

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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PERSONAL AND PRACTICAL.

—The "Journal and Messenger" quotes Henry Clay as saying: "I owe a paramount allegiance to the whole country, a subordinate one to my State." He might have put it, "I owe a paramount allegiance to the whole people, a subordinate one to my party."

—The "Baptist Banner" asks the following pertinent questions: "You want the saloons maintained, do you? Are you willing to give a son, father or brother to such maintenance?" We are not willing to give either of our boys. Are you willing to give one of yours? The saloon, of course, must have boys, or it cannot run, any more than a saw mill can run without logs. Who will furnish the boys?

—The "Baptist Banner" quotes a negro preacher as exclaiming, in one of his pulpit flights: "Brethren, the sun may cease to shine, but I'll not cease to shine; the stars may cease to sparkle, but I'll not cease to sparkle; the ocean may dry up, but I'll never dry up!" Is the "Banner" sure that it was a negro preacher who said that? It seems to us that we have heard some white preachers who either said it, or might have said it.

—Says the Nashville "Christian Advocate": "The press dispatch announcing the 'wet' victory at Bristol, Va., added naively that when the result became known in that city 'pandemonium reigned.' Doubtless it did. 'All the demons have no better representative on earth than the rum demon; wherever he establishes his seat the rest follow. Poor Bristol will soon find what it means to be reigned over by 'Pandemonium.'" This is well and pointedly said.

—Judge Isaac N. Mills, of New York, last week decided that Harry K. Thaw, the slayer of Stanford White, is not a safe person to be abroad, and has sent him back to the asylum for the criminal insane. We hope that this will be the final disposition of the case, and that he will remain there quietly for the balance of his life. If only his wife could be sentenced to an insane asylum, or an orphan asylum, or something of that kind, it would be still more gratifying.

—The daily papers have been telling about how, on the one hand, prohibition did not prohibit in Georgia, and on the other hand, about how it had ruined the State, resulting in a deficit in the State's revenue from the lack of liquor licenses. The "Wesleyan Christian Advocate" says, however: "Twenty-nine counties in making their returns to the Comptroller for 1909 show an increase over the preceding year of \$1,940,513. That does not look as if State prohibition had ruined the value of property in Georgia."

—That was an urgent, almost pathetic, appeal by Dr. Golden last week in behalf of our State Mission work. Let us remember that we have only about one month more in which to contribute to that work during this Conventional year. It ought to be a great harvest season. Let every church in Tennessee make a contribution to the work. Let every Baptist in Tennessee give his part. Let us rally to the Board as never before. It is doing a great work and deserves the cordial and unanimous support of the Baptists of Tennessee.

—The "Word and Way" publishes the following prose poem: "Vague wishes unexpressed, strange fancies, sweet unrest, much musing, sudden sighs, bright blushes, down-cast eyes, verse-making solitude, nights sleepless, little food, life together, death apart, two bodies, one heart." The editor says of the above, "Where it came from we do not know. We said it in an address." We confess that we never

READ OUR RECORD.

Read and see what Tennessee Baptists have undertaken and what they are doing.

Our Aim This Year:

State Missions.....	\$25,000 00
Home Missions.....	18,000 00
Foreign Missions.....	25,000 00

Our Gifts to Date:

State Missions.....	6,177 72
Home Missions.....	14,690 73
Foreign Missions.....	20,632 49

It will be seen from these figures that we have given during the last week \$185 for State Missions, \$38 for Home Missions, and \$109 for Foreign Missions, making a total of \$332. Remember that we are within six weeks of the close of our State Convention year, and have received only \$6,177.72 for State Missions. Send to this office for literature, envelopes, and helps for a State Mission rally in your church and Sunday-school. Do not let the year close, and your church be blank on State Missions. Sincerely, W. C. GOLDEN.

heard it before. We presume that it must have been original with the editor of the "Word and Way." Let him be credited with it.

—The "Christian Index" quotes what we had to say recently about the First Baptist Church, of this city, and adds: "We wonder if Editor Folk thought when he wrote these words what a crown he was placing on the head of Dr. Lansing Burrows, now of Americus, who was for a number of years pastor of this church?" Yes, Dr. Burrows certainly deserves a crown. He did a magnificent work as pastor of the First Church. We doubt if there is a finer Biblical preacher in the Southern pulpit. The present excellent condition of the church is due very largely to his efficient labors as preacher and pastor.

—By a vote of 23 to 10 the Senate of Alabama on August 11, passed the Ballard Constitutional prohibition bill. The amendment will be submitted to the people at a special election to be held within ninety days. There is no doubt that Gov. Comer will sign the bill. The Fuller bill, now pending in the Legislature, prohibits any sort of liquor advertising, and throws every safeguard around the law. It also will be passed and signed. The people of Alabama are evidently very much in earnest in their determination to enforce the prohibition laws. As we have said before, the liquor men have brought the trouble on themselves.

—We acknowledge receipt of an invitation from Mr. and Mrs. Thomas Shepard Meek to be present at the marriage of their daughter, Miss Grace Clemmons, to Rev. Spurgeon Wingo, on September 1, at their home, in Suffern, N. Y. Brother Wingo is the son of our friends, Dr. and Mrs. T. R. Wingo, of Trezevant, Tenn. He is a young minister of much promise. He has just accepted a call to the pastorate of the church at Dalhart, Tex. His bride is the daughter of our friend, Mr. T. S. Meek, formerly of Nashville. We tender to the happy couple our most cordial congratulations, with our very best wishes. May heaven's richest benedictions rest upon them always.

—In addition to his duties as Superintendent of the Buckner Orphans' Home, in caring for the 400 or 500 children in that Home, Dr. R. C. Buckner has been pastor of the Home church during its entire existence of more than a quarter of a century, and has only occasionally had the help of others for short periods. Dr. Buckner says in the "Baptist

Standard:" "I am still, as for many years past, preaching here twice every Sunday, as a rule. We never have protracted meetings, never have special evangelistic services, but nearly all the young people here of proper age are Christians, and conversions, which are very frequent, take place in the dormitories or in the ordinary chapel services." This is a great work in itself. It has, however, been incidental to Dr. Buckner's work as Superintendent of the Home, and has been done so quietly that it is not generally known.

—The "Examiner" says very pointedly: "Dr. Charles W. Elliot has again entered the limelight glare of publicity to announce the important fact (?) that 'the Bible is antiquated.' Well, for an out-of-date book the Bible is about the liveliest literary corpse on record. It is far and away the 'best seller' on the market today. The ex-president of Harvard will have to try again." About 15,000,000 copies of the Bible are being sold now every year. About 300,000,000 copies have been sold during the past century. We do not now recall the number of copies of Dr. Elliot's books that have been sold during the past year. We imagine that, with all of the free advertising he has received lately, the number of copies of his books sold would hardly exceed 15,000,000. By the way, what are the names of the books he has written? Can any one tell us?

—Says the "Baptist Flag:" "Already 473 churches have declared their allegiance to this new move. Twenty-six more will round up the required 500. The number already enrolled is far beyond the number of churches in the Southern Baptist Convention." On this we have to say: 1. Of the 473 churches about 250 of them are in Illinois. These were induced to go into the new movement under the leadership of Dr. Throgmorton. Since his withdrawal from the movement, we presume that most of them will follow him in withdrawing also. This would leave less than 250 churches in the South. Most of them are in Arkansas. Very few are in Tennessee, only about 25, we believe. 2. The number of churches in the Southern Baptist Convention is about 20,000. About 10,000 or 12,000 of these churches contribute regularly to the work of the Southern Baptist Convention. Some 1,000 or 1,200 are represented each year in the Convention by one or more of their members. If the new movement should surpass this record congratulations will be in order.

—The "Examiner" publishes on its first page a picture of the old First Baptist meeting house, at Providence, R. I., which, says the "Examiner," "is one of the choicest of our denominational possessions." The "Examiner" gives this interesting information about the house: "This house was built in 1774, during the pastorate of President James Manning, of Brown University, from plans prepared by Sir Christopher Wren for St. Martin's-in-the-Fields, London. The purpose of the church in erecting this splendid structure was to have a house 'for the public worship of Almighty God and for holding commencements in.' Although the interior has been somewhat modified in later years, the exterior is practically as the builders left it. And how its beautiful lines stand out when we compare it with many of our modern edifices! This building possesses a character of dignity, sincerity and appositeness that appeals both to the eye and to the heart. Baptists should cherish this choice historic monument, and when in the process of time they get over the 'gingerbread' 'packing box,' architectural craze, let us hope that they will learn something from this simple old building in making their future houses of worship." It seems, then, that the first Baptist Church at Providence not only has the oldest organization in this country, but the oldest house.

THE LIFE BEAUTIFUL.

(Author Unknown.)

Beautiful lips are those whose words
Leap from the heart like songs of birds.
Yet whose utterances prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through.

Beautiful eyes are those that show
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful feet are those that go
On errands of mercy to and fro—
Down lowliest ways, if God will so.

INTERVIEW BETWEEN CHRIST AND NICODEMUS.

By Rev. S. G. Shepard.

(Continued from last week.)

Two questions properly answered, we think, will make this proposition perfectly clear.

First, the source of our salvation; second, a correct answer to the question, What is faith?

The answer to the first proposition is: That when the Lord in His amazing goodness and mercy decreed in His own mind to formulate a plan of salvation for Adam's fallen race, he decreed to save us himself, and not leave us to save ourselves.

The Bible says "Salvation is of the Lord."

We are told in Ephesians that we are saved by grace, and not by works, and the reason assigned is, least we boast; that is, rob God of the glory of our salvation and claim it ourselves. Would not poor human nature do this? If I start out penniless in the world and by my own financial skill amass a fortune, would I turn around and honor some one else with my great financial success?

Does the poor boy who has not a nickel to pay his way at school, but determines to have an education, and at home by himself digs it out by hard effort, then turn around and give some college president the honor for his scholarship?

So if a man is conscious that he, by his own good works, has secured eternal life, will he give God the glory of his salvation? Or if he thinks he did part of the work that rescued his soul from endless night, will he give God the glory for the part he thinks he did himself?

There is a very impressive lesson taught in Paul's letter to the churches in Galatia: "Behold I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing." (Gal. 5:2.) Now, we know that circumcision was of divine appointment. Could the Lord tell us through Paul that this ordinance will be fatal to us, which he himself has decreed? All who will study the letter will see that it is not circumcision itself, but its perversion—depending on it to save the soul.

Will not this principle apply to any of the ordinances, as baptism or the Lord's supper, or indeed to any work of righteousness which we can or may have done?

Take this very pointed statement. I believe that the new birth consists of two parts, first, a belief that Jesus is the Christ, and I am conscious that I have done this, am thus begotten by the Spirit, but I lack the other element to complete my new birth; and I start to the baptismal waters to complete my regeneration—am I not depending on my baptism to give me the other element of my new birth? Is this not in principle the same thing that Paul warned the Galatians against; not to depend on an ordinance; but trust in Christ only?

But the other question, What is faith, or why saved through faith and not through something else?

I answer that faith is not a work as baptism, Lord's supper, prayer, church-going or any other work. Faith is passive. Faith means to depend on some one else—not on self. The sick man who tries all his home remedies, and gets no better, but finds he is growing worse, at last ceases his own efforts and sends for the doctor, and says to him: "I have tried all my remedies and am growing constantly worse, now I give the whole case up to you. I put my life absolutely in your hands, if I recover it must be your skill alone that cures me." Now this is faith in the doctor.

Just so he who abandons every help except Jesus Christ—self effort, churches, ordinances, priests or preachers; everybody and everything—and passively commits all for time and eternity into the hands of

Jesus alone, is saved; for Jesus never yet turned one away empty who thus relies alone on Him. He is saved, and saved without works. He just simply relied on Jesus to do all his work for him, and Jesus gets all the glory of this man's salvation, for he has nothing of which to boast.

Paul, in his letter to the Romans, says (chap. 4:16): "It (salvation) is of faith, that it might be by grace." This passage makes the whole subject very clear. Paul here teaches us that our salvation must come to us through this medium alone, or else it will not be a salvation of grace. It will not do to come through or by virtue of any kind of work we can do or have done. If so, it is no more grace, but works, as Paul shows us.

Rom. 4:4: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

This passage clearly shows that faith is not classed along with works, as baptism, Lord's Supper, prayer, visiting sick, assembling together, etc. We are not saved by virtue of any of these works of righteousness. If so, then our salvation comes to us as a matter of debt, and is no longer a salvation by grace. "If by grace, then is it no more of works."

One question more: What is the difference between Christianity and the other great systems of religion? Take the Mahometan. What is Mahometanism? It is simply that the follower of Mahomet must believe certain things, and follow certain prescribed rules. Rule 1. There is one God and Mahomet is his prophet. Rule 2. He must endorse the origin and teaching of the Alchoran. Rule 3. He must abstain from intoxicants. Rule 4. He must pray so many times each day. Rule 5. He must make, if possible, a pilgrimage to Mecca, and so on, and if he will follow these rules to the end of life he will enter Paradise.

The great system of Buddha is similar, only with a different set of rules that must be rigidly performed to the end of life.

Now, what is the difference between these great systems and the Christian system? Does Christianity consist in a set of rules that must be followed as in these other great systems? Is Mahomet at the head of one great system with his set of rules; Buddha at the head of another, and Christ still another, each having his rules? Is Christianity the perfunctory performance of certain rules?

The wide difference is that Christianity is a live thing.

Nowhere is it taught, or even dreamed of in these heathen systems that their author dwells in their following. But no man is a Christian at all unless Christ, its author, dwells in him. No man in his natural state—simply born of the flesh—has the germ of eternal life in him, and all that is needed is to perform certain rules or comply with certain external ordinances, and this germ is so developed that he is transferred into the image of Christ.

Nothing can be further from the truth than this. Eternal life comes from without—comes from above. He is born "from above." Life comes only from life. Jesus is the life.

"He that hath the son hath life; and he that hath not the son of God hath not life." 1 John 5:12.

"In that day ye shall know that I am in the Father, and ye in me, and I in you." John 14:20.

"Know ye not your own selves how that Jesus Christ is in you except ye be reprobates?" 2 Cor. 13:5.

Paul declares the incarnation a great mystery. "God manifested in the flesh"—this union of divinity and humanity. But is this not also true of the one who is born of God? Does he not, as Peter declares, become a partaker of the divine nature, a child of God? And is it not true that this wonderful change is wrought only when he is born again—born of water and of the Spirit? Not simply born of the flesh; but born of the Spirit.

Invisible like the wind it may be, yet we are conscious it is so, because this spirit beareth witness with our spirits that we are the children of God, and in that bitter passage in our lives, when we felt the power of sin, and vividly realized its inevitable ruin to us, we went not in our own strength—not relying upon our works, but stripped of all these, with empty hands and hungry heart we looked up like the bitten Israelite—not at the type but at the great antitype and knew that it was true "That God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life."

Lebanon, Tenn.

WHAT BAPTISTS HAVE DONE FOR THE WORLD.

By Rev. J. H. Grime.

(An essay read at the 100th anniversary of Salem Baptist Church at Liberty, Tenn., Aug. 7, 1909.)

From a human view point that was a rash statement of the prophet when he said that the kingdom of God should "break in pieces and consume all other kingdoms." And even more wonderful and mysterious have been the workings and progress of His kingdom as step by step it has fulfilled this prophecy. History records nothing more daring or extravagant than the scenes of Palestine when an humble carpenter from the despised city of Nazareth called unto Him 12 men from the humble walks of life and started upon a conquest of this world, defying all the powers of darkness. Their early struggles with paganism, and later with the papal powers, read more like fiction than fact. It has been a conflict between a well organized aristocracy on one side and an humble little democracy on the other side. The one entrenched themselves behind iron-clad laws with death-dealing penalties, while with the other, their only law was the law of love, and their slogan that of liberty to all men.

For these latter principles Baptists have ever stood. It has been their battle and they have suffered untold persecutions and have fallen victims by the thousands to the most cruel deaths that human ingenuity could invent. Yet they have never persecuted or resorted to the sword to maintain their principles. The law of love and the cry of liberty has been their plea.

This conflict has involved the following points to which we call attention:

1. The supreme authority of the Bible. Baptists have ever maintained that the Bible and the Bible alone, should form the only rule of faith and practice. They have at times put forth Confessions of Faith, but with all of them the supreme authority of God's word is the beginning corner. They are not authoritative, but are valuable only as they express the belief of Baptists as to the teaching of the Bible. Their appeal is to the Book. They have maintained that all people, without regard to station in life, should read and study the Bible, and obey its precepts according to the dictates of their conscience without let or hindrance. To this end they have sought to furnish pure translations of the Bible in all languages to all people. We take the following from the pen of a prominent scholar and writer:

"The Baptists have translated the Bible into more languages than any other body of Christians. More than half the inhabitants of the globe are dependent upon Baptist translations for their knowledge of the Word of God. William Carey translated the New Testament into Bengali, and a similar blessing was conferred on China by Joshua Marshman, on Burmah by Adoniram Judson, on the Karens by Francis Mason, on the Assamese by Nathan Brown, and on the Telegus by Lyman Jewett."

It was a Baptist, Joseph Hughes, who formed the British Bible Society, and thus set the pace for the distribution of the Word of God.

