

Baptist and Reflector

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—"Not heaven itself upon the past has power,
But what has been, has been, and I have had my hour."

—Dr. J. B. Gambrell suggests in the *Missionary Worker* that some poet write a campaign song entitled, "When the Collection is Taken I'll be There." He thinks that it would touch 100,000 nerve centers just where we want them to tingle with pure delight. Well, yes, it would touch that many nerve centers—if the persons were there to be touched. But would they be there?

—We made mention recently of an address on Dr. M. Williams, delivered before the Southern Baptist Theological Seminary on Founders' Day, January 17, by Dr. George B. Eager. Since then we have opportunity to read the address in full. It is extremely interesting. Dr. Eager has made a valuable addition to Southern Baptist history. The address is published by the Baptist World Publishing Company. for a copy.

—On H. H. Horton, of Winchester, made a fine in a speech on State Missions before the Duck Association. He called attention to the statement in the State Mission report that it costs about \$4.50 a soul in Tennessee. Mr. Horton says it costs 25 to convict a criminal at the lowest calculation. He added that as a matter of economy we shall \$4.50 to convert the person instead of spending to convict him.

—The *New York Christian Advocate* says: "The success of Blieriot, the Frenchman, in crossing the English Channel in his monoplane, recalls the fact that the first to cross the same strait in a balloon was Blanchard, a Frenchman, who made the aerial passage January 19, 1785, having Dr. Jeffries, an Englishman, to divide the risk and glory. Whereas Blieriot won a newspaper prize of \$5,000 for his feat, Blanchard received from the French crown a purse of \$2,500 and a life pension of \$200 per annum."

—At the Imperial Press Conference in London recently, Lord Morley told about an experience he had with a young applicant for newspaper work, who, when asked if he had any special qualifications, replied that he had. It was "invective." "Any special form?" "No; general invective." Lord Morley expressed the opinion that the applicant had certainly found employment. We are inclined to think that the young man must have crossed the waters to this country, and that he is now employed on some of our papers over here.

—The *Watchman* says that "one of the best testimonies to the effectiveness of missionary work was that of the Turkish policeman, in Cleveland Moffett's article 'Namoose' in the *Century* for August. 'I tell you, whenever a little American *Klug* (girl) comes here, up goes a new school house, and every time one of their school houses goes up, one of our mosques comes down.' This is a rather strong and striking way of putting the matter, but there is much truth in it. The missionaries are gradually undermining the heathen religions."

—A correspondent of the *Biblical Recorder* says, in telling of a trip to the seashore: "While I was down there I found a family of Baptists that had not heard a Baptist sermon nor seen a Baptist minister in two long years. While they were surrounded by Lynchites and Methodists, they were holding fast to the faith once delivered to the saints." We have heard of Methodists before. We have some of them in this part of the country. But the "Lynchites," who are they? Are they followers of Judge Lynch, or of Dr. J. W. Lynch, of Durham, N. C., or of what Lynch, and what do they believe? Why should it be difficult for Baptists to

READ OUR RECORD.

Read and see what Tennessee Baptists have undertaken, and how they are progressing with the task:

OUR AIM FOR THE YEAR.

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

RECEIVED UP TO DATE.

State Missions	\$ 6,244 73
Home Missions	14,816 61
Foreign Missions	20,649 32

During the last week, our 164,000 Baptists have given to State Missions \$67.01, to Home Missions, \$125.83, to Foreign Missions \$16.83, making a total of \$209.67. This changes the figures of last week, but that is about all that can be said. We are hoping that next week will show a fine increase. The calls for literature and the missionary enthusiasm of our Associations indicate that we are to have a great time in State Missions during September. Let every Sunday-School plan for a Children's Service and State Mission Day, and let every church send for a full supply of literature and envelopes.

Yours for a great time,
W. C. GOLDEN.

"hold fast to the faith once delivered to the saints" when they are surrounded by the "Lynchites?" We confess we are curious to know more about these people.

—Some time ago the *Religious Herald* asked: "Can our editors find in their territory—that is to say, can any one of them find in any given State, any pastor who traveled by private conveyance more than 5,000 miles in the past twelve months in the regular discharge of his pastoral duty, and can he find a second man who traveled 4,000 miles in the same fashion?" We pass this question on to our country Baptist pastors in Tennessee. Have any of them equalled or exceeded in their travels the distance mentioned by the *Herald*, which has been traveled by two country pastors in that State in the regular discharge of their duty? If so, we should be glad to hear from them.

—South Carolina has forty-one counties. The saloon was abolished from all of these years ago, and the dispensary established in place of the saloon in many of the counties. Twenty of the forty-one counties have already, however, abolished the dispensary, and last week the remaining twenty-one counties voted on the question of allowing the dispensary to remain or not. Sixteen of the twenty-one counties gave clear majorities against the dispensary; one, which includes the city of Charleston, gave a large majority for it; while four of the remaining counties are likely to be contested. This means that South Carolina is practically dry. Even the Charleston "News and Courier" says that State-wide prohibition will probably follow in a very short while. And so it goes. Next:

—For several weeks a mimic warfare has been going on around Boston. The army of the Reds is attempting to capture the city, while the army of the Blues is defending it. Houses have been burned, men and horses killed, fields demolished—all constructively. General Leonard Wood is umpire of the game of war. The "Examiner" suggests that this would "be a good way to decide the issue of real wars, instead of killing and wounding a great many poor men and destroying a vast amount of valuable property. Let us 'umpire' our wars hereafter and shed no more innocent blood." The point is well taken. We second the motion. If we must have

war at all, let it be mimic, not real warfare. Let the issue or issues be decided on scientific principles, instead of by bloodshed and devastation.

—In a letter inclosing two articles in *Allen Im-merston*, Dr. J. B. Moody, writing from Pewee Valley, Ky., says: "I like your deliverance and position on the enclosed subject, and as all agreed that it is open for discussion, I wish a few words, as many seem to take a short and narrow view of it. I have divided the article into two, as I suppose you are crowded. Do as you like about it. The beautiful new relation of Hall-Moody and Union University fills my heart with joy. You are making a great paper. My health is not good, yet my burden is heavy." We hope that Dr. Moody may be fully restored to health and strength. As we have taken occasion frequently to say, he is one of the most useful men of the South, and is doing a valuable work as Dean of the Hall-Moody Institute at a great sacrifice.

—The *Word and Way* says very kindly: "On September 1, R. H. Pitt will have completed twenty-one years of continual editorial service on the *Religious Herald* of Richmond, Va. On November 28, Edgar E. Folk will have completed twenty-one years of continuous editorial service on the BAPTIST AND REFLECTOR of Nashville, Tenn. These two Baptist editors are not only admirable men, but they are trustworthy, self-denying, gifted, cultured men, who could have been State Governors, rich business men. They have earned and possess the highest esteem and the most fraternal love of their fellow-men. It is certain that their editorial brethren feel honored by the lives and labors of Pitt and Folk." We make our best bow to the editors of the *Word and Way* for our part of the above kind words, which we assure them are greatly appreciated. We take occasion also to express the best wishes of the veteran editors for the youngsters of the *Word and Way*. May they live long and prosper.

—In his will, Mr. Theodore Harris, the wealthy banker of Louisville, who died recently, left his pastor, Dr. J. M. Weaver, an annuity of \$300 per year; three nieces an annuity of \$400, and each one of his five children an annuity of \$1,800 per year. The rest of the estate, valued at anywhere from one-half to one million dollars, he left to the General Association of Baptists of Kentucky, as a building fund, to be known as "The Theodore Harris Fund." It is to be loaned to needy Baptist churches in Kentucky, the Association to be judge of the need. The money is to be loaned at 3 per cent. for one to five years, and the loan is not to exceed one-fourth of the value of the building. It is to be secured by a mortgage on the church buildings and shall be further secured by personal endorsements, and by policies of insurance. If there is not a sufficient demand from Baptist churches in Kentucky to keep all the fund in active use then it may be loaned to churches of other denominations. No church can receive a loan which does not keep up a Sunday School during the entire year. This will give quite an impetus to the Baptist cause in Kentucky. We hardly see, though, how the Baptists of Kentucky can use that much money for building purposes. We wish Mr. Harris had given some of the money to the Home Mission Board for building purposes throughout the South. The reason given by him for declining to leave his estate to his children, and only giving them an annuity of \$1,800 per year, was that he had observed that children who inherited wealth never amounted to much. As a rule he is right about it. And yet there are many Baptists in our Southland and some of them right here in Tennessee who are toiling and sacrificing to lay up money for their children to spend, maybe in dissipation, never realizing that it is the worst thing they can do for them. Give your children a good education by all means, at any sacrifice, and then turn them loose in the world to make their own way. The very struggle for existence will harden their muscles and build up their characters.

THE TOILS OF THE ROAD.

BY GEORGE M. MESSENGER.

My life is a wearisome journey;
I'm sick with the dust and the heat;
The rays of the sun beat upon me;
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay;
The toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward
I often am longing for rest;
But he who appoints me my pathway
Knows just what is needful and best.
I know in his word he has promised
That my strength shall be as my day;
The toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out to my listening ear;
When all that now seems so mysterious
Will be as plain and as clear as the day;
The toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty,
There are cordials for those who are faint,
There are robes that are whiter and purer
Than any that fancy can paint;
Then I'll try to press hopefully onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

—Exchange.

A CHAPTER FROM THE HISTORY OF THE
HIGHER EDUCATION OF WOMAN IN THE
SOUTH.(Delivered June 10, 1908, by Dr. A. U. Boone to the
graduating class of Tennessee College.)

It may be the usual course, under circumstances like these, to offer advice, and there are good and obvious reasons for such a course. Indeed, it is well nigh impossible to pass through this evening without pressing upon the young ladies some of the opportunities and obligations of life. The inclination on the part of the speaker, and the necessity on the part of the hearer, are both crying out for helpful, wholesome words of wisdom and hope. The suggestions in this direction are strong, and almost overpowering, and it may be impossible to curb them altogether, but I have elected to bring you a bit of history. I do this for two reasons. In the first place we are making history; and this occasion and these people are linked with other historic periods and personages. In the midst of the years, we stand as a part of those that have gone, and as a part of those that are yet to come. While we expect great and good things from the future we must not forget the past. I bring immortal words from the Immortal One, "One soweth and another reapeth. I sent you to reap that whereupon ye bestowed no labor: other men labored and ye are entered into their labors." In the second place, I want to bring you history because I find my best lessons coming, not from the exercises of imagination, nor from the statement of abstract truth, but from life itself. The example is clearer, and more valuable, to my mind, than the precept. A living, thinking, worthy man means more to me than a scholarly statement of what a man should be. The life of a noble Christian woman comes nearer revealing true gentleness, grace and goodness than a thousand letters on the character of womanhood. I have a fondness for the incarnation of truth and character.

This is the first Commencement of a great school, a school which we believe is destined to live a thousand years, and it seems fitting to my mind that we make this occasion historic. Accordingly, I have selected my subject, "A Chapter from the History of the Higher Education of Woman in the South." Of course, there are other chapters in the education of our women; some of them thrilling, and most of them inspiring and uplifting. However, it has to be said that the history of the higher education of woman is all modern history. I quote from "The Building of a College," by Dr. J. S. Dill, a gentleman who has made a careful investigation on this subject. "As late as 1820, Miss Emma Willard, for her time an advanced thinker on female education, makes an overture to the New York Legislature for better facilities for young women. This she acknowledges the absurdity of sending women to college. A little

more than a decade after that there came the first two efforts to furnish collegiate education to women. One was at Mt. Holyoke in the North, and Georgia Female College in the South. The latter was the first female college established in the world. It was founded in 1836 by the Methodists, and is now Wesleyan Female College, Macon, Ga. Mt. Holyoke followed, being established in 1837 by Mary Lyon. There soon followed in the year 1839 the first effort on the part of the Baptist denomination to furnish collegiate education to women, and the Judson stands today as our pioneer in this great movement. That is the oldest Baptist school for women in the world. It was founded by Milo P. Jewett. This same Milo P. Jewett, after seventeen years as President of the Judson, became the intellectual founder and first President of Vassar."

My story begins in Chester, Vermont, a town, which is said to have a present population of 1,500 souls. It must have had as many then. We are not to despise the day of small things, nor the town with few inhabitants. Nazareth was small and Nazareth was despised. Bethlehem was weak in its population, and "the least of all the thousands of Judah;" but these villages have contributed more to the progress of the world and to the freedom of human life, in its larger sense, than all other places on the map. Chester is not only small, but it is far to the North. We love our Southland, and we ought to love her, for she is worthy; but some of the choice men and women, both among the living and the dead, who have enriched our land in its religious and intellectual life, have come to us from the Northern States. In 1816 Z. C. Graves was born; and four years later, his distinguished brother, J. R. Graves, first saw the light. Their father was descended from a French Huguenot, who came to America and settled in Chester, Vermont. Their mother was a granddaughter of a celebrated German physician and scholar named Schnell. The father died early, while J. R. was but a few weeks old. The Graves brothers were of an ambitious nature, and their ambition was to learn. Z. C. was frail and unfitted for the hardships of life. It was necessary for him to go to the farm for health. Here he remained until he was sixteen, working during the summer and attending the winter schools three or four months in the year. During the time he united with the Baptist church in North Springfield. When sixteen he returned to the home of his nativity and entered Chester Academy. Still later he entered Black River Institute, pursuing his studies until the age of twenty-one, supporting himself by teaching district schools for three months each winter. The wonderful success of those winter schools, which he taught during these training years, the great interest taken in their studies by his pupils, and their proficiency, marked him out as a college teacher before he finished his course. At the age of twenty-one he left his home and went to Ohio. Here he became famous at once and attracted patronage, not only from adjoining counties, but from neighboring states as well. Men who became eminent as jurists, statesmen, missionaries, college professors and presidents received their academic training and their inspiration from this young and accomplished teacher. While principal of the Kingsville Academy, which was situated in a neat village on the shore of Lake Erie, he was married to Miss Adelia C. Spencer, who was associated with him in his life work. She was a close relative of the man who manufactured the celebrated Spencerian pen.

It seems best now to leave him in the midst of his great fame and success, as a young teacher, for a time, and go back to trace the footsteps of his brother J. R. He had likewise been walking in the paths of labor and duty and truth. He was converted, as was his brother, at about the age of sixteen, and united with the same church, the Baptist Church of North Springfield. When less than twenty he became the principal of the Kingsville Academy, which position was afterward occupied by Z. C. Indeed, for a time they were both teaching in the State of Ohio, not far apart. The health of J. R. made it necessary for him to remove to Kentucky. Near Nicholasville, he took charge of the Clear Creek Academy, and it was said that this was a most marvelous work. He united with the Mount Freedom Baptist Church and was licensed, without his knowledge or consent, to preach the gospel. He refused, at this time, to enter the ministry, as he felt wholly unqualified for such a work. For four years he gave six hours to the school room, and eight hours to study, going over a college course, without a teacher, mastering a modern language yearly, making the Bible the man of his counsel, and Paul his instructor in theology. These years of hard study and self-reliant investigation gave him the peculiar power, which belonged to his teaching, preaching and reasoning. From the time of his conversion he was impressed that it was his duty to preach the gospel, and he always shaped his studies with a view to the ministry as his life work, but breathed his secret to no one. In the fullness of time he gave his consent to the call of his

brethren and his Lord, and was duly and formally set apart for the work. On the third day of July, 1845, he came to Nashville, Tenn. There he opened the Vine Street Mathematical and Classical Academy. It is not now possible to continue the story of this wonderful man. He was a mighty man of valor. He was great as a student, teacher, leader, preacher, debater and writer. He could preach for three hours, and the people were willing to listen longer still. Perhaps no man in the South exerted a wider influence among the Baptist people. But it is with his education labors that we are to concern ourselves at present. This chapter in his life is not so well known, and not so much appreciated. In the early days of Union University his mighty influence was felt and much of the good accomplished by the splendid old school was due to his earnest labors in its behalf. Even though it may be a familiar story to some who hear me, it would be little short of criminal neglect should I fail to say that we stand on holy ground today. This was the home of Pendleton and of the Eatons. Here Jarmon lived and taught. Here many others, too numerous to mention, gave service to the cause of education. Here J. R. Graves put much of his life's best labor and love, not as a citizen of the place, nor as a professor of the University, but as a friend of the school. He raised the money for the endowment of the chair of theology. And now comes a story, which does not seem to be appreciated, and I must confess that it was news to me. J. R. Graves established the Mary Sharp College at Winchester, Tenn. He raised the necessary funds and drafted its admirable curriculum. I supposed, as I presume nearly every one does, that this was wholly and solely the work of Z. C. Graves, but I am reliably informed that all preparations had been made while he was yet in the State of Ohio. When the school was ready for the opening he was called to stand at the head of the institution. The invitation was accepted and the work was carried on.

