid transportation, either by horse or automobile, or electric car line, enabling the people of the country to reach town or city quickly in person as they can now communicate with them and with each other instantly by telephone. All these improvements mean that the country is going to be again what it used to be before the war, the most desirable place to live, and will cause the overcrowded population of the cities to flow back to the country, and thus restore the industrial equilibrium, which has been out of balance for some time, with the pyramid standing on its apex. But the country must ever remain the foundation of our national prosperity, and the country people—with their industrious habits, their genuine

characters, their moral lives, their religious dispositions, born of their looking through nature up to nature's God, their numerous children, their production of everything we eat and wear—the storehouse of cities, the plant-bed of city churches, the supply-store of colleges, the backbone of our civilization and the hope of our land, both from a material and moral standpoint.

EDGAR E. FOLK.

AN EDITOR'S GRIND.

In the following experience, under the head of "An Editor's Grind," the *Christian Index* tells the experience of many another editor:

"Recently there was placed in our hands the manuscript of an article to be put into the paper. It was long, and when we went to read it, we found it very badly constructed—full of abbreviations of the worst kind, and the punctuation much 'awry.' No printer could have used it. We read it over once carefully. Then, in order that it might go to the printer in a decipherable condition, we dictated it to our stenographer, who was to write it out fully—for it contained much matter well worth printing. This was our second 'going over' it. When the stenographer had finished it we had to go over it a third time, to see that she had made no mistakes. When it comes from the printer's hand, it must go to the general proofreader, who will correct the most glaring errors, but it will still be ours to go over it carefully again, to make sure that all errors are eliminated. All this, in order that a good article may be presented to the readers of the 'Index,' without blemish. This monotonous 'grind' is part of an editor's life and work, hardly a line going into the 'Index' that does not pass under his eyes from two to four or five times. And yet many people think that editors have such an 'easy time.' If they do, the readers of their paper will suffer."

The question comes: Why should not writers for papers take as much grind as possible off of the editors by writing the articles they send as legibly and as accurately as possible, instead of writing them hurriedly and carelessly and leaving them for the editor to correct, thus taking up much of his time, which might be otherwise employed.

BIG HATCHIE ASSOCIATION.

One of the oldest and formerly one of the largest Associations in West Tennessee, the Big Hatchie is still one of the strongest and most thoroughly missionary bodies in the State, although it has been considerably weakened by loss of some of its best churches through the division of the Association to organize the Memphis, later the Shelby County Association. There are now twenty-five churches in the Association, with 2,808 members. It includes the churches in Covington, Ripley, Brownsville, Henning and a number of strong country churches.

It met this year, with the church at Henning, in its eighty-first annual session on July 21. There was an unusually good attendance of delegates and visitors. The following officers were elected: Rev. W. H. Major, Moderator; J. W. Darby, clerk; R. C. Klutts, treasurer.

The introductory sermon was preached by Rev. Chas. E. Wauford. It was an earnest, instructive, practical gospel sermon on "The Reign of Christ."

The discussions of the various subjects were quite interesting. Among the best speeches were by Brethren W. C. Golden and Gilbert Dobbs on, "State Missions," W. C. Golden on "Sunday-school and Colportage," and the "Orphans' Home;" J. N. Lawless on the "Memorial Hospital;" C. E. Wauford, on "Home Missions;" W. H. Bruton, Gilbert Dobbs and I. N. Penick on "Foreign Missions;" W. H. Major on "Woman's Work;" W. E. Springer, Gilbert Dobbs, W. R. Farrow, C. R. Powell, W. H. Bruton on "Ministerial Relief;" W. R. Farrow, Hervey Whitefield on "Temperance;" Judge J. H. Estes on "Literature."

Sermons were preached during the Association by Rev. C. D. Wood, Jr., of Dyersburg, on Wednesday night; W. H. Bruton, of Ripley, on Thursday morning; W. R. Farrow, of Covington on Thursday night, and Gilbert Dobbs, of Brownsville, the closing sermon on Friday morning. These were all strong gospel sermons, and were much enjoyed.

The following pastors in the Association were present: W. H. Bruton, Gilbert Dobbs, R. E. Downing, W. R. Farrow, W. H. Major, S. H. B. Mayes, J. D. Robinson, W. E. Springer, Chas. E. Wauford. Among the visitors were

Brethren W. C. Golden, I. N. Penick, W. L. Howse, C. D. Wood, Jr., M. H. Whitson, J. N. Lawless, D. W. Bosdell, J. H. Milburn, C. R. Powell, A. A. Webb, J. H. Bills, L. P. Montgomery, Hervey Whitefield and wife, B. W. Brown and J. D. Robinson.

The digest of letters read by Clerk J. W. Darby showed that there are twenty-five churches, with 2,808 members. The total contributions last year were \$19,586.75, an average of \$6.26, a very fine showing. What other Association in the State can beat it?

The next meeting of the Association will be held in Ripley, Rev. R. E. Downing to preach the introductory sermon. The church at Henning, with which the Association met, has a membership of sixty-three. Rev. R. E. Downing is the popular pastor. He preaches also to several other churches around, preaching every Sunday morning and night and nearly every Sunday afternoon. The hospitality of the church and community was most cordial and abundant. The one hundred delegates and as many more visitors were entertained generously and with ease. We had a very delightful home with Bro. and Sister J. B. Alston.

This was considered by many the best session in the history of the Association, though we are inclined to think that the meeting at Woodland Church, some ten years ago, was the best session of this Association, if not the best session of any Association we ever attended. Certainly, though, this was a delightful meeting.

TWO "PUZZLING PASSAGES" MADE PLAIN.

Under the head "Two Puzzling Passages," the *Western Methodist* had an editorial on Romans 6:4, and Col. 2:12, *The Methodist* says:

"We have called these passages puzzling, not that they really need to be so, but because so many people make a puzzle out of them. In the minds of many they teach immersion, teach that when we are baptized we are buried in water and raised up out of water.

"It is the fact of baptism and what that fact does, not the act of baptism and what that act is supposed to illustrate, that is the point in these passages."

The *Methodist* does not think these passages has reference to the act of baptism at all. In this it differs from the founder of Methodism, John Wesley, who said in commenting on Romans 6:3: "We are buried with him, alluding to the ancient manner of baptizing by immersion." In his comment on Romans 6:4, he says: "We are buried with him by baptism into death. It is probable that the Apostle alludes to the mode of administering baptism by immersion." We should think that, interpreting Romans 6:4 and Col. 2:12 as he does, the editor of the *Western Methodist* would find them very "puzzling" indeed. But interpreting them as John Wesley and the Baptists do they are very simple.