2. It has fallen to the lot of the Baptists to preserve pure the ordinances of the gospel.

The Son of God has left but one monument to his resurrection—baptism. But for the Baptists this monument would long since have been demolished, and the world left without this beautiful symbol. Pseudo-baptists would have destroyed it by destroying the likeness, thus changing it from a "burial and resurrection," to affusion. And other immersionists would have destroyed it by changing it to a saving ordinance. Baptists have stood in the breach, fighting against making it a saving ordinance on the one hand, and destroying the likeness on the other hand. But for the Baptists, no one would be immersed today to show their death to sin and their faith in the resurrection of our Lord.

The same is true of the Lord's Supper. Baptists alone hold that baptism, steadfastness in the apostles' doctrine, and fellowship, based upon this oneness in doctrine, is necessary to the communion. They alone make of it, only a memorial service. It is almost universally made a sacrament, a means of grace, and it is regarded as having some sort of purifying or saving efficacy.

3. Baptists have alone stood for the purity of the church; that only regenerate people should find a home in the church, that the church is a place where the saved only should be found. All others receive either infants, probationers, or those seeking salvation into their midst. They believe the church has some sort of a saving influence. The Baptists believe that a person should be saved be-

PRAYER.

More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me night and day. For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend? For so the whole round earth is every way Bound by gold chains about the feet of God.

fore they come to the church. Their slogan has always been "The blood before water, and Christ before the church."

4. Baptists alone have stood for the baptism of saved believers. Had it not been for the Baptists, such a thing as the baptism of a believer would long since have been unknown.

Had the Pseudo-baptist world succeeded in getting all baptized in infancy there would have been none left to be baptized as believers. Hence the commission, which says, "Make disciples and baptize them," would have been a dead letter.

5. Baptists have secured religious liberty and thus paved the way for the preaching of the gospel to all nations. Every student of history is familiar with the sickening scenes of the Inquisition and the blood-curdling scenes perpetrated by protestants on Baptists following the Reformation. How Baptists and other Dissenters were burned at the stake, stretched on the rack, sawn asunder, sewed up in bags and drowned, melted lead poured in their ears, their flesh torn off with red hot pincers and every other method of cruelty that demons could invent; all for no other cause save that they desired to worship God as their consciences dictated.

It was against this tyranny that the Baptists set themselves, pleading that all men should have the right to worship God as they chose, without molestation. Their blood had cried unto God for many centuries before any relief came.

Their first marked achievements were gained in this our own beloved land.

The work of Roger Williams and John Clarke in establishing a free government in Rhode Island is too well known to need detail. Of this Judge Story says: "In the code of laws established by them in Rhode Island we read for the first time since Christianity ascended the throne of the Caesars the declaration that the conscience should be free, and men should not be punished for worshipping God in the way they were persuaded he requires."

It was after a little Baptist church near his home, presided over as pastor by Elder Andrew Tribble, that Thomas Jefferson modeled the Constitution of the United States. Prof. Austin Phelps, of Andover Theological Seminary says: "Even Thomas Jefferson confessed that his first clear conception of a republic came from an obscure Baptist church in Virginia."

After the Constitution was adopted, it was feared that the guarantee of religious liberty was not sufficiently strong, and it was through the influence of the Baptists that the first amendment to the Constitution was made which gave untrammelled liberty in matters of religion to all alike.

From this beginning the matter has spread until the doors of every nation have swung back upon their hinges, and the heralds of the Gospel are welcomed to every port. Even now, Protestants and Baptists preach in the Imperial City of Rome under the very shadow of the Vatican.

6. It was Baptists who took the lead in modern missions.

It was Carey of England, and Judson of America, who started the great mission movement that is today knocking at every port in the world.

7. To the Baptists belong the honor of starting the great Sunday School movement which is accomplishing so much at the present day. It was Robert Ralke and William Fox, a Baptist deacon, who started this great work. And when the hived system, at first in vogue, was about to fail, it was a Baptist preacher by the name of Gourney, who came to the rescue and organized it upon the present plan. And it was B. F. Jacobs, another Baptist, who originated the international lesson system.

8. As Hymn writers and authors they are second to none. Bunyan's Pilgrim's Progress is today read in more languages than any book apart from the Bible.

9. They are said to have more money in schools and colleges than any Protestant denomination. For men of letters and great preachers they stand at the front.

10. Last, but not least, they have played a noble part in the present prohibition movement, which is

soon to rid our land of its greatest curse—the saloon. It was our own beloved Folk who stood at the helm in Tennessee, and it was Baptists who gave themselves as martyrs to the cause in Mississippi, Virginia and Missouri.

But time would fail us to tell of the noble Baptist men and women who have wrought so nobly, and achieved so many victories for the cause of truth and the good of humanity.

In concluding, I would not forget those who have wrought so faithfully and well here at old Salem Church, and whose remains lie in the city of the dead hard by. It was they who made this possible. It was they who made this place hallowed, and whose noble deeds of loving service have been inscribed upon memory's page and will remain bright upon memory's throne until we, too, shall join them on the other side of the mystical river.

Lebanon, Tenn.

"THE OLD TIME RELIGION."

By Rev. Chas. E. Wauford.

That this phrase has had to come into use is rather unfortunate. It shows that there has been a departure by some one from the true religion; that there has been an attempt on the part of some people to form a new religion. Man is noted for his ambition to find something new; to make a great discovery and have his name forever written upon the pages of history. Men have tried for a long time, and are still trying to find a new religion. These attempts have brought into use the phrase, "The old-time religion." Much is being said and written these days about the "new religion." Dr. Elliot is the latest authority, I believe, along this line. The doctor is an educated man and one whose authority on many things is worth while. He is a man with wide experience and deep learning, and a magnet in the educational world; but his predictions about the coming religion are rather amusing. Whether Dr. Elliot is sincere in what he says, or just desires to create a sensation and make people laugh is uncertain. Like many other men he seems to have become dissatisfied with the true, simple religion of Christ, and wanted something better. He wants a religion with no "supernatural element," and one "not bound by dogma or creed." The fact that men for ages have advocated new religions and have failed in turning the true followers of Jesus Christ from the principles upon which the church has been founded and have failed to make them believe that there is something better than the true, simple Christian religion, should, it seems to me, be evidence enough to convince those men who work so earnestly to start a new religion that their efforts are in vain. Why do we need any more religions? We have too many now that are doing more harm than good. Thousands of people are hiding behind their false religions, living lives not according to the teachings of the great Teacher, and trusting merely their identification with a certain creed or so-called religious body to save them. Many people go about accepting anything almost in the way of religious teachings, saying that one church or organization is as good as another, and putting forth that old worn out argument that "We are all going to the same place anyway, and what's the difference." If one church is as good as another, why have any? One church is not as good as another and, if they are not careful, those people who are so ready to advocate that "we are all going to the same place" are going to be disappointed in the place. It is very necessary indeed that we see that the church of which we are members advocates the principles taught in the Scriptures.

There is an idea advanced by some that religion has to change as times and circumstances change. New conditions call for a new religion, they think. It is very true that the methods of reaching men, of getting them interested about their soul's welfare, have changed to some extent, but the religion is the same. Men are not as anxious to go to church as they used to be. Many other things are attracting them. The time has come that we must go to them with the gospel; that we must make the church pleasant and interesting for them—but the time has not come, nor ever will come, when we must advocate doctrines and tolerate teachings that are not found in the Scriptures in order to please men. We have no excuse whatever to not adhere to every principle, and every rule and every plan laid down in the Book to properly carry out the great work which God has committed into our hands.

The old-time religion is good enough for anyone. In fact, nothing can be found better, nor as good. It

helps when all others fail. The church that "continues steadfastly in the apostles' doctrines and fellowship, and in breaking of bread and in prayers," whose members "visit the fatherless and widows in their afflictions, and keep themselves unspotted from the world," whose plan of salvation is "repentance toward God and faith in the Lord Jesus Christ," and which stands "steadfast, unmoveable, always abounding in the work of the Lord"—the church of this type is the church of which it is going to be said, "They have the old-time religion." It will be a church which will be commended and blessed of God. Oh, that men would cease searching for new religions and get more religion, recognize God as the great Ruler and his son, Jesus, as the way to everlasting peace, and the only way, and stand fast in the liberty wherewith Christ has made them free.

Jackson, Tenn.

THE MORMON-CHRISTIAN WAR.

By R. B. Neal.

No. 3.

In 1831 the Mormons placed "high priests" as officials in their church. A Mormon writer says, and truly:

"This office was not in either the church on this continent among the Nephites, or the church established on the eastern continent. Nowhere do we find this office in the church under the new covenant gospel recorded in the New Testament, or the New Testament part of the Nephite record."

It is up to the "Brighamite" and "Josephite" to show his "authority" for this office. Will some elder of either or both churches make the attempt?

From Our Friend, the Enemy.

Every now and then we get a complimentary notice of our tracts from a Mormon elder.

Here is one from Joseph King, an elder who lives at Allegan, Mich.

He seems to have a Mt. Pelee throe upon him, and he throws four pages of the following hot stuff at our head. I give a paragraph "verbatim." He is evidently "spellbound":

"Mr. R. B. Neal,

"Dear Sir:—I have been reading some of your anti-Mormon tracts. I wish to tell you that any one sending out such literary to the public is an enemy to God and his people. All people in this land of America has the right to worship according to their own dictates; they have no right to brake the Law of the Land."

We had an idea when the tracts were written that Mormon elders would not relish them. The letter proves that we were "wright."

We send him the tracts he hasn't read, and hope to "wright" him without his having to "brake" anything.

A Knot-hole Needed.

Dr. D. B. Turney is on "the firing-line," and is one of the finest sharpshooters in the nation. He always "hits the black." He writes:

"Smith's pretendedly inspired translation has actually omitted our Lord's declaration, 'God is a Spirit.' Will the Latter-day Saints deny that Smith sinned against God in striking out that statement, found in every manuscript, in every version, and in every transcript of the conversation of Jesus with the woman of Samaria? I usually ask the self-styled 'saint,' 'Do you believe that God is a Spirit?' He generally answers, 'Of course I do. We believe that.' Then I say, 'What made Smith strike out that statement?' Mr. Saint seeks to charter a knot-hole, speaking metaphorically."

Pikeville, Ky.

MEMPHIS AND LITTLE ROCK BY CONTRAST IN THE LIGHT OF THE PROHIBITION LAW.

Memphis, no doubt, violates the law, seeks to make it obnoxious, and many of the former saloon men announce their purpose to see the law repealed two years hence, but the beer wagons and the overdriven teams do not horrify the onlookers. In Little Rock we have the open saloon and more violations of the liquor laws than in Memphis, the beer wagon and the saloon tough to contend against. If the law cannot be better enforced in Memphis than at present it is a great improvement over the conditions in Little Rock. By the help of God and good men we will put the traffic to sleep in Arkansas.

T. T. THOMPSON.

Little Rock, Ark.

(Amén.—Ed.)

TENNESSEE COLLEGE.

In the faculty of 1907-08 there was a total of 19. Nine of these came with us from our Kentucky work. In the faculty of 1908-09, 28. We held eight of the original nine, and fourteen of the nineteen. Mrs. Lowe, as you will recall, gave up the school work for other things. Miss Sedberry, I remember, did the same way. Miss Munsell and Mr. Brown went to other fields. Dr. Davidson was called to the pastorate of the First Church of Covington, Ky.

In the faculty of 1909-10 there will be thirty. We hold our original eight. Out of the first faculty of nineteen we will have twelve. Mrs. Drake, on account of her health, must give up the work, and Mrs. Jones resigned in the middle of the year on account of sickness in her family. Of the twenty-eight in the faculty last year we are to have twenty. The other six, who are not to be with us, are as follows: Miss Grimmett resigns to study in Chicago University, Miss Judson resigns to study in Boston, Miss Costikyan wishes to be nearer her family, who will be in New York City, Miss Barton, Miss Forgy and Miss Cunningham will teach elsewhere. The last three you will remember are graduates of our school, receiving the degree of Associate in Arts.

You will be interested, I am sure, to know who the new members of the faculty are to be. In the place of Mrs. Drake, we are to have Miss Mary Bruce, who has had large experience in boarding schools as housekeeper. Miss Emily H. Dutton is our new professor of Latin and Greek. She brings a wealth of training and experience. Briefly told, her history is as follows: An A.B. graduate of Mt. Holyoke College, Mass. During her college course she dropped out for a year or two and taught. After graduating Miss Dutton taught Latin and Greek in the High School at Mankato, Minn. She gave up this work to go to Radcliffe College, where she got her Master's Degree. She was then elected as teacher of Latin and Ancient History in the Girls' High School of Brooklyn, N. Y. At the close of her first year here she was elected as an instructor in Latin at Vassar College, N. Y. She remained in this position through a period of nine years. During this time she had a leave of absence for fifteen months. She spent these months in studying Greek, Latin and Archeology, in the universities of Berlin and Munich. She has during the past two years been studying for her Ph.D. degree, and has just completed the work. We are to be congratulated upon her coming to us.

Miss Eugenia L. Aumspaugh will strengthen our departments of Elocution and English. This will enable Miss David to devote more time to the physical culture and gymnasium work. Our students will receive more consideration and at more seasonable hours. Miss Aumspaugh, after finishing in one of the Virginia schools, went to the Curry School of Expression in Boston, Mass. She is a graduate of this school. She has taken special work in the Emerson College of Oratory, the Posse Gymnasium, the Conservatory of Music, in special voice training, the University of Virginia in English and Literature. In addition to this splendid training she has had several years of experience in teaching in such schools as Agnes Scott of Decatur, Ga., and Southern Presbyterian College, Red Springs, N. C. Again Tennessee College is to be congratulated.

Miss Georgia Kirtley will have full charge of our primary work, and Miss Strader will be Presiding Teacher. The school is to be congratulated on this.

Miss Bumpass, an A.A. graduate of last year, is to be an assistant in the preparatory work.

Miss Alice Eaton Burnett, Miss Alta Drake and Miss Isabel Barbour, all college students for the coming year, will give assistance in some of the departments.

We are now in correspondence in regard to two music teachers. These will complete our thirty.

Tennessee College students are to be congratulated on the strong faculty. Look into the merits of each teacher and you will be persuaded that you cannot afford to miss the advantages that are offered in this great school.

We write you in regard to the teachers as a bit of information that you are concerned in. We wish we might write you as definitely in regard to students. Of the 200 students who were enrolled the first year, we had 95 to return. We want to claim a larger per cent. for the coming year. We want you. We can be of great service to you. We need your enthusiasm and splendid qualities in helping us make Tennessee College, which is your college, the greatest school in the South.

Won't you please telephone us that you are doing your best to induce other girls to enter in September, or if not near enough to telephone, write us. Let us hear positively that we may expect you. We are saving a place for you. You will greatly delight our hearts

by coming yourself and bringing some one with you. Be present for the opening day, September 8th. Remember we must have 300. Do your best. We are counting on our tenth legion.

TENNESSEE COLLEGE,
By Geo. J. Burnett.

A BUNDLE OF THINGS.

Let every Sunday-school send for programs for Children's Day for a great rally in September. Let every church plan for a great State Mission offering, also. We have envelopes and helps of various kinds that we will send free, if you will write for them.

To Church Clerks.

Let every church clerk be gathering statistics and facts about his church so that his letter to the Association will not misrepresent the church. See that every blank is filled out. If your church has not made an offering to State Missions, see that this is done before your letter goes. We have Associational letter blanks at three cents per copy.

To Moderators of Associations.

Please see that your Association appoints the best wide-awake layman in your body to act as Vice President for State Missions. If you have not a layman that will do the work, appoint a preacher. We want some man who will take interest in State Missions to help us put every church in your Association on the honor roll by giving to every object of our State Convention. We will furnish literature and all necessary helps.

To Every Tennessee Baptist.

Do your part to see that your Sunday-school and church are represented in your Association with a letter that tells the whole truth about what you have done. Do not let your church send its letter away blank on any of the seven objects of our Convention, and especially on State Missions. We have 942 churches in the State that did not give to State Missions last year. You can prevent your church from being on this list this year. It is a shame for any Baptist Church, wearing the name "Missionary," to go twelve months without giving something for the spread of the gospel in the destitute places in our State.

Yours for progress,

W. C. GOLDEN.

SOMETHING FROM EVERY CHURCH.

A WORD TO ASSOCIATIONAL VICE-PRESIDENTS.

At the Southern Baptist Convention in Louisville, the Committee on Estimates and Apportionments recommended that Tennessee raise \$27,000 this year for foreign missions. In accordance with this recommendation this amount has been divided up proportionately among the Associations of the State, and a letter has been sent to each Associational Vice-President of the Foreign Mission Board, naming the sum which his association is asked to contribute in order that the full amount be raised. Each Associational Vice-President has been asked to present this matter at the coming session of his Association and to request the appointment of a Committee on Apportionments who will estimate the amount needed for each church. It is earnestly hoped that this committee will be appointed in each Association and the apportionments and estimates made. It will be well if a list of these estimated amounts could be printed in the minutes. Every church or Association can accomplish more by aiming at something definite. We are all convinced of the need of better system in securing contributions for our mission work. Of the 1,608 Baptist churches in Tennessee, 658 contributed last year to foreign missions, while 950 failed to contribute. By following some such plan as that outlined above many of the churches that failed to contribute could be brought over into the contributing column. Let the motto be: "Something from every church." It is urged that the matter be taken up at the Associational meetings and some prayerful, consecrated effort be made to enlist in the cause of world-wide missions the 950 Tennessee churches that did nothing for this work last year.