It is interesting to note that the school was, in the main, the result of the labors of the two brothers. One prepared the way, and opened the gates to success, while the other came upon the scene, took his place and worked out the problems and carried forward the great institution. Speaking in general terms we may say that one prepared the ground, planted the seed, while the other came in and cultivated and gathered the crop. One laid carefully the foundation while the other built thereupon. It is often the case that two brothers, or two friends, have united in the accomplishment of some great undertaking, which neither one could have done single-handed and alone. Moses led his children of Israel out of bondage, and through the wilderness, but Joshua must be called upon to settle the people in the Promised Land. David prepared the material for the building of the temple, but Solomon must build the sacred house. Dr. Broadus, in his address on Decoration Day, many years ago, called attention to Tennyson's great poem, written in memory of the dead, depicting the mental struggles and responding to the religious longings of the troubled age. "This poem," he said, "was the result of two lives, two wonderfully gifted young men, one died to be its subject, and the other lived to compose it." Mary Sharp College was largely the result of two lives, or the efforts of two brothers. I know of another school, a new school, a school destined to have a wonderful influence, and to take the very highest rank among the institutions of the land. It is a success, and the success is due to many things, but is largely due to the efforts of two brothers, one its talented young President, and the other its accomplished Business Manager. These two have put their heads and hearts and lives together and determined by the help of God to make it go.

(Concluded Next Week.)

FROM CARNAL TO SPIRITUAL.

BY REV. R. F. SWIFT.

In the BAPTIST AND REFLECTOR of July 15, 1909, I saw an article written by Rev. D. W. Bosdell, on the "Operations of the Holy Spirit." It always does me good to read about the Holy Spirit.

Throughout the church of Christ there is a universal complaint of the feebleness of the Christian life, and there are tens of thousands of souls longing to know how to live a better life. They find in God's Word promises of perfect peace, of a faith that overcomes the world, of a joy that is unspeakable, of a life of ever-abiding communion with Christ, hidden in the hollow of God's hand, etc. But, alas, thousands say they know not how to obtain it. Our aim should be to try to find out the possibilities of the Christian life, as God has revealed them in His Word, the hindrances that keep the majority of believers out of that life, and the steps by which to come and take possession of that life.

There are two stages in the Christian life: First, the lower stage, under the power of the flesh. Second, the

"UNTIL THE DAY BREAK."

A human Soul went forth into the night,
Shutting behind it Death's mysterious door,
And shaking off with strange, resistless might
The dust that once it wore.
So swift its flight, so suddenly it sped—
As when by skillful hand a bow is bent
The arrow flies—those watching round the bed
Marked not the way it went.

Heavy with grief, their aching, tear-dimmed eyes
Saw but the shadow fall, and knew not when
Or in what fair or unfamiliar guise
It left the world of men.
It broke from Sickness, that with iron bands
Had bound it fast for many a grievous day;
And Love itself, with its restraining hands,
Might not its course delay.

Through the clear silence of the moonless dark,
Leaving no footprint on the road it trod,
Straight as an arrow cleaving to its mark
The Soul went home to God.
"Alas!" they cried, "he never saw the morn,
But fell asleep outworn with the strife."
Nay, rather, he arose and met the Dawn
Of Everlasting Life. —*Pall Mall Gazette.*

stage of the true life in the power of the Spirit. Let me call your attention to 1 Cor. 3:1-4. Here we have the first sorted Christians. Some are spiritual and some are carnal. "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." You are in Christ. You are real Christians, but you are feeble Christians, just like infants. "I have fed you with milk, and not with meat." There are some truths that are just like milk, suitable for carnal Christians. Other truths of God's Word—deep, spiritual truths—are for spiritual people. "For hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." He says plainly, "I want you to know that you are carnal." Believers, but carnal believers. Here comes the proof: "For whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men?" He asks them to answer the question. If you do the works of the flesh this proves you are carnal. "One saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

The carnal state is a state of sin and failure—no victory over sin. Paul, in writing to the Corinthians, says: "There is among you envying and strife and divisions." That was the work of the flesh, and it was because of their quarreling that he had to write to them the thirteenth chapter. One exalted Paul. Another thought Apollos was the more eloquent. Another thought that Peter was older than either and better. They were divided into religious parties, quarreling among themselves, and became excited and had strifes, divisions and envy.

Now in the fifth chapter of Galatians we have envying, strife, etc., as the works of the flesh. Do we not find Christians who, in some respects, have a good measure of the grace of God, and yet have never really conquered their temper? How many Christians there are who have never learned to love as God wants them to love—to love the unlovable. What is this but that they are yet in the carnal state? In them the flesh has more power than the Spirit. That is why a man gives way to pride, conceit, worldliness, the lust of the eyes, the lust of the flesh and the pride of life. To my mind it is because he is yet in a carnal state.

Paul writes to the Corinthians: "Know ye not that ye are the temple of the Holy Spirit that dwelleth in you?" There was some of the Spirit in them, but they had allowed the flesh to rule. The question comes to us, as a voice from God, "are ye not yet carnal?" Is that worldliness, that unfaithfulness, that neglect of God's Word the mark of but one thing—that you are carnal? You have not given yourself over wholly to live the spiritual life.

Along with this carnal state there may be found a great deal of spiritual gift. This is a very solemn thought. You know how this is illustrated in the case of the Corinthians. In the first chapter Paul says, "I thank God that in everything ye are enriched by him, in all utterance and in all knowledge." There were spiritual gifts among the Corinthians, gifts of prophecy, tongues, and many other remarkable gifts. The gift of tongues was so remarkable that Paul had to check and warn them to be careful in their gift as to using it. And yet, Paul writes the whole epistle with the one idea that they were full of quarreling, pride, selfishness, etc. A man may have the gift of preaching or be able to speak with power, and yet his private life may be filled with pride. Don't think that the carnal state of man will cause him to do all things that are mean. The carnal

state brings an incapacity for receiving spiritual truth. Note Paul in the first and second chapters. He had been speaking about himself, Christ having sent him to preach the cross, not in human wisdom, but in the power of the spirit. Then in the third chapter he speaks about the church, and turned to them and said, "I have received the mystery of God, but I cannot tell you." Why not? Were the Corinthians stupid? I think not, for they were great seekers after knowledge. To my mind Paul did not want the Corinthians to rest in the carnal state. He must have wanted them to pass from carnal to spiritual.

How are we to get from the one to the other? Note four of the principal steps: First, the believer must be brought near to God and convicted of his carnal state. It is most needful that he be fully convicted of two things, the utter impotence of the flesh to God's will, the mighty power of the flesh to work evil. The flesh is ruling him. He has the Spirit of God in him. Why does he do these things? It is as in the seventh chapter of Romans, "I am struggling to do right and I cannot." It is when a man is brought to see the sinfulness and the helplessness of the flesh that he can understand why he could not hold his temper and why pride comes up and why he speaks wrong things. The flesh takes him captive and the law of sin in him binds him hand and foot. Many of our people in our Baptist churches today are crying with Paul in the seventh chapter of Romans, "Woe is me; oh wretched man that I am! In my flesh dwelleth no good thing." It is simply because the flesh has power that we sin. We want deliverance, and there is no deliverance but by becoming an entire spiritual man.

Second, a man must be made to see and believe that the spiritual life is a possibility. A great many people will say in a creed that they believe in the Holy Ghost. They have no doubt about the existence of the Holy Ghost, and that he is the third person of the blessed God-head. They are orthodox on all these points. But it is an intellectual belief. They practically do not believe in what the Holy Ghost can do in a believer every day of his life. A man must be brought to see that there is a spiritual life within his reach, that there is a spiritual life which it is his duty to live, that there is a spiritual life he is in need of and may have, that there is a life in the Spirit. Note such expressions as "walk in the Spirit," "live in the Spirit," "by the Spirit," "mortify the deeds of the body," and many others. Just take the first sixteen verses of the eighth chapter of Romans, in which the Holy Spirit is mentioned, and a man must begin to see that God wants him to be a spiritual man. In the seventh chapter of Romans Paul speaks of a believer, a regenerated man, who "delights in the law of God after the inward man," but who finds another law in his members that leads him into captivity to the law of sin and death. I am a prisoner; I am a captive. I want to do good, but I cannot. Suppose a husband is in prison and his wife and children are starving. She writes to him in prison, asking him, "Can you not do something to help me and your children?" He writes back to her, "I long to help you and the children. I would do anything to help you. But here I am, bound so that I cannot." This is just like the believer in the seventh chapter of Romans, "I long to obey God, but I cannot." Why? Because he is bound by chains of flesh in captivity to the law of sin and death in his members. But the Spirit sets a man free out of his captivity. "The law of the Spirit of life hath made me free from the law of sin and death." "Ye are not in the flesh, but in the Spirit." "If so be that the Spirit of God dwell in you." "Of the Spirit," "after the Spirit," "in the Spirit," "the Spirit of God in you"—all of these expressions are used to express the one thought of the closeness of the Spirit to us in this life.

Lockhart, Texas.

THE MORMON CHRISTIAN WAR.

R. B. NEAL.

No. 4.

"MORE IN MORMONISM THAN IN POLYGAMY."

The following from Mr. Charles J. Strang, Lansing, Mich., is well worth reading and pondering just now. He says:

"There is more in Mormonism than polygamy and the family relation. I consider that the Mormon stands shoulder to shoulder with the Roman Catholic in placing the church above the State. And in every-day practice I believe the aim of every Mormon is to subordinate every other consideration or condition to the authority of the church. That was the condition in the brief career of my father, though the 'Book of the Law,' which he presumed to translate from the 'Plates of Laban,' provided for every earthly comfort and uniform peace with all men. But the 'King' (J. J. Strang, his father—R. B. N.) and his counselors were supreme and diffused their authority through a long train of apostles, elders, deacons,

teachers, etc., to every possible station in life. As written, the 'Book of the Law' provides for nothing but peace, happiness and a glorious eternity; but, as practiced—well, that is another story."

We have a fac-simile of the "Plates of Laban"—are having them engraved that we may hand out a print of them to our readers. We also have a translation of some of the plates by "King J. J. Strang," who claims, and backs it up with stronger proofs than Brigham Young or Joseph Smith III. ever had, to be the successor of Joseph Smith, Jr., as prophet, seer, revelator of the Church of the Latter-day Saints.

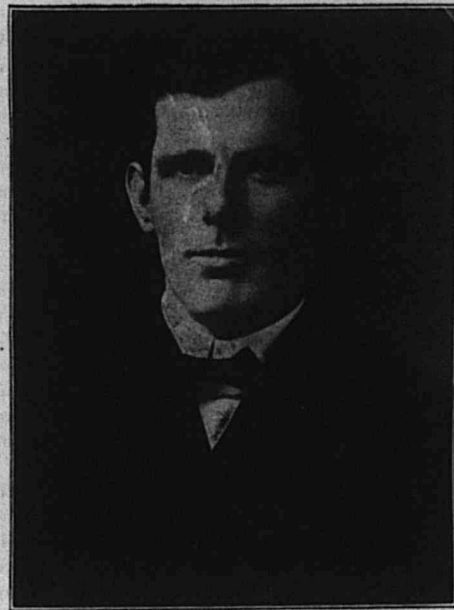
Mr. Charles Strang is lending us a hand that helps indeed in our quest for the facts of early Mormonism.

The history of his father, his claims and career, are not so widely known as that of Joseph Smith, Jr., but are every whit as strange and startling.

PLAGIARISM IN MORMONISM, CLARK BRADEN.

The Book of Mormon is "The Manuscript Found" of Solomon Spalding, revamped by Sidney Rigdon. The argument based on appeal to the Bible, in the "Voice of Warning," a Mormon classic, was plagiarized from "The Israelites in America," of Ethan Smith, or a synopsis of that work, published in "The Wonders of Nature and Providence," by Josiah Priest. Several of the leading prophecies in the "Book of Doctrine and Covenants" are imitations of the apocryphal work, "The Prophecy of is that hodge-podge of asinine balderdash, "The Book of Abraham," said to have been fabricated chiefly by W. W. Phelps. Mormonism is a plagiarism of stolen materials, and a hodge-podge of several systems.

Pikeville, Ky.



REV. R. M. INLOW.

Rev. R. M. Inlow will close shortly a most successful pastorate of the First Church, Joplin, Mo., in order to accept the hearty call of the First Church, at Nashville, Tenn. He has been active in Missouri Baptist affairs for some years. His pastorates have been at Butler, Harrisonville, Nevada and Joplin. He did a much appreciated work as field secretary of the Sunday-school Board. He is active, aggressive and popular. The *Central Baptist* wishes him enlarged success in his new field. Missouri is his native State, but he can work well anywhere.—*Central Baptist*.

A ten-days' meeting has just closed with New Bethel Church, near Goodlettsville, in which the pastor, Rev. A. H. Rather, was assisted by Rev. Clay I. Hudson, pastor of the North Edgefield Church, Nashville, Tenn. This church, while composed of excellent people, has not been growing much in the past few years. Brother Hudson did some earnest gospel preaching, and we feel that seed was sown which will bring forth an abundant harvest. The meeting resulted in five conversions and five additions to the church; one by baptism; two by letter and two by restoration. The Christians were revived and the church was strengthened. Brother Rather, the pastor, is an excellent man and a good preacher. He is laboring faithfully and doing a good work at New Bethel. READER.

Pastor R. M. Inlow, of the First Church of Joplin, Mo., has been called to the pastorate of the First Church of Nashville, Tenn. In Missouri he has been pastor in Butler, Harrisonville, Nevada and Joplin. At his own request we have kept quiet about the call to Nashville. We are breaking away from restraint because some of us who are close to him feel that he is going to the pastorate of the famous old church in Nashville—the church that T. B. Jones, R. B. C. Howell,

W. R. L. Smith, J. B. Hawthorne, J. M. Frost and Lansing Burrows have served. The debt on the massive edifice is all paid. At great cost the building has been repaired and made more beautiful. The church is one of the most influential in the South. Missouri Baptists recognize that Inlow is a man of strong religious convictions—a man of tireless industry—a man of wisdom and energy—a man who brings things to pass. He is as firm as a mountain for righteousness. He loves little children like a mother. He abominates shams with flaming impatience. Should he go away we'll deeply feel his absence. We'll grieve with Joplin. But if he should go the First Church of Nashville will have in its pastorate a man.—*Word and Way*.

"COUNTING NOSES."

There appeared in the BAPTIST AND REFLECTOR of August 12th, over the signature of our out-going pastor, an article entitled "Resignation Tendered," which does Inman Street Church, this city, great injustice. I have no disposition to make public any of the unpleasanties connected with the history of Inman Street Church, but in justice to the church a statement of facts should be made, and allow me to say that I am speaking as one who has been intimately connected with the life of the church for forty years.

The church was organized in 1857, Rev. William McNutt becoming its first pastor. In the fifty-two years of the church's history it has had eighteen pastors, three of whom, Rev. G. D. Oviatt, Dr. F. C. David and Rev. W. C. McPherson, served the church at two different times. Rev. William McNutt, Rev. G. D. Oviatt, Dr. F. C. David and Rev. W. C. McPherson ministered to the church longer than the outgoing pastor. It is not true, as implied in said article, that Inman Street Church has been in the habit of running her pastors off. It is fair, however, to state that there have been differences of opinion at times as to the wisdom of the pastor continuing his services. But these differences of opinion have never produced factions in the church. That is to say, there has never been a lining up on any pastor. Inman Street Church is composed of as noble, loving and loyal people as any church in the State. And the citizens of Cleveland are unexcelled.

The clerk's books disclose the following: The present membership of the church is 401. There were 395 members when the last pastorate began. The net gain during the recently closed pastorate was six members. There were received into the church's fellowship during the last pastorate forty-four by letter and enrollment and sixty by baptism. Of those received by baptism thirteen were received after the pastor went away, but before his resignation was accepted.

All the money there is in the treasury of the church was there when the last pastorate began. The amount was larger then by \$28, balance paid on organ, plus \$54, amount paid for paying in front of the church. Hence the amount in the treasury of the church now is less by \$82 than it was when the last pastorate began. The church has no B. Y. P. U., and has not had since May. This is to be much regretted. The records of the Sunday School show an average attendance of 124 for 1908. The average attendance for the first seven months of 1909 is 161. The average attendance for the nineteen months 142. In closing allow me to add that Brother Stivers has not an enemy in the church, so far as I know and I confidently believe that the entire membership wish him well.

G. P. HATCHER, Deacon.

Cleveland, Tenn., August 20, 1909.

THE S. C. BAPTIST ORPHANAGE.

