

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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PERSONAL AND PRACTICAL.

There were a number of Baptist preachers in attendance on the State-wide Conference held in this city last week. Among them were Brethren T. J. Eastes, of Brush Creek; Allen Fort, of Chattanooga; J. E. Hight, of Columbia; J. T. Oakley, of Hartsville.

The *Christian Register* is authority for the statement. "Mrs. Potiphar wrote to a friend about Rev. Cream-cheese that he was giving a course of sermons on the various kinds of wood of which Solomon's Temple was made, and his voice was so musical and his gestures so wavy she had no doubt that he did a great deal of good." We should think so.

—The *Word and Way* says that it now seems a settled fact that Missouri is to vote on State-wide prohibition of the liquor traffic in the fall of 1910. It will, of course, mean a hard fight to drive the liquor traffic out of a State in which it is so strongly entrenched in such cities as St. Louis, St. Joseph and Kansas City, but it can be done, and we believe it will be done.

Says the *Baptist Courier*: "Rev. J. W. McCollum, who opened Southern Baptist work in Japan, has resigned and returned to this country with his family. His health is not good. Dr. McCollum was said to be the best preacher of any denomination in Japan." We are very sorry to learn of the ill health of Dr. McCollum. He is a very valuable man. We hope that he may soon be fully restored to health.

Rev. D. T. Spaulding, Moderator of the Western District Association, notifies us that the time of meeting of that Association has been changed from October 8 to October 1. This is rather short notice. We presume, however, that notice has been given in the county papers, and that members of the Association understand the change and the reasons for it. The place of meeting is Friendship Church, nine miles from Paris.

—The *Western Recorder* is responsible for the following story: "A young man, who for the first time, had an engagement to accompany a young lady to an ice cream supper, was much puzzled to know how much cream to buy for her. He finally had recourse to his Ray's Arithmetic, and there finding 'one gal.—4 quarts,' went happily on his way, believing he had solved the problem."

—The directors of the Texas Baptist Memorial Sanitarium officially announce that the Sanitarium plant in Dallas will be opened for the reception of patients on October 14. The erection of this plant has been a great work. We hope that it will be followed soon by the erection of the Baptist Memorial Sanitarium at Memphis, and of other similar sanitariums under Baptist auspices throughout the country.

—Upon the resignation of their beloved pastor, Dr. Robert J. Burdette, on account of ill health, the Temple Baptist Church, Los Angeles, Cal., called to its pastorate Dr. J. Whitcomb Brougher, of the White Temple Church, Portland, Oregon. After a severe struggle Dr. Brougher decided to remain in Portland. Dr. Brougher was formerly pastor of the First Baptist Church, Chattanooga, and has many friends in this State who will be glad to know of his popularity on the Pacific Coast.

—The *Biblical Recorder* says that the new house of worship of the First Baptist Church, Charlotte, N. C., "is truly elegant and commodious, a paragon of beauty, taste and convenience." It also quotes Dr. E. Y. Mullins, of the Seminary, as saying that "it has the most beautiful interior of any of our churches in the South." We wonder what Dr. C. A. Stakley, of the new First Baptist Church, Montgomery, Ala., and Dr. A. U. Boone, of the new First Baptist Church, Memphis, Tenn., will have to say with reference to these statements.

READ OUR RECORD.

These are the final figures Saturday night before the books close, Thursday, Sept. 30:

Our Aim:

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

Our Gifts to Date:

State Missions	-----	\$ 8,732 13
Home Missions	-----	15,404 25
Foreign Missions	-----	21,183 87

The Secretary finds these figures as he passes through Nashville en route to East Tennessee. By the time our people read these figures, the books will be closed. We lack \$6,955.65 of being up with our record last year on State Missions, and \$875.73 on Foreign Missions, but we are ahead \$1,169.07 on Home Missions. We hope to reach the office Thursday morning to see the final results, and we are hoping and praying for victory. If this message reaches any who yet have money in hand, if they will mail it at once, and telegraph the amount to me, it will be counted.

W. C. GOLDEN.

We are sorry to learn from the *Baptist Courier* that Mrs. Jamison, wife of our friend, Rev. A. T. Jamison, Superintendent of the Baptist Orphans' Home of South Carolina, has been desperately ill. We trust that she may soon fully recover. We extend sympathy to Bro. Jamison.

To all who desire to attend the annual meeting of Cumberland Association, which meets with New Hope Church, Sumner County, Tenn., Oct. 5, 1909, there will be free conveyance at Goodlettsville to meet all morning trains going north and south, Tuesday, Oct. 5, on same day the Association meets.

—The *Word and Way* asks who is the author of the following words: "And the valleys sing joy to the misty hills and the wild winds ripple it down the rills and the far stars answer the song that swells with the music of all the bells! Under the snow, the rose. Fronting the night, the light. Back of the gloom, the bloom. Back of the strife, sweet life." We have read these words before, but we do not know who is the author. Can anyone tell us? They are certainly beautiful.