S. J. PORTER,
Field Secretary Foreign Mission Board,
Richmond, Va.

MY EXPERIENCE WITH CO-EDUCATION.

For six years now I have had an opportunity to observe at close range the working of co-education. We find people, sincere and thoughtful, who tell us that they firmly believe that education ought to be given to the young people in separate schools; on the other hand people just as sincere and thoughtful, believe just as firmly in co-education. As a mat-

ter of fact 70 per cent. of the country's education is co-educational. But what of my experience?

1. It helps the young people to put a normal value on each other; the young men soon learn that every girl is not an angel, and the young women learn that every boy is not a hero. They are both just folks.

2. Co-education prevents, in most cases, that crazy social desire to see each other, so often exhibited by young people of either sex, when kept strictly apart for long periods. On this account there are fewer runaway marriages and escapades of that sort in connection with co-educational schools than in separate schools.

3. There are a few girls who ought not to be in a co-educational school; such girls are generally as much unfit to be in a separate school; they will give trouble anywhere.

4. It is necessary in a co-educational school to exercise constant watch care and wholesome supervision over the young people, if the best results are to be obtained. But the same thing is true in one's own parlor, in the separate school, and in the social world generally.

5. Many valuable results are obtained from having the young men and young women in the same institution. The mental stimulus, the care for everyday neatness in dress, the learning to give to things social a proper proportion of attention, and no more, are all lessons which the co-educational student has a fine opportunity to learn.

Jefferson City, Tenn.

M. D. JEFFRIES.

NOTES FROM KENTUCKY.

The meeting with South Fork Church, LaRue County, closed Friday, Aug. 6. There was a good revival in the church, and seven additions by experience and baptism. The house would not hold the people at most of the evening services. I was pastor of this church two years and four months. I have never had the pleasure of serving a more faithful, loyal band of workers. Mrs. Smith was with me, and added materially to the interest of the meeting, having charge, principally, of the singing. It was her first time to attend a protracted meeting in the country. We were treated royally and shall always remember their many kindnesses.

We are arranging for simultaneous meetings in all the Baptist churches of Covington, Newport, Bellview, Dayton, Latonia and Ludlow, to begin the second Sunday in October. Some of the strongest men of the South will help the pastors in these meetings. We are praying for a far-reaching revival, and the salvation of hundreds of souls.

I go to dear old Tennessee next month to assist Bro. W. E. Wauford in a meeting. I am anxious for the time to come. I love the people of Tennessee, and rejoice at every opportunity to be associated with them in the Master's service.

I missed the "Baptist and Reflector" the three weeks I was away from home, but have been feasting on the three last issues of the paper this week. Any one who reads your great paper will be a better Christian, a stronger Baptist, and will become more zealous in the great battle for civic righteousness. May the victories that have crowned your work in the past encourage you to press onward, "fighting the good fight" until the final victory over error and sin is gained and you hear the Master's "Well done, good and faithful servant."

Ludlow, Ky.

DON O. SMITH.

EAST CHATTANOOGA.

Despairing of being able to reconcile some differences and to proceed with some progressive plans, Pastor A. P. Moore resigned the church at the evening service, August 8. His resignation was accepted and about fifty people immediately asked for letters of dismission. These, with some fifteen or more others holding letters from other churches, invited Pastors Massee, Harris, Sprague and Keese to meet with them Sunday afternoon, August 15, for the purpose of organizing the Chamberlain Avenue Baptist Church. After organizing, at the request of the pastors present, a committee was appointed to confer with a similar committee from the East Chattanooga Church and the pastors looking to the possibility of consolidation on amicable terms.

The Ebenezer Association will meet with the Al-lensville Church, Wednesday, Sept. 8, 1909. This church is located west of Mt. Pleasant, about two miles. We invite every one that can come to meet with us. We certainly expect Drs. Folk, Golden, Reese and others. Those who come by rail will be met at Mt. Pleasant. JOHN E. HIGHT, Pastor, Columbia, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Centennial.—J. N. Booth, pastor, preached at both hours. Subjects, "Esau, the Profane Man" and "How Sin Blinds." 110 in S. S., 60 in S. S. at Overton Mission.

Seventh.—Pastor preached on "What Shall I Render unto the Lord?" and "Signs of the Destruction of the world." Two professions; one approved for baptism. Pastor goes this week to help Bro. J. D. Smith in a meeting at Mt. Pleasant.

North Edgefield.—Charles M. Hudson, supply, preached at both services. Subjects, "Am I My Brother's Keeper?" and "Thirsting for God." 260 in S. S.

Howell Memorial.—Pastor Cox preached at both hours. Subjects, "The Divine Fatherhood" and "The Traitor and His Reward."

North Nashville.—Pastor Booth preached at morning service on "Redeeming the Time." Good day. No services at night.

Lockeland.—Pastor Skinner preached at both hours. Subjects, "Some Discouragements and How to Overcome Them" and "The Disease of Sin, and Christ the Only Physician." Fine congregations considering the hot weather. S. S. greatly fallen off, 88 present. Pastor continues this week with Pastor Woodcock.

Calvary.—Rev. J. E. Skinner preached every night last week and Sunday afternoon. Pastor Woodcock preached at the morning and evening services on Sunday. The meeting continues to increase in interest, and Brother Skinner's preaching is reaching the hearts of the people. Two conversions, two approved for baptism, one received by letter, one received on forthcoming letter. 50 in B. Y. P. U., 86 in S. S.

Grand View.—C. W. Reese, supply, preached at both hours. Subjects, "Shining Lights" and "Personal Soul Winning." Splendid interest. Good S. S.

KNOXVILLE.

First.—Pastor, J. J. Taylor. Preaching in the morning by G. W. Perryman, of Norfolk, Va.; in the evening by T. G. Davis, of Johnson City. Subject, "The Growth of the Kingdom."

Deaderick Ave.—Pastor, C. B. Waller. Preaching in the morning by T. G. Davis, of Johnson City. Subject, "Things to Seek." Preaching in the evening by G. W. Perryman. S. S. 7890\$. 7890\$. ETAOINNN G. W. Perryman 531 in S. S. Two received by letter.

Bell Avenue.—J. H. Sharp, pastor. W. A. Atchley preached at both hours. 435 in S. S. Pastor at Broadway.

Broadway.—W. A. Atchley, pastor. J. H. Sharp preached at both hours. Subjects, "The Second Mile" and "The Christian's Heritage." 333 in S. S. Pastor at Bell Avenue.

South Knoxville.—Pastor John M. Anderson preached at both hours. Subjects, "Ways of Pleasantness" and "Faithful Unto Death." 186 in S. S.

Euclid Ave.—L. A. Hurst, pastor, preached at both hours. Subjects, "God's Jewels" and "Robbing God." S. S. small.

River View.—Pastor, H. Bailey. Preaching in the morning by W. L. Winfrey. 30 in S. S.

Lonsdale.—Pastor J. M. Lewis preached at both hours. Subjects, "Abraham's Pilgrimage" and "Opportunity." 258 in S. S. Good B. Y. P. U.

Bearden.—Pastor J. C. Shipe preached at both hours. Subjects, "The Blessing of Discontent" and "The Easy-Going Christian." 97 in S. S. Good congregations.

Island Home.—Pastor J. L. Dance preached in the evening, and Prof. W. L. Gentry in the morning. Morning subject, "Christian Education." 226 in S. S. Miss Northington with the women.

Meridian.—Pastor J. N. Bull preached at both hours. Subjects, "Being All Things to All Men" and "The Seventh Commandment." 90 in S. S. Three baptized. Three received by letter.

New Hopewell.—Pastor J. N. Bull preached at both hours. Subjects, "Profit and Loss" and "The Decision of Moses." 80 in S. S. Eleven baptized.

Middlebrook.—Pastor A. F. Green preached at both hours. Subjects, "The Moral Sinner and the Vile Sinner" and "Sowing and Reaping." 149 in S. S. Good day.

Emmanuel.—Pastor Edward Stanley preached at both hours. Subjects, "The Passion Play" and "Why I Am a Baptist." 132 in S. S.

Glenwood.—Pastor F. E. White preached at both hours. Subjects, "Busy Man's Blunder" and "True and False Principles." 60 in S. S. One baptized.

Gillespie Ave.—Pastor A. C. Hutson preached in the morning. Subject, "Personal Work in Soul-win-

ing." In the evening program rendered by the children and an offering for the Orphanage. 165 in S. S. Six received by letter. One approved for baptism.

Grove City.—Pastor, J. C. Davis. Preaching in the morning by L. C. Chiles. Subject, "What Shall I Do With Jesus?" Preaching in the evening by Rev. T. D. King. Subject, "Prayer." 164 in S. S.

Oakwood.—Pastor Geo. W. Edens preached at both hours. Subjects, "What is Repentance?" and "The Fruits of Repentance." 136 in S. S.

Etowah.—Pastor W. N. Rose in a revival at Benton. Preaching morning and evening by Rev. W. B. Creasman. 131 in S. S.

MEMPHIS.

Central Ave.—Splendid day. Pastor preached at both hours. Subjects, "Home" and "A Sure Foundation."

Boulevard.—Bro. C. L. Owen preached morning and night.

Central.—Assistant Pastor W. H. Moore preached at the morning service. Subject, "A Dead Faith." No service at night. Pastor Thomas S. Potts away on vacation.

Union Ave.—Pastor D. W. Bosdell preached at both hours on "The Dignity of Service" and "Why the Prayers of Man Are Not Answered." Good congregations. Three additions by letter.

First.—Pastor Boone preached morning and evening. One received by letter; one baptized. Splendid congregations.

Seventh Street.—Pastor I. N. Strother preached at both hours. Subjects, "Exalting Jesus" and "Giving Reason for Hope." One received by letter.

Eudora.—Pastor J. C. Greenoe preached in the morning on "God's Time for a Revival." No services at night on account of Methodist meeting. Baptist meeting to begin fourth Sunday in August. Preaching will be by Dr. A. U. Boone.

Blythe Ave.—Pastor O. T. Finch preached on "The Power of Prayer" and "How the Sinner Seals His Doom."

Binghamton.—Pastor M. W. DeLoach preached at the morning hour. Subject, "The Christian's Influence." Bro. E. Sandling preached at night. Two additions by letter. One baptized.

Meacham Mission.—Rev. Koonce preached at 4 p. m. Good service.

McLemore Ave.—Pastor W. J. Bearden preached, delivering the ninth and tenth of a series of sermons on Romans. Pastor has just returned from Oak Grove Church, where he assisted Rev. W. R. Farrow in a meeting, resulting in seventeen additions, and is now assisting Rev. W. T. Ward, near Halls.

La Belle Place.—Rev. H. F. Burns, of Collierville preached morning and evening, Pastor J. W. Gillon being engaged in a meeting at Olive Branch, Miss.

Bellevue.—No services in the morning. Rev. R. R. Lucado, of Hot Springs, Ark., preached in the evening.

CHATTANOOGA.

Tabernacle.—Rev. J. M. Long, of Fort Valley, Ga., preached at both services to good congregations. Usual attendance in S. S.

Highland Park.—Pastor Keese filled both hours. Congregations unusually large. Subjects, "Mary Magdalene" and "Christianity Applied." Two received by letter. S. S. full, interesting, inspiring. Renewed life manifested in all departments.

First.—Pastor Massee preached at both hours. Subjects, "The Second Epistle of John" and "The Cross a Legacy to Men." Two received and baptized. 236 in S. S.

East Lake.—In absence of Pastor Chunn, Bro. Carroll conducted services at both hours. Good congregations, 86 in S. S. Full and interesting B. Y. P. U. Pastor Chunn returns from his vacation this week.

Central.—Rev. D. P. Harris, pastor, preached at both hours. Subjects, "If Thou Doest Not Well, Sin lieth at the Door" and "The Heart is Deceitful Above All Things, and Desperately wicked; Who Can Know It?" Good congregations and splendid B. Y. P. U.

St. Elmo.—Pastor Brooks preached at both hours. Subjects, "State Missions" and "The Crucifixion." Took offering for State Missions amounting to \$55. More expected. Good services.

Avondale.—Rev. C. E. Sprague preached in the morning. Pastor T. A. Swafford at night. Subject, "Rebelliousness." 100 in S. S. Good crowd at both services.

Alton Park.—Pastor John Hazelwood preached at both services. Subjects, "A Mind to Work" and "Burning the Bridges." 100 in S. S.; two received by letter; one by baptism; one baptized.

Hill City.—Pastor G. T. King preached at both

hours. Subjects, "Sleeping Christians" and "God's Revelation to Man." Large congregation. Several forward for prayer. Good S. S. and B. Y. P. U. Pastor gave a S. S. lecture at the S. S. Convention at 3 p. m. Will assist Rev. Griffith in a revival meeting at Brown Chapel this week.

Myself and Bro. Edwards, on last Tuesday night closed a ten nights' meeting at Oak Knoll school house, three miles northeast of Jackson. The Lord was with us in great power. Thirteen souls were saved. Brethren pray for us that we may do great things for the Lord. May the Lord bless the "Baptist and Reflector," and its God-fearing editor.

Jackson, Tenn.

J. A. NICHOLS.

Unity Baptist Association will convene in its 52nd annual session with Unity Church, six miles South of Huron, Tenn., (N., C. & St. L. R. R.), where messengers and visitors will be met with conveyances on Friday, Sept. 3. This is the church of which Bro. W. J. Hodges was a member, and who gave it the name "Unity," and place of organization in 1858.

Toone, Tenn.

J. M. CURRY, Clerk.

Have just returned from Alabama, where I assisted my brother in a meeting. Had fourteen additions by baptism. We begin here Sunday. James T. McGlothlin, of Franklin, Ky., will do the preaching. I will go to Mulberry the fourth week in this month and hold a meeting with the church there. It will be a great pleasure for me to associate with the people of whom I was pastor for nine years. From there I go to New Providence, near Clarksville, and from there to Greenbrier. My work at Portland and G. latin is in good condition.

A. H. HUFF.

Portland, Tenn.

This week has been a week of delight and profit to the Friendship Church and to the community as well. Dr. J. H. Anderson, of Jackson, did the preaching in the meeting. We closed yesterday with good results. Nine were converted, some of whom joined the church. It was a great treat to me to have Dr. Anderson attend my church. He fed the church and condemned sin; in other words he preached the gospel. The Lord bless him. May his life be spared many years yet to tell the old story of Jesus and His love. Remember to come to Huron in attending the Unity Association.

JOHN W. BARNETT.

Jackson, Tenn.

I have just returned from a week's services in the old church of which I was first a member, Hinkle Creek, Miss. Yesterday was the anniversary of my baptism, 1866.

But I write this to say to parents who would like to patronize a great school like the University that I shall take a deep interest in the moral as well as the intellectual training and development of their sons, and also of their daughters. The University is prepared to take the very best care of its pupils. I look more hopefully to the future than ever before, because the greatest difficulty which we formerly encountered has been removed—the saloon. We now have a clean, beautiful city, full of honest and sterling enterprises. Every pupil who comes to this institution will have his horizon broadened, and will receive an inspiration which will last him through life.

Students who want to make their way through college here at the smallest cost possible, will have several opportunities. It would be well for them to correspond with us.

G. M. SAVAGE.

Jackson, Tenn.

Our work for the hospital goes steadily on. Many noble contributions are being received. Next week I expect to report a very interesting contribution. Watch these announcements.

In our denominational work I fear we too often go by our country churches. We imagine that they are poor and some of them are hard to reach, not being on the railroads, and so we pass them by. I am sure we make a mistake here. Some of the noblest gifts which I have received have come from our country churches, in a number of cases the gifts from a single church amounting to more than \$500. I have just been out to Big Creek Church near Millington, where Rev. B. W. Brown, the firm friend of all our work, is pastor. There is just a little band who worship here at Big Creek, but they are giving \$225 for the hospital. We want all of our country churches to be represented in this great enterprise. Brethren, you who plow in the fields and come so close to nature and nature's God, can we not count on you to help us in this noble work?

JOHN N. LAWLESS.

= 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—G. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

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

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

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

OUR NEXT EFFORT.

What Is It?—For State Missions.
When?—From now until Sept. 30.
Helps?—Envelopes, mite boxes, leaflets, programs for the Week of Prayer and for a Children's Day service.
Why?—

1. As a State we have been giving our strength to other causes, and have left this until now. See the figures in the block on the front page.

2. As a W. M. U. we have, up to this time, contributed only \$1,795.98 of the \$5,000 which we are trying to raise this year for this work.

3. The State Mission Board has planned its appropriations for the year on the basis of \$25,000.

4. The needs of our State demand that this much be done.

5. If we fail to do it, no one else will.

Literature for the Week of Prayer is being mailed this week to all the missionary societies on our list. If you fail to get your package, or wish more, write at once to Mrs. J. C. Johnson, 1325 Fifth Avenue, N., or to W. C. Golden, 710 Church Street, Nashville, Tenn. Shall we not begin now to plan for this special effort, and make it the best we have ever had.

Child of my love, lean hard,
And let me feel the pressure of thy care;

I know thy burden, child, I shaped it,
Poised it in mine hand,
Made no proportion of its weight to thine unaided strength.