I am now with my son, Atha T. Jamison, Superintendent of Connie Maxwell Orphanage, near Greenwood, S. C. This is the property of the Baptists of the State, in which they take a great interest, judging from the liberal contributions given for its support. The real estate is valued at \$150,000, consisting of a farm of six hundred acres of land and there are about twenty houses. Nine of these are for the homes of the children, in each of which are placed about twenty-five in charge of a matron. They cost from \$3,000 to \$8,000 apiece, and have a nice flower garden with each one, and they make almost a circle, including dwellings of the Superintendent and assistants and their offices. Near the center of the circle are the school house, costing about \$12,000; the library, costing \$2,000 or \$3,000, and the large auditorium.

Near the Superintendent's dwelling is the house for the steam laundry and printing press and also is an artesian well, supplying all these houses. In a lot near the assistant's dwelling is a large barn for about ten horses and mules to do farm work. All of these houses and large campus, with lovely shade trees, constitute the orphanage proper. Adjoining this is the farm, with a big cow barn in a large lot for the cows. Near the

barn is another artesian well, from which the water flows continuously. The farm is in charge of a man who knows his business, and he has a fine crop of various kinds, including ten acres of potatoes and tomatoes. The Superintendent has a general supervision of every department, employs all subordinates, including teachers and matrons, and reports to the Board of Trustees.

There are now in charge about two hundred and twenty-five children to be fed, clothed and educated. The course includes ten grades, and three young ladies who have taken the course, gained scholarships for a year in college from their respective counties for efficiency in their examinations, and others gained high distinction. I write this to call the attention of the brethren of Tennessee to what can be accomplished by concert of action in the orphanage work. I do so on my own responsibility, hoping that some good may be accomplished. I desire also to state that all these improvements have been made in the last seventeen years, averaging one house for each year, and there is now enough money on hand to build an industrial house. I hope to see you in Nashville in three weeks.

R. D. JAMISON.

SOME EARNEST SUGGESTIONS.

The Secretary asks to be allowed to make the following:

Suggestion No. 1.—Let every Sunday-school plan for a Children's Day in September. Many are using the third Sunday. One mission school has already sent in \$30 as a result of their Children's Service.

Suggestion No. 2.—If the pastor has not planned for a State Mission offering in his church, let the deacons get together and instruct some one to write for envelopes, tracts, and other helps, and have them ready for your next meeting day when the pastor comes. If the meeting day is too far off, let the deacons distribute the envelopes to be handed in at the next meeting.

Suggestion No. 3.—Let pastors plan to preach on State Missions one or more Sundays during September. Where a pastor has four churches, let him plan to preach at each one of them on State Missions during September. Every pastor that will agree to do this and will send for the supplies, we will send him a little book entitled "Every Creature," free of charge. It is one of the best little books we have read in a long while, and will be an inspiration to any pastor.

Suggestion No. 4.—We want some one to represent State Missions in every Association where the Secretary cannot be present. We would much prefer that a number of brethren in each Association would go prepared to do this without being called upon personally. We really believe that every pastor should go to his Association prepared to speak on any of the seven objects of the Convention. To say that he is not prepared to write a report and speak on State Missions is a reflection upon himself.

Suggestion No. 5.—By all means let the pastor and officers of the church and Sunday-school see that their church Associational letter is in good condition before they start to the meeting. In the first place see that your church has credit for all it has given. It is not fair to a church to half-way represent it at an Association. We heard a church letter read some days ago in an Association and the column for baptisms was blank. We ventured to comment on the duty of giving the church credit for all it has done, and a good brother told us that there ought to have been thirteen baptisms recorded in that letter. Let me plead earnestly that you do not allow your church to be treated in this way. Before you start, tell your church you do not wish to carry a letter that is blank on missions. See that every object has something to its credit before you go.

Sincerely,

W. C. GOLDEN.

THE BLUE MONT BIBLE CONFERENCE.

The Blue Mont Bible Conference has been in full swing for about ten days. W. W. Hamilton is here giving a series of addresses on the Holy Spirit. I have been speaking since the opening of the Conference on the Christian Life Series. Dr. R. J. Willingham is also here. He leaves tomorrow for Montreat, N. C., where he is down for an address in the Laymen's Meeting now in session at that place. Others have spoken. Preachers and pastors have attended these conferences from every part of the South. Dr. Dargan came yesterday. Delivered his first address today and will be with us to the close, speaking daily. Blue Mont has no hotel as yet, but quite a number of cottages, all of which are crowded to the rafters. You can neither beg nor purchase room. The mountains here are glorious. The afternoons are largely spent in mountain climbing. I have stood twice since coming here on the summit of Kitzuma and once on the famous Brushy Mountain, the highest peak in

this immediate vicinity, excepting "Greybeard." After reaching the summit of Brushy Mountain we lost our trail in trying to descend on the side next to Blue Mont. The whole party got lost and barely escaped being caught in the mountains after dark. We arrived home in the night in groups, some by foot, while others drifted to Black Mountain and caught the night train. It is not pleasant to be lost in the mountains with darkness coming on. It is quite cool here. Sitting on my cottage porch early in the morning I find it almost too cool to write without stiffened fingers. WM. LUNSFORD.

Blue Mont, N. C., August 17, 1909.

TRI-STATE BAPTIST MEMORIAL HOSPITAL.

I promised last week to tell you this week about an interesting gift; here it is: It comes from the Baraca Class of the First Baptist Church. It is one of the noblest gifts yet made. The young men of this class have seen the world and its needs through the quiet windows of the First Baptist Church, and their hearts have become tender and their faith strong. I have read with great admiration the lives of Napoleon and Caesar, and I have always believed that men should show as much courage in the religious world as these men showed in the military world. Brethren, the heroes are here. Let us find them and dub them Knights in King Emanuel's service. These young men are giving between \$1,700 and \$1,800 to the hospital enterprise. Some of them are school boys working their own way through school, selling books during the vacations, doing anything that comes to hand.

Yesterday I ran out to Frayser and received \$375 in pledges there. Our people are becoming aroused to the great need of Baptist Hospitals.

Memphis, Tenn.

JOHN N. LAWLESS.

PLEASE STOP MY—WHAT?

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—" Whisky? "Oh, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—" Tobacco, cigars and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee, and needless unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have it now. My weekly religious paper costs me four cents a week; I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."—*Literary World*.

WRITE BY RETURN MAIL.

Brother pastor, write me at once and tell me what your church is planning to round out for State Missions by Sept. 30th. Get your pen and postal card and write me now so I will get your message when I return to the office Monday morning next. Write now for fear you forget it. Do not disappoint me in this request for a little love letter. I may want to use it in the paper.

Yours waiting, W. C. GOLDEN.

A WORD WITH ASSOCIATIONAL VICE-PRESIDENTS.

The Associational season is now on. While we are all anxious that State Missions shall have the right of way for the next few weeks, still let us not forget Foreign Missions. Will not the brethren, whose names I have suggested to the Board as Associational Vice-Presidents, see to it that this great cause is given due presentation before the different Associations?

Fraternally,

Knoxville, Tenn.

C. B. WALLER,

Vice-President for Tennessee.

—The "Religious Herald" quotes an extract from an account of a recent county Sunday-school Convention as follows: "The Baptists reported the largest number of scholars in attendance, the Methodists the largest amount of money raised, and the Presbyterians the largest number of books in the libraries." The "Herald" adds: "We wonder if there isn't some significance in that statement. Read it over again. The Lord certainly gives us the hearts of the people, but we do not know as well as the Methodists how to get money from them, nor are we as careful as the Presbyterians in training them."

PASTORS' CONFERENCE.

NASHVILLE.

Third.—Pastor Yankee preached on "The Poverty of the Rich" and "Under the Blood." One hundred and seventy-eight in Sunday School.

Seventh.—Pastor Wright preached on "Looking to the Hill from Whence Cometh Our Help," and "Go Home and Tell What God Has Done for You." Two received by letter, one baptized; large crowds. Pastor returned from a good meeting with Mt. Pleasant Church.

North Edgefield.—C. M. Hudson preached at both services. Morning, "The God-sent Life;" evening, "The Bible." Fine congregations; 243 in S. S.

North Nashville.—Rev. S. B. Ogle preached at both services to good crowds.

Centennial.—J. N. Booth, pastor, preached at both hours. Morning subject, "The Christian's Offerings." Evening, "Christ the Divider." Sunday School, 118 present; Overton Mission, 65; good day.

Calvary.—Brother J. E. Skinner preached during the week. Pastor Woodcock preached both hours on Sunday. Twelve conversions during week. Two approved for baptism, one received by letter. Four baptized; 73 in S. S., 45 in B. Y. P. U.

Grand View.—C. W. Reese, pastor, talked at the morning hour on "The Parable of the Sower." At the evening hour Rev. Sprouse supplied. In the afternoon services were conducted at the convict camp. Twenty chained work hands took Christ as a personal Saviour. Good interest at the B. Y. P. U. tent on Jefferson Street. More than 350 present at the evening hour. The tent meeting will continue for several days.

Belmont.—N. B. Clibourne preached at night. Text, Rom. 8:28.

Flintville.—Closed a meeting of eight days on second Sunday. There were eight professions and twelve additions to the church.

New Grove.—Closed this meeting of eight days with about twenty professions and four additions. Brother W. J. Malone, of Fayetteville, is pastor of these churches. It was a pleasure to work with him.—Chas. T. Beall

Mt. View.—Pastor Fitzpatrick preached at 11 a. m. on "The Ministry of the Holy Spirit;" at night on "The Resurrection." Will protract the fourth Sunday in September. Brother T. O. Reese will assist the pastor.

KNOXVILLE.

Powell.—Pastor A. F. Green preached in the morning on "Sin" in the evening at Middlebrook on "The Faithful Servant." 140 in S. S. at Middlebrook; 70 at Powell. Good day.

Fountain City.—Pastor M. C. Atchley preached in the evening on "Sunshine." 123 in S. S.; one received by letter. Pastor preached for Dr. Waller at Deaderick Ave. Church in the morning on "The Christ Life."

Immanuel.—Pastor W. A. Catlett preached on "So Great Salvation," and "The Joy of Salvation." 154 in S. S.; W. A. Catlett accepted call to the church.

South Knoxville.—Pastor John M. Anderson preached in the morning on "Ready for Service." J. C. Davis preached in the evening on "Be Thou Clean." 188 in S. S. Revival in progress, conducted by the pastor. Pastor preached for Dr. Waller at night.

Third Creek.—W. L. Winfrey preached in the morning on Esther 8:6. Sunday School Association in the afternoon. 119 in S. S.

Grove City.—J. C. Davis, pastor. G. T. King preached in the morning on "The Call of the Master." G. T. King preached in the evening on "Following Christ." 172 in S. S.

Lonsdale.—Pastor J. M. Lewis preached on "Self-Examination," and "Echoes of an Evil Conscience." 266 in S. S. Revival meeting starting, conducted by Rev. J. A. Lockhart.

Euclid Ave.—Pastor L. A. Hurst preached on "Meeting Conditions," and "The Sinner at the Judgment." 130 in S. S. A funeral service at 2:30 p. m.

First.—Pastor Taylor preached on "Enlargement," and "Influence."

Smithwood.—Pastor J. C. Shipe preached on Matt. 5:6, and Amos 6:1. 79 in S. S.; \$65 pledged for State Missions.

Mt. Olive.—Pastor G. W. Shipe preached in the morning on Eccl. 9:10. B. Y. P. U. at night. 105 in S. S.

Bell Ave.—Pastor J. H. Sharp preached on "Whose Business Is It?" and "God Cannot Lie." 432 in S. S. One received by relation.

Sharon.—Pastor S. G. Wells preached on "Greatness from God's Viewpoint," and "Harmony." 78 in S. S.

Oakwood.—Pastor G. W. Edens. J. C. Davis preached in the morning on "Naaman Cleansed." Pastor ill. No service at night. 128 in S. S.

Gillespie Ave.—Pastor A. C. Hutson preached on

"Showers of Blessings," and "Heaven." 210 in S. S. One received by letter. Meetings begin Wednesday evening. Pastor will do the preaching.

Rocky Hill.—Pastor F. E. White preached on "The Body," and "Lot's Wife." 69 in S. S.

Erwin.—Services at both hours by Pastor Davis. Subject, continued for both services: "The Power of the Holy Spirit." Good congregations. 117 in S. S.

MEMPHIS.

Central.—William Harbert Moore, assistant pastor, preached at 11 a. m. on "God's Purchased Temple." No service at night. Pastor Thos. S. Potts still away on vacation.

Lake View, Miss.—Brother C. L. Koonce preached. One conversion.

Rowan.—Pastor Dudley D. Chapman preached on John 11:35, and John 15:16. Good day.

Meacham Mission.—Preaching by Dudley D. Chapman on "Divine Call of God." One for prayer.

LaBelle Place.—Pastor J. W. Gillon preached on "Giving More Blessed than Receiving," and "Felix, or the Man Who Made a Fatal Choice." Two additions by letter.

Union Ave.—Pastor D. W. Bosdell preached on "The Baptist Church in America," and "The Final State of the Wicked." Good congregations. Two conversions and one addition by baptism. At the morning service the pastor presented his resignation to take effect Sept. 1st.

Seventh Street.—Pastor I. N. Strother preached at the morning hour on "Hopeful Signs of a Revival." Deacon W. H. Moore preached at night on "Power of Faith."

Binghamton.—Bro. Ed Sandlin preached on "Love" at 11 a. m., and Pastor M. W. DeLoach at 8 p. m. on "The Fullness of Christ." Good crowds.

Boulevard.—Pastor Owen accepted the call and preached morning and night on "A Wonderful Savior," and "The Common Mistake of the Rich Fool and Poor Fool."

First.—Pastor Boone preached on "Turning the World Upside Down," and "Sunshine." One approved for baptism. 200 in S. S. Pastor in a meeting with J. C. Greenoe at Eudora Church.

Oak Grove.—W. R. Farrow preached on "Duty and Qualification of Pastor."

Liberty.—W. R. Farrow preached in the afternoon on "Child of the Devil Changed to a Child of God." Good services.

Blythe Ave.—Pastor O. T. Finch preached on "The Ideal Christian," and "The Civic Rights of Jesus Christ."

Central Ave.—Pastor Roswell Davis preached on "Some of Our Needs," and "We Fade as the Leaf."

CHATTANOOGA.

Hill City.—Pastor King visiting in Knoxville. Rev. A. T. Hayes supplied in the morning, preaching on "What the Lord Is to Us." Rev. Dradley preached in the evening on "Parable of the Builders." 102 in S. S.; 40 in interesting B. Y. P. U.

Highland Park.—Pastor Keese preached at both hours to good congregations on "The Christian's Joy," and "Face to Face." 130 in S. S.; good B. Y. P. U.

St. Elmo.—Pastor B. N. Brooks preached on "The Deacon and His Duties," and "Beholding Jesus." Good B. Y. P. U.; fine day.

East Lake.—Pastor Chunn preached on "Discrimination in Religious Work," and "The Prodigal's Father." 82 in S. S.; 30 in B. Y. P. U.; large congregations at both services. Material will begin to be placed on the ground this week for new church building.

Central.—Pastor D. P. Harris preached on "Can Two Walk Together, Except They be Agreed?" and "Repentance a Fruit, or a Life to Be Lived." 100 in S. S.; 18 in B. Y. P. U.; splendid congregations; one request for prayer.

Hereafter come to me at 597 Seventh Street, Memphis, Tenn., as we are to live in our own house hereafter. The editor is expected to ring the bell at the new home, come in, hang up his hat, put his grip down, call for what he wants and feel at home.

I. N. STROTHER.

[We will do it.—Ed.]

My meeting at Marion began the third Sunday in this month. My brother, R. J. Williams, of Martin, is doing the preaching, which the people are receiving gladly. Up to the present there have been three professed conversions, four additions, three by baptism and one reclaimed, and three stand approved for baptism. The interest is still growing. I leave today (August 21) and go to West Tennessee to begin a meeting for my brother, leaving him to continue the meeting at Marion.

A. G. WILLIAMS, Missionary Pastor.
Slayden, Tenn.

Brethren: I desire to commend to you Brother J. H. Grime's tract, "History of Alien Immersion." It is not an argument, but a literary gem of historical facts. This tract saves you time in research and much more that he must have spent for scores of books from which the extracts are taken.

S. N. FITZPATRICK.

Lebanon, Tenn.

Evangelist L. D. Summers has recently closed a very successful ten days' revival at Puryear, Tenn., having about fifty professions, forty-six additions to the church, thirty-one by baptism and fifteen by letter. Brother Elbert Summers conducted the song service, and is a great help in the work. The Lord is wonderfully raising these men and we wish them God speed.

A MEMBER.

Friendship Association meets with Mt. Vernon church on Wednesday before the fourth Sunday in September. Mt. Vernon is four miles west of Fowlkes Station, seven miles south of Dyersburg and seven miles north of Halls. All coming on the train will be met at Fowlkes with conveyance. Write W. R. Dodson, Halls. Let everybody come. You are welcome. Let us make this the best meeting we have ever had.