—We call special attention to the paper presented by the managers of the Baptist Orphans' Home to the Board of Education of Nashville, which is published on page 12. It will be a matter of gratification to the Baptists of Tennessee to know that the managers of the Home met the difficult situation in so manly, and at the same time, so Baptist a manner. The fact, though, that it becomes necessary to employ a teacher for the children will entail additional expense upon the management of the Home, which expense the Baptists of Tennessee, we are sure, will be glad to bear.

—The *Baptist Standard* of Texas announces that its subscription price will be raised after October 16. The *Standard* adds: "We are free to say that the price should not have been reduced, and if the present management had made the reduction we would say more against it. Everything in the printing line has advanced. The printing company doing our printing has raised the price \$40 a week, or \$2,080 a year." And yet there are some people who want the price of the BAPTIST AND REFLECTOR, and, we presume, of other religious papers, reduced. To reduce the price while the cost of production is increasing, would simply be suicidal. It is not a question of money. It is a question of life or death."

Rev. M. L. Harris, of Scottsboro, Ala., writes to the *Baptist World*: "Dr. J. C. Massee, pastor of the First Baptist Church, Chattanooga, Tenn., has just closed a meeting with us. He did the preaching as few others can. He is a true man of God, preaching the Word in its purity and with great power. His appeals to men to live the higher life were indeed great. As you listen to Dr. Massee you recognize the fact that he keeps himself in touch with men. He is interested in all social and civic problems. Little appeal was made to the emotions while with us, save as the emotions were stirred by deepest religious convictions. His sermons were largely expository in style. There was not such a great ingathering, but the seeds that were sown will continually be gathered. As a partial result of the meeting we have received five for baptism and one by letter."

—The *Religious Herald* tells the following story, which it says is going the rounds: "The Chapman hymns were much in vogue in a community where the evangelist had recently been. A stranger passing down a street with a Methodist church on one corner and a Baptist church on the other, observed that both congregations were singing. Listening, he heard from the Methodists the familiar line—

"Will there be any stars, any stars in my crown?" while the Baptists were answering with the equally familiar refrain—

"No, not one; no, not one."

A Methodist lady was telling us the story not long ago. But she represented the Baptists as singing, "Will there be any stars in my crown?" and the Methodists as singing, "No, not one." It makes a great deal of difference, you know, who paints the picture, the man or the lion.

—In his speech in Chicago recently President Taft uttered the following timely warning: "It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization, and that the prevalence of crime and fraud, which here is greatly in excess of that in European countries, is due largely to the failure of the law and its administration to bring criminals to justice." But how can you expect that the laws shall be enforced when the lawless element in the communities frequently elect those whose duty it is to administer the law? And how can you expect the laws to be enforced when the Governor of the State stands ready to pardon every man who violates the laws, and especially a certain class of laws, such as the laws against the sale of liquor and the carrying of concealed weapons? What is needed is that men shall be elected to office whose sympathies are with the law-abiding people and not the lawless elements. Then you can secure the enforcement of the laws.

—In writing about the Chapman-Alexander mission in Australia, Dr. W. H. Fitchett, of Melbourne, says in the *Christian Advocate* that "Dr. Chapman, almost from the first meeting drew audiences such as both in scale and kind the city has never before witnessed. The Town Hall, holding two thousand, was crowded every day in the busiest hour, sometimes with men only, and the Exhibition Building was nightly filled to overflowing, though it has ten thousand sittings." Dr. Fitchett declares that the godly men and women of this band of preachers and singers "shook Melbourne in their brief visit as it has never before been shaken. They have quickened the churches into new life, and created for them new ideals. Arithmetic is a clumsy and inadequate register of spiritual results; but it is worth noting that over 2,800 persons—the majority of them men—professed conversion in the central section alone during the few weeks of the mission, and there were thirty-two other districts, so that the total number who confessed Christ ran far into the thousands. And the spectacle offered by many of the meetings constitutes a new and most wonderful proof of the undestroyed—the unlesened—energy of spiritual forces."

JUST FOR TODAY.

Lord, for tomorrow and its needs
I do not pray;
Keep me from any stain of sin
Just for today;
Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for today.
Let me be slow to do my will—
Prompt to obey;
Help me to sacrifice myself
Just for today.
Let me no wrong or idle word
Unthinking say—
Set thine thy seal upon my lips,
Just for today.
So for tomorrow and its needs
I do not pray,
But keep me, guide me, hold me, Lord,
Just for today.

—Wilberforce.

THE CHURCH THAT MAKES A PASTOR HAPPY.

(Sermon preached in LaBelle Place Church, Memphis, by Pastor J. W. Gillon, from the text, Phil. 2:1-4.)

(Concluded from last week.)