For even as I laid it on, I said,
"I shall be near, and while she leans on me

This burden shall be mine, not hers.
So shall I keep my child
Within the circling arm on mine own love."

Here lay it down, nor fear
To impose, it on the shoulders which uphold

The government of worlds. Yet closer came,

Thou art not near enough. I would embrace thy care,

So-I might feel my child reposing on my breast.

Thou lovest me? I knew it. Doubt not then

But loving me, lean hard.
GEO E. BURLINGAME, D.D.

These beautiful thoughts were suggested by an incident in the life of Miss Fidelity Fiske, while missionary in Uramia, Persia. The story as told in her own words in a letter dated Dec. 1855, is as follows: "It was afternoon, and I was seated on a mat in the middle of the earthen floor. I had already attended Sabbath school, and a prayer meeting with my pupils, and weary, I longed for rest. It seemed as if I could not sit without support through the service. Then I remembered that after that came my meeting with the women of the village; and oh, how desirable seemed rest! But God sent it in an unexpected way; for a woman came and seated herself directly behind me, and invited me to lean on her. I declined, but she drew me back saying, 'If you love me, lean hard.' And then came the Master's voice repeating the words, 'If you love Me, lean hard,' and then I leaned on Him, too. I was rested long before the services were through; then I spent an hour with the women, and after sunset rode six miles to my home. I wondered that I was not weary that night nor the next morning and I have rested ever since on those sweet words, 'If you love Me, lean hard.'"

Miss Fiske was the second unmarried woman missionary sent out by the American Board. She labored in Persia from 1843 to 1858, establishing there the "Fiske Seminary" for girls. More than fifty years have passed since, with impaired health, she returned to America, but the school still goes on, a mighty agency in the transformation of the life of many a Persian girl.

Many interesting facts are connected with the life and labors of this remarkable missionary, but none is more impressive than the fact that she made up her mind when she was a little girl that she would be a missionary, and she never wavered in her purpose.

When her widowed mother protested against her going to Persia, she uttered the words that have since become historic, "It is how we live, more than where we live." Later on, her mother gave her willing consent, and lived to welcome her back, after a separation of nearly sixteen years.

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When quinine fails, try Hughes' Tonic. "Your Hughes' Tonic did me more good than all the other tonics or quinine together. Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettet Co. (Incorporated), Louisville.

EAST TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION.

The East Tennessee Baptist S. S. Convention met at Etowah, July 27-28, 1909, with J. C. Ford, President, in the chair. A splendid program had been arranged by a committee appointed for that purpose. The good people of Etowah did everything in their power to make the visiting delegates (of which there were about 150), have a good time. The L. & N. Railroad officials co-operated with the citizens of that thriving, new town in extending every courtesy in their power to make the Convention a success. Not only is the praise to the Baptist denomination here, but the others joined in and with their help, and homes thrown open, aided very materially in the success of the Convention, which was said by many to be the best in the history of the organization.

Promptly at the hour of 8 o'clock p. m., the Convention was called to order by President J. C. Ford. In the absence of Rev. Black, of Rockwood, the president called upon Rev. J. L. Dance, of Island Home Church, to conduct the devotional exercises. He read as a Scripture lesson the 24th Psalm, and called on Rev. C. B. Waller to lead in prayer. The local choir furnished music for the Convention. Helpful words were spoken by President Ford, who called upon Dr. M. D. Jeffries to pray for the power of the spirit to graciously lead every service of the Convention. Mrs. Neal sang a very beautiful solo. Rev. J. M. Anderson preached the annual sermon, selecting as a text the 49th verse, 24th chapter of Luke, and preached a very helpful sermon from the subject, "Endowment of Power from on High." Prayer by Rev. J. H. Sharp.

At the close of the sermon, the President called for the order of the Record—the election of officers—and on motion of J. L. Dance, L. A. Hurst was instructed to cast the vote of the Convention for J. C. Ford for President.

S. F. Rogers was elected Secretary, and W. A. Coleman Statistical Secretary.

Rev. W. N. Rose of Etowah Baptist Church, made the welcome address on behalf of the Sunday Schools; Rev. Wm. Haggarty, of the M. E. Church, on behalf of the churches of the town; Attorney Hugh C. Kelso, on behalf of the young people, and Recorder E. F. Vandevere, on behalf of the town at large. Rev. C. B. Waller, of Deaderick Avenue Church, Knoxville, responded to these welcome addresses in a fine spirit. After the announcements were made, the Convention adjourned until 8 a. m., Wednesday, after benediction by Rev. W. A. Atchley.

Wednesday Morning Session.

Wednesday, July 28, 1909, the Convention was called to order promptly at 8 o'clock by President Ford. Devotional exercises were conducted by Rev. W. A. Atchley, who read the 14th chapter of John. Prayer by Rev. Hurst. A report of the conditions of East Tennessee Sunday-schools was read by W. A. Coleman, which showed the Sunday Schools were doing a splendid work, yet plenty of room for improvement. To this report Revs. Hurst, Dance, Atchley and Sharp spoke.

"Conditions in Our Cities," was very ably discussed by John McCay. He enumerated the good and bad conditions of the cities. Revs. Anderson, Atchley, Dance, Sharp, Jeffries, and Messrs. Ford and Smith added some splendid talks to this subject. "The Conditions in the Country Districts,"

was very ably discussed by Dr. Jeffries.

Mr. Wright, of the Home Board, was called upon and made a splendid talk about his work, which he demonstrated very forcefully by some charts. "How to Improve the Conditions in our Sunday Schools," was opened and discussed by W. D. Hudgins, of Estill Springs. He gave several excellent solutions of the difficulties by which the conditions may be improved.

The Convention voted to finish the program up today, so as to take an excursion trip around the "loop" on Blue Ridge and hear a sermon by Rev. C. B. Waller.

James W. May, of Sweetwater, made a report on "The Conditions of the Towns." His talk was principally on his own town, as he stated he knew more about it than any other. Dr. W. C. Golden, of Nashville, followed on this subject, and as the readers of the "Baptist and Reflector" know, it was interesting, for Dr. Golden always has something good to tell us.

On motion of Rev. J. H. Sharp, the Convention sent the following telegram:

"Col. Thomas Reeves, Morristown, Tenn.: The Convention extends sympathy and love, and prays for your speedy recovery.

"J. C. FORD, President,
"S. F. ROGERS, Sec'y."

Prayer for Brother Reeves was offered up by Rev. J. M. Anderson.

At this time several announcements were made by visiting and regular delegates.

Revs. J. H. Sharp, May and Hurst were appointed as a Committee on Resolutions.

Adjourned for noon recess.

At 12:30 Rev. J. H. Sharp preached a splendid sermon to the employees of the L. & N. Shops, which are located at this place. Rev. Sharp made one of his touching appeals to them, which seemed to strike home.

Afternoon Session.

At 2 o'clock p. m., the Convention re-assembled, and after a selection of music the devotional exercises were opened by Rev. J. M. Lewis, of Lonsdale Church, who read the 119th Psalm.

"The Mission of the S. S.," was ably discussed by Rev. J. L. Dance.

John M. Leek, Messrs. Mays and Smith were appointed a Committee on Nominations.

"Special Days in Sunday School, Rally Day" was opened and discussed by Supt. John M. Leek, of Deaderick Avenue S. S. "Division Day" was discussed by Rev. W. A. Atchley, in his favorable manner. "Children's Day" was presented in a beautifully arranged paper by Miss Debbie Fielden, Superintendent of the Primary Department of Bell Avenue Baptist S. S. "Picnic Day" was well presented in a paper prepared by A. A. Seaton, Superintendent of South Knoxville Baptist Church.

At this time, "The Closing Exercises of the Bell Avenue S. S.," was presented by Supt. L. T. McSpadden, and Sec'y W. A. Coleman. This was enjoyed by all present, and many compliments were paid the Superintendent on his splendid method of closing the school.

Adjourned till 7:45 p. m.

EVENING SESSION.

The Convention opened promptly on the hour, and devotional exercises were conducted by Rev. H. E. Par-

sons, who read the 23rd Psalm. Prayer by Dr. M. D. Jeffries.

"Mission of the B. Y. P. U." was opened and discussed by Dr. Jeffries, President of Carson and Newman College.

A collection was taken to defray expenses incurred by the former Secretary, Rev. J. H. Sharp, and the sum of \$6.01 was secured. This amount was afterward increased to \$11.00.

The Etowah Quartet rendered a beautiful selection.

Rev. J. H. Sharp spoke in regard to the East Tennessee Baptist Encampment, and urged the attendance of every person present at the next session.

The Committee on Nominations made the following report:

Next meeting place—Newport.

Preacher—J. H. Sharp, Knoxville. Alternate—T. G. Davis, Johnson City.

Time—Left to Committee. Between 15th and 30th of July, 1910.

Executive Committee—J. C. Ford, S. F. Rogers, Secretary; J. H. Sharp, E. H. Ralston, James May, G. T. Walford, C. B. Waller.

Watauga—J. L. Harden, Hampton, Tenn.

Holston—A. M. Moulton, Fall Branch, Tenn.

Holston Valley—J. E. Pearce.

Nolachucky—T. R. Smith, Morristown, Tenn.

East Tennessee—John Stakeley.

Mulberry Gap—To be supplied.

Northern—I. B. Mason.

Cumberland Gap—To be supplied.

Midland—A. W. Bishop, Heiskell.

Clinton—J. W. Jarnigan, Coal Creek.

Big Emory—J. W. Stone, Harriman, Tennessee—W. B. Cunningham, Knoxville.

Sevier—J. A. Householder, Sevierville.

Chilhowie—A. A. Seaton, Knoxville.

Providence—Chas. Seaton, Concord.

Sweetwater—Will Thomas, Sweetwater.

Eastanallee—G. A. Gibbins, Riceville.

Ducktown (Liberty)—Chas. Taylor, Ducktown, Tenn.

Hiwassee—Jno. M. Ewing, Spring City.

Walnut Grove—Rev. Jno. M. Clark, Erie.

Tennessee Valley—Rev. G. W. Brewer, Dayton.

Sequatchie Valley—Rev. W. E. Davis, Pikeville, Tenn.

Ocoee—J. M. Mosier, Chattanooga.

The Committee on Resolutions made the following report:

"Realizing that we, as a Convention, are making history, and that the best way of preserving such history is by printing in pamphlet form the proceedings of the Convention from year to year; Be it resolved, that the Secretary and his Assistant be, and are hereby instructed to gather statistics by associations, and that beginning with next year's meeting of the Convention, an annual of proceedings and statistics be printed in minute form and that the Sunday Schools be asked to appropriate funds for its publication, and, your Committee on Resolutions submit the following:

"You said if we would come you would treat us right; we are here and have been treated right. We like you, and thank you as a community and as a church for your many expressions of kindness.

"Tell the L. & N. Railroad officials that we appreciate the many kindly courtesies extended to us by their splendid corporation."

Short speeches on the Convention were made by several brethren. After a song, in which all joined, the

Convention adjourned to meet the next day on "Blue Ridge" mountain, where Rev. C. B. Waller delivered his splendid sermon, "On Mountain Tops With Jesus." At this service many from the surrounding section and about 500 from the Convention and Etowah met on a round knob, where Rev. Waller delivered this splendid sermon. After partaking of a splendid lunch prepared by our hostesses at Etowah, we all boarded the train and went to our respective homes, there to tell our loved ones of the splendid time we had.

S. F. ROGERS, Sec'y.
R. D. 4, Knoxville, Tenn.

COTTON-SEED BY-PRODUCTS.

The cotton-seed crop of the South now ranks about third in importance. Cotton leads at over \$700,000,000, corn follows at \$457,000,000 and cotton-seed next at over \$100,000,000. Then follows wheat, \$67,000,000; hay, \$60,000,000; tobacco, \$55,000,000; sugar cane, \$34,000,000; oats, \$33,000,000; Irish potatoes, \$22,000,000; rice, \$17,000,000. And there was a time, not many years ago, when cotton-seed, which is now used to make our best cooking and salad oil as well as in dozens of other ways, was thrown to waste.

TRIP NOTES.

After visiting the North Nashville, the Third, and Lockeland churches in the interest of the Baptist and Reflector, I left Nashville for Mulberry on July 24. I preached for the Mulberry saints on the fourth Sunday. We had a fine congregation at the morning service, and most every one seemed to feel that it was good to be there. The Mulberry Church is one of the best in the State and happy should be the man whom they select to be their pastor.

God has been very good to the people of Mulberry. This section contains some of the best farming land to be found anywhere. There is an abundance of good water for man and beast. The climate is healthful and crops seldom fail. Under God's providences the one black spot—the distilleries of Lynchburg—has been wiped out. The people are of the old Southern stock. They have wealth and refinement; their hospitality is unbounded. Their school, under the management of Prof. J. W. Williams, is prosperous and is doing a good work in training the young people. Fayetteville tried to get Prof. Williams for their high school, but Mulberry's people would not turn loose the string they held.

I cannot name all to whom I am indebted for favors, but I must mention Bro. L. M. Shofner, who furnished me with a list of names of prospective subscribers and then loaned me horse and buggy to visit them in the interest of the paper. Bro. Shofner knows how to treat the Baptist and Reflector man and his home is always open to the preacher.

After two days in Fayetteville, I went to Flintville to help Bro. W. J. Malone in his meeting. Flintville is not as hard as its name would indicate. Many of God's people are to be found here, among them are Brethren C. T. Layman, who is a preacher in spite of his name; E. J. Cambron, a veteran in the Lord's service; Jno. Franklin, and there is the royal family, the Counts and their wives. Bro. Rogers is the efficient superintendent of the Sunday-school. He and his wife are noble in their devotion to God.

The meeting resulted in 8 professions, 12 additions to the church, 6

by letter, 6 by baptism. All the converts and members received were over 15 years' old, save one, a little girl. The church was greatly revived, and there were many sinners still under conviction when we closed the week's meeting.

I shall spend this week getting subscribers and renewals. Next week I help Bro. Malone in another meeting at New Grove Church. Bro. Malone is a noble man to work with, but he has too many irons in the fire for a Baptist preacher. He is a Circuit Court Clerk, 3 times a merchant, a farmer, and pastor of four churches. If he was not great and good, he could not do all these things.

If any one wishes to see the Field Agent of the Baptist and Reflector, they may address him as follows:

CHAS. T. BEALL,
Nashville, Tenn.

R. R. 4, West Station.

CANCER IS CURABLE.

Dr. Bye, of Kansas City, Mo., after devoting many years to the study and treatment of Cancer, makes the above statement, also that he will prove it to anyone who wishes to investigate. Mr. Joseph McMeekin, Jenkinsville, S. C., says of his treatment: "My Cancer has all disappeared and my health is as good as it ever was. Other doctors said my case was Carcinoma Cancer and that cases like mine had never been cured." Wm. F. Harrison, R. D. No. 3, Fairfax, Va., says: "The Cancer for which you treated me in 1905 is still cured." J. R. Ward, Gage, Okla., writes: "My face is all healed up. Your treatment was painless." By addressing Dr. W. O. Bye, Kansas City, Mo., you can get an illustrated book free, describing the various forms of Cancer and giving full information about his method of treatment.

I desire to give the BAPTIST AND REFLECTOR readers a few thoughts on this year's work of the Executive Board of the Midland Association. While we have had a good many interesting meetings I am sure that this year has surpassed them all, if I am to judge them by the attendance and interest shown.

It was not my privilege to be at the one held at Byram Fork, but I understood from the brethren that it was good. The next one was at Mt. Hebron last January, during the coldest days of last winter. Owing to the bad weather the attendance was small, and there being a funeral on Saturday morning the program was not taken up until in the evening. I enjoyed the meeting, and a good deal of interest was shown.

The next was at Mt. Harmony the last of May. This was one of the most spiritual and best in my knowledge. I did not get in until Saturday morning, but learned that the sermon on Friday night was good. Saturday the discussions were fine. Saturday night a very interesting Question Box was held. The most interesting discussion was whether the heathen are saved without the gospel being preached to them. The missionary side seemed to prevail largely, there being only three that spoke who claimed the heathen are saved. One of them was old Father Herrell, whom we always considered a missionary rather than an anti-missionary preacher. Before the discussion was over, however, he seemed willing for it to close, whether he was convinced or not that he was advocating the wrong. Then on Sunday Bro. J. W. Morton preached one of the strongest and best missionary sermons I have ever heard from anyone. The power of God was with him, and felt by the whole congregation.

The next, and our last meeting of the

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lyking, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.

year before the Association was turned into a Sunday-school Convention, except the Question Box Saturday night. The program, which consisted of questions relating to the organization of the Midland Sunday-school Convention and the Sunday-school work in general. Friday night was taken up in discussing the need and how to organize the Convention, followed by perfecting the organization by electing C. J. Moore, president, and J. W. Carden, secretary.

Bro. W. D. Hudgins, State S. S. Superintendent, was present at the beginning, and remained till Saturday evening about 3 p. m. Bro. Hudgins gave us some fine talks on the Sunday-school work. Bro. W. C. Golden, State Mission Secretary, got in Saturday morning for his address, "Our Young People and the Future of the Church." He also gave other talks. These talks and addresses were very much appreciated. I was about to forget to mention Bro. R. H. Underwood's good speeches and service which he rendered in making the Convention a success. Bro. Underwood used to belong to this Association, but for quite a while has been a member of the Tennessee Association. A number of our own brethren made good talks on the various questions. Saturday night the usual Question Box, by the Executive Board was given. The main discussion centered on whether "Baptism is Essential to Salvation." Bro. Millard Shell contended that baptism was essential; that we must be baptized if we are to be saved. He was by himself, but still held out to the end of a very long discussion.