Halls, Tenn.

J. T. Upton, Pastor.

For several weeks I have been in meetings. Some few small revival meetings have been held, but the world seems to be too worldly, and the churches not so ready for great ingatherings. Our meeting at Alexandria closed with two additions. Brother McNatt assisted me with very fine preaching. Our meeting at Mt. Olivet closed after a week's services with six conversions and five additions. S. B. Ogle, my son, assisted me here with great success. Seigle has developed into a fine preacher and possesses evangelistic gifts. I am in for five weeks more and may God give those with whom I labor great uplifts.

G. A. OGLE.

Mt. Juliet, Tenn.

I have just returned from New Hope Church in Giles County, where I assisted the pastor, Brother J. M. Johnson, in a ten days' meeting. It was a delightful experience. The meeting was one of great power. The people were ready and waiting for a revival. My association with the pastor, who is verily a patriarch in Israel, was a spiritual feast in itself. No man ever had a more responsive people to preach to. Sinners were saved. The church got some of the best people in the community, and they will be a great help to the Lord's cause. It is one of the best country churches that I know of.

T. H. ATHEY.

* Columbia, Tenn., Aug. 19, 1909.

On Monday night, Aug. 16th, we closed a good meeting at the Baptist Church in Maryville. The meeting continued a week and a half and resulted in some eight or ten professions of faith. The pastor did the preaching and was well supported by the members of the church. Our church made the greatest gain in membership of any church in the Association, except one, during the year. The deacons of the church have indorsed the apportionment on benevolences, made at the Association, and we are now ready for the next year's campaign. Our church is in good spirits and working with hearty good will.

W. B. RUTLEDGE.

Maryville, Tenn.

I assisted Rev. J. J. Kinsey in a meeting at Mt. Olive Church, Commerce, Ga., the last week in July. The congregations were large and attentive. The church was revived. Eleven professed faith in Jesus and joined the church by experience. I was delighted with my trip below the mountains. I began a meeting on August 1 with my church at Mt. Grove. The meeting continued eight days and resulted in three additions to the church. The attendance was good. The church and community were greatly revived. I am now in a meeting with my church at Clayton, Ga. Rev. W. J. Ballew, one of the State evangelists, is assisting me. He is a fine preacher and congenial yoke fellow. The interest is growing. Large crowds yesterday and last night. The meeting continues with great interest. I desire the prayers of all my friends in Tennessee.

C. L. LEDFORD.

Dillard, Ga.

TWENTY-ONE YEARS AN EDITOR.

November 28 comes on Sunday this year. I suggest that every pastor in Tennessee observe the fourth Sunday in November by presenting the claims of the BAPTIST AND REFLECTOR, which will be twenty-one years old that day. Editor Folk is entitled to some bouquets for his faithful service all these years. A batch of new subscribers and renewals would be the most fragrant of memorials.

W. D. TURNLEY.

Dade City, Fla., August 20, 1909.

MISSIONS

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

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

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

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

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

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

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SOME SUCCESSFUL CONFERENCES.

In the two Associations, Chilhowee and Tennessee, which includes the churches of Knoxville and surrounding country, we have been wondering how to reach and help the Y. W. A's, and Sunbeams more effectively. Our quarterly all day meetings of W. M. U. have met the demands of W. M. S's, but we sadly missed at these meetings the Y. W. A's, and unless our Sunbeam leaders were workers in a W. M. S. we missed them also. But at last by the suggestion of a Sunbeam leader, while Miss Northington was with us, conferences were planned. Aug. 6, at the First Church, Miss Northington very successfully and effectively conducted two conferences for Y. W. A's. Six societies were represented, officers were elected and conferences of this kind to be held quarterly was the result of these meetings.

Aug. 7, about fifteen Sunbeam leaders and those interested in the training of children were present and seated around a long table covered with a display of Sunbeam literature, object lessons, pictures, etc., in fact anything that could be or was being used by leaders to impress mission facts upon

the minds of children was presented, and an informal discussion of methods as used by each one present was the principal feature of this Conference. They also elected officers and decided to meet quarterly. Each one attending these conferences felt a long-felt need had been supplied, and would put forth every effort to reach others and make these meetings the very best. We are all so thankful for the efficient service of our field secretary, and are confident the Lord directed the Executive Board in the choice of Miss Mary Northington, and she was surely called of Him unto this work.—Vice-Presidents Chilhowee and Tennessee Associations.

Program for Y. W. A. Conferences: 2:30 p. m., devotional. Questions on general work of Y. W. A. Paper, "Y. W. A. Work in Japan." Reports of personal work with foreigners.

7:45 p. m.—Devotional. Questions on general work of Y. W. A. Talk State Missions.

Mission Study Classes: Reports of personal work with foreigners. A display of Japanese and immigrant pictures with articles of interest from Japan was placed upon the wall.

"OURS WILL DO."

By I. G. MURRAY, TH. M.

We often hear our Pedo-Baptist friends using this expression in their attempt to vindicate themselves in their practice of sprinkling or pouring, instead of immersion, the only scriptural baptism. "Yours is right, but ours will do," is the astonishing confession and claim. For what will it do? Fulfillment of the Scriptural demand? Clearly not, as these good people confess that the Baptists are right on this point, and will eagerly anywhere accept immersion as valid baptism. Will it do for salvation? It has nothing to do with this important matter. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. Will it do for obedience? No. It is clearly contrary to God's word, as held by the ripest scholarship of the Christian era. But will "ours do?" I must say, no.

1. It is impertinent for man to tell the Lord what will do. "Our D. D.'s and our leading men" may say so, but Jesus is greater than any man. "Behold a greater than Solomon is here." Besides no reputable scholar will claim that anything but immersion is baptism, according to the New Testament standard.

2. If you concede that immersion is right, how can you, as a child of God, persist in wilful disobedience? "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46. If 'ye love' me, keep my commandments. John 14:15.

3. Jesus did not submit to, practice or command anything but immersion. His early followers so understood him, and governed themselves accordingly. John Calvin, the noted founder of Presbyterianism, said, "The word baptize signifies to immerse, and it is certain that the right of immersion was observed by the ancient church." (Inst. Book 4, c. 15.) Calvin says further, "From these words, John 3:23 (baptism in Enon), it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water. Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water." John Wesley, the illustrious founder of Methodism, on Romans 6:3, says: "We are buried with him, alluding to the ancient manner of baptizing by immersion." As to Romans 6:4 he says: "We are buried with him by baptism into death. It is probable that the Apostle alludes to the mode of administering baptism by immersion."

Then it is a fact in history that Mr. Wesley baptized an infant "according to the custom of the first church (immersion), and the rule of the church of England," and was for this tried and found guilty and ordered to leave the country. To those two notable witnesses may be added the name Richard Baxter, Drs. Chalmers, Lightfoot, a distinguished Presbyterian scholar, Philip Chaff, Adam Clarke, Joseph Lange, Adolph Homack, Alexander Maclaren and John A. Broadus, and many others too numerous to mention. At one time our Presbyterian friends were such strong immersionists, that when they met in their Westminster Assembly they voted twenty-five to twenty-four in favor of sprinkling. What a pity that one more could not have seen his Lord's way!

4. Sprinkling and pouring will not do, as they destroy the beautiful symbols intended by the one who founded immersion. Who can read the sixth chapter of Romans and feel otherwise about it?

5. If we know the right and do it not, we are living in sin. In Luke 12:47 we are told that to know and not do we shall be beaten with many stripes. In John 9:41 Jesus taught that those who claimed they saw were in sin. Again, in John 15:22 he taught the people that because he had come and spoken unto them that they had no cloak for their sin. Knowledge brings responsibility and they who know, as all Bible students must know, must answer in judgment for their refusal to comply with the Lord's command in baptism.

6. Doctrinal laxness is liable to lead to moral looseness. Is it not true that the churches laying the least stress upon our Lord's commands are the most worldly? If the commands of Jesus are of no special importance, why should a man take care in the observance of any command? The Catholics claim the right to interpret or set aside the word of God, and no body on earth calling itself religious, is so filled with moral tergiversation. God gave his commands that we might obey and learn, and earth will pass away before one jot or tittle of the law shall pass. Saul's rejection and downfall illustrates this point.

7. Then, finally, baptism stands as a barrier to that unity which should prevail among God's people. There is no reason for this. Anyone who will lay aside preconceived views and family and church traditions, can, if he will, easily find the way. "If any man will to do his will he shall know of the doctrine." John 7:17. Some time since a Baptist church was found in Africa where the natives had read and interpreted God's word for themselves. The negroes would all be Baptists if the white man had not "splained away the Scriptures." Where people read aright God's word and act upon it, the result is inevitable. There are multitudes of Christians in other churches who would joyfully follow their Lord in baptism if they could only lay aside their prejudices and traditions. When Judson saw his duty as revealed in the Bible he followed his Lord and became a Baptist. Many others would do likewise if they had Judson's faith and courage.

Let that one who would teach and believe that the Lord's commands are of little consequence read the Master's words in Matthew 5:19: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, shall be called great in the kingdom of heaven."

There are many noble men in other churches who are preaching much of the blessed gospel. Would that they would all ponder well these words, and then heed God's faithful warning in Romans 14:12 and 2 Corinthians 5:10: "So then

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It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

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everyone of us shall give an account of himself to God." "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

May the Lord use these lines in leading some one the Lord's way. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. "One Lord, one faith, one baptism." Eph. 4:5.

Yorkville, S. C.

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I, MYSELF.

By ARTHUR S. BURROWS.

A man tells his experience of spiritual conflict in this life. Recognizing the spirituality of divine law, he discovers that he is carnal, sold under sin. He says: Not what I would, do I practice, but what I hate, that I do; I know that in me dwelleth no good thing; to will is present with me, but to do that which is good is not; I find, then, the law of sin, that, to me, who would do good, evil is present; I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of mind, and bringing me into captivity under the law of sin which is in my members. O, wretched man that I am! who shall deliver me out of the body of this death? I thank God, through Jesus Christ our Lord. So, then, I myself with the mind serve the law of God; but with the flesh, the law of sin.

Here is conflict in the human soul between wrong and right, between the spirit of Satan and the Spirit of God, be-

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tween natural bent to evil and a converted conscience. "I, myself!" rings throughout this converted man's testimony. He is conscious of spiritual responsibility. His conviction consents to the goodness of God's law. His mind struggles against captivity. He senses his social obligation, going about bound to a body of moral death. His ethical opportunity finds power through the help of Jesus Christ; and he serves the law of God in his real self, being delivered from the law of sin. A prince who is said to have had a ring that pricked his finger every time he did wrong, threw it away, so that he might sin without being disturbed about it. Paul the Christian thanked God for convictions and for salvation.

I, myself! What am I here for? What am I in my opportunity of life? Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting. Amasis, king of Egypt, made a law that every man should come once each year before the governor of his province, and show that he was living honestly; and, that he who did not so appear should be put to death. The Athenians adopted this law. Could we adopt it?

I, myself! There is the possessive question: what is mine? The apostle James says that every good gift and every perfect gift is from above, coming down from the Father of lights. How do we use His gifts? A Chicago man sent to the government, saying: Feeling truly sorry that I was not honest while passing through the United States customs, I enclose a draft for \$240, the amount due the government. A laborer recently wrote: One month I got too much pay; it troubles me; I send it back to the city office. A Congress-

man said in the House: Mr. Speaker, I have served as a page, as a janitor; I have some experience fitting me to serve on this committee, but it is a false appropriation; I can still serve as page, or as janitor, but I cannot support this false measure. A large department store in Boston has given up Sunday advertising, and has been surprised with as good if not larger results. A famous negro cyclist, Marshall Taylor, refused a guarantee of \$10,000 to ride in France, because he would have to do it on Sundays. An English sprinter in our country does not hesitate to race on Sundays. A husband offered his wife a five dollar bill to remain from church on prayer service evening, to play cards with his company; she took it and has never desired to attend the service since. A young woman who played the piano on Sunday nights at a poor mission hall, was offered \$3 to play regularly at a dance hall on Sunday evenings; it would have helped her weekly stipend greatly she refused, and was a thousand times more a Christian.

I, myself. It is a social question: Am covered this yet? If I ought to be my brother's keeper, am I, or am I not, fulfilling my mission in the world? Am I voting No for, or Yes against, the drunkard? Am I helping weak people by standing firmly for religious confession, or am I their stumbling block? Do I, myself, with my mind, serve the law of God, so that my light shines across the pathway of straying souls and unconvicted souls? Everyone ought to have a close conscience. Only self-judgment can do here.

Reverencing our conscience as our king, Our glory is, redressing human wrong; Nor speaking slander; no, nor listening to it!

A man bought a pair of shoes, and de-

layed payment; meantime, the shoemaker died; the man thought, I need not pay now; his quickened conscience made him cast the money to the widow, saying, "Though he be dead to the world, he is alive to me!"

I, myself! It is the supreme question: personal acquaintanceship with God. Though my flesh be weak, yet with my mind, I myself serve the law of God with fidelity, to the best of my ability. I may fall into errors of the wicked, but I will not stay in them. I may commit mistakes, but I will recover from them. I may unintentionally make an unfortunate example, but I will retrieve it with a good influence.

Do you hear the great Truths of Eternal Life calling your soul? Do they call, and call, day and night? Then your conscience is not yet dead in trespasses and in sins. I urge you to attend the divine call through your conscience. I beseech you, by the mercies of God, that you present your body a living sacrifice, holy acceptable, unto God, which is your reasonable service.

Worcester, Mass.

A THING WORTH KNOWING.

An eminent Cancer Specialist states that hardly a day passes that does not bring him one or more letters from people afflicted with Cancer who have had operations performed and the disease has returned, also that in nearly all of these cases he finds the conditions a great deal worse than before the knife was used. He further states that there is no need of resorting to an operation, no use of applying burning plasters, and torturing those already weak and nervous from suffering. In a profusely illustrated book he shows how the disease is being cured with a Combination of Oils, causing but little pain or inconvenience. This book is sent free to any one who will address Dr. W. O. Bye, Kansas City, Mo.

COMFORT THROUGH EXPERIENCE.

By REV. O. C. PEYTON.

When I want to be told about a battle and from the description given me try to get into my mind some clear impression of what a real battle is—its desolation, destruction, carnage—I shall not ask a young cadet, with his gaudy uniform, shining buttons and polished rifle, who marches along with steady step and martial air—the admired of all beholders. What, pray tell me, does he know about a battle? Nothing, save what he has learned from his books or the inkling of an idea he has gotten from the sham battles, free from danger, in which he takes the wildest delight. He knows nothing of the reality. But, let me meet and grasp the hand of a battle-scarred veteran of the sixties. His form is bending, his step is slow, his hair is gray, his face is wrinkled, and in an empty sleeve he carries the stump of the arm lost in his country's defense. He knows all about a battle. He has experienced its terrors and been exposed to all its dangers. He has faced the cannon's mouth and seen his comrades lying all around him on the field of battle, mangled, bleeding dying. I sit and listen reverently to him, because I know he knows what he is talking about.

So, too, when I want to know what God's all-sustaining grace can do for a needy soul, I want to be told it from one who has experienced it. What, tell me, does this young student of theology, reared in a bright, sweet and unbroken home, passing from it to college, on to the seminary and on into the ministry—

no ripple of real trouble or sorrow on all his life's sea—what does he know about "all things work together for good to them that love God," and all the other rich and gracious promises of the Bible? He is a stranger to the full meaning. All he says is theory and not experience. But, let me go and sit by the side of some burdened, sorrowing, troubled child of God, over whose head clouds dark and heavy have broken in storms furious and destructive. Again and again he has had to lean hard on the promises of God, else his burden crush him. Let me ask him, or her, what God's grace can do and I am told of its richness, fullness, preciousness, all-sufficiency. It is blessed experience! And, through it, I am comforted and made stronger to face and overcome the trials of my own life.

May God give to each one of us such discipline of trial as will enable us to test his promises and we can then speak to others and tell our own personal experience. Turn to and read, at once, 2 Cor. 1:2-6, and we will pray.

"Father of mercies, send thy grace,
All powerful from above,
To form in our obedient souls
The image of thy love.

Oh, may our sympathizing breasts
That generous pleasure know,
Kindly to share in others' joy,
And weep for others' woe.

When poor and helpless hours of grief
In deep distress are laid,
Soft be our hearts their pains to feel
And swift our hands to aid."
Jefferson City.

IN MEMORY OF DEAR MOTHER.

Mrs. Lydia Walters, wife of Mr. G. W. Walters, was born Nov. 11, 1830; died Oct. 24, 1908. How mysterious are the workings of God's providence. How strange and incomprehensible are His dealings with us. Yet while we may not understand them, we know that whatever God permits to come upon us is right. The funeral services were conducted by Rev. Pierce, pastor of the Rogersville Baptist Church, after which her remains were conveyed to the Liberty Hill Cemetery, followed by a large concourse of sorrowing friends and relatives, and there interred, to await the resurrection of the just.