8. The eighth thing which Paul declares to be necessary to his happiness as a pastor is that none in the church be given over to self-seeking, "Not looking each of you to his own things." Paul does not mean here, as the next clause will clearly show, to prohibit all thought concerning the things which concern one specially, but he does mean to prohibit the whole attention being directed to purely personal affairs. A certain amount of thought must be directed to the things purely personal. This is necessary to all personal well-being and well-doing, but it is not allowable that one shall despise the interest of others or neglect them.

9. The ninth thing which Paul declared to be necessary in the church to make him happy as pastor was that each member of the church should give thought to and have a care for each other member. "Not looking each of you to his own things, but each of you also to the things of others."

The true spirit of the Christian is to love one's neighbor as one's self. The result of such love is that as much care is taken to see that the other man gets his dues as is taken to get one's own dues. A man who does not think about and plan for the things of interest to another does not show much of the Spirit and mind of his Master. In such a man is the foundation for all kinds of church trouble. A church in which every member is jealous for the best interests of the other cannot be other than a joy to its pastor.

When we put these nine conditions all together, we have a picture of a marvelous church, a church which will surely make happy any pastor whose lot it is to serve the church.

III. Now, in the few moments that remain, allow me to call attention to the results of a church with such a character and such living. "Make full my joy."

1. The result that stands in the very forefront is a happy pastor. "Make full my joy." This is no mean result. It is not a thing to be despised that the man who stands before a church to speak God's message to it three times in each week, and sometimes much more frequently, shall speak out of a heart that is happy in contemplating the graces of churches and deeds of the church. No sad and doleful message can come out of such a heart. No note of discouragement will be sounded by such a man. No word of human complaint will be uttered, no message, the burden of which is a scold, will be brought to his people by such a man. But out of the fullness of the pastor's happy heart there will come a joyous message on the great good news of the gospel. That word which filters through a righteously happy heart is much sweeter and more cheering than the word which filters through a heart full of sadness and discouragement, because God's children will not or do not live worthily.

2. The church will have a pastor that will stay. There will be no restlessness in the pulpit. The pastor's ear will not continuously be turned to the ground to hear the mutterings of some more favorable call. We have come upon sad and restless times, when few, if any, of our pastors are content in their fields. This is not due to the pastor's love of change, but to the conditions of life and demands in the pastorate. Our pastors are pack-horses on whom we lay all of our church burdens and for whose heart happiness we do not care sufficiently. No pastor demands his happi-

ness as an end, but the pastor does not live who cannot be made happy by the right kind of life upon the part of his people. Few pastors would move if their people lived as they ought to live. It is said that among the Baptists in England there are few men who have been upon a field for one year who are not seeking a change of field. This is not due to the pastor's aversion to work or his lack of ability, but largely to the fact that the churches do not do the kind of living necessary to retain a pastor. It is not the bad living of the world that disturbs pastoral relationships, but the poor living of the people in the church.

3. The church will have a successful pastor. We are constantly calling for the pastor who can succeed. What the churches need to do is furnish more churches that produce the kind of character that make possible success for themselves and their pastors. The work is not the pastor's, but the church's and the success is not locked up in the pastors, but the churches, and the pastor is only one of the instruments for success. A good instrument is always a more successful instrument than a bad one, so a happy pastor is infinitely more successful than an unhappy one.

No church has a right to make unhappy her pastor, and then blame him for the failures made by the church. For the church that wants to succeed as churches count success, the wisest thing to do is to set to work to live after such a fashion as that the pastor will be compelled to carry about a happy heart.

4. The church that makes happy her pastor will have a happiness dispensing pastor. He will carry sunshine everywhere he goes. His pulpit efforts will leave the heart singing the song of victory. There will be a joy about his life that will be contagious and people will go to hear him for the sake of being happier all the week through.

5. Let it be said in conclusion that such a church will be a joy to its Saviour. Surely no church can afford to aim at less than this. Surely every church can find delight in the thought that her Master is recording the judgment, "well done, good and faithful servant." This, I am sure, was the prime object of Paul's appeal and the picture drawn and his statement that such a church as he describes would make him happy, is merely his way of identifying himself with his Master, and giving the church to understand that he could not be happy in contemplating anything that fell short of making Christ happy. I think the verses that immediately follow our text would lead one to such a conclusion. May the day soon come when all of our church shall be such in character and deeds as our text demands.

THE ESSENCE OF ETERNAL LIFE.

BY J. J. TAYLOR, D.D.

John 17:3: "This is eternal life, that they might know thee, the only true God, and Jesus Christ, whom Thou hast sent."