Sunday this scribe, at the urgent request of the brethren, tried to preach a short sermon from the text: "Preach the Word." 2 Tim. 6:4, followed by Bro. Morton. Time and space will not admit a fuller account at this time.

R. L. M. WALLACE.

Clinton, Tenn., R. F. D. No. 1.

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CATHOLICS AND BAPTISM.

We recently published the following paragraph in the BAPTIST AND REFLECTOR:

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

Soon afterward we received the following letter:

"1309 Ordway Place, Nashville, Tenn. July 23, 1909.
Editor 'Baptist and Reflector':

"Dear Sir—Surprises meet one every day who reads and thinks. It is very surprising that the 'Central Baptist' and the 'Baptist and Reflector' should not know the position of the Catholic Church on a subject of such importance as baptism. The Church is denounced as narrow by her enemies, but she, surely, allows enough latitude in this matter. Her teaching is that baptism is valid, whether by sprinkling, pouring or immersion. She teaches that it is valid, no matter by whom performed—Pagan, Jew, man, woman or child—if correctly done, and with the intention of doing what Christ commanded and the church does. The only reason why, in cases of doubt, she gives conditional baptism is the fear that the sacrament was not properly administered. Holding the essential nature of the sacrament she refuses to take any risks. It certainly would not be baptism to say 'I baptize,' etc., today and immerse tomorrow. Hence any hiatus between words and action is open to grave objection. The church insists that the words and the action must be simultaneous. I gladly refer you to the Catholic Encyclopedia for

full information. You will find it in the Carnegie Library.

In this connection I may be permitted a mild degree of surprise that a handful of Christians should hold out so doggedly against the great majority on the subject of infant baptism, also, that they should so stickle for the mode of a rite which they do not consider necessary. Excuse my liberty.

"Very respectfully,

"GEORGE D. CLEMENTS."

We do not know Mr. Clements. Evidently, however, he is a Roman Catholic. In reply to the letter we have to say:

1. Even while expressing surprise at the surprise of the *Central Baptist* and the BAPTIST AND REFLECTOR that the Roman Catholics should accept any baptism other than their own, Mr. Clements admits that in case they do accept it, it is only because they attach so much importance to baptism, believing that it has a saving efficacy.

2. If, as Catholics believe, baptism has a saving efficacy, and if they accept the baptism of other denominations, whether it be by immersion or pouring or sprinkling, then it follows that members of other denominations are saved whether they are Catholics or not. From this it follows that there is salvation outside of the Catholic Church, which Catholics deny.

3. With reference to the last paragraph in the letter of Mr. Clements, we have to say: (1) Baptists in the United States number 5,145,143. This includes only adult members of Baptist churches. It includes no children under the age of accountability and no saloonkeepers. Nor does it include any of the Baptist population besides members of the church, as Catholics include in their members. Counting all of those who are in Baptist families and under Baptist influence, as Catholics do, there would be some 20,000,000 Baptists in the United States. This, it seems to us, could hardly be termed simply a "handful of Christians." Nor do these figures include the Primitive Baptists and Freewill Baptists and the Disciples, all of whom repudiate both infant baptism and baptism by any other mode except immersion. Counting these, there would probably be 30,000,000 people in the United States who repudiate infant baptism and baptism by anything else except immersion.

(2) Going into other countries we find about 100,000,000 Greek Catholics, all of whom believe in and practice immersion. Immersion is also a part of the doctrine of Episcopalians, though not of their practice at present.

(3) But we need not go to other sources to find expressions in favor of immersion. The Catholics, themselves, are on record on that question. Here is what some of them say: The great Bishop Bossuet, of France, said: "It is a fact most certainly avowed in the Reformation, although some will cavil at it, that baptism was instituted by immersing the whole body into water; that Jesus Christ received it so, and caused it to be so given by his apostles; that the Scripture knows no other baptism than this; that antiquity so understood and practiced it; that the word itself implies it, to baptize being the same as to dip; this fact, I say, is unanimously acknowledged by all the divines of the Reformation, nay, by the Reformers themselves, and those even who best understood the Greek language and the ancient customs as well of the Jews as Christians; by Luther, by Melancthon, by Calvin, by Casaubon, by Grotius, by all the rest, and lately even by Jurien, the most contradictory of all ministers. Nay, Luther has observed that the German word signifying baptism was derived from thence, and this sacrament names *Tauf*, from profundity or depth, because the baptized were deeply plunged into the water." (Varia. Protest. vol. 2, p. 370.)

Dr. Dollinger, the distinguished professor in Bonn University, said: "At first Christian baptism commonly took place in the Jordan; of course, as the church spread more widely, also in private houses. Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of." (First Age of Christ and Ch., p. 318.) He also says in his Church History, vol. 2, p. 294: "Baptism was administered by an entire immersion in water." And again Dollinger says: "Baptism by immersion continued to be the prevailing practice of the church as late as the fourteenth century." (Hist. Ch., vol. 2, p. 295.)

Cardinal Gibbons, the foremost Roman Catholic in the United States, says: "For several cen-

turies after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic Church, as this matter is attended with less inconvenience than baptism by immersion." (Faith of Our Fathers, p. 275.)

Other testimonials might be given from Catholic scholars, but these perhaps will be sufficient for the present.

NOLACHUCKY ASSOCIATION.

Leaving the Holston, after adjournment Thursday, we had a pleasant night in the home of Brother J. R. Chiles, pastor of the First Baptist Church, Johnson City. The pastorium where he lives is one of the nicest in the State. We then ran down on Thursday morning to the Nolachucky Association, in session at Concord Church, near Mohawk. On account of a serious wreck on the railroad the day before, which delayed all trains, we were somewhat late in arriving. The Association had been organized by the election of Revs. W. C. Hale as Moderator, J. M. Walters as Clerk, and E. F. Witt as Treasurer. The introductory sermon was preached by Dr. M. D. Jeffries on "Lay Up for Yourselves Treasures in Heaven."

Drs. Golden and Jeffries had spoken on State Missions and Education respectively and had departed. Brother ——— read an excellent report on Systematic Beneficence. He and Brother W. D. Hudgins made good speeches on the subject at 11 o'clock. Brother J. A. Lockhart preached an earnest, practical sermon in the house, Rev. J. G. Carmichael at the stand in the grove. In the afternoon Brother Carmichael read a splendid report on Home Missions and followed, with an excellent speech on the subject, followed by Brethren O. C. Peyton, W. C. Hale, L. A. Hurst and J. A. Lockhart.

The report on Sunday Schools was discussed in interesting speeches by Brethren David Livingstone and W. D. Hudgins. The report of the Committee on Digest of Letters, read by Brother Mack Allen, showed that there are sixty churches in the Association. Only forty-eight were represented. The baptisms during the year have been 317. The total increase was 523; decrease, 337; net increase, 186. Total membership, 4,594. Total contributions for missionary purposes, \$2,189.99. Total contributions for all purposes, \$10,767.78. This is a very fine showing, one of the finest of any Association in the State.

Brother T. E. Dean made a strong report on Temperance and followed with a good speech. Dr. W. B. Helm, of White Pine, a faithful member of the last Legislature, who stood consistently for State-wide prohibition, as you would expect a good Baptist to do, made an excellent talk, and was given an ovation at its close. The editor made a few remarks by invitation. Rev. J. A. Lockhart read a good report on Young People's Work, and made a very appropriate speech on the subject. At 11 o'clock the editor preached in the house and Rev. J. M. Walters in the grove.

After some routine business in the afternoon, the Association adjourned to meet next year at White Pine. After adjournment the young people of the community gave a song service.

Rev. O. C. Peyton, of Jefferson City, remained over to preach on Sunday. The hospitality of the church and community was abundant for all. We had quite a pleasant home with Brother J. W. Kirk, a prominent member of the church. This was considered one of the best sessions of the Association it has ever held. We, and every one else, could not help missing Col. T. H. Reeves, of Morristown, who has for a number of years been the efficient Moderator of the Association. He has been seriously ill for some time, and is now in a hospital in Knoxville. We hope to hear of his complete recovery. He is a very useful man. Brother W. C. Hale, who took his place as Moderator, filled the position most admirably.

HOLSTON ASSOCIATION.

From Southwest Tennessee to Northeast Tennessee, from Hardeman County to Sullivan County, from the youngest Association in the State to the oldest, this was the jump we made last week. The "old Holston" was organized in 1786. It met this year at Double Springs Church in its 124th session. We have been attending it nearly every year for twenty years. We have never seen it so vigorous as now. The following officers

were elected: A. R. Brown, Moderator; Roy T. Brown, Clerk; B. D. Akard, Treasurer. The introductory sermon was preached by Rev. J. R. Chiles, pastor of the First Baptist Church, Johnson City. We heard good reports of the sermon. The first subject considered was Education. Addresses were delivered by Dr. S. W. Tindell, principal of the new school, soon to be located at Erwin, and for which the C. C. & O. Railroad has just given nine acres of land, valued at \$9,000, and by Dr. M. D. Jeffries, President of Carson and Newman College.

When we reached the Association Wednesday morning the subject of missions was under discussion, Rev. J. R. Chiles making an excellent speech. Brother E. D. Cox, Chairman of the Committee on Home Missions, declined to speak and called on the editor to speak in his place. Dr. Spencer Tunnell, of Florence, Ala., who was born and reared in a neighboring community to the old Double Springs Church, and who was in attendance upon the Association, made, as he is accustomed to do, an unusually strong speech on missions. In the afternoon the subjects of Religious Literature and the Orphans' Home were discussed, with excellent speeches by Dr. Tunnell on Literature, and Brethren Deakins and N. J. Phillips on the Orphans' Home. Thursday morning the first subject taken up was Temperance. Brother N. J. Phillips, Chairman of the committee, and Hon. J. W. Crumley, of Johnson City, made eloquent and striking speeches on the subject. After reports and brief speeches by Brother A. J. Watkins on Sunday Schools and Colportage, Brother J. R. Chiles on State Missions, Brother T. G. Davis on the Laymen's Movement, and Brother J. T. Pope, who has just been elected missionary in the Association, Dr. Tunnell preached a very fine sermon, which was much enjoyed by the large audience, composed to a considerable extent of his boyhood friends and neighbors, who were evidently very proud of him. We wish very much, by the way, that we had Dr. Tunnell back in Tennessee.

After dinner the reports on Obituaries and Resolutions were read and the Association adjourned about 2 p. m. to enable the brethren to catch a train. The following pastors in the Association were present: Robert Bates, J. R. Chiles, E. D. Cox, J. A. Davis, T. G. Davis, R. E. Deakins, Sam Harold, R. W. King, J. C. McClain, H. E. Melear, J. T. Pope, H. F. Templeton, S. W. Tindell, A. J. Watkins, J. W. Watson, J. M. Whittaker, E. L. Wilson. Among the visitors were J. W. Crumley, John Hamblen, Rev. C. A. Ladd, Dr. M. D. Jeffries, Dr. Spencer Tunnell, and Miss Mary Northington.

The Double Springs Church, with which the Association met, is one of the oldest in the State. Under the name of the Kendrick's Creek Church it was one of the consistent members of the Association in 1786. It has had several houses of worship. The present one is just completed. It is quite a nice one. The church has a membership of about 160. Rev. A. J. Watkins is the popular pastor. He is an able theologian, a strong gospel preacher, and a fine man every way. The hospitality of the church and community was cordial and abundant. We enjoyed being in the home of Brother and Sister J. E. Duncan.

The place of the next meeting of the Association was left to the Executive Committee.

PROHIBITION LEGISLATION IN ALABAMA.

The *Alabama Baptist* quotes the following summary from a special dispatch to the *Birmingham Age-Herald*, at Montgomery, by its staff correspondent, Mr. C. M. Stanley:

"As to the prohibition legislation, there is every indication that the liquor dealers themselves have brought on the storm. Flagrant disregard of an aroused public sentiment in Birmingham was responsible for the cyclone of prohibition sentiment which swept over the State in 1907. Wanton defiance of the first prohibition laws passed has made the Legislature almost vindictive in its determination to show who is master, and the result is the most drastic prohibition laws which have ever been passed in any State. There are those influential in prohibition circles who believe that if the liquor men had shown any sort of disposition to submit to regulation by the highest authority in the State it would not have been long until the sale of beer and light wines would have been legally permitted. The attitude of defiance, however, aroused the Legislature's

fighting blood, and the members are determined to show that there is a power in the State greater than any set of men. In other words, if saloon men a few years ago had been willing to accept high license and strict regulation of the liquor traffic a prohibition campaign would never have been waged.

"That the State will in the end prove victorious no thoughtful man can deny, and it can be set down right now that the liquor man will receive no mercy until he himself concedes the State's supreme authority over internal affairs. This is but another way of saying that the bad boy who persists in worrying his mother in a thousand little ways will in the end get a mighty bad spanking."

Exactly. And it is just such a spanking that the liquor men of Nashville and Chattanooga and Memphis will get if they persist in their continued violations of the law. The State is bigger than any community, and certainly is bigger than all the whisky men in those communities.

GROWING SPIRIT OF CONGREGATIONALISM.

Says the *Midland Methodist*:

"In the 'New Orleans Christian Advocate' of July 29, Dr. S. S. Keener, writing under the title of 'General Conference Legislation and Other,' takes occasion to criticize the episcopacy of our Church rather boldly, not to say carelessly. He is decidedly of the opinion that too much power is given the bishop in making the appointments, and more than intimates that that power is autocratically used. He also intimates that some of the bishops—we had liked to have said 'some one of them'—is not acceptable to a majority of the Annual Conferences. Whether this was his meaning, we leave others to judge. He says: 'The day has come or is seeming near at hand when there must be a check put upon the unlimited prerogative of the appointing power. There are numerous requests going up to the College of Bishops: "We will not have this man to reign over us." When nearly a majority of the Conferences ask to be protected against the presidency of a bishop, the time certainly has come for a modification of a law which allows the appointing power to ignore the advice of the whole cabinet and make appointments regardless of advice or without any consultation whatever, thereby causing ruthless and unnecessary suffering upon the part of our loyal, devoted itinerancy.'"

The *Midland Methodist* adds:

"Some of this is news to us, and it all looks as if Dr. Keener has in mind some one of the bishops who has acted in rather a high-handed manner."

The *Methodist* goes on to defend the Bishops. The fact, however, that a man like Dr. Keener—by the way, is he a son of Bishop Keener?—could say such things about any one bishop and apply them to all bishops would indicate a growing spirit of congregationalism among our Methodist brethren, of which we have spoken before.

RELIGIOUS LIBERTY IN RUSSIA.

The Russian Douma recently passed the following act guaranteeing religious liberty. It provides: (1) That all citizens of age shall have right to choose their own religion, and be free to change it according to the dictates of their conscience. (2) That children from the age of fourteen to twenty-one shall have the right to choose their religion with the consent of their parents. (3) That only parents shall have the right to determine the religion of children up to the age of fourteen. The Czar had guaranteed religious liberty in his proclamation last October, but the orthodox church, as it is termed, continued to be the authoritative body and the persecution of the followers of other creeds continued with little abatement. The liberal press of Russia considers the bill just enacted by the Douma as "the most important law for the cultural progress of Russia ever passed by the Douma." It is said that the discussion of the bill in the Douma occasioned scenes of great violence, the clerical party denouncing the bill and its advocates in unmeasured terms. The conservative press, since the passage of the bill, still opposes toleration, on the ground that religious freedom is impossible in Russia. And thus the leaven of Baptist influence is working even in Russia.

UNION UNIVERSITY.

We published last week a full page advertisement of Union University. We want to call special attention to that advertisement. Get your

last week's BAPTIST AND REFLECTOR, look on the last page, and read every word of it. The University is ours. It is doing a great work. It deserves support. It has an able faculty, which has been very much strengthened by the return of Dr. G. M. Savage to the University. There ought to be at least 300 students in the University this session. What about your boy or your girl? Can't you send him or her? Write to Brother Stuart Young, Secretary of the Faculty, Jackson.

RECENT EVENTS.

Dr. J. H. Foster, of Anniston, Ala., has accepted a call to the First Baptist Church, Wilmington, N. C., as successor to Dr. Fred D. Hale.

Rev. J. T. Betts has resigned the care of Clifton Church, Louisville, and returns to the evangelistic work. He will also supply churches when needed. His address is 108 Bellaire Avenue, Louisville, Ky. Brother Betts is an excellent evangelist and a sweet gospel singer.

Rev. John F. Eden, of Cuthbert, Ga., has accepted a call to the Curtis Church, Augusta, Ga. While we were a student in the Seminary we supplied the Curtis Church during one of our vacations, and have pleasant recollections of the church and many excellent people in it. We wish for Brother Eden a most successful pastorate.

Rev. T. O. Reese, evangelist of the State Mission Board, has received a hearty and unanimous call from the St. Elmo Church, of Chattanooga. St. Elmo is a great field—a field of marvelous possibilities. It is not yet known what Bro. Reese will do. He is now in a meeting with Bro. Patton and reports great interest.