The deceased was a devout and consistent member of Oak Grove Baptist Church. Hers was a beautiful life, being endowed with all the noble attributes of character that go to make up the perfect lady—devout, consecrated Christian, loving, devoted wife and mother, kind, obliging neighbor, charitable and generous to a fault. She leaves a husband, seven children, one sister and a host of grandchildren, relatives and friends to mourn her loss. She died as she lived, leaning on the Everlasting Arms, trusting alone in Him who is too good to err, hence all was well with her and the end was peace.

Then she is not dead, but only asleep; from which none ever wake to weep. But, oh, how our hearts grow sick with sorrow when we realize that mother's chair is vacant at morning, noon and night around the festal board and family hearthstone. But let's take courage from the thought that our loss is her eternal gain. Then bend daily every effort to emulate the noble Christian example she left us. Then there will be a happy reunion on the sunny banks of sweet deliverance some sweet day.

MAGGIE L. HORTON,
Church Hill, Tenn.

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TWENTY YEARS OF CONSOLIDATION.

Last week saw the completion of the twentieth volume of the BAPTIST AND REFLECTOR. Twenty years ago there were two Baptist papers of general circulation in Tennessee—the "Baptist," of Memphis, of which Drs. J. R. Graves and J. B. Moody were editors; and the "Baptist Reflector," at Chattanooga, of which we were editor. On August 14, 1889, these two papers were consolidated under the name of the BAPTIST AND REFLECTOR, and the consolidated paper moved to Nashville. Dr. J. B. Moody later sold out his share in the paper to Dr. O. L. Hailey, son-in-law of Dr. Graves. Dr. Graves remained one of the editors until his death in 1893. Dr. Hailey continued as joint owner and editor of the paper a few years longer, when we bought out his interest. This we later sold to Dr. A. J. Holt, and it was recently bought by the Baptist Publishing Co. This, in brief, is a history of the consolidated paper for twenty years.

What have been the results of the consolidation? We think we may say without boasting that the consolidation of the two papers brought about an era of peace and harmony and of united, aggressive work on the part of the Baptists of Tennessee. During these twenty years we have grown in numbers from 94,970, to 164,227. Our contributions for missionary purposes have grown from \$9,697.77 to \$60,263.99. We have seen the establishment of the Orphans' Home, the Board of Ministerial Relief, the Sunday School and Colportage Department of the State Mission Board. We have seen the Baptist churches in Nashville, Memphis, Chattanooga and Knoxville multiplied by from four to ten. We have seen many of the churches in the State go from one-fourth to one-half, and from one-half to full time. We have seen Carson and Newman College grow from 100 to over 500 students; Union University from less than 100 to over 300; Hall-Moody Institute from nothing to over 500; Tennessee College from nothing to 250. We have seen the endowment of Carson and Newman Col-

lege and Union University each increased by \$100,000 or more.

We do not claim that the BAPTIST AND REFLECTOR has been instrumental in the accomplishment of all these results. We think, however, that we may modestly claim that the paper has had some part in the results, for they could hardly have been accomplished without some such medium of communication for the Baptist brotherhood of the State. We do not believe that the Baptists of Tennessee during all these years have been doing all they could have done, or should have done, but it is a matter of gratification that they have made as much progress as they have. We believe that now they are in better position than ever before to make a great forward movement and that the next twenty years will see a mighty advance in the progress of the Lord's kingdom, so far as the Baptists of Tennessee are concerned. Do you not want a part in that great advance? Will you not join hands, touch elbows, and keep step with the Baptist hosts of Tennessee in that onward march? We may suggest that one way you may help in this forward movement is not only by reading the BAPTIST AND REFLECTOR yourself, but by getting others to do so.

CHILHOWIE ASSOCIATION.

This is one of the strongest Associations in East Tennessee. It has twenty-six churches with over 3,500 members. It includes the churches of Knoxville south of the Tennessee River, the church at Maryville and a number of strong country churches.

The Association is comparatively young. This was only its 25th session. It met with the Bethel Church, near Townsend. The introductory sermon was preached by Rev. W. B. Rutledge of Maryville, from the text, "Hear him." It was a practical, helpful, thoughtful sermon. Nuchols, Moderator; R. A. Brown, Assistant. The following officers were elected: W. M. Moderator; L. M. Leach, Clerk; W. O. Maxey, Treasurer.

Among the visitors we noted J. H. Bradshaw, W. A. Atchley, W. C. Golden, J. F. Hale, W. D. Hudgins, M. D. Jeffries, J. A. Sharp.

After a generous dinner the report on State Missions was read and Secretary W. C. Golden made one of his characteristically strong speeches. He was followed by Rev. J. M. Anderson in an excellent speech. Miss Clemmie Ford read the report on Woman's Work. Miss Mary Northington, Superintendent of the Woman's Work in the State, made a very interesting talk, telling of the work she is proposing to do. Earnest talks were made by Miss Clemmie Ford, Brethren W. B. Rutledge, J. C. Ford, J. L. Dance. At night a B. Y. P. U. meeting was held, with interesting addresses by Brethren W. D. Hudgins, J. C. Ford and J. M. Anderson. A committee was appointed to organize a B. Y. P. U. in every church in the Association.

On Thursday morning Brother W. E. Conner conducted helpful devotional services. In the morning the subjects of Home Missions and Foreign Missions and the Laymen's Work were considered, with addresses by Hon. R. W. Austin, Brethren J. N. Bull, J. L. Dance, W. B. Rutledge, L. A. Hurst, W. S. Boring, W. D. Williams, on Home and Foreign Missions and by Dr. M. D. Jeffries, Dr. W. A. Atchley, Hon. J. C. Ford and others on Laymen's Work. Hon. R. A. Brown was elected President of the Laymen's movement for the Association. At the same hour the Laymen's Work was considered, a woman's meeting was held in the grove, conducted by Miss Mary Northington and Miss Clemmie Ford.

In the afternoon Prof. H. J. Massey, principal of Chilhowie Institute, read the report on education, and made a practical speech on it, followed by Dr. M. D. Jeffries in one of his strong speeches on education.

We were compelled to leave in the afternoon of the second day.

Bethel Church is a strong country church. It is beautifully situated on a wooded hill in the Tuckaluchee Cove in Blount County. Brother Sam Atchley is the popular pastor. The hospitality of the church and community was most generous. We had a very delightful home with Brother Jacob Freshour and wife, prominent members of the church and consecrated Christian people. We enjoyed very much being in their home.

DUCK RIVER ASSOCIATION.

Leaving the Chilhowie Association about the time of adjournment Thursday, a part of the traveling contingent consisting of Brother W. D. Hudgins, Miss Mary Northington and the editor, ran down to Knoxville, took the new Memphis special to Chattanooga, (How she flies!) gathered up Rev. Raliegth Wright, representative of the Home Mission Board, at Cleveland, Dr. Golden of the State Mission Board, who had gone on in advance, at Decherd, and swept into Winchester Friday morning in connection with a mingled company of visitors to the Duck River Association and to the Franklin County Fair, both going on in Winchester at the same time. It was something of a medley, but the Baptists managed to extricate themselves from the visitors to the Fair and gathered at the Baptist Church at 10 a. m. for the eighty-third session of the Duck River Association.

The Association was organized by the election of Rev. J. A. Taylor as Moderator, Hon. H. H. Horton as Vice-Moderator, O. D. Wagster, as Clerk, and J. C. Williams as Treasurer.

The Duck River is the second oldest Association in Middle Tennessee, next to the Concord. It used to be quite a large Association, but has given off a number of its strongest churches within the last twenty years to organize the Wm. Carey and the Ebenezer Associations. It still has however forty churches, with nearly 3,500 members. Among the churches are those in Winchester, Shelbyville, Wartrace, Bell Buckle, Tullahoma, Lewisburg, McMinnville, Manchester, Cowan, Decherd, Estill Springs and a number of strong country churches. Among the visitors were Brethren J. E. Bailey, of Nashville, J. Henry Burnett, of Tennessee College, and Prof. Walker, of Union University.

In the afternoon Rev. E. J. Baldwin read a fine report on Education, and made a stirring speech on the subject, as did Brother Raliegth Wright.

The report on State Missions was read by D. W. C. Golden, who followed with a strong speech. Other speeches were made on the subject by Rev. L. B. Jarmon, Hon. H. H. Horton, Jos. Arnold, Prof. J. E. Bailey, J. W. Woodward, E. J. Baldwin.

The introductory sermon was preached at night by Rev. J. A. Taylor. It was an earnest, strong gospel sermon from the text: "I am not ashamed of the gospel," and was much enjoyed, as a gospel sermon is always enjoyed.

Brother C. L. Skinner, of Tullahoma, took a collection for the support of Brother F. B. Nafe at Union University, and raised in cash and pledges \$210.

On Saturday morning the first subject considered was Temperance. The report, which was a strong one, written by Brother Tom Byrom, of Tullahoma, was read by Brother W. D. Hudgins. Remarks were made on it by Brethren Raleigh Wright, C. L. Skinner and the editor.

Rev. J. A. Taylor read the report on Woman's Work and followed with a practical talk on the subject.

The report on Home Missions was read by Rev. L. N. Marshall, and was discussed by him briefly, and Brother Raleigh Wright, representative of the Home Mission Board at some length and most interestingly.

The report on Obituaries was read by Rev. F. M. Jackson.

The report on Sunday Schools and Colportage was written by Rev. C. H. Bailey, but as he had to leave it was read by Brother W. D. Hudgins, and discussed by Rev. J. A. Taylor, Rev. Raliegth Wright.

Rev. L. D. Agee read the report on Ministerial Relief. It was discussed by him, Rev. C. L. Skinner and Prof. R. A. Clark.

The report on Religious Literature was read by Rev. C. L. Skinner, who made a strong speech on it.

Rev. D. B. Vance read the report on Foreign Missions, and also on the State of Religion.

The Committee on Apportionment apportioned to the various churches something over \$1,000 for Foreign Missions. Brother Vance made a stirring speech on Foreign Missions.

Inasmuch as the train would leave in a short while, and there would be no other train from Winchester until Monday, the brethren decided to close the Association on Saturday afternoon, and got in quite a hurry. The Association adjourned about 3:30 with only a small number present. It was unfortunate that the Association should have

been held in Winchester the week of the Fair. The time and place for the meeting of the Association, however, had been decided before the date for the Fair was set.

The editor remained over and preached on Sunday at the Baptist Church to a fine audience. Rev. George Lord is the popular pastor of the church. He came to Winchester about a year ago from Lima, Ohio, where he was pastor of the First Baptist Church. He is a fine preacher, a noble Christian man, and is held in the highest esteem by everyone.

The hospitality of the church was very cordial. The only trouble was that there were not enough delegates to go round. We had a delightful home with Brother S. M. Alexander, who has for a number of years been the efficient President of the Anti-Saloon League at Winchester. We enjoyed also taking meals with our friends, Dr. Walter White and Col. J. D. Wilson.

RINGING RESOLUTIONS.

The following resolutions recently adopted by the Wealthy Avenue Baptist Church, Grand Rapids, Mich., speak for themselves. They are intended to have special bearing upon the Foster controversy:

"The Wealthy Avenue Baptist Church, assembled in mid-week service, July 28, 1909, believing that we have come upon perilous times when skepticism, criticism and intellectualism are used to undermine and destroy the faith of many, hereby reaffirm our belief in the following doctrines and particulars:

"1. We believe in the authenticity, inspiration and authority of the holy Scriptures as the infallible guide in all matters of Christian faith and practice, and without fear of modern criticism or skeptical objection, boldly take our stand in defense of the revelation therein made through our Lord Jesus Christ as the only trustworthy revelation of God, His relations to men, the true system of ethics, salvation for the soul and future rewards and punishments.

"2. We believe that the human conscience, or consciousness, or intellect, one or all of them, however enlightened, is but a fickle, variable and inadequate guide, frequently and easily deceived in matters of ethics, the soul, and God; that it always was and always will be a sad day for society when every man does that only which is right in his own eyes; that nothing in the history of the human race has been more corrupting and deadly than the deification of fallible, sinful man; and we believe that much in our day that is termed 'modern' and 'new' and 'scholarly' is but the effort of the old, unregenerate nature, the old, old enemy of all the past, seeking to dethrone Christ and enthrone man in His place.

"3. We believe in Jesus Christ, the Son of God, our Lord and our God; that in His earthly manifestation He was begotten of God, born of the Virgin Mary, and after He had made a full revelation and demonstration of His deity, died a supernatural death upon the cross to make a perfect atonement for our sins; that He rose from the dead on the third day, and afterward ascended to glory, where He is enthroned, having all power in Heaven and earth, and that in His own time He will return to the earth visibly and in glory to judge all men.

"4. We believe that man, unregenerated, is at enmity with God, and is unreconciled to God as revealed in Jesus Christ; that no amount of education, enlightenment or moral conduct, apart from Jesus Christ, can make him right with God; that though a man should believe and practice everything else in the universe, and leave out Jesus Christ, who is man, and God, the only Saviour, he would be separated from God, and under just and eternal condemnation; that 'he that believeth on Him is not judged, but he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God,' that a man must be born again, born of the Holy Spirit, through Jesus Christ, who is the way, the truth and the life, or he cannot see the Kingdom of God."

The above resolutions certainly speak in no uncertain tones. The *Christian Observer* seems to think that it is unusual for a Baptist church to adopt such articles of belief. But the *Observer* is very much mistaken. Every Baptist church in the country has articles of belief similar to these—either the old Philadelphia Confession of Faith or the New Hampshire Confession of Faith—though the articles adopted by the Wealthy Avenue Baptist Church put special emphasis upon some matters which have been brought to the surface by Dr. Foster.

HISTORY OF ALIEN IMMERSION.

"History of Alien Immersion and Valid Baptism, Involving Researches from Different View Points, by Various Writers," by J. H. Grime, author of "Hereditary Depravity," "Close Communion and Baptists," "History Middle Tennessee Baptists," "Catechism of Ecclesiastical History," etc. As stated by Brother Grime in the preface, this book grew out of the recent discussion in the BAPTIST AND REFLECTOR between Brother Grime and Dr. W. J. McGlothlin. Brother Grime says: "Knowing that no work had ever been published, devoted exclusively to the history of this question, I suggested that we put the discussion in permanent form. This, however, Brother McGlothlin declined to do, stating, among other things, that it would be fragmentary and unsatisfactory as a history. He, however, at the same time stated that a consecutive, impartial history of the question was at this time desirable, and suggested that I undertake the work. Brother McGlothlin and myself are not agreed on all points. We are agreed that the facts, without bias, should be disclosed. It shall be the purpose of these pages to record, without partiality, facts as they exist. These pages will be devoted exclusively to history, and theory and exegesis will be employed only as they will throw light upon the history of the question."

The result is an exceedingly interesting and valuable contribution to the subject of alien immersion. Every Baptist ought to know the history of the question, whatever may be his views about it. The book is published by the Baptist Book Concern. The price is only 15 cents bound in paper. We have made arrangements with Brother Grime to handle it. Send orders either to Rev. J. H. Grime, Lebanon, Tenn., or the BAPTIST AND REFLECTOR, Nashville, Tenn.

DR. GAMBRELL.

The *Western Evangel* pays a beautiful and well deserved tribute to Dr. J. B. Gambrell, as follows:

"Our beloved Uncle Gideon has been ill. His shadow reaches across the west. His stride is like that of a Colossus. He has fought a good fight. He has kept the faith. We hope that it may be yet many years before he takes his departure. His pen has been dipped in his own blood, as he has written for the good of the cause in the South during the last quarter of a century. He is a grain of corn planted in the ground. His red corpuscles flow through the body of Texas Baptist history. We hope he is better by now. Here is a rosebud, Doctor, a white rosebud, fresh and pure, sparkling and dripping with morning dew. Texas Baptists present it to you. May your declining years be your happiest. You wear the crown of our fraternal love and esteem upon your whitening head."

We join with the *Evangel* in every word of praise for Dr. Gambrell—we have not yet learned to call his "Uncle Gideon," but we would not object to doing so. We hope he may soon be fully restored to health. A wise philosopher, a great commoner, an able platform speaker, a successful general—there is no better, truer, nobler, more useful man in our Southern Baptist ranks.

RECENT EVENTS.

Mr. G. W. Norton, of Louisville, recently gave the Seminary \$5,000 to found a lectureship on the relation of science and philosophy to Christianity.

Rev. B. N. Brooks, of St. Elmo, has accepted the pastorate of the Third Creek Church, near Knoxville. This is a strong country church. He will give all of his time to it.

Rev. W. H. Runions, the church builder, was in Nashville last week for the purpose of purchasing material for the new Baptist Church at Cedar Hill, which he is now building. The church has a membership of about twenty.