DENOMINATIONAL PAPERS.

In the report of the Committee on Denominational Papers at the Northern Baptist Convention, a fine tribute was paid to the papers. They are, it was said, indispensable to denominational life and progress. Their financial condition was reported as "highly unsatisfactory." Fewer papers and better support were recommended. It was suggested that it would be well to have but four within the territory of the Convention—two east of the Mississippi River and two west. The problem was turned over to the several papers to work out. It was reported that of the million and a quarter of Baptists in the territory of the Convention only about one-fifteenth of them are subscribers to our denominational weeklies.

Perhaps if we had fewer and better papers they might have more subscribers. But on the other hand if they had more subscribers there could be more and better papers. At any rate, we are glad to see the interest taken by our denominational leaders in the denominational papers. It speaks well for the future of the denomination. Dr. J. B. Gambrell recently said, "Double the subscription to our denominational papers and you double everything else."

RECENT EVENTS.

Rev. T. O. Reese, evangelist of the State Mission Board, has just closed a fine meeting at old Rock Spring Church, near Columbia. Fifteen members were received into the fellowship of the church—fourteen by baptism. The offering for State Missions

amounted to \$33.50. Brother Reese is now at Theta, and reports large crowds and bright prospects. He goes next to Santa Fe, to assist Brother Patton.

Rev. W. N. Rose, of Etowah, has baptized 99 since assuming the pastorate of that church. He thinks they could easily have 300 in Sunday School if they had the room.

Rev. R. A. Rushing passed through Nashville last week on his return to his home in Oklahoma, after a few weeks' visit to his father, Brother W. A. Rushing, of Lebanon.

Eudora Baptist Church, with which Shelby County Association met, gave \$1,053.50 towards the erection of the Baptist Memorial Hospital. This was doing remarkably well for a small church.

Rev. T. J. Porter, of Roanoke, Ala., has been called to succeed his lamented brother, Dr. J. J. Porter, as pastor of the First Baptist Church, Winchester, Ky., and has indicated his acceptance of the call.

Rev. W. H. Sledge has resigned as evangelist of the State Mission Board of Kentucky, to become an independent evangelist. He will reside in Louisville. He has been remarkably successful in the evangelistic work.

Rev. A. C. Hutson, of Magnolia, Ark., has accepted the pastorate of the Gillespie Avenue Baptist Church, Knoxville, Tenn. He says, "I am told that this is a field with a great outlook, and I trust to be used of God in it." Brother Hutson was formerly pastor in Tennessee. We welcome him back to the State. He is a useful man.

Rev. J. R. Wiggs, pastor of the McLemore Avenue Baptist Church, Memphis, has accepted a call to Reagan, Texas, to succeed Rev. R. J. Wood, and has moved, with his family, to that place. Brother Wiggs has done a fine work at McLemore Avenue Church, in the midst of many difficulties. We wish him the most abundant success in his new field of labor.

The East Tennessee Sunday School Convention is in session at Etowah this week. We had hoped to be present, but find it impracticable to go. Brother L. A. Hurst, of Knoxville, will represent the "Baptist and Reflector" at the Convention. We trust that the brethren will have a very pleasant and profitable meeting. We regret that we cannot be with them.

We call attention to the notice of the Executive Committee, published on another page, that the place of meeting of the William Carey Association has been changed from Oak Hill Church to Leatherwood Church. We may say that we had hoped to attend the meeting of the Association, as we have been accustomed to do almost ever since its organization, but on account of the distance of Leatherwood Church from the railroad, we fear now that we shall be unable to do so. We trust that there may be a pleasant and profitable meeting.

We were glad to have a visit last Monday from Brother J. L. Siler, of Uptonville. Brother Siler is a merchant of Uptonville and a prominent member of the Maple Springs Church. He was quite enthusiastic over a meeting which has just closed in the church, in which the pastor, Rev. W. A. Gaugh, was assisted by Dr. H. W. Virgin, of Jackson. There were a number of additions to the church. It has been decided to expend about \$700 in repairs on the house of worship, including new seats. Maple Springs Church has nearly 300 members, making it one of the strongest country churches in West Tennessee, composed of a fine class of people.

Rev. J. T. Pope, of Butler, Tenn., has accepted the position of evangelist in the Holston Association, and will begin his work immediately after the meeting of that body. He says: "I will want to hold about two weeks' meeting at each place and turn the last Saturday and Sunday into a Laymen's Movement meeting and a general missionary rally. We will have dinner on the grounds and have all-day meetings, with brethren like T. G. Davis, S. W. Tindell and others to be with me on these days. I want to make it educative along the line of Laymen's work, missionary work as well as evangelistic work. And then I will endeavor to put the 'Baptist and Reflector' in as many homes as possible. Ask the churches and pastors to give their hearty co-operation." Brother Pope is authorized to represent the "Baptist and Reflector." He is a fine preacher, a successful evangelist and is well fitted for the work which he has undertaken.

THE HOME

A GARDEN IN WINTER.

A dear little lady, as sweet as the May,
Said she meant to plant flowers the whole livelong day.
Said she "The weather is cold, and 'tis winter, I know,
But I'll try it," she said, "and I think that they'll grow!"

When the baby fell down she was first to his aid;
She gave him a kiss, did this sweet little maid.
"Jump up and don't cry, for I love you," cried she,
And so Johnny-jump-ups blooms gaily, you see.

'Twas a chill winter's day, yet once in a while
A sunflower blossomed, and that was a smile—
Sweet peas were her thank you, and other kind words,
And the songs that she sang fluttered light as the birds.

The home was a garden; the light in her eyes
Made it blossom with daisies in spite of chill skies;
And when grandmamma said there was something to do,
For-get-me-nots started so gentle and true.

The dear little lady, as sweet as the May,
Went about planting flowers the whole livelong day.
"You're a flower yourself," said her mother at night,
"My dear little heart's-ease, my ladies' delight!"

—Selected.

WHO STOLE THE MUD MARBLES?

By Hilda Richmond.

"That George Cline is the meanest boy that ever lived!" cried Gerald, angrily. "What do you think, mamma? He stole all our mud marbles that we had in the sun to dry."

"Yes, and he told a story, too," added Margaret. "After he stole them, all he said he didn't."

"Children," said their mamma, in a grieving tone, "don't you know it is very naughty to say such things? He could make all he wanted in a little while. I am sorry my little boy and girl are so hasty."

"But mamma, he did take them," cried the children together. "He was the only person in the yard while we were taking our naps, because Mark saw him. He just did it to tease us."