Dr. S. W. Tindell, who did so much for temperance as editor of the "Anti-Saloon Journal," has been elected principal of the Unaka Academy, at Erwin. The C. C. & O. Railroad has given nine acres of land valued at \$9,000 for the school. It is proposed to secure some \$15,000 or \$20,000 for buildings. About \$10,000 of this amount is now in sight. It will probably be next fall before the school is opened. Meanwhile Dr. Tindell is engaged in organizing the school and in supplying Boon's Creek Church, and other churches.

It was with deep regret that we learned of the death recently of Mr. Theodore Harris, of Louisville, Ky. He was a banker, a consecrated Christian man, a prominent member of the Chestnut Street Baptist Church. He and Dr. J. M. Weaver, pastor of the church, had been very intimate friends for forty years. When we were a student at the Seminary, Mr. Harris did us a special favor, which we have appreciated very much at the time, and which we have never forgotten. We tender our deep sympathy to all of the bereaved family and friends.

Rev. M. L. Thomas has resigned the pastorate of the church at Columbia, Mo., to accept a call to the First Baptist Church, Tacoma, Wash. The "Central Baptist" says: "For seven years he has labored at Columbia. His work has been abundantly blessed. The membership of the church has more than doubled. The congregations have grown and kept up well. He has done an abiding work. He will be missed in Missouri Baptist Councils. Washington is to be congratulated on account of his being added to the list of pastors in that rapidly growing commonwealth."

The *Tennessee Issue* gives the following comparative figures as to the number of arrests in Nashville before and after the saloons were closed:

July 1 to July 22, 1908, with saloons.....	756
May 1 to May 22, 1909, with saloons.....	740
June 1 to June 22, 1909, with saloons.....	772
July 1 to July 22, 1909, WITHOUT saloons.....	494

ARRESTS FOR DRUNKENNESS.

July 1 to July 22, 1908, with saloons.....	208
July 1 to July 22, 1909, WITHOUT saloons.....	60

The police blotter for July 3-4 is interesting in this connection, for within a space of more than thirty hours not a single arrest is shown. The last arrest on July 3 was made at 5:30 p. m., while the next entry on the books is July 4, at 12:05 p. m. This is a record never before made since Nashville was a city.

THE HOME

ALFRED OWEN, D. D., JULY 20,
1829-1909.

BY REV. T. E. VASSAR, D. D.

O friend of mine, your natal day
Sends memory drifting down the way
That we together trod,
When standing near our noon of time
With every power of life at prime
And feet for service shod.

Again I hear the bells of Lynn;
The ocean waves come rolling in;
The hum of busy town,
Along whose streets, beneath whose
spires,
We fed and fanned faith's altar fires,
When dulled, or smouldering down.

Once more from out the mist and maze
Rise faces of the distant days
That looked in thine and mine;
O'er most have crept the shadows gray;
On some the beams of sunset play
From blue of western skies.

Not many hands we early clasped
Are still in earthly union grasped,
They've crumbled back to clay;
Deaf to our voice are listening ears
Belonging to the far-off years;
And lingering heads are gray.

Mute are the lips that with us praised,
Or prayer for self or others raised,
And many a hope that burned,
In faithful souls, a glowing fire,
Is dead as ancient funeral pyre—
To blackened ashes turned!

So seems the past to eye of sense,
And doubts and fears disheartening,
dense,
Oppress, enshroud, appall;
But faith on strong, triumphant wings,
From dust and ashes soars, and rings
Her firm, exultant call;—

"The past, the gone, is all secure;
God holds the work, results are sure
As His own pledge can be;
Earth's plans may wither as the grass:
Hopes sweep from sight as floods that
pass
To whelming depths of sea;—

But holy toils and trusts abide,
They stretch across the ages wide
Forever, evermore;
No earnest message dies in air;
No longing upward leaps in prayer
But brings back gracious store."

So comrade mine, your four score years
A golden harvest field appears
With garnered sheaves of grain
In souls redeemed, uplifted, fed;
In students trained, instructed, led,
Girded in heart and brain.

Through half of all your working span
You stood God's messenger to man,
The pulpit to the pew;
Through half in college class-rooms
taught,
With coming manhood gripped, and
fought
Its hardest battles through.

Not mine these labors to divide,
The preaching and the teaching side,
And which was chiefest say;
They formed an arch whose locking key

Lies higher than the tasks we see,
Beyond earth's little day.

Across the leagues that part us now
I give you joy, and humbly bow
To beg the Father's love
May span as bow of summer sky
Declining days while slipping by
Toward waiting home above.
To ask that many birthdays more
Be granted you on earthly shore
I hardly dare to pray;
What seems a better wish or choice
Just here and now I rather voice,—
God keep you day by day!
Elizabeth, N. J.
THE DAY MAN AT MUD FLAT.

BY WILLIAM H. HAMBY.

Some of the railroad men declared
it was only a fortunate accident; but
others, even some of the wickedest,
always insisted it was a providence. As
for Praying Dick, he would only say,
"That's the way it was," and never
tried to explain it.

Dick Cameron, known to the other
railroad men on the Missouri division
of the A., T., & S. F. railroad as Praying
Dick, was day operator at Mud
Flat. In fact, he was the only operator
at Mud Flat, and also agent. He went
on duty at 6 o'clock in the morning,
and worked until 7:30 in the evening,
selling tickets, handling freight, bag-
gage, and express, and doing all the
telegraphing.

Mud Flat was a very sorry sort of
place; a little rain-splashed, sunburned
wooden town of fewer than two hun-
dred people. It was situated near the
bank of a torpid, dirty little river, and
most of its inhabitants belonged to that
class contemptuously referred to as
"river rats." There was not a church
in town, and only one Sunday School,
which met Sunday afternoons, as that
was the only time Cameron, the super-
intendent, could leave the depot.

It was his interest in this Sunday
School, together with the constant ap-
pearance near his telegraph keys of a
well-worn Bible, from which he some-
times sent messages over the wire when
business was slack, that gave him his
nickname.

Cameron was not agent at Mud Flat
from choice. When he had moved
there with his young wife and baby
girl five years before, they supposed it
would not be for more than a year at
the worst.

Just why he had not been promoted
was rather a puzzle. Some of the train-
men said, with an oath, that it was be-
cause he was too pious; a fellow had
to be a "sport" to stand in with the
"brass collars," they declared. Others
said—and no doubt more correctly—that
it was because Dick did his work well
and was not always raising a row, as
every other agent did who was sent to
Mud Flat.

But there was something more than
either of these reasons, something of
which Dick Cameron was quite well
aware; and that was his lack of any
marked ability. He was a fair, pains-
taking operator, a faithful, accurate
agent; but he possessed no special qual-
ifications that would push him forward
and mark him for promotion.

He had never expected to be a great
railroad man; but he had hoped and
longed for a good station in a good
town, where they could have a good
church and social advantages and an
adequate salary. He longed for such a

change more than ever now that the
little girl was old enough to enter school.

At the height of his ambition he had
sometimes dreamed of being agent at
Wellington, the next station above, fif-
teen miles up the road. Wellington was
a fine town of 5,000 inhabitants, good
schools and churches, nice, clean streets,
and buildings that were attractive, just
the sort of town in which they would
best enjoy themselves, and in which to
raise and educate the little girl. The sal-
ary, too, was good, a hundred and
twenty dollars a month, more than twice
what he received at Mud Flat. But of
late he had not hoped for any promo-
tion; even a change at the same salary
would have been welcome.

* * *

The despatchers sat at their keys in
the railroad building at Mayfield, head-
quarters for the Missouri division. It
was a pleasant May night, and a va-
grant breeze wandered in through some
open window and stirred the sheets on
the despatchers' tables. One of the de-
spatchers relaxed for a moment, and
yawned. Everything was running
smoothly. The Limited was on time,
and there was no congestion anywhere
along the line.

His companion, the despatcher han-
dling the east end, and on whose line
was now the fast California Limited,
checked that train out of Marion, looked
at his watch,—it was exactly 2 o'clock,—
and turned to speak to Griffith, the night
chief, who had just come up and stood
leaning on the railing behind him.

Instantly the despatcher whirled and
caught the key. Quickly and sharply
he asked a question of the night man
at Wellington, and grew deathly pale
as the answer came back haltingly. With
nervous haste he ordered Wellington off
the line, and called Marion, the next
station below Mud Flat.

"Is the Limited out of the yards?"
The question fairly cracked along the
wires.

"Yes," came the answer.

"Goodness! Griffith,"—the despatcher
turned a ghastly face to the night chief,
—"there's going to be a wreck. Fool at
Wellington forgot orders. Limited and
fast freight headed straight for each
other. Get the trainmaster quick. Get
out the wrecking crew, and take every
doctor in town."

The terrible news ran through the
building like a shudder; and the first
thought in every man's mind was of
the suffering and death in store for the
passengers sleeping securely, and of their
fellow trainmen hurrying on those two
monsters to their own death.

Every man about the building who
could leave his post ran up to the
despatchers' rooms. Among them was
the superintendent, who had just come
in on a train, and stopped at his office
to leave some orders.

The despatcher was still trying des-
perately to find some way to stop one
of the trains. The superintendent and
the others, most of whom were old oper-
ators themselves, stood by with drawn
faces, silently reading off the wire the
messages that went and came.

"For heaven's sake, man," the de-
spatcher was saying to the operator
at Marion, "can't you reach Mud Flat
some way? Can't you do something?"

"Nothing," came the reply. "Station
there closes seven-thirty; no night tele-
phone service; no time if there was."

The despatcher leaned back, and
breathed heavily. He took out his watch,
and most of the men did likewise.

"They will meet"—he stopped as if
choking for an instant—"in six or seven
minutes. It will be about a mile be-
yond Mud Flat, on that crooked stretch
of road. Nothing on earth can save
them."

No one spoke, but each man watched
the second-hand of his watch as it crept
around and around. Outside down in
the yards the shrill whistle of the wreck-
ing train blew again and again, calling
the crew to duty; the trainmaster was
busy at the telephone calling doctors;
along the platform and in the yards men
raced in preparation for the rescue train.

But inside the men stood silent, par-
alyzed by the horror of it, watching the
seconds tick away.

One minute, two, three, four—

The despatcher could stand the silence
no longer. He caught the key, and be-
gan to curse the operator at Welling-
ton. "You crap-shooting ham, you have
murdered a hundred people"—an on and
on in swift, lurid oaths he abused the
guilty man.

Then some one down the line broke
in. The despatcher ceased his blasphe-
my, and stared at the key as if he saw
a ghost. And every man of the scared,
anxious group leaned forward in amaze-
ment.

"The Lord is merciful and gracious,"
the message came slowly and evenly,
"slow to anger and plenteous in mercy;
he hath not dealt with us after our
sins—"

"My!" exclaimed the despatcher.
"That is Praying Dick!"

He grabbed the key, and called fran-
tically, "CG CG CG."

"As a father pitieth his children—"
CG," desperately repeated the de-
spatcher, and then Cameron answered
his call.

"Red light quick—stop train," said the
despatcher.

"All OK," came the slow, even re-
ply. "Freight now on siding."

Several of the men turned away, not
daring to look into one another's eyes.

The relief was too great; the de-
spatcher's hand trembled so he could
not hold the key. The night chief
stepped in, and took hold of the in-
strument.

"How long you been there?" he asked
of Cameron.

"About five minutes," answered Dick.

"How did you happen to be up at this
time of night?"

"Don't know."

"What waked you?"

"Don't know. Just waked up, and
came over to the depot. Heard de-
spatcher talking to Marion. Got out
and flagged freight."

That was all the explanation he ever
gave, or ever could give.

The next day Dick Cameron, the day
man at Mud Flat, got a message from
the superintendent, rather an unusual
one from such an officer. It read:

"Praying Dick,—Shake, and accept
thanks. Auditor will be down on 14
to check you out. You are to take
charge tomorrow as agent at Welling-
ton. 'All things work together for good
to them that love God.'

"Laney, Superintendent."

—"Christian Endeavor World."

HICKS' CAPUDINE CURES SICK
HEADACHE, also nervous headache,
traveller's headache and aches from
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=Young South=

Mrs. Laura Dayton Eakin, Editor

Address
422 GEORGIA AVENUE
Chattanooga, Tenn.

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

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

Mission Topic for August: "Catholic Europe."

Somebody is working and praying in Tennessee. In Miss Heck's "Round Table" in the August "Journal," an increase of 54 per cent. is reported among women's organizations last year. Has your church a Woman's Missionary Society, a Young Woman's Auxiliary, a Sunbeam Band and a Royal Ambassadors? Work for these in your own church, and the result will be a mighty conquest.

In Catholic Europe there are now under control of the Southern Baptist Convention four missionaries and thirty-two helpers. Think what a small number that is to work with the swarms of people about the Mediterranean Sea! There are thirty-four churches with 871 members, and last year 82 baptisms. Pray earnestly that more may be accomplished this year in this land where Paul began to preach in the first century.

L. D. E.

CORRESPONDENCE.

God willing this is the last time I shall address you away from my own desk. This comes from Lebanon, where I am visiting my sister, Mrs. J. M. Phillips. On Sunday I had the great pleasure of listening once more to the words of Dr. Phillips in his own pulpit in the church here. In spite of his years he still preaches vigorously, and I felt strengthened and uplifted as he bore a message to the "Friends of Jesus."

On Monday I gladly attended the meeting of the Woman's Missionary Society at the home of another Mrs. Phillips, and met several of Lebanon's Baptist ladies, and heard the subject for the month discussed. This is my third meeting of this kind since I left Chattanooga. So there's compensation for the loss of my own!

I find that the summer demoralizes things in town and village, as well as in the city. By September folks will be returning and things will drag no longer.

I hope for a large increase in our work with the first fall month. Get ready for it. The State Convention meets in October you know. We want to send in a good report for the first half of our 16th year.

There is a little lull in Young South affairs this week, but I am not in the least discouraged. Already we have done well for August, and it may be some of my mail is belated. If so, the acknowledgements will appear next week, when it will no longer have to be forwarded.

A letter from Brownsville has great good news:

"The Brownsville Sunbeams, following the example set by the Clarksville Band, decided yesterday to undertake the support of another Chinese girl in Mrs. Stephens' school, at Hwang-Hien.

"If you do not hear from us for several weeks you may know we are

busy, working to raise the necessary \$20. We will send it to you as soon as we have it in hand."—Brownsville Sunbeams, by the Corresponding Secretary.

I just knew some dear Band was going to do that. God bless you all! The school taught by Mrs. Stephens is doing a wonderful work, and your workers may place many "stars" in their "crowns," by educating a Chinese girl, who will doubtless be the center of a Christian home in the near future. May God bless you in the work! I hope we shall hear from the little girl, as we did from "Maud."

Then comes a message from Lewisburg: "Please find enclosed \$1. Give it to the Orphans' Home in West Nashville. From the Lewisburg Sunbeams."—Virginia Gaines, President; Ina Mai Thompson, Secretary.

Thank the band heartily, please. The Home needs many dollars just now. Send on all you can, dear children of Tennessee, before the Convention meets.

Last of all hear from our good friend, who never fails us, at Blountville:

"My good wife, Mrs. R. C. Phillips, has saved up a little 'tithe money,' \$2, which I send you to use where it will do the most good. Perhaps the orphans are in most need.

"Our Blountville Baptist Church and Sunday-school are supporting Miss Adella Lowrie, of Holston Association, as a student at Carson and Newman College, where she is preparing for a missionary. Later she will go to the Training School at Louisville. If we fail, will you help us?"—N. J. Phillips.

We are so grateful to add this offering to our short list this week, and if we can devote our offering to the Training School to this young lady's support, we will be glad to have it go to such a worthy beneficiary.

Receipts? Well, let's wait until next week. Then I hope to have many more dollars to add to the \$3 of this week. Hurry them in! They will reach me by my own carrier, No. 15, at my own door, I trust. Good-bye.

Hopefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

Below I give the Commencement address, written in English, by one of our orphan boys. May I not hope that you can reproduce it entire or in part? Of the thirty-three young men who graduate from Euphrates College this year, four are our boys; and of the six honor parts assigned by the faculty, three fall to these orphans.

GEO. P. KNAPP.

American Mission, Harpoot, Turkey.

THE FREE COMMENCEMENT.

This year is incomparably different from the past years. We have taken a large step from the oppressive tyranny to the exalting liberty. These last 250 years were a period of retrogression in the Turkish history, full of bloody events, ever swelling tides of misery and degradation. Truly the winds of tyranny have blown fiercely and the sea of iniquities has raged tumultuously. Vengeance, confusion and death over-

flowed the land, but now we are glad and of good cheer, for the desired harmony has appeared.

This was my sure faith and hope throughout my college years. Now, this is the first commencement exercise from the foundation of this college up to this day, in which we are able to utter and proclaim the words of commencement and freedom together. Today our faces respond to our hearts full of the thrill and joy of freedom. I am proud to be a free senior, but I am fortunate to have an audience of a free community.

Commencement is a deep, solemn and memorial service, appropriate to the graduating classes of colleges and universities, symbolizing the starting point to a practical life, the beginning of social service. Commencement is the farewell of the college to its graduates. So it is perfectly natural to see our faces tinged slightly with sorrow at this thoughtful parting. We all, with the abundance of science and study, are here to leave the college and go to distribute these benefits to every thinking mind of our free community.