Mrs. Crawford, widow of Dr. T. P. Crawford, the veteran missionary in China, died at Taian-fu, Shantung, China, on Monday, August 9, 1909. She has been a Baptist missionary nearly fifty-eight years. She entered her eightieth year last January.

The *Baptist Advance* states that Rev. J. H. Snow, pastor of the Haskell Avenue Church at Dallas, Tex., is working on plans for a \$40,000 building. His many friends in Tennessee will be glad to know that Brother Snow is doing so well in Texas, but we cannot help missing him here.

Rev. C. E. Perryman requests us to change his paper from Herrin, Ill., to Creal Springs, Ill. He begins his work as pastor of the First Baptist Church at Creal Springs at once. The church has a nice new house of worship. Creal Springs College is located there.

The *Word and Way* announces that Dr. F. C. McConnell, pastor of the Calvary Church of Kansas City, Mo., has been called to the First Church at Waco, Tex., but it is not known yet whether he will accept or not. He has a great church where he is, and is doing a great work there.

Rev. E. S. Reeves, formerly pastor at Murfreesboro, this State, now pastor at Fort Mill and Flint Hill, S. C., has just closed a meeting at Flint Hill in which there were thirty-seven additions, thirty-four of which were by baptism. He was assisted by Evangelist W. L. Walker.

Can any one give us the address of Bro. D. A. Harrell? He is on our list at Memphis, but the postmaster there notifies us that the paper addressed to him has not been taken out of the office, and requests us to discontinue it. He is, however, paid up until August 2, 1910. We are anxious to obtain his proper address so that the paper may be sent to him.

It was with much regret that we learned of the recent death of Dr. A. B. Campbell. He died at his home in Parrott, Ga., and was buried in Americus, Ga., where he was pastor for a long time. He held a number of important pastorates in Georgia and Alabama, in all of which he was quite successful. He was a man of remarkably sweet spirit and deep consecration.

Rev. T. O. Reese, evangelist of the State Mission Board, has declined the call recently extended him by the St. Elmo Church of Chattanooga. He has just closed a fine meeting with Bro. J. W. Patton at Calvary Church, near Spring Hill. There were a number of conversions. He is now with Rev. Fleetwood Ball at Chapel Hill. He reports great interest. Twenty or twenty-five came up for prayer Sunday night.

—According to the official statement of the United States Government for the fiscal year ending June 30, 1909, there was a drop in the production of whisky of 4,828,268 gallons as compared with the previous year, being more than three per cent. of the previous year's production. The decrease in the production of beer was 2,444,183 gallons, which is four per cent. of the production. And yet the liquor men will persist in saying that prohibition does not prohibit. We should think they would realize it by this time.

The *Missionary Worker* says very pointedly: "There is a bad day coming for men who sow discord among brethren. God orders it, and He is not deceived by false pretenses. The bad day has already overtaken not a few who gave themselves to this unholy business years ago. No man can invite ruin more completely nor more certainly than by sowing discord. He ruins his own spiritual life. He ruins his influence by ruining everything he touches. He sets fire to his own house and spreads desolation in every direction. 'Alas! for the blindness of men.'"

Referring to the recent criticism by the "Baptist Flag" on his course in deciding to abandon the movement for a General Association, Dr. Throckmorton said in the "Illinois Baptist" last week: "The Baptist Flag ought to be the last party to complain. In fact it ought to have withdrawn before we did, although it was barely in the movement so far as accomplishment was concerned. In all Tennessee and Kentucky only forty churches listened to it. In Arkansas Dr. Bogard found 257. In Illinois we found 135. Had other States shown up as well as Arkansas and Illinois, fully 2,500 churches would have approved the movement. Why did they not show up? Because the sentiment does not exist. Because the pastors and the people in those States are not for the movement. What we wanted was not to tear something down that already existed, but to bring together what was understood to exist. Ten thousand churches in the South were said to be unwilling to co-operate with the Southern Baptist Convention. We wanted to see these churches lined up together in a body with which they would co-operate. When we could not see 500 lined up in four months, our mind was made up that the new organization could not profitably be launched. The 'Flag' intimates that we are going to fight the movement. Not so. We wish it well in every good work. But we have no time to fool away."

THE HOME

LEONAINIE.

Leonainie—angels named her,
And they took the light
Of the laughing stars and framed her
In a smile of white;
And they made her hair of gloomy
Midnight, and her eyes of bloomy
Moonshine, and they brought her to
me
In a solemn night.

In a solemn night of summer
When my heart of gloom
Blossomed up to meet the comer
Like a rose in bloom.
All forebodings that distressed me
I forgot, as joy caressed me:
Lying Joy, that caught and pressed
me
In the arms of doom.

Only spoke the little lisper
In an angel tongue;
Yet I, listening, heard her whisper
"Songs are only sung
Here below that they may grieve you
Tales are told you to deceive you,
So must Leonainie leave you,
While her love is young."

When God smiled, and it was morning,
Matchless and supreme.
Heaven's glory seemed adorning
Earth with its esteem.
Every heart but mine seemed gifted
With the voice of prayer; and lifted
Where my Leonainie drifted
From me, like a dream.

A Lost Poem of Edgar Allan Poe.

Mr. Fay Hempstead, who deserves to rank as the Poet Laureate of Arkansas, is responsible for the judgment that the poem given above is by Edgar Allan Poe. It was published about twenty-five years ago, with the statement that it was found written on the fly-leaf of one of his school books, presumably a text book he used at the University of Virginia. It was not signed, but was in his handwriting. It is not to be found in any of his published collections. We quite agree that the poem itself has the earmarks of Poe. They are so distinct that we think there can be no mistaking its authorship. For it must be remembered that Poe was marked by a peculiar wizardry of poetic art that made him absolutely unique in the whole world of literature. No man has ever been able to imitate him, though the effort has been made. The range of his thought was never great; his poems are not numerous; even his imagination may be said to have done its best only in a limited field, that field of the tense-weird, if it may be so named, in which nearly all his poetic work was done. But for all that, it must be said that he was a master in that field, and that he established an undoubted right to fame. He is one of the few Americans who has the credit of enriching the literature of the world with the genuine product of an original genius.

THE WAIT-A-MINUTE BUSINESS.

"Marguerite, will you be kind enough to bring papa's slippers downstairs?"

"Wait a minute, papa; I'm just putting my dolly to sleep."

"Marguerite, will you put your playthings in their place; they are in my way," as kindly asked mamma from the dining-room a few minutes later.

"Wait a minute, mamma, I must run upstairs for papa's slippers."

"Marguerite, will you help hunt my

ball among these weeds?" called brother Thomas from the back yard.

"Wait a minute, Thomas, I must put my playthings out of the way; mamma and so."

"Supper, children!" called papa.

"Wait a minute," called Marguerite, "until we find the ball."

Marguerite was the sweetest, daintiest little lady imaginable. An erect, well-poised, supple, active little body surmounted by a haughty little head, with a dimpled kindly face framed in a mass of golden fluffy curls were her physical charms.

Her mental charms, too, were equal to those of the little body. Her cards came home from school each month with good marks, and were signed by both devoted parents with as much pride as they took in keeping the little body in good health.

During the last two months a little fault had begun to grow upon the happy little lady, which threatened to interfere with the good marks on the cards, as well as the happiness of the family and of Marguerite herself, if not interfered with. A triumvirate was formed that evening in the home, composed of father, mother and Thomas. Their object was to make the beloved little daughter and sister see the evil of this constant putting off of disagreeable tasks.

"Mamma, I tore a snag in my dress while on my way from school; will you please darn it, at once, so that I can go to follow the organ-grinder with the girls?"

"Wait a minute, dear," calmly responded mamma, as she quietly stitched away at her mending.

"But, mamma, I can't wait; if I do, the organ-grinder and the monkey will be gone."

When the mending was finished, mamma folded it quietly and carefully, and then as deliberately and carefully mended the "barn door" in the red cashmere dress of the impatient Marguerite.

In a few minutes, the little maid returned with tears of disappointment streaming from her eyes. "I was too late; the little monkey with the crimson cap, the organ-grinder and the children had gone when I got out, and all because I had to wait until my dress was mended."

"I fell over some playthings last evening, too, my dear, because some one was not ready to put them away when I requested it."

"Thomas! Thomas!" called Marguerite half an hour later from the wood-pile, "come and help lift this board over the fence, so we can make a see-saw."

"Just wait a minute, sister, I'm mending my football," called Thomas, as he quietly pasted the patches on the weak places in his football. Ten minutes later, Thomas gallantly obeying the summons from the wood-pile, dragged the heavy board over the fence, and was as gallantly teetering on the short end of the see-saw when mother called, "Supper, children." Thomas promptly alighting, obeyed the summons from within, but Marguerite followed afar, reluctant to go at the first call.

"There, Thomas Holt, you spoiled the whole thing just because you fixed that old football before you made the see-saw."

"And I," replied Thomas, "had to leave my best baseball out in the rain last night because you were not ready to help hunt it when I asked you."

"Papa, will you hear me read my lesson for tomorrow, now?" asked Marguerite after supper.

"Wait a minute, daughter, until I finish my paper." When at last the paper was finished, the little head rested quietly on the snowy pillow of her cot, and the little mind was free from the cares of the day.

Next evening, Marguerite came home in a flood of tears. "I was kept in, and all because papa would not hear me read when I asked him."

"And papa was compelled to walk upstairs last evening for his slippers after his long walk home, because his little daughter was not ready to go for them when he asked her," replied mamma.

Marguerite threw herself for a minute on the couch, and then brushing away the tears, walked sturdily to the sitting-room, to her mother.

"Say, mamma, let's give up this 'wait-a-minute business.' I don't like it; do you?"

"No, indeed, I do not, dear; and I am glad to give it up; when shall we begin?"

"Now," said Marguerite.

Papa and Thomas also were willing to abandon the "wait-a-minute business;" and from that day to this, "wait a minute" has never been said by the members of the Holt household; and were the humblest stranger to request a glass of water at the wayside home, the little golden-haired daughter would be the first and most gracious in serving it.—Margaret Baird, in *Pittsburgh Christian Advocate*.

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 effective form. For grown people and children. 50c.

REPRISALS.

"Wayne Ellinwood; I do believe you make a special effort to be horrid whenever mother goes away," Louise said it half laughing, half vexed.

"It's no effort at all," Wayne assured her airily.

But, as a reward for a morning spent in mischievous pranks, Louise locked the door when he went down to attend to the furnace. Wayne had to come up the outside way, and found the house doors locked also. He made no audible protest, and presently Louise forgot about him. When she went out, he was waiting with great handfuls of soft snow, which he plastered over her face and hair. Louise fled, protesting indignantly. Wayne followed, and, overtaking her in the hall, seized her, demanding a promise of good behavior on penalty of another snow bath.

"I won't promise anything, you horrid boy. Let me go this minute. Oh, Wayne! just see what you have done. You've torn my apron. This lovely little apron that Aunt Elizabeth sent me for Christmas. You stupid boy! You might know you would tear such a delicate thing if you laid hold of it."

The lace ruffle of the little apron was hanging loose. Wayne was sorry, but Louise was so cross he would not say so. He watched her as she went scolding up to her room. She locked the door with unnecessary emphasis.

Wayne, listening, said in dismay: "I suppose that means she won't get any lunch for me, and she promised waffles and maple syrup. I hope there are plenty of eggs in the house. They are the only things I can manage when it comes to cooking."

Half an hour later, the new neighbors, the Fraser boys, came in for a visit. Wayne regretted the scrimmage of the morning still more. He liked Alexander and Hugh, and wanted to ask them to stay for lunch. But mother was away, and Louise sulking, so he did not dare. He slipped up to try to patch up a truce with Louise through the

closed door, but she said: "No, I can't help you out. If you want your company to stay, cook them some eggs." Then followed an irritating giggle that sent Wayne downstairs in a hurry. She'd know it when he asked her for anything again!

He asked the Frasers to go out coasting. The pasture hill was a splendid one, and Wayne's new bob-sled left nothing to be desired. The boys crossed the snowy fields in high spirit. Wayne's home difficulties were forgotten for the time.

Louise watched them from her window. At first she turned to her book again with a sigh of satisfaction.

"Serves him right," she muttered, rebelliously.

Presently she laid down the book with a smile, and looked at the clock.

"Louise," she said with mock solemnity, "here's where you show yourself a noble and magnanimous sister. All injuries are forgotten, and you will proceed to spread a feast for your cruel brother and his guests." Then, dropping the heroics, she giggles: "Won't it surprise Wayne, though! He hasn't had enough experience with the magnanimous role to recognize it."

She flew to the kitchen, and went to work, and as she was a good little housewife, she did accomplish a feast that would please boys in the short time that was left before lunch hour.

She watched the boys as they came from coasting. They stopped at the gate to talk a minute, and she saw that Wayne was not asking the Frasers in. So she stepped out on the porch in a fresh ruffled apron, and with the crisp bows on her hair settled just right.

"I have lunch ready for you all," she said; "you must come right in."

Wayne looked so astonished that she could have laughed. But they all came with the promptness of hungry boys. There were plates of beautiful, crisp, brown waffles and maple syrup. She had put her chief effort on these, and she had not guessed wrong about the boys' liking. They ate so many waffles that they felt half apologetic.

"I don't believe I usually eat quite so many," said Alexander. "But these are certainly the best I ever tasted."

And the others confirmed the judgment.

Louise smiled at them from behind the chocolate pot, and offered to make a fresh supply when those ran out.

After lunch, they went up to Wayne's room. But Wayne came back presently to say: "Let the dishes go, Lou, until they are gone, and I'll help you. That certainly was a jolly feed you gave us."

"All right," said Louise, "I'll just make the dining-room tidy."

"And say, Lou, I'm sorry I tore that apron."

"Oh! never mind," she said. She was somewhat astonished to find that she no longer felt ill-natured over it. "The ruffle is just ripped. I can mend it easily."

"Say, Lou," said Wayne, from the doorway, "some day soon I'm going out of my way to show you a good time. You're all right. I'm not going to quarrel with you for a month."

"Maybe not then," said Louise. "I'm really getting too old for these childish squabbles."

Then they both laughed merrily at Louise's grown-up dignity.—Zelia Margaret Walters, in *Christian Standard*.

FREE DEAFNESS CURE.

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

=Young South=

Mrs. Laura Dayton Eakin, Editor

Address
423 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, 423 Georgia Avenue, Chattanooga, Tenn.

Mission Topic for August. "Missions in Catholic Europe."

"Speak to Him thou, for He hears,
And Spirit with Spirit can meet;
Closer He is than breathing,
And nearer than hands and feet."

There are Southern Baptist Missions in Italy that need your prayers and your money. France greatly needs mission work, as there is a great turning away from the superstitions of Catholicism. Since the Czar of Russia has granted liberty of conscience, there is a fine opportunity for Baptist work. Pray earnestly for Italy, France and Russia. L. D. E.

CORRESPONDENCE.

I am so glad to write you today from my own desk. I fear our work has suffered somewhat from my seven weeks of running around. I have waited until the last moment, hoping for more letters, but so far only two have come.

Now, I want to beg you to wake up, and end August with enthusiasm. There is only one more month before our yearly report for October, 1908, to October, 1909, goes into the State Convention. For the next four weeks then, let us work like beavers. Is there not some of the Lord's money that you have not yet sent in, put away in your strong box or in some dresser or table drawer? Dear Treasurers, bestir yourselves! If you have been resting all summer, take a fresh start immediately. There will be no more forwarding of letters from 423 Georgia Avenue, hereafter.

I have plenty of fresh literature on hand, and you have only to send two or three stamps to get it sent to you.

I am so glad to have your orders for the "Foreign Mission Journal," "The Home Field" and "Our Mission Fields." Seventy cents will bring them all to you for a year, and you will be well equipped to render your meetings interesting and profitable, or to train yourself for intelligent giving. Be very careful to write the addresses plainly.

I hope the leaders and presidents will soon call their bands together for the fall work. There is need of haste. Remember that the Bands are asked to give to Africa and the Indians, especially.

Of course, you are going to remember our Missionary and her work in Japan. We shall know very soon now when she will start back. Pray that God may lead her all the way.

"Count your blessings," the blessings of this summer, and prove your gratitude to Him who has dispensed them, by giving to His work.

Let us see who has come to our help this week.

Gallatin calls to us first:

"Enclosed please find \$1.12 to be used towards building the Kokura Chapel.

"Our Mission Band now includes fifteen boys and girls, and all are much interested in the work.

"Our leader, Miss Grace Smith, and

all our members send love to the Young South, and their very best wishes."—Gallatin Mission Band, by Florence Scott, Treasurer.

I am sure the Young South reciprocates the good feeling, for we are especially interested in Miss Grace's Band. She and her sister have worked with us since they were tiny girls. Be sure to express our gratitude to the Band, Miss Florence, at your first opportunity.