Their mamma said nothing more about the lost marbles, but told the children to make some new ones and bring them up near the house. Very soon Gerald and Margaret were having a fine time rolling balls in their hands, and presently on a clean board was a long row of them ready for the sun to bake. This time they put them close to the window, and their mamma promised to watch them as she sat sewing. Grandma came in with a new game just then, and they wanted to play it on the sitting-room floor.

"How showery it is!" said grandma, as the big clouds rolled up overhead. "This will be the third shower for the day."

But Gerald and Margaret never heard the rain as they played with the new game. Even when mamma

called they were so busy that she had to speak twice. "Come here, children," she said. "I want to show you something."

They ran to the window just in time to see one of the marbles fall to pieces, when pelted by big drops of rain, and sink down in a little, dirty heap on the board. Then another and another followed, till the last one was just a patch of mud on the board. Then more rain came, and soon the board was washed clean and white.

"I wonder!" cried Margaret, with round eyes.

"I know that was the way, for it rained while we were asleep," said Gerald. "Just as soon as the rain is over, may we tell George how naughty we were?" he asked, penitently. "I'm so sorry."

Mamma nodded, and in a little while the three were playing together happily. Now whenever either is hasty, someone only has to say, "Mud marbles," and everything changes. The children never forgot the lesson, and they say they never will.—South-era Press.

KEEPING A PROMISE.

By Demarest Glentworth Rubins.

"Come on," urged the boys, "this is the shortest road, and you know it."

"But I promised mother I wouldn't," protested Reuel Knight.

"So did I," said Harry McKean, laughing loudly; "but you needn't think I am going that way in this hot sun."

"You can do just as you please, but I am." And Reuel jumped on his bicycle and sped away, followed by the jeers and taunts of the other boys.

There were two roads leading to the school house, the shorter one well shaded, but twice crossing a loop of the railroad at dangerous cuts; the other road was quite a little longer, and its unshady, dusty length was already glimmering with heat, under the morning's sun.

Many parents had cautioned their children against going the shorter way, and timid mothers had been assured by the boys that they would not, Reuel and Harry among the number. Yet they were all, with one exception, almost daily breaking their promise. Visions of frail, nervous Mrs. McKean floated through Reuel's mind as he rapidly covered the distance, knowing how she would worry could she but know that her boy was not keeping his word.

When he reached the school house, he was much surprised to find none of the others there yet, so sat down in the shade to cool off while he waited. Not until almost time for the last bell did the crowd come into sight, and, as they came nearer, he saw they were all very much excited. In the rear, a very dejected Harry trundled a battered bicycle that looked very little like the shining beauty Reuel had seen him astride of just a short time before, while his face was dirty and scratched, and his clothes were torn and dusty.

"What has happened?" Reuel asked, lazily, as soon as he could make himself heard. "You fellows look like you had been through something exciting, all right."

"Indeed, we have been," said one emphatically.

"I never want another experience like it," exclaimed another.

"The other road for me after this," declared a third.

When they had reached the top of the hill about the deepest cut through which the railroad ran, Harry had recklessly coasted down, despite the protests of his mates, reaching the track just the fraction of a second a-

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DON'T SEND ME A CENT

As I am going to give away at least one-hundred-thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~ROU~~^{ROU}~~SO~~^{SO} Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal), Desk 354, Haux Building. — — — ST. LOUIS, MO.

NOTE:—The above is the largest Mail Order Spectacle House in the world, and is perfectly reliable.

head of a fast train that was slipping noiselessly down the slight grade. The engine had demolished his wheel, but luckily had thrown him several feet to one side of the track, and he had escaped with a few bruises and torn clothing.

"I don't know how I will tell mother," he confided to Reuel later. "She will have to be told, for she will see my clothes and wheel, and I am afraid it will make her sick."

"Better tell her all about it, and then promise to never again do that or anything else she doesn't want you to," said Reuel, practically, as together they bent over the broken wheel.

"I had done it so many times and never got hurt, and didn't think there was any danger," faltered Harry, as he tried to justify himself before his friends.

"Mothers usually know best," declared Reuel, wisely; "at least I think mine does."

And after she had been told of the accident that might have caused a great deal of sorrow, she thankfully patted the rough brown head of her boy, knowing that she could trust Reuel any and every place.—Journal and Messenger.

WARTRACE CHURCH.

Some time ago there was a discussion between the editor of the BAPTIST AND REFLECTOR, and a correspondent, which involved the question as to the towns in Middle Tennessee where the Baptists are in the ascendancy. Bro. Folk, you asserted that there was only one place where the Baptists were in the lead. I want to call your attention to the fact that this is true also of Wartrace. Here the Baptist church is stronger in every way than any other congregation. This is one of our best churches, and she is making continual advances. She is alive on the mission question, taking a part in all the general denominational work. She has one of the liveliest Sunday-schools that I know of. Without boasting she is, through the Sunday-school, doing a great work for missions, both in teaching and

giving. Each one of the classes has some special object to which they give and they take a pleasure in contributing to the cause. The Ladies' Aid Society has lately assumed the responsibility for the education of a native Chinaman in a medical college in Peking. This plan was originated by Bro. J. C. Meadows, Wuchow, China, and makes a scholarship cost \$50 per year for five years. So along all lines this church is taking an active part. They know how to treat a pastor. In the eight years that I was with them they were very appreciative, and were continually showing their appreciation in a substantial way. They support the preacher with their presence at the services, with their prayers, and with their means. One great thing about this church is that in the past, as well as at the present, they have had as local leaders consecrated business men, who have not been afraid to throw themselves heartily into the work. In consequence, these men have succeeded in business and in establishing a strong church. I felt that I should say these things in leaving them. I hope that they will go forward to still greater things to the glory of God. For while they have done well, it is possible for them to do better when they come to fully realize their strength.

G. L. BOLES.

Lonoke, Ark.

[We had forgotten Wartrace, but we were under the impression that the Baptists and Methodists are about equally strong there, as we were informed they were several years ago. It is gratifying to know that the Baptists are now in the lead. This result is due largely to the efficient ministry of Bro. Boles. Again we want to express our regret at losing him from the State.—Ed.]

FOR HEADACHE—HICKS' CAPUDINE.

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

=Young South=

Mrs. Laura Dayton Eakin, Editor

Address
422 GEORGIA AVENUE
Chattanooga, Tenn.

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

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

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

I am hoping so much that you of the cities will get so much impressed with your duty to do your utmost to save the waifs, and you of the country will feel the necessity of giving what you can to carry on the good work, while we study this practical subject this month, that all the year we will keep it in mind and do our very best.

L. D. E.

CORRESPONDENCE.