Baffled and helpless philosophy pauses before the problem of knowledge, meekly confessing her inability to explore the mystery, or to disclose the processes by which minds pass from ignorance and vacuity into the domain of wisdom and fullness. Yet the fact of knowledge is attested in the experience of mankind, and its pursuit evokes the highest energies of the soul. Plato says it is better to be unborn than to be untaught; Addison holds that next to virtue itself knowledge is the supreme quality that marks the distinctions which separate between man and man, while Bayard Taylor sings:

"Knowledge alone is the being of Nature,
Giving a soul to her manifold features,
Lighting through paths of primitive darkness,
The footsteps of truth and the vision of song."

Knowledge is power, and riches, and victory. It poises the judgment, quickens the perception, refines the taste, wings the fancy; and as an antidote to fear, it emboldens the spirit for all the battles of life. One of the strongest cries of the human soul is the cry for the light of knowledge to scatter the gross darkness which limits its struggling vision and arrests its quenchless aspirations. The sense of widening mental scope or strengthening mental grip by any added knowledge is an unending source of delight. It is life to know; and this is eternal life, that they might know thee the only true God, and Christ Jesus whom thou hast sent!

Skepticism has denied the possibility of knowing God; and the denial contains an element of truth. Centuries ago Zophar, the Naamathite, raised the question: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? Deeper than hell, what

canst thou know? The measure thereof is longer than the earth and broader than the sea." The searching brings nothing to perfection. The heavens are too high; the abyss too deep; the measure too vast. Grecian genius may embody in exquisite statuary the highest reach of trained imagination and æsthetic culture concerning the great Zeus, who presides over the destinies of the people, and a child may survey the stately proportions and ponder the majestic form; but who shall lay the measuring rod upon infinite existence, or bring forth the riches of divine character? Elihu, the son of Barachel, humbly admits the impossibility of the task: "God is great, and we know him not, neither can the number of his years be ascertained!" Paul exclaims: "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out! Who hath known the mind of God, or who hath been his counselor?" Sir William Hamilton regards as blasphemous the idea that God is as the human mind can conceive him; he holds that inspired records fall short of the reality, and that the last and highest consecration of all true religion is an altar inscribed to the unknown and unknowable God.

The force of all this lies in the demand for perfect knowledge, which is unattainable in any case. God may not be known unto perfection, but he may be known in part. The thunder of his power is beyond comprehension, but parts of his ways are disclosed to finite minds; and partial knowledge is real as far as it goes, and it has a practical value in the affairs of life. Nature has her secrets, ways that are never told; but to the diligent hands of toil the earth yields her increase, furnishing seed to the sower and bread to the eater; gravitation performs her ceaseless functions, and electricity drives multiplied machinery and lights countless paths. Space is boundless; but in finite limits it yields to finite measurements, and is subject to finite uses. Numbers transcend the faculty of enumeration, yet are they reliable so far as needed; and the child who stands amazed before the intricacies of the calculus knows that two and two are four, and knows it as well as the arch-angel. Whelmed with multiplied miseries Job exclaims, "O that I knew!" but in the sweet consciousness of divine goodness he is able to say: "I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth; and though skin-worms destroy this body, yet without my flesh shall I see God!" In rapturous vision the prophet beholds the rivers of truth issuing from the sanctuary and flowing over the earth, waters to the ankles, waters to the knees, waters to the loins, waters to swim in, waters a mighty flood which no man can pass. Paul states the case with unerring aptness: "We see through a glass darkly"—we see; "we know in part"—we know!

Primarily there is an intuitive knowledge of God, which belongs to the whole race. Not that a child is born with a system of theology in mind, or that a man, however gifted, can reason out such a system, but that in all ranks and races of mankind there is an innate conviction of the existence and authority of Jehovah. People of all classes and climes feel the sway of a supreme Power, in which they live and move and have their being. In darkest Africa among the most backward tribes, Livingstone found the reality of God and the assurance of a future life admitted everywhere. With some there were no laws or literature, no cities or coins, none of the forms of organized society, but with all there were gods and prayer, religion and religious rites. Among the lowest classes were found people so degraded that they lived like beasts, and danced like baboons; when asked if they had any God, they said: "No, but we pray to the skies!" And this universal cry rising to the silent heavens that bend above us, like that of

Children crying in the night,
Children crying for the light.

And with no voice but a cry, is an invincible testimony of Godhood. It is not reached by argument, and it is not upset by argument. It may be broadened and illuminated by study, and thereby it may find a vocabulary and be set into scientific form, but it can not be rendered more secure. A fetish, an idol in any form, a god obscured behind the passions of men or the ferocity of beasts, an outrageous god born of depraved fancies and slavish fears, and nothing in itself, nevertheless stands for something. It stands for the great truth that God is a necessity in human thinking. Voltaire is constrained to say: "If God did not exist, it would be necessary to invent Him." Every heart of every land has its pagoda, its mosque, its temple, its cathedral, its church, its altar. If it were proposed to dethrone Jehovah, and leave the orphaned world to reel on through space without a ruler and guide, a wail of anguish would be heard all round the globe, and countless hands would be lifted in earnest protest. In vain does the agnostic declare the divine fires of Per-

AFTERWARD.