Rejoice, therefore, as members of the free community. God, the center and source of all minds, uttered finally His message of peace through the golden trumpet of righteousness and the claws of the tiger-like tyrant became powerless. Rejoice at this soul-delighting announcement of freedom. Lo! the realization of your hopes of many centuries. No more shall you shed tears over old griefs. The time has come to claim the worthy redress for all of your grievances.

The graduates heretofore had to choose to be either teachers here or else go to America. But the tyranny which imprisoned and oppressed us has come to an end now. We have seen its horrible downfall with our own eyes. We wish to remain here and serve our community. We are able to enter the doors of all kinds of Turkish schools, which before were shut to us. We see an infinite horizon of work before us, where all limitations are lost in the light of a Constitutional Government. We come to present ourselves to you, our people, for service among you.

We received knowledge under this sacred educational institution for many long years, and because it is presumptuous to challenge knowledge we feel a secret energy within ourselves. We are ready to begin our work with the golden principles which our Alma Mater gave us as dowry. We are called to be the bone and sinew of our civilization with a magnificent moral power.

Yes, this will be the only test of all our education. I found our college a universe of pure religion, liberty and law. I met there the truth face to face and am ready for any lot heaven may decree to me. I see the rule is complete throughout Turkey, both morally and intellectually. I feel myself under a heavy responsibility to take part in the repairing of it by unwavering hope and strenuous endeavor.

It is said that the world is moved along not only by the mighty exertions of its heroes but also by the aggregate tiny accomplishments of each honest worker. Our community asks of each of us, "What will your share be in removing the obstacles that block the path of our progress?" What is your answer?

HÖVHANNES AVEDISIAN.

BELLS.

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

KING COTTON KARNIVAL.

The Cotton Seed Crushers' Association, led by Mr. G. S. Weever, Secretary of the Montgomery Commercial Club, and Chairman of the Publicity Bureau of the Cotton Seed Crushers' Association, is advocating the holding of a great Cotton Carnival with the purpose of setting forth the development of the cotton plant and cotton products in all the processes of agricultural and manufacturing development from the original planting of the seed in the soil to the completed products in the form of fine cloths, yarns, batting, cooking oil, cattle food, bread shortening, etc. The idea is to give a complete exposition of the cotton plant, of its value to the world, its continually widening influence and usefulness, and to engage in this exposition all textile manufacturers abroad and in this country, and all manufacturers of cotton seed products.

Cotton has long been known in the South as King Cotton. The time is rapidly approaching, indeed is here, when there will be a Kween also on the throne, Kween Cotton Seed—once despised and disregarded by the farmers, later used largely as a fertilizer, now being manufactured into the very finest of cooking oils, bread shortening and the finest of soaps. Indeed the cotton seed is now producing our best mattresses; our best soap; our best salad oil; our best bread shortening; best stock food; our best fertilizers. Its product is being largely consumed in Europe, and is rapidly taking the place of linseed oil, olive oil and other oils in the commerce of the world. Owing to its cleanliness, palatableness and general adaptation to various uses, refined cotton seed oil is destined to become the fine oil of the world, and will soon be regarded as one of the greatest necessities of mankind. Such an exposition as is proposed will go far towards educating the South to a patriotic use of its own magnificent products, to the wearing of cotton goods instead of linen; the use of cotton oil instead of olive oil and other oils. Such an education for Southern people would mean enlarged business for their own fields and factories, and incidentally would mean better quality goods consumed.

The enterprise of the Cotton Seed Crushers' Association and of Mr. Weever is to be highly commended.

Program of the two days' meeting to be held with Fosterville Baptist Church, beginning Saturday, Aug. 28, and continuing Saturday and Sunday.

Saturday, 9:45 a. m.—Devotional service by L. N. Marshall, "A Baptist Church and Its Officers," "The Pastor and His Duties," by J. E. Sullivan; "The Deacon and His Duties," by L. B. Jarmon.

11 a. m.—Sermon by J. A. Taylor.

12 to 1:30—Dinner.

1:30 p. m.—Devotional service by B. W. Cole. Subjects, "A Baptist Church and Its Ordinances," by D. B. Vance; "A Baptist Church and Its Teaching Service," by W. C. Golden.

8 p. m.—Sermon by C. L. Skinner.

Sunday, 10 a. m.—Sunday-school rally, conducted by F. M. Jackson.

11 a. m.—Dedication sermon by W. C. Golden.

Arranged by order of Fosterville Baptist Church.

L. D. AGEY,
E. M. WILLIAMS,
R. D. CECIL,

Committee.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. O. F. Huckaba, of Jackson, was lately assisted in a revival at Clover Creek Church near Medon, Tenn., by Rev. J. T. Early, of West Jackson Church, Jackson, which resulted most graciously. There were 26 professions and 29 additions, 22 by baptism.

There were about ten conversions in the revival lately held by Rev. H. E. Watters, of Martin, Tenn., at Woodland Church near Brownsville, Tenn. Immense crowds attended the services.

Rev. J. W. Wood, of Bells, Tenn., was assisted in a revival at Enon Church, near McKenzie, last week by Rev. A. S. Wells, of Jackson. There were 17 conversions and 12 additions, 8 by baptism.

It is announced that Rev. J. A. Carmack has resigned the care of the church at Bolivar, Tenn., after doing a most successful work there for two years.

Rev. J. B. Hays, of Parsons, was assisted in a revival last week at Center Grove Church by Rev. Thos. M. Newman, of Lexington. There were a number of conversions and some additions.

The Baptist Flag Publishing Co., of Fulton, Ky., has filed articles of incorporation with a capital of \$10,000. The editor-in-chief, Rev. Thos. F. Moore, is ingenious in drawing about him other capital to help carry the load. He is not running the "Flag" for his health.

Rev. R. E. Downing, of Henning, Tenn., lately did his own preaching at Liberty Church, near Covington, which resulted in 31 conversions and 21 additions to the church, 16 by baptism. Bro. Downing is now in a meeting at Fowlkes, Tenn. He is said to be a good contractor and builder of residences.

Rev. A. L. Bates, of Jackson, was assisted in a meeting last week at Liberty Grove Church, near Jackson, in which Rev. J. N. Mays did the preaching. There were eight conversions. L. C. Maniel was licensed to preach.

The catalogue of Clinton College, Clinton, Ky., is on our desk. Prof. J. A. Lowry, formerly of Halls, is the President. If he makes as great a success in managing his school as he has in editing and publishing a catalogue, he ranks with the best. From our personal knowledge his success as a school man has been as good as the best.

The revival at Rock Hill Church, near Lexington, in which Rev. Andy Potter, of Paris, assisted the writer, closed last Sunday with thirty conversions and twenty-one additions by baptism. Two daughters and a son of a Campbellite preacher, were among the number. Bro. Potter is one of the wisest, safest and most enthusiastic young evangelists in the ranks.

Rev. J. R. Hall, of Jackson, did his own preaching in a revival at Piney Creek Church near Lexington, Tenn., last week. The church was greatly revived.

Rev. M. T. Andrews is succeeding superbly in his work as pastor of the First Church, Denton, Tex. Very recently he went to that field.

Rev. F. M. McConnell, of Longview, Tex., has been added to the department of evangelism in the Southwestern Baptist Theological Seminary at Waco, Tex., but will continue to hold meetings in connection with the work.

The First Church, Gainesville, Ga., has succeeded in erecting a \$60,000 new granite building, completed and paid for. On the fifth Sunday in August the dedication will take place. Drs. T. C. McConnell, of Kansas City,

and J. A. Wynne, of Quitman, Ga., will deliver sermons on that day.

Evangelist Burton A. Hall is in a remarkable meeting at Memphis, Tex., with Rev. W. L. Head. About 400 are reported to have surrendered their lives to God. Col. Frederick Edson is the singer who accompanies Bro. Hall.

Rev. W. C. Foster, of Alachua, Fla., has accepted the care of the First Church, Palatka, Fla., and took charge last Sunday.

The new church at Henry, Tenn., will be dedicated the fifth Sunday in August. The services are under the control of the popular and aggressive pastor, Rev. Andy Potter, of Paris, who, above all others, has been instrumental in its construction. The writer has been honored with an invitation to preach the sermon.

Theodore Harris, President of the Louisville National Banking Company, and a leading Baptist of that city, died from paralysis last week. His pastor, Dr. J. M. Weaver, conducted the funeral services.

Rev. M. R. Cooper, until recently pastor at Kennett, Mo., has been called to the pastorate at Eldorado, Ill. It is thought he will accept. He is a man four-square.

In explaining why he withdrew from cohesion of forces known as "The Get-together Meeting," in which it was proposed to combine the Gospel Mission forces and a few Board men in a new Convention, Dr. W. P. Throgmorton says: "We had no fight to make against Boards and financial secretaries as such. We were distinctly and out-and-out a Board man." That sufficiently explains why the movement failed to elicit the co-operation of the Gospel Missioners.

Evangelist W. H. Williams, of Clinton, Ky., is assisting in a revival at Kenton, Tenn., this week which it is expected will result most graciously.

Rev. C. R. Powell, of Little Rock, Treasurer of the Arkansas Gospel Mission Association, admits that he gets \$2,400 a year, and thinks he is worth it. Yet he is angry because Board secretaries, who are worth even more than that, are paid accordingly. These Gospel Missioners are distressingly short on consistency.

Rev. R. M. Hastings, of Paris, Tenn., assisted by Rev. W. L. King, held a meeting last week with Sassafras Ridge Church, near Hickman, Ky., which resulted in 35 conversions. Bob Hastings is one of the Lord's most deserving servants.

Rev. M. E. Ward, of Trezevant, held the annual revival at Right Angle Church, near Milan, last week, doing his own preaching. In his recent meeting at Trezevant Bro. Ward witnessed 17 conversions and 9 were added to the church.

Rev. Thos. B. Holcomb, of Jackson, held his revival at Republican Grove Church, near Trezevant, Tenn., last week, assisted by Revs. Levi and Minor Crocker. We trust the results were most gracious.

The church at Huntingdon, Tenn., will hold a revival beginning Sept. 5. The pastor, Rev. M. E. Ward, will have charge of the meeting.

Rev. Leslie Lee Sanders has resigned the care of the First Church, Wagoner, Okla., to accept the care of Broadway Church, Ardmore, Okla. He will be remembered as having held some successful revivals in Tennessee.

Evangelist D. P. Montgomery lately assisted Rev. E. H. Robinson in a revival at California, Mo., which resulted in 50 additions to the church. Nine came from the Campbellites.

Dr. J. W. Lipsey, of Memphis, having resigned the care of the church at Crawfordsville, Ark., that splendid

congregation is on the lookout for a pastor.

Rev. H. F. Vermillion, until lately pastor at Roswell, N. M., accepts the position of State Evangelist in Arkansas, and will hold his first meeting at Newport, Oct. 1.

Rev. A. Fox, of Marianna, Ark., lately assisted Rev. Joseph Connell, of Walnut Ridge, Ark., in a meeting, which resulted in 42 conversions and 18 accessions by baptism.

Rev. N. B. Williams and wife, of Morrilton, Ark., lately aided in a revival at Mayflower, Ark., which resulted in 24 conversions and about that many additions.

Rev. M. L. Thomas has resigned as pastor of the First Church, Columbia, Mo., to accept a hearty call to the pastorate of the First Church, Tacoma, Wash. He was formerly pastor of the Second Church, Little Rock, Ark.

Rev. L. B. Warren, of the First Church, Owensboro, Ky., is supplying the pulpit of the First Church, Macon, Ga., during August. This was his boyhood home.

Rev. V. I. Masters, editorial secretary of the Home Mission Board, and Dr. T. P. Bell, of the "Christian Index," are in a war of words over the relative importance of Home and Foreign Missions. Why will brethren split hairs and fight over imaginary issues? Home and Foreign Missions are comprehended equally in the command, "Go."

Dr. B. M. Bogard, of the "Arkansas Baptist," says: "Don't blame this paper if you see an article in it written by a man you think is unworthy." Is that an admission of editorial weakness, or of the unwholesome character of that paper's correspondents? What is an editor for if he isn't to keep matter from unworthy men out of his paper? As well argue, don't blame the doctor because he gave the patient morphine instead of quinine. But there are none like the "Arkansas Baptist."

Rev. T. Riley Davis, a Tennessee product, has accepted the professorship of Latin and Mathematics in Lynnland Institute, Glendale, Ky. He does things.

Rev. Thos. M. Newman, of Lexington, is doing his own preaching in a revival at Corinth Church, near Darden, Tenn., this week with a highly gratifying prospect of success.

Rev. A. B. Little resigned the care of the church at West, Tex., lately, and has moved to Waco, Tex.

Dr. M. P. Hunt, of Twenty-second and Walnut Street Church, Louisville, Ky., declined the calls to First Church, Chickasha, Okla., and Capitol Avenue Church, Atlanta, Ga.

The First Church, Waco, Tex., is out after Dr. S. J. Porter, field secretary of the Foreign Mission Board, to be its pastor.

The "Religious Herald" thinks it useless to have a debate between Drs. J. J. Taylor and B. H. Carroll on alien immersion. But the "Herald" is for alien immersion. Certainly no good will come to that side of the question from the debate.

Rawlings Institute, Charlottesville, Va., whose presidency Dr. H. W. Tribble lately resigned, after having succeeded so signally in holding up the school, relapses into innocuous desuetude. It is a pity for any Baptist school to go down.

Our meetings at Blooming Grove and Appleton, Lawrence Co., closed Aug. 5, with 12 conversions and 8 additions to Blooming Grove, and eleven conversions at Appleton, and a general uplift at both churches. Rev. J. E. Merrell, of the First Baptist Church, New Decatur, Ala., did the preaching. Bro. Merrell is indeed a

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J. E. SHIPLEY D. P. A.,
KNOXVILLE

man of God, and one whom you need not fear to trust. His faithfulness and earnestness will do great things for the Baptists and the cause he loves so well. Brethren pray for us.

N. B. COBB, Pastor.

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any sizes) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

On the fourth Sunday in July we began our meeting at Minor Hill. We were expecting Bro. J. R. Wiggs, of Memphis, Tenn., to be with us until a few days before hand, when he wrote me that he was going to Texas. I was very much disappointed, but decided to go on with the meeting, doing the preaching myself. We had three services a day for a week, and a good meeting, which resulted in the profession of faith by several, and eleven additions to the church. Minor Hill is a very hopeful field for the Baptists. Leaving Minor Hill I went to Bradshaw, and began an eleven days' meeting there Sunday morning with Rev. J. F. Savell, of Fayetteville, assisting. He did some great preaching. He preaches the Word. He is a teacher. We all have learned something from his preaching. The meeting continued five days after Bro. Savell left. The known results were seventeen professions and twelve additions to the church, the church greatly revived and in good shape. We trust for a good year's work. I ask the editor and readers of the "Baptist and Reflector" to pray for me and my work. Bro. Folk, be sure and come to the William Carey Association, at Leatherwood.

JOHN N. IRWIN.

Bunker Hill, Tenn., R. R. No. 1.

CLINTON COLLEGE.

Perhaps my friends of the Edgefield Baptist Church (Nashville) would be glad to learn through your paper of my prospects in my new work at that well-known West Kentucky Baptist school, Clinton College. Any teacher would be pleased to be located in a position where the equipment is so modern—the home life so pleasant. We have a large campus, from which the ancient forest trees have never been removed, and two of our buildings are new.

While my work is at the head of the Department of Science, yet there is much opportunity for social and religious activities. I feel strongly drawn to Rev. J. A. Lowry, our President, because of his ceaseless activity, and kindly disposition.

Miss Margaret Perry, also of our Edgefield Church, has charge of the Music Department, and is assisted by Miss Bradley, of Alabama. Her work here last year was a pronounced success, and her friends in Clinton are numerous.

We are certainly anticipating a great year. From the best homes in several States our students come, and we sincerely feel that our school is a credit to the great Baptist denomination.

With greetings to all my friends in Nashville, I remain,

Most cordially yours,

H. A. WEBB.

Clinton College, Clinton, Ky.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 241, South Bend, Ind.

We have just closed a successful two weeks meeting at Una, conducted by Rev. E. K. Cox, of Nashville, Tenn., and Bro. Fitzpatrick, our pastor. There was great interest manifested throughout the meeting. Bro. Cox preached the old-time gospel with great earnestness and power, and the Holy Spirit was present, convincing and convicting sinners. Results of the meeting, 12 conversions, and 9 additions, 7 baptisms, with more to follow. It was a beautiful sight Sunday afternoon at the Ezell Bridge in the beautiful stream of Mill Creek, to the large gathering of people who witnessed the baptism of the candidates by Bro. Fitzpatrick, our pastor. Bro. Cox greatly endeared himself to our people. Many sinners were deeply impressed about their soul's salvation, and I believe that seed was sown by Bro. Cox that will finally result in an abundant harvest in the salvation of souls. My prayers go out for such a noble man of God, that he may accomplish great good for the Lord and His glory, in leading lost souls to Christ. The writer has declared his intentions to preach the gospel. For some time I have been greatly impressed to preach, and I made an application to Bro. Fitzpatrick, and he talked to the brethren of the church, and they gave their hearty approval. When the Lord called me to preach His Word I cheerfully responded

ed to the call, saying, "Here I am, Lord, send me." And I now desire the prayers of all who read this, that I may be successful in my undertaking. God bless the "Baptist and Reflector." J. T. WILLIAMS.