I am writing to you today from Shelbyville, the dearest of old towns to me. I have been here a week, and oh! the talking I have done. I spent a large part of my young life here. I taught twelve consecutive years here, beginning soon after the war closed and leaving only when I was married to a Shelbyville man and we moved away. Both my husband and myself had hosts of relatives, and the third generation still flourishes. The first person buried in the cemetery just behind the beautiful new church was my great grandmother. My grandmother, whose memory I fondly revere, was married here, as were her four daughters. So you see why Shelbyville ranks all the rest of the world to me.

I hoped to tell you all about the grand new church in this letter, but do you know they are still waiting for the pews, and are not yet ready to re-dedicate it. My dear father was baptized into this church on one Sunday and ordained the next when I was just ten years old. I am specially interested in its re-opening, but I guess I shall have to go on now, hoping to worship in it once more at some future time. I have seen only the outside as yet, but I hope to go through it before I leave some day. It certainly does the Shelbyville Baptists great credit. I have never seen a handsomer building in a town of this size. I hope a new era of great progress will dawn on it with the use of the convenient, roomy edifice. The yard was always beautiful, and its nearness to the old city of the dead, in which five generations of my mother's family lie, gives it an added sacredness to me.

Tomorrow I shall go out to the home of my youngest brother, H. L. Dayton, and finish my pleasant visit with him, and on Sunday, I hope to worship at the Opera House, which has given shelter to the Shelbyville Baptists, since the dreadful fire destroyed the old church I loved so dearly.

I had the mail forwarded to me from Chattanooga and Tullahoma, and I have a little better report of our work, than I had last week. Continue to address me at 422 Georgia Avenue, Chattanooga, Tenn., and send me lots of letters to begin August. I am going on to Nashville and Lebanon next week to visit my sisters, Mrs. Kannon and Mrs. Phillips, but before very long I shall turn my footsteps back

to my Chattanooga Sanctum. I hope to hear from many of you en route.

We have not been forgotten this last week in July either. First of all, I'll give you a letter from our dear Bible-woman, written recently to Mr. and Mrs. Maynard. I know you will be glad for the help we have been able to extend to her these two years past. I give her letter to you just as it was written with all its quaint English. What a sweet spirit it breathes! Would we were all so consecrated:

"Yokohama.

"My dear Father and Mother: I would be very glad to write to you before this but I am so very busy for my study that never seems to be time for letter-writing, so please excuse me. I am studying very happily with my classmates. My classmates are Christian, and all teachers and friends are very kind to me. Miss Yamada is all girls, especially teacher, and we are receiving many good influence from her.

"I am always very anxious about your health, but God loves you, so he keeps you and gives a special blessing to you, so I can be easy in mind. I am always praying for you. I hope to see you. That will be my greatest joy, but I have only one thing I can do that is to wait for your return. When I have a sorrow Jesus Christ gives pleasure to me. Another glad thing is the girls of my room are kind. "Now I am learning Bible, music, pedagogy, English, grammar, and history. I am trying to be a good girl, so will you please pray for me.

"Dear Father and Mother, I wish to attend to the school of music after this summer vacation and I wish to work for God. Please give me your letter. Waiting, waiting for letter. Good-bye. From your girl,

"SATORN."

Mrs. Maynard is now in Buena Vista, Va., where Mr. Maynard is pastor, while they wait the summons from the Board to start back to Japan. Mrs. Maynard is getting better slowly. Her heart and nerves are all right again and she hopes you will continue praying earnestly for the Lord to make the way plain before them. September will soon be here and then we'll know what plans Dr. Willingham has for them. She is doing her best for Japan here, meanwhile.

Sweetwater is with us again as we journey:

"I enclose \$3.10, the contribution for the second quarter from the primary classes, taught by Mrs. H. L. Fishner and Mrs. W. A. Thomas, of the First Sweetwater Church.

"Use for the salary of our missionary in Japan, and other work in the foreign field."

"MRS. M. C. LOWRY."

Thank the classes heartily, Mrs. Lowry. Let's divide it between Japan and Africa this time.

Denmark, Tenn., comes next: "You will find enclosed \$2.50 from the Ararat Sunday School. Give it to the Orphans' Home in West Nashville. May the good work the Young South is doing still grow!"—VIOLA POWELL, Secretary.

The Home is now in great need. We thank you from our hearts. They will appreciate all help at this time more even than usual.

Then we hear from the Ripley Band, which never forgets us long:

"Please find enclosed \$4.00, to be equally divided between the Orphans' Home and Mrs. Maynard's salary."

MRS. J. A. PORTER.

We are deeply grateful. This is one Band that does not suspend for hot weather. May God's blessing rest on them!

And Mrs. Hickerson, the grand old Baptist at Tullahoma, of whom I wrote

you last week, gave me, as I was leaving Tullahoma, 50 cents for the State work.

Good-bye.

Thanking you so much for keeping up with me in my indulgence of the "Wander Lust," this summer, I am,

Fondly yours,

LAURA DAYTON EAKIN,
Chattanooga—(headquarters).

RECEIPTS.

| | |
|------------------------------------------------------|----------|
| May offerings | \$64 17 |
| June offerings | 35 21 |
| First 3 weeks in July, 1909.... | 19 83 |
| Fourth week in July. | |
| For Foreign Board: | |
| Sweetwater Primary Classes, by Mrs. L. (J.)..... | 1 55 |
| Sweetwater Primary Classes, by Mrs. L. (Africa)..... | 1 55 |
| Young South Band, Ripley, by Mrs. P. (J.)..... | 2 00 |
| For Orphans' Home: | |
| Ararat S. S., by V. P..... | 2 50 |
| Young South Band, Ripley, by Mrs. P. | 2 00 |
| For State Board..... | 50 |
| Total | \$129 31 |

Received since May 1, 1909.

| | |
|----------------------------|----------|
| For Foreign Board..... | \$60 41 |
| " Home Board..... | 17 74 |
| " State Board | 2 50 |
| " Orphans' Home | 29 38 |
| " Kokura Chapel | 15 83 |
| " Ministerial Relief | 14 |
| " Margaret Home | 1 00 |
| " Mt. Pisgah Church..... | 2 00 |
| " Foreign Journal | 25 |
| " Postage | 06 |
| Total | \$129 31 |

The State has gone dry, and many souls, no doubt, are saved from hell, and many sad homes where sin and poverty reigned will be made happy. It has already been proven that this is the case. It has been my privilege to talk personally with men who have been drunkards, and they say they are glad that we are stopping the sale and manufacture of liquor in Tennessee. The preachers and editors are, or should be, happy over this. Let every Christian man and woman in Tennessee echo the language, "Praise God from whom all blessings flow," and let us resume our march with God as our Captain and Christ as our King, until the nation shall know and the earth shall see that God can save a nation, and the saloon men, from ruin and rum; that our nation perish not as others have.