What will it matter, in far distant years,
This petty sight that rankles so today,
This sudden cloud that threatens strife and tears
And darkens all the way?

But how I bear it, that will matter still
When every shadow hath been lost in sight;
My victory now some bit of heaven will fill
With more efulgent light.

What will it matter, when all work is done,
This disappointment, now so hard to meet,
This labor spent for nought, this failure won,
Instead of conquest sweet?

But how I brace my courage to endure,
And lean on him who bore defeat and pain;
Ah, this will matter, where all gains are sure,
And none can serve in vain.

What will it matter, when I reach the gate,
How dark the leagues of travel overpast;
Or, whether comrades for my coming wait,
Or I am lone at last?

But if I live, well pleasing to the King,
And dare or suffer as his will may be
From this brief life, most surely, joy has spring
Through all eternity.

—The Christian.

sia extinct, the holy rites of the Druids forsaken, the magic hand of Orpheus stilled, the drained cup of Bacchus cast aside, the awful trident of Neptune broken, the dread thunders of Sinai hushed, and in vain does he predict the extinction of faith; the heart of the whole race bears witness to the truth, and stoutly declares, "There is a God!"

The intuitions of the race are confirmed by inference. God is known in His works. The heavens declare His glory, and the firmament shows His skill. Day unto day uttereth speech, and night unto night showeth knowledge. The sun coming forth as a bridegroom out of his chamber and rejoicing as a strong man to run a race; the stars singing their songs of glory in the skies; the clouds dropping their wealth all round the world, and filling the nations with food and gladness; the winds rushing from their secret caves, and rending forest and field, or the seas lifting themselves in power and lashing the strand in fury are visible manifestations of his presence. Paul says: "That which may be known of God is manifest, for God hath shown it; for the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." Looking upon his works men have felt the reality of his existence. They have called him Jupiter, Neptune, Odin, or some other mythical name. They have felt after him in the dark, struggling through the mazes of philosophy or toiling up the painful paths of ritualism, if perchance they might find the Father of their spirits. They have erected their temples surpassing in splendor that of Solomon himself, and they have brought their offerings of first-fruits and fatlings of the flock in token of their faith.

Clearer still is the knowledge that comes through instruction. In the wisdom of God the world by wisdom knew not God. Ransacking Olympus and tracing every beam of light into the trackless void, it failed to find rest from its weariness. It knew about him, but it did not know him in his ineffable personality. It perceived him as a relentless law or as a remote and inscrutable intellect; but it fell short of a God of compassion, who stoops in tenderness over a bruised and suffering world, and provides a balm for every wound. When the race dropped helpless far from the goal of divine knowledge, it pleased God to declare himself and to make his majesty known. To chosen ones he said: "I am thy shield, and thy exceeding great reward;" "I am Jehovah; that is my name, and my glory will I not give to another, neither my praise to graven images." He invaded the domain of heathen mythology, smote Dagon before the ark of the covenant, slew the prophets of Baal, drove back the dread divinities that lurked in darkness, and declared himself the true and living God: "Hear, O Israel; the Lord thy God is one Lord," one God and Father of all, who is above all and through all and in all! To the whole brotherhood of prophets and psalmists he revealed himself as a just God and a Saviour, and he said: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

The culmination of divine knowledge, however, comes through Jesus Christ. "No man knoweth the Father but the Son, and he to whom the Son will re-

veal him." As certified in the conscience, as disclosed in creation, as revealed in the law, God is an inevitable force operating without mercy and crushing without remorse. He is a stern and distant intelligence, a great Pan diffused in nature, and eluding the most arduous search. "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." The Word was made flesh, and dwelt among us full of grace and truth. He that hath seen him hath seen the Father. The mystery which was hid from ages and from generations is made known unto the saints, to whom God would disclose the riches of his glory among the nations, which is Christ in you the hope of glory, formed out of your necessities, your yearnings, your confidence, and bringing the assurance that seeing him you see the Father also.

I do not recall the day when first I heard the name of God and of Jesus, the Saviour of the world. These names are woven into the sacred memories of childhood, the family altar, the quiet country Sabbath, the little church in the silent grove, the grass-grown plot where with prayers and promises from the Word the mortal remains of neighbors and kindred were laid to rest; but out of the past, as one of the white days in earth's dark pilgrimage, flinging its heavenly radiance over thirty years and more, there rises the day and hour when first I knew Jesus, not simply as a name or as one who walked the earth in the long ago, but as a real Saviour who walks the earth today, touched with a feeling of human infirmities, empowered to grant repentance and forgiveness of sins, moved with compassion to heal the broken-hearted, and ready to bear me up in his everlasting arms. Rabboni, Master mine:

Do not I love thee, O my Lord? Behold my heart, and see;

And turn the dearest idol out, That dares to rival thee.