Station B, Nashville, Tenn., R. F. D. No. 7.

I have just closed a ten days' meeting at my church, the Mouth of Richland, assisted by Rev. John M. Anderson. The weather was hot, but the meeting was largely attended and much interest was manifested in many ways. The visible results of the meeting were twenty-two professions of faith, eighteen additions to the church by baptism, and the church greatly revived and strengthened. Among the saved were seven adults, two approaching manhood, and the rest children between nine and twelve years of age. Thank God. As an evidence of their appreciation the church and community gave Bro. Anderson a purse of \$56.30, and he returned to his home, happy over the meeting in more ways than one.

A. R. PEDIGO, Pastor.

Leas Springs, Tenn.

CENTENNIAL CELEBRATION OF ST. LOUIS.

The ringing of all St. Louis church bells in one grand chorus at sunrise Sunday, Oct. 3, 1909, will be the signal for the people of St. Louis to begin a seven-day celebration of the 100th anniversary of the incorporation of the city.

"Church Day" will be the title of the opening day, which will be devoted to a review of the religious development of the city in 100 years. The religious celebration will be general, including all denominations. The Chairmen of the Committee on Church Day are Samuel Cupples, one of the foremost Protestants in the city, and W. J. Kinsella, one of the city's most prominent Catholics.

Commemorative services, with sermons and addresses of historical character, will be held in virtually all of the city's churches. Uniformed organizations, military and fraternal, will proceed in organized bodies from their armories and halls to such churches as they may select. A chorus of thousands of Sunday-school pupils will sing appropriate anthems.

The downtown section, where once stood churches and residences and now stand great commercial skyscrapers, will be invaded for the day by armies of worshippers, who will unveil tablets marking the sites of the early churches, and memorializing the religious leaders of 100 years ago, who, surrounded by forests inhabited by Indians, found time, in addition to protecting themselves and their families from attack, to build churches and worship in them, thereby setting for their descendants an example which has not been ignored.

The following list shows the number of churches of each denomination in St. Louis:

Baptist, 23; Catholic, 76; Christian, 15; Christian Scientist, 4; Congregational, 21; English Evangelical Lutheran, 7; German Evangelical, 24; German Evangelical Lutheran, 22; Hebrew, Orthodox, 9; Hebrew, Reformed, 4; Methodist Episcopal, 26; Methodist Episcopal, South, 20; New Jerusalem, 3; Presbyterian, 42; Presbyterian, Cumberland, 1; Presbyterian, United, 4; Protestant Episcopal, 29; Reformed Episcopal, 2; Unitarian, 2; miscellaneous, 110; total (not including the Evangelical Alliance, consisting of clergymen of different denominations), 444.

Each of these 444 religious organizations has been invited to participate in the ceremonies of Church Day, and vir-

tually all of them have accepted. Among the first prominent churchmen to endorse the Church Day project was the Most Rev. John J. Glennon, Roman Catholic Archbishop of St. Louis.

The St. Louis Centennial Association is a municipal institution, whose president is the Hon. Frederick H. Kreismann, Mayor, and whose purpose is to celebrate the 100th anniversary of the incorporation of St. Louis with the most notable series of great events ever crowded into seven days in any American city.

Via floats, costumed paraders, etc., will be shown the different stages in the development of St. Louis from a wilderness into a city of towering skyscrapers and beautiful homes, ranking, in point of population, fourth among the cities of America, and in point of many important industries, first among the cities of the world.

As many as possible of the important events of Centennial Week will be held outdoors, in order that every St. Louisian and visitor may have an opportunity to witness them. The outdoor events, free to all, will include:

A water pageant, commemorating the founding of St. Louis.

A municipal pageant, comprising the St. Louis police, fire and other municipal departments, to be reviewed from the grandstand by the Mayors of sister cities, the guests of honor.

An educational, historical and military pageant, in three divisions, with students, historical floats, soldiers, etc.

An industrial pageant, under the auspices of the Million Population Club, with floats depicting the city's industries.

The Veiled Prophet annual pageant, with special Centennial features.

Balloon races, airship races and aeroplane flights, under the auspices of the Aero Club of St. Louis, host of the international balloon race of 1907.

An all-week Centennial festival in the downtown streets, with brilliant illuminations, music and fireworks.

The Mayors of 3,000 cities have been invited by Mayor Kreismann, of St. Louis, to be the guests of honor of St. Louis during Centennial Week. Each Mayor accepting will receive an invitation and souvenir of the Veiled Prophet ball, which this year will be held at the new Coliseum, instead of the Merchant's Exchange, as heretofore. This change will enable an attendance three times as large as that at any previous Veiled Prophet ball. The decoration scheme will embrace scenes which are a part of the history of St. Louis, and it is prophesied that the Veiled Prophet ball of Centennial Week will overshadow in point of brilliancy and attendance all other balls in the history of America, not excepting that great quadrennial event, the inaugural ball at Washington.

Centennial Week will be the occasion of many notable religious and civic gatherings, family reunions, etc.

The St. Louis Centennial Association has obtained reduced railroad rates for Centennial Week from practically all parts of the United States, including the Pacific Coast.

I conducted a meeting at Blooming Grove Church, Lawrence County, Tenn., of which Brother N. B. Cobb is the pastor. I arrived at the church Saturday, July 24, and preached in alternation with Brother Cobb through the meeting, which continued for a week with a powerful awakening of sinners and revival of the church. We closed the meeting, after services for a week, with eight conversions, and many sinners asking the prayers of the church. We had eight accessions to the church, four by restoration and four by conversion. It was, by the help of God, a great victory in His cause. At the close

of the meeting we began in the same district, another meeting at Appleton, but on account of unfavorable local conditions we closed it after a three days' effort.

J. E. MERRELL.

New Decatur, Ala.

Walt Holcomb is in a tent meeting of some interest here. Fine crowds attend; several professions, among them John T. Oakley, Jr., for which I praise God from whom all blessings flow. I conducted the funeral of Bro. Dan Parker at Hillsdale Friday. He died suddenly out in his lot. Greetings in the Lord to one and all.

JOHN T. OAKLEY.

Hartsville, Tenn.

I am in a meeting this week with Rev. C. C. Perry at Mt. Vernon Church, Miss. We are having a splendid meeting. God's people are being greatly revived, and sinners are being converted. The pastor is a splendid young fellow, full of the Holy Spirit. He will enter the University another year to complete his college education.

W. A. GAUGH.

Iuka, Miss.

A WEEK'S WORK.

Taylor's Chapel, Rutherford County.—Pastor, L. B. Jarmon. From Monday until Saturday, preached 13 sermons and attended the funeral of Mrs. Clara Boyd, who, on leaving the services Thursday morning, before she had gotten out of sight of the church, was thrown from her buggy by her horse running and jumping and instantly killed. Mrs. Boyd was a good woman and she seemed to enjoy the service Thursday morning and took a part. The text that morning was "The Lord is Good; a Stronghold in the Day of Trouble, and He Knoweth Them that Trust in Him." Mrs. Boyd was a member of Republican Grove Baptist Church. The funeral was conducted by Bro. Jarmon at the home in the presence of a host of friends and loved ones, after which the body was carried to the cemetery and laid to rest to await the resurrection. She left a husband and two children, besides other loved ones to mourn her loss. During the time I was in the meeting there were 10 professions and nine approved for baptism; received \$8.40 for State Missions; \$1 for Foreign Missions, 50 people contributing. Took 8 subscriptions to *The Missionary Messenger*, \$2; sold Bibles, Testaments and books, \$5.45. This is a great field for Mission work and Bro. Jarmon is doing a fine work on the field.

Bell Buckle.—Pastorless. Through previous work received \$5 for State Missions.

Mt. Carmel, Rutherford County.—L. D. Agee, pastor. Preached Sunday morning and evening. Fine congregations. Fair S. S. I am here to assist Bro. Agee for some days.

R. D. CECIL,

Pastor-Evangelist.

Christiana, Tenn., R. R. 3.

N. B.—Dear Brethren and Friends: address me at 710 Church Street, Nashville, Tenn., and Dr. W. C. Golden will forward same to me.—R. D. C.

SCHOOLS & COLLEGES.

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

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Educational experts declare that the city of Richmond offers an environment highly favorable to college work. With the advantage of such surroundings the Faculty of Richmond College undertake not only to teach the usual subjects of a college course, but to educate men and fit them for the duties of life. We will not knowingly accept your son if he has formed bad habits or is not prepared for college work. If we accept, we undertake to become acquainted with him, to introduce him to the world of culture and to help him build character. If he does not respond to our efforts we will return him to his home before he has much opportunity to waste his own time or his father's money. The President and Faculty believe heartily in looking after the interest of the individual student, and their organization for this purpose in 1909-10 is better than ever before. Session begins Sept. 22. For catalogue and information address

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TENNESSEE ASSOCIATIONS, 1909.

Dick 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.

Beulah—Union City Church, Tuesday, September 21.

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—Leatherwood Church, Lincoln County, Friday, Sept. 24.

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

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

New Salem—Watertown Church, Wednesday, September 29.

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

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

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

Riverside—Fellowship Church, Thursday, September 30.

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

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

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

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

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

Nashville—Portland Church, Thursday, October 7.

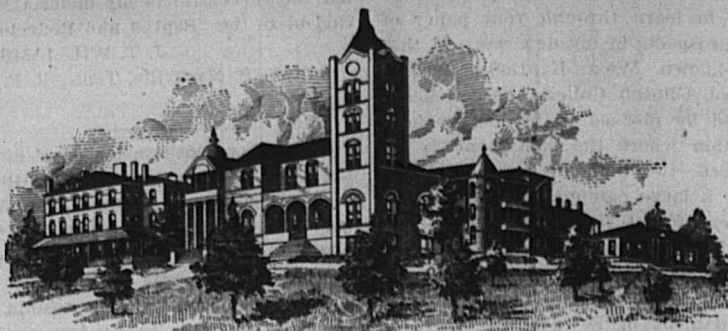
Providence—Tennessee Chapel Church, Roane County, Thursday, October 7.

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

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

West Union—Mount Pleasant

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Church, at Strunks, Ky., Friday, October 8.

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

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

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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.

TRIP NOTES.

For the past four weeks I have been in meetings in Ebenezer Association. My first meeting was at old Rock Spring Church, six miles from Columbia. This church was once a very strong church, and employed a pastor for full time, paying a salary of about \$700. But for some years the church has had quite a struggle to exist, and had it not been for a few of the faithful it would have disbanded. The Lord gave us a glorious meeting. There were fourteen accessions to the church, and they feel now that they can undertake greater things for the Master. Bro. W. E. Walker, of Santa Fe, is the pastor. He is an excellent man and a good preacher. He has power with God and the people.

Dr. Athey, pastor at Columbia, came out to the services one day. He is doing a fine work at Columbia, and is held in high esteem by his people. I also met Bro. Brownlow, and his son.

They are both members of the Columbia Church. They are both consecrated laymen, and give liberally of their means to the spread of the gospel.

My next meeting was with pastor J. E. Hight, at Theta. Here we had great crowds, and about a dozen conversions. We had some very precious services—the spirit came in great power and people shouted and praised the Lord. Bro. Hight, the pastor, is an enthusiastic man, and has been very successful in revival meetings. He is a great financier, and has accumulated several thousand dollars worth of property. He runs a farm, but preaches every Sunday, and is considered a strong preacher.

I am now at Santa Fe, assisting Bro. Patton. The Santa Fe church is one of the strongest churches in the Association. The house is large and comfortable. The church owns a parsonage. We are having large crowds and good services. Yesterday we had one of the most spiritual services I ever attended. The prayers, songs and testimonies were full of spiritual power. This was one time a preacher was cut completely out of a sermon. It was a real Pentecost. O such prayers, testimonies, confessions and praises!

I will assist Bro. Patton in another meeting, and then I go to West Tennessee for three meetings.

T. O. REESE.

Nashville, Tenn.

OBITUARY.

COPELAND—Today the golden bowl was broken, the casket has claimed its jewel. The orderly walk and godly conversation of James Mattison Copeland is no more on earth, while his body is consigned to the grave to return to dust; his soul has returned to God who gave it. The deceased was born near Athens, Tenn., December 19, 1828. He has been a member of the Baptist Church at Cookson's Creek for fifty years, was clerk of the church for ten years of that time. He was a faithful Sunday-school worker, from superintendent to student. Some of his works went to judgment before him, while many others will follow. The deceased was married December 25, 1864. His wife died March 31, 1886. His family consisted of himself, wife and his niece, whom he raised from an infant. She was his heart's delight. He educated her at Carson and Newman College. That niece is now the wife of Rev. Dr. Spencer Tunnell, of Florence, Ala. So great was his love and affection for them he gave them his entire efforts to better enable them to carry the gospel to falling humanity. The funeral services were conducted at his residence by Rev. W. H. Rymer, in the presence of a large congregation of relatives and friends. Farewell, dear father and brother in Israel, a link is broken in our household band, but a chain is forming in a better land. "Blessed are they that die in the Lord for their works do follow them." To the relatives, Uncle Matt, as he was known here, cannot come back to you, but you can go to him. Our desires grow stronger for heaven as our loved ones go, leaving evidence of acceptance with their Saviour, and whose desire was that God be with you till we meet again.

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THE RETURN OF DR. SAVAGE.

The people of Jackson, both those who belong to the immediate constituency of Union University, and those who feel only a casual interest in its welfare, rejoice greatly to hear that Dr. G. M. Savage is to come home—for the friendships and associations of long years have made Jackson the only place that can properly be called his home.

Many who have only the slightest acquaintance with Dr. Savage have come to think that he and Union belong together; in their minds the school and the man are indissolubly united.

Even if he leads the secluded life of a man of books, the mere presence in the town of a man of Dr. Savage's type is a blessing.

When we are tempted to condemn our age as selfish and material, nothing helps so much to steady us and restore our confidence in our fellows as the presence in our midst of a man whose unselfishness is absolutely clear and whose daily life is an unswerving quest of the ideal.

Especially is daily contact with such a man needed by the impressionable youths of a college community; boys who are passing through the formative process that is to make or mar. To the students of Union Dr. Savage will be, as he was to their predecessors, a great moulding influence. In the classroom he will drill them thoroughly in text-books; but, what is vastly more important than text-book learning, he will also teach them unforgettably the great lessons of honesty, manliness, and self-denying service. And he will use the most effective method—teaching by example.

The college memories of hundreds of Union men and women scattered throughout the land attest the truthfulness of the foregoing words. It is not uncommon to hear one of them say: "Well, I have forgotten nearly everything I learned in books at school, but I haven't forgotten Dr. Savage's chapel talks. He did his very best to make us all love and respect the great things of life. We knew that he loved us all, and that he put his whole heart into every word he uttered." The writer remem-

bers very vividly how sincere and how general was the response from both alumni and students when Mr. R. F. Spragins, while paying a tribute to Dr. Savage on the occasion of his retirement from the presidency, quoted from Burns: "The monarch may forget the crown

That on his head an hour has been;
The bridegroom may forget the bride

Was made his wedded wife yestereen;
The mother may forget the babe

That smiles sae sweetly on her knee.
But I'll remember thee, Glencairn,

And all thou hast done for me."

—Jackson *Whig*, Aug. 5, 1909.

CEDAR HILL, TENN.

The little church at Cedar Hill is an ideal band of workers. They all work and work together. I have never met with more hearty support and co-operation any where. The organization is not a month old, but they have secured a beautiful lot and commenced the erection of a house that will compare with a city church. It is a modern building, well equipped for the Sunday-school work.

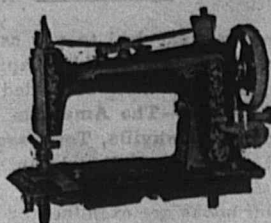
We hope to have the opening services in the new house the fourth Sunday in September. Our church here is composed largely of business men, and as Dr. Golden says, they have good wives. We have ten women who have proposed to raise \$25 each for the building, and I learn that two of them have already gone over the \$50 mark. How is that for work? We have had some delays on account of material, but in spite of all this we have made good progress from the first. Somebody is praying for us, and the Lord is with us. Let us keep praying that this church may be the means in the hands of God of greatly reviving our missionary interests in these destitute fields, where we have no churches. God will do great things for us if we will only be willing for Him to use us. We have had two additions to the church since the organization, and more to come soon. May the Lord greatly prosper the little church at Cedar Hill. W. H. RUNIONS, Missionary.

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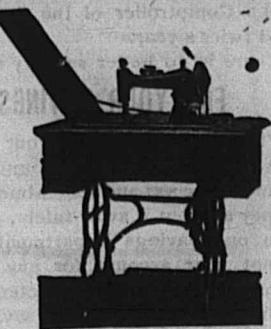
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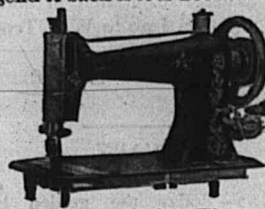
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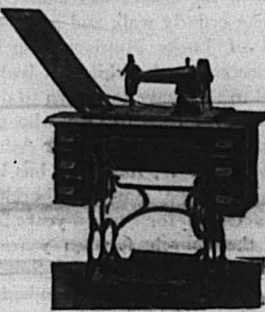
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