B. W. COLE.

Eagleville, Tenn.

Program for the 100th anniversary of the Salem Baptist Church:

9:30 to 10.—Devotional exercises, led by Jas. Davenport.
First song, "Amazing Grace."
Second song, "O Happy Day."
Third song, "When I Can Read My Titles Clear."
10 to 11.—History of Salem Church, W. E. Wauford.
Song, "Did Christ O'er Sinners Weep?"
11:00 to 12. Sermon, J. M. Stewart. Solo, Verna Prichett.
Intermission for one hour.
1 p. m.—Song, "How Firm a Foundation."
1 to 1:30.—Devotional exercises, Wm. Simpson.
1:30 to 2:30—"One hundred years Ago and Now," T. J. Eastes.
Song, "Sweet By-and-By."
2:30 to 3:15—"What Baptists Have Done for the world," J. H. Grime.
Song, "Rock of Ages."
Unveiling of Bethel monument; ceremonies, T. J. Eastes, T. M. Givan, master of ceremonies.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratchiff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old. Sold everywhere.

HOLSTON ASSOCIATION.

Double Springs Church is making ready to entertain the Association, which will meet Aug. 11, 1909.

Messengers and visitors coming by rail via Johnson City to Fordtown will be met with conveyance Tuesday morning, Aug. 11, but no other day, unless the writer is notified before that date.

We trust our brethren will be with us then. We shall look for Folk, Golden, Jeffries, Henderson and many others.

We want to see some of the boys we raised in these parts. Just listen at their names: Tunnell, a native of Double Springs community; Waller, the two Vines boys, the two Cox boys, Yankee, Murrell and others. I could not keep from naming the lamented Murrell, than whom there have been very few abler preachers in all this land.

The Association has not met here for more than fifty years, when Keen, Routh, Cate and others were at the helm.

We are expecting—and praying for a great meeting.

A. J. WATKINS, Pastor.

Jonesboro, Tenn., R. D. 10.

I am now with Pastor W. E. Walker at the old Rock Spring Church, near Columbia. We are having a great meeting. The church will not hold the crowds. So far we have received eleven members, ten by baptism, all adults. The meeting will continue two or three days yet, and several others will unite with the church. This has been a strong church, but has been almost dead for some years. The members now feel very much encouraged and will probably try to have half-time preaching. The old church house will be repaired and painted at the close of the meeting. Nearly all of the money is now in hand for this purpose. I will hold two or three other meetings in this Association, one at Theta and one at Santa Fe.

T. O. REESE.

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AMONG THE BRETHREN.

Rev. Dan S. Brinkley, of Dickson, Tenn., assisted Rev. J. Green Cooper in a revival last week at Mt. Nebo Church, Buena Vista, Tenn., which resulted most graciously.

Rev. Thos. B. Holcomb, of Jackson, Tenn., is holding a meeting at Union Academy Church near McKenzie, Tenn., this week with Rev. A. M. Nicholson, of Jackson, doing the preaching. That is one of the most loyal country churches in the land.

Rev. W. Q. Young, of Martin, Tenn., is with Independence Church, Uptonville, Tenn., this week in a revival. Bro. Young is to have charge of the young ladies' dormitory of Hall-Moody Institute next year.

Rev. R. C. McElroy, of McKenzie, Tenn., did the preaching in a meeting with Owen's Chapel church, near Hardin, Ky., last week. Internal church dissensions prevented a great work of grace, but good was accomplished.

Rev. R. M. Hastings, of Paris, Tenn., had the assistance of Rev. Andy Potter, of Paris, in a revival at Jolly Springs Church near Dresden, Tenn., last week. There were twelve or fifteen conversions and several accessions. Bro. Potter is effectively aiding in a revival this week at Wildersville.

Rev. A. M. Nicholson, of Jackson, is rejoicing over the gracious outcome of a meeting last week at Luray, Tenn., in which Rev. M. E. Ward, of Trezevant assisted. There were twelve conversions and five accessions by baptism. The church, though weak, is constantly growing stronger.

The revival last week at Friendship Church, near Paris, Tenn., resulted in several notable conversions, probably twelve in number. At last account there had been four accessions by baptism. Two members of the Campbellite Church came to the mourner's bench and were happily converted. This brave little church has long been between the Scylla and Charybdis of Hardshellism and Campbellism, but the Lord is giving victory. Rev. D. T. Spaulding is the efficient pastor.

Rev. J. Dean Adcock states that he has not gone and will not go to New Mexico to reside, but has resigned at Leesville, La., and moved to Mansfield, La., that he might do the work of an evangelist. He will later accept a pastorate.

Rev. J. W. Beville, of Paris, Mo., has been called to the care of the First Church, Leesville, La., but his acceptance has not yet been assured.

Rev. J. U. H. Wharton, of Homer, La., has been called to the care of the First Church, Monroe, La., and many believe he will accept.

During the pastorate of Rev. C. W. Stumph for three years at Bunkie, La., there have been a number of additions to the church and a new parsonage has been built. Bro. Stumph will give one Sunday to the church at Evergreen next year.

The farewell service of Dr. H. W. Tribble as pastor of High Street Church, Charlottesville, Va., as he left to become President of Columbia College, Lake City, Fla., was a most touching event. He was the only pastor the church ever had. He is taking hold in Florida firmly.

Field Editor Amos Clary, of the "Religious Herald," Richmond, Va., surrenders his position to become pastor of the First Church, Cambridge, Md. He is a warm-hearted Southerner.

"The South Texas Baptist" is the name of a new paper issued from Houston, Tex., which is a successor of the "Baptist Visitor" and the "Baptist Progress." Rev. E. C. Routh is editor.

Rev. H. D. Heath lately closed a meeting at Blanco, Tex., which result-

ed in 74 professions and reclamations. There were 50 additions.

Dr. John H. Boyet, of Cisco, Tex., lately held a revival in a cotton warehouse on the east side of the town. Ten joined the First Church.

A handsome stone and brick church is in course of construction at Wharton, Tex., where Rev. D. B. Clapp has been pastor more than a year. Tennessee favored Texas when this good man went there.

Rev. Wilson C. Rogers was lately assisted in a revival at Big Springs, Tex., by Evangelist F. M. McConnell, in which there were 40 professions and 41 additions. In the midst of the meeting dirt was broken for a new building.

Rev. J. W. McGaha, of Snyder, Tex., was assisted in a meeting by Dr. A. B. Ingram at Fluvanna, Tex., lately, which resulted in eight conversions and the organization of a church of sixteen members. It is the second Baptist Church in the town.