Hast thou a lamb in all thy flock, I would disdain to feed?

Hast thou a foe before whose face I'd fear thy cause to plead?

Thou knowest that I love thee, Lord; but, O, I long to soar

Far from the sphere of mortal joys, And learn to love thee more.

The noblest thoughts possible to the human mind are thoughts of him. The lore of the ages, the arts and sciences of the nations are nothing in comparison with him. Without him life is chaotic and worthless, a ceaseless pang ending only as the weary pilgrim drops into a grave as dark as a starless midnight; but under his guidance and tutelage order springs out of chaos, harmony out of discord, and beauty immortal breaks forth from the tomb. Whatever the mystery of life, or the empty words wherewith it is described, whatever the meaning and purpose of our fitful existence here, this, O this is eternal life, to know the only true God and Jesus Christ whom he hath sent. He that hath the Son hath the life. Amen.

Knoxville, Tenn.

A CHURCH IN TROUBLE.

REV. S. M. PROVENCE.

The wide range of questions asked in a letter which the Corinthian Church sent to the apostle Paul is indicated in the answers he sent. 1 Cor. 7:1-10; 33. It was a joy to the apostle's heart that the letter accomplished the desired result. This he learned from Titus, for whose coming he waited anxiously at Troy, and who reached him finally at Philippi.

Among the questions was one about which there seems to have been honest differences of opinion, concerning the attitude of Christians toward the eating of food which had been offered in sacrifice to the gods. To eat or not to eat was the question. In 8:1 the apostle quotes, apparently, from the letter he had received: "We all have knowledge." And in verse 8, "an idol is nothing in the world." The apostle does not dispute this, but he points out the obligation of those who boast of this knowledge, toward the supposedly weaker ones who have not yet attained to that stage of growth where they can entirely ignore the idols. In 10:14 he recurs to the matter, in a strong appeal based on their sense of the fitness of things:

"In the cup of blessing which we bless, is there not a sharing in the (symbol of the) blood of the Christ? And in the bread which we break, is there not a sharing in the (symbol of the) body of the Christ? * * * What do I mean? you ask. That an offering to an idol or the idol itself is anything? No; what I say is that the sacrifices offered by the Gentiles (heathen) are offered to demons and to a being who is 'no God,' and

I do not want you to share with demons."—XXth Century Translation. Parentheses mine.

The appeal of idolatry was wholly sensual. The most shameless vice was a part of the idolatrous worship. The great feasts of cooked meats, accompanied with wine-drinking and all manner of debauchery, were also parts of the worship of the gods. These things, together with the supposed protection from accidents and other dreaded evils, constituted the power of idolatry. The core of Mohammedanism is its promise of a heaven of sensuality and indolence. The appeal of Mormonism is to the corrupt nature. Romanism owes its strange power to the blunting of the moral sense—the dimming of the moral vision to the deadly and profoundly spiritual nature of sin.

Below the apostle's argument lay the deep and utter abhorrence of the divine holiness against sin. Eternity alone can show the extent of the disaster to human life and thinking and history, caused by the blurring of this luminous teaching. Christianity is not a mere scheme of morals. It is not a mere regulator of conducts. It is the restoration of the soul's life from the death in sin. It cannot be put on and taken off at will like a garment. Its life is the in-dwelling Christ. From this point of view the apostle contrasts the plea of the moralists of Corinth with the high aim of the gospel. "All things are lawful," was their plea. "But," replies the apostle, "all things are not for your good." It is the spirit of the inhibition that is to be observed rather than the letter. "All things" may be within the letter of the law, but not everything builds up character; and whatever fails at that point is essentially unlawful, because the aim of law is the development of character. Here law and gospel are one in spirit. The failure of law, on account of its lack of life-giving power, the gospel supplies through the atonement in Jesus. To disregard the spiritual growth and the clearing of the spiritual vision is to lose sight of the gospel's aim and rob life of its dearest possession.

The argument, however, needed to go further. Individualism must be balanced by the far-reaching obligation of the Christian toward his fellow-man. This is grounded in the social principle. Elsewhere the apostle formulated it thus: "No man lives merely to himself." One has no right to study his own interests alone. This touches the quick. One who cannot respond to this call of the very spirit of Jesus, needs to ask himself some serious questions. The only altruism worthy of the name is that which comes from the Christian's oneness of spirit with his Lord. And the apostle gives its true test when he says that everything must be done with reference to the honor of God.

With this principle the Christian is safe. He can buy in the market whatever is on sale, without asking questions concerning its history; and he can eat in the house of an unbeliever whatever is on the table, provided he does not inquire whether it has been previously offered in sacrifice to the gods. If, however, some one should remark, "This has been offered in sacrifice to the gods," then he must refuse to eat of that dish, for the sake of the person who made the remark, because he will have shown his own scruples in regard to the Christian's eating it, and he will himself judge the Christian's sincerity by the course he then takes.