And Ripley comes also:

"Here is \$1.75, which we want to use in adding some comforts for the old ministers.

"We hope you are getting plenty of money to meet the needs these sultry August days."—Mrs. Fidelia W. Porter, Leader.

Thank you very much for your aid to "Ministerial Relief." Nothing ought to appeal to us more than these old worn out veterans of the cross, who have so long borne the heat and burden of their day. Let more remember them before October.

Last week I did not give the receipts, and so you will find today the \$1 from the Lewisburg Sunbeams and the \$2 from Mr. N. J. Phillips acknowledged.

Will not next week require a longer list? I hope so sincerely. I shall not mind if twenty messages come in instead of two. Don't procrastinate! Give me all the work you can to do, the more the better. Expecting great things. I am

Yours sincerely,

LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

May offerings, 1909.....	\$ 64 17
June offerings, 1909.....	35 21
July offerings, 1909.....	30 43
First week in August, 1909....	34 30
Second week in August, 1909..	17 00
Third and fourth weeks, August, 1909.	

FOR ORPHANS' HOME.

Mr. N. J. Phillips, Blountville,	2 00
Lewisburg Sunbeams, by I. M.	

T. Secretary	1 00
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FOR MINISTERIAL RELIEF.

Young South Band, Ripley, by	
T. W. P.....	1 75

FOR KOKURA CHAPEL.

Gallatin Sunbeams, by F. S....	1 12
Total	\$186 98

Received since May 1, 1909.

For Foreign Board.....	\$ 71 31
" Home Board	23 89
" State Board	4 50
" Orphans' Home	41 48
" Kokura Chapel.....	18 20
" Ministerial Relief.....	4 09
" Margaret Home	5 20
" Mt. Pisgah Church.....	2 00
" Foreign Journal.....	25
" Ministerial Education.....	1 00
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HICKS' CAPUDINE CURES SICK HEADACHE, also nervous headache, traveller's headache and aches from grip, stomach troubles or female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

MARIOLATRY.

There is no person, perhaps, in sacred or profane literature, around whom so many legends have been grouped as the Virgin Mary; and there are few perhaps whose authentic history is more concise. The writer has been at Catholic services and heard such prayers as:

"We fly to thy patronage, O Holy Mother of God! Despise not our prayers in our necessities, but deliver us

from all danger, O ever glorious and blessed Virgin. Hall, holy queen, Mother of Mercy; our life, our sweetness and hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears."

And one who didn't know, perhaps, would think that they were praying to Christ, but they are not, they are praying to His mother, for they think that the mother ought to rule the Son.

But, the Catholics teach that it is right to pray to her, and that Christ taught us to do so; and they even are superstitious enough to believe that "Mary herself appeared at Lourdes, in France, and declared that she is the Immaculate Conception, that is, free from the original sin from the moment of her conception. In order to verify this apparition a well of clear water sprang up out of the ground where previously not a sign of water or of a well was seen." But, while we would not want to rob the mother of our Lord of any honor that may be due her, we do believe that it is nothing less than the worst of idolatry to honor her as much as the Catholics do.

As to the origin of the worship of the Virgin Mary, there is not a word in the Bible from which it could be inferred; nor in the Creeds; nor in the Fathers of the first five centuries. Whence, then, did it arise? There is not a shadow of doubt that the origin of the worship of "St. Mary" is to be found in the apocryphal legends of her birth and of her death. There we find the germ of what afterwards expanded into its present postentous proportions.

Some of the legends of her birth are as early as the second or third century. They were the production of the Gnostics, and were unanimously and firmly rejected by the Church of the first five centuries as fabulous and heretical. Down to the time of the Nestorian controversy, the cultus of the "Blessed Virgin" would appear to have been wholly external to the Church, and to have been regarded as heretical. But the Nestorians maintained that our Lord had two natures, one human the other divine, (which was right), but also that he was two persons, in such sort that the child born of Mary was not divine, but merely an ordinary human being, until the divinity subsequently united itself to Him. This was condemned by the Council of Ephesus in the year 431; and the title "The Otokos," loosely translated "Mother of God," was sanctioned. The object of the Council and of the Anti-Nestorians was in no sense to add honor to the mother, but to maintain the true doctrine with respect to the the Son. Nevertheless the result was to magnify the mother, and, after a time, at the expense of the Son.

Another source of the worship of the Virgin is to be found in the growth of monasticism; the adoration of the mother of Christ because absorbed in that of the "Eves Virgin." Christendom came to regard its paten life, not as found in the home of Nazareth, in holy wedded love and parental care, but in the solitary life of the wilderness. Scripture failing to furnish material for adoration, fancy supplied its place, and invented the stories of her immaculate conception and of her assumption; and out of this was created a new worship, the worship of a great goddess, unknown to the Scripture or history. Wax figures were made of her, decked in vulgar gold and tawdry finery, and before them were poured out prayers as to one comprising in herself all that was tender and pure

in woman, all that was gracious in God.

As a consequence it followed that God was robbed of his true glory. The compassion and infinite tenderness which the Gospels reveal in Christ were taken from him, and he was only thought of as a stern and avenging judge. The love of the Father was forgotten in that of the mother.

In all the epistles "St. Mary's" name never once occurs. Plainly Scripture negatives the superhuman power which Rome assigns her. In the ten recorded appearances of the risen Saviour in the forty days, not one was specially to Mary. It is remarkable how, with prescient caution she never is put forward during Christ's ministry or after His departure. Meek (John 2:5), and humble, making her model the holy women of old (Luke 1:46), yielding herself in implicit faith up to the divine will, though ignorant how it was to be accomplished. Thankful and piously reflective, though not faultless, she was the most tender and lovable of women, yet a woman still.

ALBERT DELAP,

Farmington, Wash.

A TRIBUTE TO MY MOTHER, MRS. ARVILLE TAYLOR.

It was in the beautiful month of September, six years ago, when the leaves had taken on a golden tint, resigning their lives to the parent stem, that the angel of death visited our home and took from us our Christian mother. Her spirit went to God, who gave it; her body was resigned to mother earth, but thank God, today for the sweet memories that I have of her and her influence over me. My mother's love and Christian influence ushers on me a light from the past into the future, and makes my pathway bright and my duty clear. How well do I remember her admonitions and her prayers. They strengthen and encourage me, and draw me near my Savior and make me heir to the same God, and I go about my work with renewed energy. I can see her yet as she looked when I was but a child, when in her simplicity, she took me on her knee and read to me from that Holy Book—the Bible—bright gems of thoughts, favorite selections of her's. My dear mother would talk to me of heaven and its glories and of unseen things above. How well I remember her lullaby song, her gentle voice, her lovely face. They visit me in my day dreams like spirits from my faraway home. I loved her, yes, I loved her. She was humble, modest, kind and true; her wisdom was shown in her purity and virtue. She was meek and gentle. Though at times cords were tightly drawn, she was blessed with a loving and gentle spirit. Faith, hope and charity was her creed—faith in Christ, hope in heaven, after a life spent in the comforts and joys of others.

ADVANTAGES IN COOKING.

One advantage in using cotton-seed oil in cooking is that it goes at least one-third farther than lard. It is the ideal shortener for bread, and when used to fry meat, potatoes, etc., it is more digestible than lard. A few years ago the use of cotton-seed oil was restricted to the South. Now it is an article of national utility. It is put up under various trade-marked names as cooking oil and salad oil and its popularity grows every year. The cotton-seed business now ranks among our most important industries.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

The revival at Woodland Church, near Denmark, Tenn., in which the pastor, Rev. H. E. Watters, of Martin, did his own preaching, resulted in 20 conversions, and 17 additions, 15 by baptism.

Rev. W. H. Morgan, of Shaw, Miss., lately closed a meeting at Dockery, Miss., which resulted in 33 additions, 26 by baptism. It was our pleasure to know Bro. Morgan in Seminary days.

Rev. L. T. Hastings, of Jackson, assisted Rev. M. L. Lennon, of Middleburg, in a revival last week at Cotton Grove Church, near Jackson. We trust the results were gracious.

Rev. W. F. Boren, of Darden, Tenn., was assisted lately in a revival at Pleasant Grove Church, near Safford, by Rev. O. A. Utley, of Camden, Tenn. There were 18 professions and 13 accessions by baptism. Campbellites shouted the praises of God during the services.

New Prospect Church, near Holladay, Tenn., enjoyed a gracious revival recently. There were a number of conversions and 16 additions, most of them by baptism.

Deacon John Cooper, of Divider, Tenn., a leading member of Pleasant Hill Church, died Thursday of typhoid fever, leaving a wife and nine children. He was a good man and will be sadly missed. Rev. J. G. Cooper, of Buena Vista, is his nephew. The burial occurred Friday at Pleasant Hill Church after services by Revs. S. W. Joyner and T. M. Boyd.

Rev. Cornelius Bowles, of Martin, Tenn., is this week assisting Rev. Andy Potter, of Paris, in a revival at Spring Creek Church, near Mansfield, Tenn. We apprehend gracious results. They are congenial fellow-workers.

The revival recently held at Puryear, Tenn., in which the pastor, Rev. L. D. Summers, of Paris, was assisted by Rev. T. A. Waggoner, of Martin, Dr. W. H. Ryals, of Paris, and Rev. D. C. Gray, of Whitlock, resulted in about 50 conversions and 45 additions, 32 by baptism. It was the best meeting ever held in the town.

A movement is on foot in Pine Bluff, Ark., to erect a monument in the cemetery of that city to the beloved and lamented Rev. Ross Moore. The *Pine Bluff Commercial*, a secular paper, is leading in the movement. Ross was Pine Bluff's first citizen.

Rev. R. C. McElroy, of McKenzie, lately held a gracious meeting at Duke-dom, Tenn., which he is hopeful will result in the organization of a church. So mote it be.

Prospect Church, at Hollow Rock, Tenn., has been torn to the ground and work is rapidly going forward on the construction of a new and modern house of worship. This church is fast gaining strength. Rev. J. G. Cooper, of Buena Vista, is the wide-awake pastor. In a recent revival in which the writer assisted, there were a number of additions.

Evangelist T. O. Reese, of Nashville, is this week assisting in a revival at Chapel Hill Church, near Lexington, Tenn., with the hope of reviving the lifeless church and leading many sinners to Christ. The outlook is exceedingly promising. He will go from there to Perryville, Tenn.

The First Church, Waco, Texas, has called Dr. F. C. McConnell, of Calvary Church, Kansas City, Mo. His acceptance is not yet assured. That big old Texas church has about called all of the favorites.

N. R. Pittman, of the *Word and Way*, made the belated announcement last week of the election of Prof. L. P. Leavell to the presidency of Union University, Jackson, Tenn. Beloved, wake

up! Leavell was elected and declined long ago, but oughtn't to have done so.

Rev. Leslie Lee Sanders, of Broadway Church, Ardmore, Okla., is being assisted in a revival by Evangelist M. W. Barcafer and wife of Kansas City, Mo. Thirty were added to the church at last accounts.

Rev. R. D. McKinnis lately held a meeting of fifteen days at Senath, Mo., which resulted in 50 professions and 45 additions. It was probably the best revival the church has ever known.

Rev. Horace Bennett has resigned the care of the church at Ryan, Okla., and has gone to Conway, Tex., to hold a meeting.

Dr. E. E. Ford, assistant pastor to Dr. Carter Helm Jones, of the White Temple, Oklahoma City, Okla., has become evangelist under the Oklahoma State Mission Board, and will take charge Sept. 1.

Pleasant Hill Church, near Holladay, Tenn., was enjoying a gracious revival last week. Rev. S. Walter Joyner, of Rosser, the popular pastor, is doing effective preaching.

Rev. H. C. Rosamond has resigned the care of the First Church, Eldorado, Ark., to take effect Sept. 26. During this period 212 have been added to the church.

Dr. T. N. Compton, of Owensboro, Ky., will assist Rev. Ben Cox in a revival with the First Church, Little Rock, Ark., beginning Oct. 1.

Rev. A. H. Autry, of Nashville, Ark., lately assisted Rev. D. W. Cornish in a revival with Liberty Church, near Nashville, resulting in 21 additions. Distinctive Baptist principles were effectively preached during the meeting.

Rev. J. H. Peay, of Little Rock, Ark., has sufficiently recovered from a recent stroke of paralysis as to be able to go to work again. The Piggott, Rector and England, Ark., churches are his field.

Rev. J. J. Cloar, of Owensboro, Ky., a Tennessee boy, has been called to the care of the church at Gainesville, Fla., and it is said he will accept.

Rev. W. B. Holcomb has resigned as pastor at Quitman, Miss., to devote his full time to the work at Wesson, Miss.

The Central Church, Coldwater, Miss., will be dedicated with services beginning Wednesday, Sept. 1, and continuing until Sunday. Dr. J. W. Lipsey, of Memphis, will preach the first sermon, followed by Revs. J. W. Lee, J. A. Lee, J. E. Barnett and E. L. Wesson. The pastor is the versatile B. F. Whitten.

During his first year as pastor of the First Church, Newport News, Va., Dr. Lloyd T. Wilson received 134 additions to the church, 66 by baptism. The church contributed for all purposes, \$8,093.05.

Rev. Frank M. Wilson and wife of Kuttawa, Ky., are in Norfolk, Va., during August, where he is doing supply work. He will preach two Sundays for the First Church, Newport News, Va.

The friends of Dr. J. A. Crook and wife, of Jackson, Tenn., are delighted to learn that Mrs. Crook passed safely a severe operation for the removal of gall stones in Mayo Hospital, Rochester, Minn. Twenty-eight gall stones were removed. They are leading Baptists.

Dr. H. W. Virgin, of the First Church, Jackson, Tenn., rendered valuable assistance to Rev. M. E. Ward, of Trezevant, in a revival at Spring Creek Church, near Jackson, last week. Much good was accomplished.

Dr. Preston Blake, of Southside Church, Birmingham, Ala., lately preached during a revival at Eutaw, Ala., where Rev. H. B. Folk is pastor. There were eight accessions to the church, five by baptism.

Rev. I. N. Penick, of Martin, the many-sided man, lately assisted Rev. L. S. Ewton in a revival at Watertown,

Tenn., which, at last accounts had resulted in 11 conversions, and was going on with unabated interest.

Evangelist T. C. Carleton recently assisted Rev. W. F. Farrar, of Cheyenne, Okla., in a revival, which resulted graciously. The church has had 60 additions in less than two years.

The revival at California, Mo., in which Evangelist D. P. Montgomery assisted Rev. T. F. Harvey, resulted in 50 accessions, the majority by baptism, nine from the Campbellites.

Rev. Geo. B. Richardson, of Carl Junction, Mo., has accepted a position as State Evangelist in Missouri. His wife materially aids him in the work.

Rev. Allen Fort, of Dublin, Ga., will be given a hearty welcome to the care of Tabernacle Church, Chattanooga, Tenn., which he has accepted.

Rev. J. P. Cooper has tendered his resignation as pastor of West End Church, Athens, Ga., and it became effective last Sunday.

Our sympathies go out to Rev. W. J. Mahoney, of Louisville, Ky., who was called lately to South Pittsburg, Tenn., by the serious illness of his little child. His wife and babies were visiting there. We hope the child has recovered.

Rev. Sigel B. Ogle, a Tennessee product, lately did his own preaching in a revival in Lake Spring Church, near Franklin, Ky., which resulted in 40 additions, 34 by baptism.

Mr. G. W. Norton, of Louisville, Ky., has given the Seminary at Louisville, \$5,000 to found a lectureship on the relation of science and philosophy to Christianity. We will watch the outcome with interest.

Rev. Terry Martin, of Mayfield, Ky., lately held a meeting at Sand Hill Church, near Oak Level, Ky., Rev. A. Moore, pastor, which resulted in the revival of an almost dead church. There were more than 20 conversions and 16 baptisms. Bro. Martin is visiting relatives at Trezevant, Tenn.

Rev. T. M. Newman, of Lexington, Tenn., closed a gracious meeting Sunday at Corinth Church, near Darden, Tenn., in which he was assisted by Rev. T. A. Sisson. There were 15 conversions and 13 additions by baptism.

Rev. E. L. Watson, of Union City, Tenn., assisted Rev. H. E. Watters in a revival at Beulah Church, near that place last week. He is this week with Rev. J. E. Bell, at Tumbling Creek Church, near Gleason, Tenn.

Rev. J. A. Carmack, of Jackson, Tenn., assisted Rev. Ora Taylor in a revival at Malesus last week, which resulted in two conversions and five additions. Bro. Carmack is this week with Dr. G. M. Savage at Rienzi, Miss.

WOMAN'S WORK IN SWEETWATER ASSOCIATION.