Rev. D. E. Dortch, of Tullahoma, Tenn., expects to do evangelist work through West Virginia soon. W. W. Bentley, of New Jersey, is to sing with him. Brother Dortch is calculated to do much good.

Evangelist D. P. Montgomery, of Charleston, Mo., is to assist Rev. H. B. Taylor in a revival at Murray, Ky., beginning the first Sunday in September.

Dr. W. P. Throgmorton, of the "Illinois Baptist," who was the paternal ancestor of a proposed new General Association for conducting missionary operations now abandons the movement as a failure. It is as we expected. Even our wisest brethren can learn.

The First Church of Du Quoin, Ill., has refused to accept the resignation of Dr. W. R. Andereck. He may continue as pastor.

Miss Louella Houston, daughter of Rev. W. T. Houston, of Murray, Ky., appeared before the Foreign Mission Board lately seeking appointment as a foreign missionary. She was assigned a field in North China and will be supported by the church at Murray of which Rev. H. B. Taylor is pastor.

Elm Grove Church, near Murray, Ky., lately enjoyed a gracious revival, in which the pastor, Rev. L. V. Henson, was assisted by Rev. C. L. Skinner, of Tullahoma, Tenn. There were 12 baptized at the close of the meeting.

Evangelist W. H. Sledge, of Prestonburg, Ky., has resigned his position under the State Mission Board to take effect September 1st. He will locate in Louisville, Ky., and operate as an independent evangelist. There are but few better.

Rev. A. J. Kroelinger, of the First Church, Carrabelle, Fla., has resigned and is visiting relatives in New Jersey and New York.

Rumor has it that the "Baptist Flag," of Fulton, Ky., of which Rev. T. F. Moore is editor, is to be henceforth printed in Martin, Tenn., but mailed from Fulton, Ky. But we fear the change will not modify the contents. It is joined to its idols.

Dr. C. M. Donaldson expressed views before the Atlanta Baptist Ministers' Conference adverse to the doctrine of hell and requested that some brother prepare a paper on the subject. Dr. Len G. Broughton immediately took a position squarely against the doctrine that there is no hell. It seems funny what vagaries some smart men like Dr. Donaldson will contend for.

Dr. G. A. Nunnally, who retired lately from the presidency of Columbia College, Lake City, Fla., has moved to Rome, Ga., where he will reside and preach to churches near by.

Dr. James D. Bruner, President of Chowan Baptist Female Institute, Murfreesboro, N. C., has a splendid article

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in the "Biblical Recorder" on "The Evidences of a Call to the Ministry." He touched too lightly, however, upon the element of divinity in the call.

Rev. Charles L. Greaves, of New Bern, N. C., writes to the "Biblical Recorder," urging that the brethren hands off Rev. K. B. Basmajian, who is well known among Southern Baptists. He preaches and lectures in favor of Armenian missions taking up collections, which Brother Greaves thinks are put in property in Atlanta.

Rev. A. A. Jones, of Ralston, Tenn., lately held a meeting at Bible Union Church, near that place and 27 were baptized. Some were turned out as well as taken in.

Rev. A. G. Moseley, of Enterprise, Ala., lately held his own meeting assisted by a gospel singer, Robert Jolly, of Louisville, Ky. Forty-two united with the church.

It is rumored that negotiations are on between Dr. B. H. Carroll, of Waco, Texas, and Dr. J. J. Taylor, of Knoxville, Tenn., for a discussion of the alien immersion question. That would be a battle of giants, but we would be sorry for Dr. Taylor owing to the weakness of his cause.

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Sunday, July 25th, marked the close of our first year as pastor of the First Church. Our good people arranged an anniversary service. A special program was rendered in the Sunday School and the pastor was presented with a purse of \$27.00 and a suit of clothes. Our Sunday School attendance averaged nearly 500. Although we are having a very hot season, yet 507 were present last Sunday. Our church membership is 550. New members have been added every Sunday since the present pastorate began. Our Sunday School has increased in attendance 315 in eight months.

J. E. HUGHES.

Bonham, Tex.

Dear Brethren: Our meeting at Rock Spring, Maury County, began Sunday, July 11th, and continued ten days, resulting in about eight professions.

Thirteen baptisms, one addition by letter and others to follow.

Rev. T. O. Reese, our State Evangelist, assisted in the meeting. Brother Reese is a fine man and an able preacher. He preaches the gospel in its purity, with boldness, yet in love. He denounced sin in its every form, and presents Jesus and his blood the only remedy for the souls of lost men. I regard Brother Reese as a very safe man, and will take care of Baptists interests wherever he goes. Rock Spring church is much encouraged and rejoiced over the results of the meeting just held. I trust that some very valuable material has been gathered into the church. It is the hope and desire of church and pastor to see old Rock Spring Church return to her former strength and power under God and wield a mighty influence for good.

While the State Board has Brother Reese employed and pays him a salary,

we are glad that Rock Spring did not allow the Board to be out any money for the meeting held there, paying to State Missions during the meeting \$33.50, a sufficient amount to pay his salary for the time he labored with the church. What Rock Spring did almost any church can and ought to do.

Pray for us.

W. E. WALKER, Pastor.
Santa Fe, Tenn.

Sunday was a very busy day with us at Mouth of Richland Church. Our Sunday School was very interesting. The services of the morning were given in the interest of the parents.

On Sunday night childrens exercises were given to a crowded house. Everyone seemed to enjoy the exercises. A collection was taken for the Orphans' Home, amounting to \$8.00.

A. R. PEDIGO, Pastor.
Lea's Springs, Tenn.

THE CAUSE FOR CANCER.

This is a subject which has been baffling the medical profession for years. Dr. Bye, of Kansas City, Mo., after years of practical experience in treating all forms of Cancer, has published a book giving his views on this subject; also describing the different species of the disease, giving indisputable evidence that it is curable, etc. If you are afflicted or interested in the case of a friend or relative, he will send you this book free of charge for the asking. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

NOTICE.

Dear Brethren of the Tennessee Baptist Convention: It is very important that we have a correct directory of the ordained ministers of the State, but it cannot be had without your assistance. Will you help the Secretary? Do it today. Examine the Tennessee list of ministers in the Minutes of the 1908 session of the Convention, page 88, and write on a postal card such corrections or insertions as a close scrutiny of the list may enable you to find. Address the postal card to W. J. Stewart, Secretary Tennessee Baptist Convention, 2141 Blakemore Avenue, Nashville, Tenn.

I can't afford to be without the "Reflector." We have several Tennesseans here and other friends of the "Reflector."