Two great principles emerge here: The moral judgment of the unbeliever concerning Christianity is to be convinced by the Christian's scrupulous life; and the end in view is always the unbeliever's salvation. He is to be shown that the Christian has something which he has not, and that that something is better—himself being judge—than anything he has. It is an appeal to his moral sense. This is the line on which the battle has been going on through every day of the Christian centuries. To trample down one's scruples is to play the coward in the face of the foe.

The basic principle of human obligation which comes to light in this teaching of the apostle covers the whole question of the conservation of the public morals. No Christian can rightly be indifferent to the bearing of his own attitude toward a moral question upon the life of his fellow-men. He must take a stand—and the right stand—on every moral question, or be false to the fundamental principle of human obligation, and still more to the duty he owes his Lord.

A multitude of applications of this basic principle will suggest themselves, but none of them is more practical or more urgent than its bearing upon the liquor traffic. If it be said that the apostle is not here speaking of this, the answer is that he cuts the tap-root of the whole liquor business. He is giving Christianity's protest against selfishness, even to the point of regard for another's scruples. How much mightier that protest is against a traffic which is utterly unscrupulous and utterly selfish! These are strong words, but they are true; and this is shown by the history of every saloon, of every "liquor joint," as well as by

the constant disregard for law and the absence of remorse over the wreck and ruin which the liquor traffic everywhere brings.

Nothing more completely ignores the common obligation of man to man, nothing more thoroughly deadens the moral sense of those engaged in it, nothing gives a freer reign to human selfishness than the liquor traffic. It is the colossal shame of modern life. Not only in our own, but in every land where it is allowed, it has proved itself to be an enormous drain upon legitimate and honorable business, a measureless waste of human energy, and a frightful destroyer of human life. Its moral ruin is still more horrible to think of. The woman it has swept into dishonor, the children it has handicapped for life or sent to untimely graves, the men it has robbed of the respectable place in life which every right-thinking man covets, and the immortal souls it has ruined for all eternity, make it the horror of civilization. No more striking commentary upon human selfishness is furnished in all the course of history. No man can engage in the liquor business, or give it encouragement in any way, without the deepest hurt to his own soul. It is a constant violation of the apostolic teaching: "Let no man think only of his own interests, but let him think also of the interests of others."

Victoria, Texas.

SEVERAL THINGS.

I wonder sometimes how much interest is given to announcements in our papers and how many of the brethren read announcements at all. I want to invite the brotherhood to meet with the Tennessee Association of Baptists, which meets with the Bell Avenue Baptist Church, of this city, on October 6, 7, and 8. The special feature will be a mass-meeting of men on the night of October 7, in the interest of the Laymen's Movement. Dr. John T. Henderson will be with us.

STATE CONVENTION.

I believe it is a shame on the Baptists of the State that some of our Associations are larger than the State Convention. Why can't we go over to Nashville 1,000 strong, and appear as if we meant business? I read one of our most learned men say recently that except city pastors and those who want to become city pastors, ever go to the State Convention. True or not, it is a fact that the rank and file of our great brotherhood are not in the Convention. Some of us are hoping that some way can be found to interest them, and then they will be there. Maybe the program feature will help to solve the question, at least some of us hope so. If the Baptist laymen and country preachers of Tennessee thought they were needed at the Convention they would be there in great numbers. Now how are we going to get them to know they are needed there? You answer the question for yourself.

ENCAMPMENTS, ASSEMBLIES, ETC.

I have never said a word in the papers about the East Tennessee Baptist Assembly (we are calling it an Assembly hereafter) yet I am convinced that nothing in East Tennessee is bigger with possibilities than the Assembly. The last session was a success, even against great odds, and I know of nothing which is destined to arouse our people more than the training given at these meetings. Say, why not have one for each division of the State, simultaneously, and close with a three-days' rally at Estill Springs? Wouldn't that make things lively? If I had my way about it, I would appropriate from the funds of the State Mission Board \$300 for an Assembly in each division of the State and make the question of missions red hot, along with the Sunday-school and B. Y. P. U. work. It would give back to the treasury of the Board tenfold.

AFFAIRS IN KNOXVILLE.

Well, I think we are getting along very well. Since my pastorate began here more than three years ago, I have seen most every department of our work double. I am not speaking alone of Bell Avenue, but of the Baptist cause in Knoxville and vicinity.

The Sunday-schools of the Knoxville Association of Baptist Sunday-schools have not only doubled in their enrollment, but in their average attendance as well. The contributions for mission work have increased at a satisfactory percent. of increase. Five new churches have been constituted, and many other marks of progress are attendant.

"ANNALS OF THE DANCE."