Sweetwater Association met with the Vonore Church. The woman's meeting was presided over on Aug. 12 by Mrs. T. E. Moody, Vice-President. Miss Shadden, of Bon Air, conducted devotional exercises. Miss B. Cates, of Niota, was elected Secretary, and Mrs. Sarah Emmerson, of Athens, Treasurer. The reports of societies showed that the number had increased from nine to sixteen; the gifts to mission benevolences had increased \$157. It is just to the old societies to say that only \$16.67 of this amount came from new societies. The report of the woman's work was read before the Association by the Vice-President, and in speaking on the report she presented a vision of future enlargement of missions in Sweetwater Association.

Mrs. I. L. Ford, Vice-President of Tennessee Association, read a paper on "Missionary Vowels," before the

women's meeting, which was instructive, and was highly appreciated.

The leading thought of the talk by Mrs. D. Harris, of Gudger, was that the heathen woman's need was our opportunity. "The sad part of it is their satisfaction with their degradation, and we must consider how much more difficult this makes our missionary's task." In speaking on program aids Mrs. L. C. Lowry, of Sweetwater, struck the keynote "Program Aids? The best program aid is your presence and your prayers."

In her report Mrs. T. R. Waggoner emphasized "Little things—the most important things in the world—like the 'stone which the builders rejected.'"

In Mrs. Kinser's paper the thought was emphasized that to attain the highest good each woman must do her own part. Miss Cook's talk on the field work was encouraging, a helpful idea was that she was in the work to "help, not to hinder."

The Vice-President held a meeting with the Madisonville Church in the beautiful home of Mrs. R. C. Kefauver. The President of this Society is a sister of our missionary, Miss Sallie Hale, Mrs. May Hale. A collection of \$6 was taken for missions, and great things are expected from this union.

Nootchy Creek Church was also visited and literature left with Mrs. Talent for a society—but no society should ever be reported organized until it has taken and sent off a collection for missions. Organization is easy; too many never hold a second meeting. It is "keep on keeping on" that must be emphasized.

A GREAT VICTORY IN A GLORIOUS REVIVAL AT CRESTON.

It was my pleasure to attend the closing services of a two weeks' revival meeting at Creston, a thriving little town six miles west of Crossville on the T. C. R. R.

The meeting was held in the new house, now nearing completion, of the First Baptist Church, which is composed of nearly all the best people of the town, and some noble spirits from the country.

The preaching was all done by the Pastor, J. W. Linkous, of Monterey, which is a guarantee that it was well done. Not only did he do all the preaching, but he had to lead nearly all the singing and praying; but it was Linkous, the lovable, sweet-spirited, fearless, humble Linkous, and "the devils were subject unto him."

There were 17 conversions; 23 additions to the church, 20 by baptism and more to follow. They came, some from the Methodist, Campbellite, and one man, a German, from the Lutheran persuasion; as well as from the kingdom of satan, or "powers of darkness."

I witnessed, at the close of the meeting on Friday afternoon, the 13th inst., the baptism of 16 of the number baptized: And what a sight. Some high-toned young men; some middle-aged mothers; one noble sister, 71 years young! (?) But what was more striking and beautiful was the "going down into the water" (together) one little girl, just turned into her 13th year, and one old grandfather, turned into his 76th year. Truly "the Lord is good." To whom be all the glory. Amen. Creston will be heard from later.

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EIGHT DAYS' WORK.

Mt. Carmel Church, Rutherford County. Pastor L. D. Agee. Preached 16 sermons; 5 professions of saving faith; 3 approved for baptism and baptized by Pastor Agee; 1 addition by letter. Total additions, 4. Every service was good, and the church was greatly revived. This is a great field. They have preaching once a month and Sunday-school every Sunday. Fifty people contributed \$16.50 for State Missions. Received also for Home Missions, \$1.25; Foreign Missions, \$1.05; Orphans' Home, \$1.65; Ministerial Relief, \$1.05; Ministerial Education, \$1.05; S. S. Colportage, \$1.05; total, \$23.60. Sold Bibles, Testaments and books \$2.85. Four subscriptions to the "Missionary Messenger," \$1. Total, \$27.45. Received on Foster-ville Church debt, \$4.25. Total \$31.70. Took three subscriptions to the "Baptist and Reflector."

Mt. Lebanon Church, Marshall County. Pastor, L. D. Agee. Received from pastor \$3.07 for Home Missions from church.

Barfield Church, Rutherford County. Rev. J. C. Crosslin has been called as pastor. They have a splendid church house. Good organ, good lights, but only a few members. I am here for a few days' work.

R. D. CECIL.

Pastor-Evangelist for Tennessee.
Murfreesboro, Tenn., R. F. D. No. 6.

"POWER FOR SERVICE."

This is a book of 270 pages, printed on heavy paper, and finely bound in cloth. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book. The introduction is written by Dr. B. H. Carroll, Dean of the Southwestern Theological Seminary, Waco, Tex.

Price, postpaid, \$1.15. Address all orders to the "Baptist and Reflector," Nashville, Tenn.

ONE OF OUR BEST GONE TO ARKANSAS.

We, the ministers of the Duck River Association, wish to express our heartfelt thanks to Brother G. L. Boles for his labor of love in our midst. He has been Moderator of the Duck River Association of Missionary Baptists for the past five years, and has served us faithfully. Therefore be it

Resolved, That we feel keenly his going from us; yet believing him to be a Holy-Spirit led man, we submit, realizing that what is loss to us will be gain to the good people of Lone Oak, Ark.

Resolved 2. That we feel safe in recommending him as a worthy brother and faithful servant of God. May the Lord bless him and his, is our prayer.

C. L. SKINNER, Chairman.

L. D. Agee.

L. N. Marshall,

Committee.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

Brookside, Ala., May 4, 1903.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.



FIVE DAYS' WORK.

Barfield Church, Rutherford County. Preached 11 sermons; 2 additions by letter; 1 addition by baptism. Rev. J. J. Crosslin, who has been called as pastor, was in the meeting, and administered the ordinance of baptism. Received for State Missions, \$15.38. (The church has only 26 members.) Took 6 subscriptions to the "Missionary Messenger," \$1.50. Sold Testaments and books, 80c. Total, \$17.68. Took one subscription to the "Baptist and Reflector." I go this Monday, Aug. 23, to Lexie Church, Franklin County to assist Pastor C. Howell a few days in a meeting. My address while there will be Belvidere, Tenn., R. F. D. No. 1.

R. D. CECIL.
Pastor-Evangelist for Tennessee.
Murfreesboro, Tenn.

On the 16th, at Knight, at Sulphur Fork, we closed a meeting of much interest—the most interesting for years. There were large congregations at every meeting. Good attention, good order. God's people were much strengthened. Many unsaved persons asked for prayers. There was one conversion. This church has had no pastor for a time. The membership is scattered and discouraged. The present outlook is more favorable. There is a good opening for great good to be done here. There are so many bright young people who seem so eager to hear the truth. I have agreed to serve them the remainder of the year. Bro. John Estes, near White House, came to our assistance in the song service. He was of much help to the meeting in many ways, especially in leading the music. Any church or pastor wanting one to lead in singing will do well to secure his service. I feel under many obligations to him. The second Sunday in September I go to assist Bro. Wm. Wilks in a meeting at New Hope; from there to Kentucky for some meetings. God bless the "Baptist and Reflector," the editor and readers.

J. S. THOMPSON.

Portland, Tenn.

I have been supplying for the Trenton Street Baptist Church a little more than four months. During this period fifteen have been added to the church. We had our noble Secretary, Dr. Golden, with us yesterday at the morning hour. He moved all hearts. Results: Seventy-five dollars cash and about \$100 subscribed for State Missions.

R. P. McPHERSON.

Harriman, Tenn.

At Commerce the Lord gave us a good revival. I was with Bro. M. W. Russell, the pastor of the Commerce Church, ten days. This is a fine little band, and they work together well with their pastor. They know what "seed time and then the harvest" means. It was a spiritual meeting. Even the Campbellites seemed to be influenced by the Spirit. Twelve persons professed faith in Christ. Among

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this number were some promising young men. Six were buried with Christ in baptism. We had an excellent meeting at this place last year, and found many warm-hearted friends. So it was a great pleasure to meet them again. R. ERNEST CORUM.

THE LORD'S PRAYER.

Thou to the mercy seat our souls dost gather,
To do our duty unto thee,

OUR FATHER,

To whom all praise, all honor should be given;
For thou art the great God,

WHO ART IN HEAVEN:

Thou, by thy wisdom, rul'st the worlds whole frame;
Forever, therefore,

HALLOWED BE THY NAME,

Let never more delays divide us from Thy glorious grace, but let

THY KINGDOM COME,

Let thy commands opposed be by none,
But thy good pleasure and

THY WILL BE DONE,

And let our promptness to obey be even The very same

ON EARTH AS IT IS IN HEAVEN;

Then for our souls, O Lord we also pray
Thou wouldst be pleased to

GIVE US THIS DAY

The food of life, wherewith our souls are fed,
Sufficient raiment, and

OUR DAILY BREAD;

With every needful thing do thou relieve us,
And of thy mercy, pity

AND FORGIVE US

And our misdeeds, for Him whom thou did'st please,

To make an offering for

OUR TRESPASSES,

And forasmuch, O Lord, as we believe
Thou wilt pardon us

AS WE FORGIVE,

Let that love teach wherewith thou dost acquaint us,
To pardon all

THOSE WHO TRESPASS AGAINST US;

And though, sometimes, thou find'st we have forgot
This love for thee, yet help,

AND LEAD US NOT

Through soul or body's want to desperation,
Nor let earth's gain drive us

INTO TEMPTATION

Let not the soul of any true believer
Fall in the time of trial,

BUT DELIVER

Yea, save them from the malice of the devil,
And both in life and death keep

US FROM EVIL.

Thus pray we, Lord, for that of thee from whom
This may be had,

FOR THINE IS THE KINGDOM,

This world is of thy work, its wondrous story,
To thee belongs

THE POWER AND THE GLORY,

And all thy wondrous works have ended never,
But will remain forever and

FOREVER.

Thus we poor creatures would confess again,
And thus would say eternally,

AMEN.

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OBITUARY.

WEAVER—Death has again entered our church and laid its hand upon one who was known, loved and respected by us all. Brother Timothy W. Weaver was born January 31, 1843. He professed faith in Christ at 15 years of age and united with the Baptist Church at Third Creek, Knox County, Tenn. After which he united with the Bethel Baptist Church, Anderson Co., Tenn. Later he was ordained deacon, and on May 31, 1909 he quietly and peacefully passed to his reward, being 66 years of age. In his death the family, the church and community have suffered great loss, but our loss is his eternal gain. He loved his church and Sunday-school, and was always ready to do what he could for the cause of Christ by his prayers, by his presence and by his means. The church has lost one of her most worthy members, his good wife a dear and faithful companion, the children a loving father.

Whereas it has pleased our Heavenly Father to remove from our midst our beloved brother, we offer the following resolutions:

First, That we hold ever in remembrance his godly walk and Christian spirit.

Second, That we extend our heartfelt sympathy to the bereaved family, and pray that each one may be housed with him in the sweet by and by.

Third, That a copy of these resolutions be furnished the family, a copy be spread upon the church book, and a copy be sent the "Baptist and Reflector" for publication.

J. SHERMAN WALLACE,
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TENNESSEE ASSOCIATIONS, 1909.

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.



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Respectfully submitted,

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

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Central—Gibson Church, Tuesday, September 14.

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

Eastanalee—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 Charge Church, Roane County, Thursday, October 7.

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

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

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

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

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

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(Paper read before the Watauga S. S. Convention by Miss Rettle Stout.)

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A book which stands in such honor as the Bible, no one can afford to neglect. It is everywhere quoted, referred to, written about, preached from and everyone who would be considered as intelligent must have some acquaintance with it. The time when one can most readily obtain a familiarity with the Bible is in early life—in childhood. Those who in childhood gain a knowledge of the Bible are indeed fortunate, and they will never forget it.

As the Bible is the most important book of books and childhood the most important part of life, how necessary is to link the two together. In the Bible we find the bread of life, the immortal word of God calling all people to Him.

In childhood their individual bodiness, immortal souls and receptive minds are ready to grasp the great, eternal truths as taught by their parents, their teachers and their associates. In this sphere of teaching lies the greatest opportunity and responsibility. Here is the incoming tide of youth, the "slack-water" of manhood, the ebb of advancing years. What shall they be taught? Without doubt they will be taught something. Then let us teach them the Bible, which will lead childhood heavenward in order that they may be like or, at least, approach our ideal—Christ.

But you say, here is a book with masses of matter interesting only to students as history, details of law and customs of worship(?). How is it to be done? How are we to teach a book like the Bible to children? Think how appropriate the Bible is to childhood, and it will be easy enough to teach it. It is a book of stories, a book of pictures, a book of historical scenes, a book of general knowledge, a book of eternal truths. No book can be more delightful or more appropriate to childhood than the Bible, if properly taught. But persons who are not thoroughly informed themselves will find difficulty in the path of teaching the contents of the Bible to children. Wise parents tell Bible stories to their little children and find them to be the best of all stories.

Children are born hero-worshippers. Their power of admiration is so strong that they admire what they hear and think it "lovely."

The character of childhood is largely determined by what children admire. Teach them, then, to admire real things. Instead of telling them the story of "Jack the Giant-killer," tell them of "David and Goliath," "Joseph and His Brothers," which will compare favorably with "Whittington, Lord Mayor of London." In admiration that boys conceive for the characters depicted in the robbers and Indian-killers of the wretched literature of

the day lies the chief danger of the poisonous stuff. And the young girls' admiration of the vain, vapid character of the heroine in the trashy novel which she reads, is likely to work lasting injury to her from the same reason. There is little danger threatening the character of any young person whose admiration is thoroughly fixed on such things only as are "pure, honest, lovely and of good report." Instead of "dime" literature, take the Bible and there study and teach its wonderful heroes and heroines. Select story after story, which can so easily be taught in childhood. The Bible is a veritable "Arabian Nights" of entertainment, but entertainment is not all for which we are looking.

I only suggest this story telling as a beginning in teaching the Bible in childhood. In this way a love may be created for the Bible, and as time passes on, our Bible stories must be linked with the great scriptural truths. Yet, as to the teaching of doctrines to a young child, we must be very careful. While Christ had learned to read the Bible and at the age of twelve years was able to discuss questions of vast importance with professed teachers of the law, astonishing all who heard him, He was showing the fruits of His profound study of the Scriptures and the power of the Spirit that had "filled Him with wisdom." Christ's spiritual discernment opened the Scriptures to Him, while natural children find them a difficulty. Our theologians of today find some of these Scriptures mysterious and even too deep for them to understand entirely.

How impossible then to undertake to teach a child these in early childhood. A child to whom the Bible has been ably taught will be amply prepared to choose as to which church of our many denominations may be right or wrong. So do not attempt to teach anything but the exact Biblical truth. We should not fail to mention the moral teaching of the Bible in the stories referred to above. These should be given all the emphasis possible, for truly the Bible teaches of moral lives.

The question may now be asked, who is responsible for all this teaching? As to that we must decide. Of course the Sunday-school must bear its share. The truth of the matter is the Sunday-school is looked upon by some people as being only a kind of nursery affair. And if this be true, no one can deny the responsibility. Whatever the idea of people may be, the Sunday school should be the church engaged in studying and teaching the Bible. Yet, perhaps, eighty or ninety per cent of the membership of churches is not engaged in this work. At the same time a large per cent of childhood is permitted to ignore Sunday school opportunities. Too soon our young people in latter childhood graduate from the Bible study class to the easy lounge and enchanting novel or to the gossipy street.

Hence we must conclude that while a great and grand work has been done there yet remains a greater and a still greater one to be done for childhood by us all.

Parents, teachers, pastors, Christians, whatever your vocation in life, may be, the responsibility rests on you.

Doeville, Tenn.

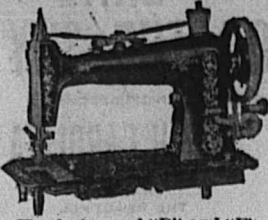
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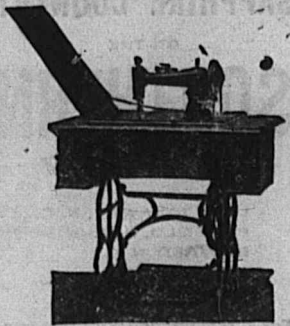
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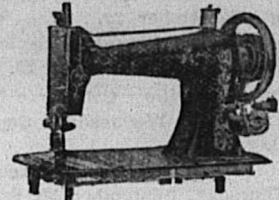
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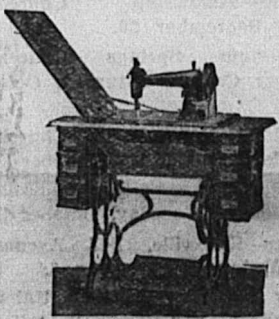
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