Since February I have been pastor of Livingston and Mt. Vernon Baptist Churches, during which time we have had revivals at both churches, in which State Evangelist, R. A. Barnes, of Danville, Ky., assisted. To Livingston church were added 23 and to Mt. Vernon 35. The Sunday Schools and prayer meetings are very prosperous and the offerings of the churches were never better. On July 1st, when the pastor and family were located in their home the good women visited them in the substantial way of a pantry shower—meal, flour, ham, sugar, preserves, and chickens, etc., were in abundance. It is good to labor with such loyal and faithful people.

JNO. W. JAMISON.

Livingston, Ky.

The Sweet water Association meets at Vonore, Monroe County, Tenn., on August 11, 1909. Vonore is on the L. & N. R. R., between Knoxville and Madisonville, easy of access. Everybody cordially invited, especially Editor of the "Baptist and Reflector." Can't you come, Brother Folk? Will be glad to have you.

C. C. STALCUP,
Clerk.

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Concord Association. Those expecting to attend, who desire conveyance from Lebanon to Rocky Valley, please write at once to J. M. Martin, Lebanon.

I give this notice by request of committee.
S. N. FITZPATRICK.
Lebanon, Tenn.

I am now in a meeting with Rev. A. M. Nicholson, at Luray, Tenn. Bro. Barnett is with us today also. We are having a splendid meeting. Had one conversion last night.

Three cheers for the Encampment next year.
M. E. WARD.

Had two good services at Hillsdale, Sunday. At 11 a. m., the house was crowded and I preached with splendid liberty, on, "The Value of a Vital Union With Christ." Brother Francis, of Kentucky, was with me and preached at night. These are a noble people at Hillsdale. The crowd Sunday

was an inspiration. God bless them, one and all.
J. T. OAKLEY.
Hartsville, Tenn.

I send you my greetings, and wish to say that my work is moving on nicely. Have just closed a fine meeting, in which State Evangelist D. P. Montgomery did most excellent preaching, and Prof. Frank Carnett led the music. Fifteen additions and more will come in from the meeting.
A. M. ROSS.
Cape Girardeau, Mo.

Dr. H. W. Virgin is with me this week at Maple Springs, and is certainly doing some very fine preaching. We are having conversions at almost every service.

Brother J. H. Oakley will be with me next week at Parram's Chapel. We are expecting a great meeting next week.
W. A. GAUGH.
Uptonville, Tenn.

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RESOLUTION OF RESPECT.

Whereas, The all wise God has seen fit to take from our midst Brother P. C. Lovelace, who departed from this life on May 30, 1909, at the age of 67 years and 21 days. Recognizing the fact that God doeth all things well—

Resolved, That in the death of Brother Lovelace, this Church has lost a good and faithful member, our city a worthy citizen, and his family a loving father and husband.

Resolved, That we recognize and appreciate his service to the Church and to this community, and we extend to his bereaved family our heartfelt sympathy; also that a copy of these resolutions be furnished the family, a copy be spread upon our Church book, a copy be given to each of our town papers; and a copy to the "Baptist and Reflector," Nashville, Tenn.

J. J. SKILES,
H. Y. DARNALL,
JAS. McDONALD,
Committee.

Dyersburg, Tenn.

OBITUARIES.

Stone.—On May 31, 1909, God, in his infinite wisdom, called from our midst one of our members, Miss Fannie Mai Stone, whose spirit has gone back to God, who gave it. Fannie Mai was born October 21, 1889. She professed faith in Christ in early life and united with the Baptist Church, where she remained a member until the message of death summoned her. We are sad because of our loss; but when we think of the promise that "All things work together for good to them who love God," our hearts are comforted. We are willing to submit all to a just God, who knoweth best.

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

Resolved, That a copy of this memorial be sent to the family, and one to the "Baptist and Reflector" and the "Baptist Builder"; and a copy to each of our city papers.

MISS TOMMIE BUCHANAN,
MISS EMMA HARWOOD,
MRS. R. N. HARWOOD,
Committee.

Dyersburg, Tenn.

Lewis.—Death has again entered our church, and laid its withering hand on one who was known and loved by us all. Our hearts are left torn and bleeding, but we sorrow not as those having no hope, for we know he belonged to the class for whom "all things work together for good." Brother Isaac Fielden Lewis, was born October 16, 1862, and died June 28, 1909, aged 46 years, 8 months and 12 days. He joined the Mountain View Baptist Church in early life, after which he moved to Lonsdale, Tenn., and was a charter member of the Lonsdale Baptist Church, in which church he lived a consistent member until death called him home. He was taken to Bluff City for burial. Funeral services were conducted by his pastor, Rev. J. M. Lewis, and he was laid to rest in the Bluff City Cemetery, with I. O. O. F. honors. In his death the family, the church and the community have suffered loss, but our loss is his eternal gain. Brother Lewis leaves a good wife, four sons, and two daughters; a church and a host of friends to mourn his loss. He has also left behind a character which the storms of time can never destroy.

Therefore, be it resolved:

First, that we as a church and com-

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C. S. YOUNG, Secretary

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munity find words too feeble to express our sorrow, that we cherish his memory and bow with Christian submission to "Him who doeth all things well."

Second—That we extend to the bereaved family our heartfelt sympathies, praying that they may see the wise hand of a loving Heavenly Father in this great sorrow beckoning them to come this way to meet the loved ones gone before.

Third—That a copy of this tribute be placed on our church record, a copy be furnished the family, and a copy be sent to the "Baptist and Reflector" for publication.

L. H. MAPLES,

J. M. LEWIS,

MRS. VESTA HARVEY,

Committee.

Parham.—Another one of God's children has fallen asleep in the arms of His blessed Son, and passed from this world of care and suffering into the "Land of the Good," where there is no suffering and death. Brother H. C. Parham was born September 25, 1843; died December 30, 1908; aged 65 years, 3 months and 5 days. He professed faith in Christ at an early age, and has been a member of the Gallaher's View Baptist Church for

more than forty years, and for forty years he acted well in the discharge of his duties as deacon. He was also a teacher in the Sunday School and was always at his post. He loved his church and was always ready to do what he could for the cause of Christ, by his prayers, by his presence, and by his means. The church has lost one of her most worthy members, the community an upright citizen, the wife, who has stood by his side, has lost a dear and faithful companion. But we do not sorrow as those having no hope, for his faith was strong and his hope bright.

The funeral service was conducted by his pastor, Rev. W. L. Singleton, at the Gallaher's View Baptist Church, in the presence of a host of relatives and friends.

J. M. JETT,

EDD WALKER,

A. D. McCAMPBELL,

Committee.

Robinson.—Mrs. Salinia Robinson died June 29th, at 3:30 p. m., surrounded by her children and friends, after 16 years of suffering. For the last 7 years she had not been able to turn over. She professed faith in Christ early in life and joined the Baptist church at Liberty, the same year. She was married to John R. Robinson in 1866. She leaves six children. One daughter and her husband were waiting for her on the other shore, having preceded her some five years ago. She bore her sufferings with Christian fortitude till the very last, being the most patient sufferer I ever knew. Farewell, dear mother, we will soon see you again. J. A. MITCHELL, Reform, Ala.

Lawson.—On the 31st day of May, 1909, our Heavenly Father called from our midst another one of our beloved members, Mrs. Ellen Church Lawson. She was the oldest daughter of J. C. Church, and wife of Robert Lawson. She leaves a husband, father, sister, and two brothers to mourn her loss. She was born April 7, 1884, being 25 years, 1 month and 24 days of age. At the age of 14 she professed faith in Christ, joined the Bethel Baptist Church and was baptized, and lived a faithful Christian life until death. She was married to Robert Lawson, June 5, 1907. To this union were born two children, which are left to be cared for. Sister Ellen was a kind and loving girl. She was always ready to do what she could for the Lord. She visited the sick often, was always found at her church when she could be there.

We are sad because of our loss, but when we think of the promise, that "All things work together for good to them that love the Lord," our hearts are comforted. To her husband and father and two brothers and one sister, we would say, mourn not because of the loss, but strive to meet Ellen in heaven, where partings will come no more.

Be it resolved, that a copy of this be sent to the "Baptist and Reflector" for publication, also to be spread upon the church book.

EFFIE LOWE,

FLORENCE LOWE,

DORA SHOUN,

Committee.

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Physics and Chemistry

Rockford, Ill., July 31, 1907.

Mr. H. N. Hells, Rockford, Ill.
Dear Sir: In reply to your letter of July 27th, I have this to say: In our High School Chemistry Class, I have had my pupils analyze Coca-Cola for the last two years. We have never been able to find even a trace of alcohol, and we have applied very delicate tests for it; neither did we find any cocaine. As to caffeine, we made a cup of coffee and got a better test in the coffee than in Coca-Cola. According to our findings, pint for pint, Coca-Cola is less harmful than strong tea or coffee, but neither is harmful if used in moderation.

Respectfully submitted,

A. C. NORRIS,

Instructor in Chemistry, Rockford High School,
Chemist for the City Health Department.

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A WEEK'S WORK.

Hurricane Grove. Preached Tuesday evening. Sold Bibles, Testaments and books, \$1.35. Collected on Fosterville Church debt, \$1.05. Rev. J. A. Taylor, of Shelbyville, has been called to preach to the church one Sunday in the afternoon each month.

Belmont, Nashville. Wednesday evening attended S. S. Teachers' meeting and prayer meeting conducted by Pastor T. H. Francisco. Both meetings were interesting and instructive.

Fosterville—Preached Friday evening, and had reports with reference to church debt. Progress is being made.

The church planned to hold a two-

days' meeting, beginning Saturday before the fifth Sunday in August and try to raise remainder of church debt and be ready to dedicate church-house on Sunday.

Program for meeting will be arranged soon.

Rouer.—Union Ridge Church. Pastor D. B. Vance. Attended S. S. Institute Saturday and Sunday.

Opening service conducted by Pastor Vance.

"The Sunday School—What Is It." Talks Revs. Cheery and Cecil.

"The Organized Sunday School," Revs. Agee and Vance.

Then a bountiful dinner served and spread on the ground.

Re-assembled. Song and prayer service. Followed by talk on "Home Department," by Cecil. "The Country Sunday School," by Revs. Cheery and Agee.

At night preaching by Cecil. Sunday.—Opening service by Rev. B. W. Cole. Brother Hudgins, S. S. Secretary having arrived, discussed with great interest and power the work of "Superintendent and Teacher."

At 11 o'clock, Preaching by Cecil. Afternoon session.—Opening service by Rev. F. M. Jackson, followed by a powerful address on "Definite Results from Sunday School Work," by Prof. F. M. Bowland.

Brother Hudgins then continued his heart to heart talks on "Test of Teaching." This closed the Institute. Great crowds attended and the Lord was among His people. A series of services followed, the pastor being assisted by Cecil, who preached at night. This is a great field. R. D. CECIL, Pastor-Evangelist for Tennessee. Rouer, Tenn., July 26, 1909.

PASTORS' CONFERENCE.

Duck River Associations.

Pastor Taylor. Two baptized, one received by letter; 2 approved for baptism.

Northfork.—Pastor Jarman. Good services. Protracted meeting to begin the fifth Sunday in August, with Bro. A. P. Moore, of East Chattanooga, to assist.

Union Ridge and Fairfield.—Brother Vance, pastor. Work good. Protracted meeting to begin the 4th Sunday in July, with Evangelist R. D. Cecil to assist. Pastor Agee's work moving on with good interest. Protracted meeting to begin at Mt. Lebanon the first Sunday, Brother Skinner to assist L. D. Agee.

"We had a great day at New Bethel the 3rd Sunday, could not seat all the people. Sunday School. Observed Children's Day. Collections good. Bro. R. D. Cecil preached for us Saturday and Sunday evening to good congregations. There are no better people to serve than the good people at New Bethel. We are planning for a protracted meeting the 3rd Sunday in September. Brother Moore, of East Chattanooga, will assist. We are praying for a great meeting. May God blessings rest on our workers. L. D. AGEE.

Fosterville, Tenn.

I thank you very much for that nice notice and clipping you gave me some time ago. I am greatly enjoying my work here and really think it the finest work I ever did. The "Baptist and Reflector" is a welcome visitor from my old home State. This is a great country. I am living just across the street, near W. J. Bryan. Our families attend the same Sunday School.

J. A. BABER.

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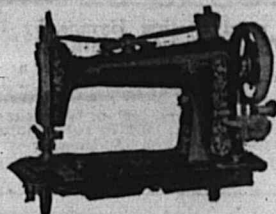
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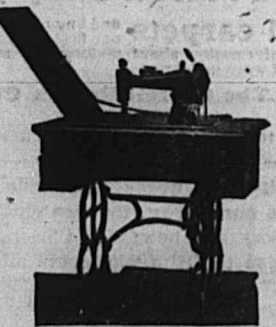
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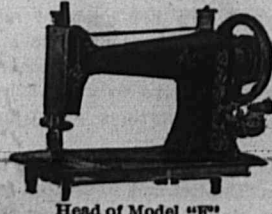
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