I am not talking of our John Dance at Island Home now, but that popular lecture delivered by Dr. J. J. Taylor, on the "Annals of the Dance."

Well, as we near the lecture season, it is the custom

of some churches to have pay lectures in their churches. It might be well to say a word about this lecture of Dr. Taylor's. He delivered it first to the people of this vicinity in his own church. It was so well received that he was asked to give it before the East Tennessee Baptist Encampment, which he did. I heard him both times. To say that I was delighted would be a small way to express it. The subject matter is not, as some might suppose, a harangue against the dance, nor is it an apology for it. It is a carefully thought-out history of the dance from the beginning down to the present.

Dr. S. E. Jones, after hearing it at Jefferson City, said: "That lecture ought to be given in every village and city in America. Some lecture bureau should know of the worth of it and put it on the field."

President M. D. Jeffries said: "Every boy and girl in America should hear that lecture." Much research and study have been put into its preparation, and any pastor or society wanting a lecture should not fail to have this one. I might say, however, that I am not the representative of Dr. Taylor in this matter, and what I have said is without his knowledge. I wish, however, that this lecture could be heard by as many people as has been Russell H. Conwell's "Acres of Diamonds," for I believe it is quite as helpful.

I will talk of some other things some other time.

J. H. SHARP.

1906 E. Jackson Ave., Knoxville, Tenn.

CHURCHES NEEDING HELP.

By the time this notice is in print the Convention year of 1908-09 will have closed. Deep anxiety is felt as to the results of our State Mission campaign, which closes Thursday night, September 30. The Convention meets October 13. The new Board will be appointed then. The first meeting will be held about the 28th. All churches needing help should send for blanks for application. This should be filled out by the church and signed by the Associational Board and in my hands by October 28.

W. C. GOLDEN.

UNION UNIVERSITY NOTES.

We are delighted to report that the opening of Union University has been the most auspicious in a number of years. On last Wednesday morning (Sept. 15), the opening exercises were presided over by Dr. G. M. Savage with the full faculty present. We had as honored guests Congressmen Finis J. Garrett and T. W. Sims. Mr. Garrett delivered the address of the occasion, which has been pronounced by those who have shown marked interest in the institution for years, the best address of its kind ever heard in the chapel of Union University.

It was a joy to the faculty to note the large increase over last year of the attendance of the first day, and it gives us great pleasure to report that since the first day students have rolled in from every section of Tennessee. We have at this time a considerably larger number than at this time last year, and we still know of quite a large number who expect to attend. So we look forward to the matriculation in the course of the next two or three weeks being very much the largest for several years. We are quite sure that this will be a joy to the Alumni of the University, and also to patrons who have entrusted to our care their sons and daughters.

The work of the University is running along smoothly. Mr. I. B. Tigrett, Chairman of the Faculty, has things thoroughly in hand, and with his masterful far-sightedness for meeting all emergencies which confront the school, we predict that the University will have in every respect one of the most prosperous and successful years in its history.

Prof. Carl Beutel, head of the conservatory, is here, and is matriculating in his department a number of splendid young women and young men, too, who are taking music, voice, and expression of art. We are exceedingly fortunate in having with us so splendid a musician as he, and with his assistants, we believe that this department is going to have a popularity surpassing by far that which it has enjoyed in other years.

Of course, we shall be glad to see students coming to us from time to time, and we urge parents all over Tennessee to remember that the University is prepared to give their sons and daughters a training second to none; solid and effective from every standpoint. If anyone desires a catalog, kindly write to Secretary C. S. Young, who will be glad to correspond with you in regard to attending.

We are glad to report also that the attendance of young ministers is large. They have come to us from all sections of the State of Tennessee and from other States. If churches within the neighborhood of the

University desiring pastors will correspond with the writer, he will be glad to put them in touch with the University, which will be glad to supply them. Of course we are always glad for the churches to remember the work of ministerial education, and will be especially grateful if funds will be sent in at an early date to our Treasurer, Capt. J. C. Edenton, Jackson, Tenn. We greatly appreciate the aid which the churches gave the University for ministerial education during the last year.

HERBERT WHITING VIRGIN.

Jackson, Tenn.

CARSON AND NEWMAN COLLEGE.

So many things have been crowding in upon us since school opened, September 1, that we have failed to make any report through the BAPTIST AND REFLECTOR. The opening was fine and there are now enrolled about 260—the figures change so rapidly that we cannot be exact. This indicates that we will have 300 by the end of the fall term, and 500 for the session.

The writer has been busy attending Associations, looking after patronage and the ministerial education fund. We wish to record our appreciation of the hearty response for Carson and Newman, and the thoughtful provision for the comfort of the Associational pilgrim. It seems that the interest in the spread of the gospel at home and on foreign fields is growing year by year.

Prof. H. L. Ellis, who as dean, is looking after the internal management of the college, is a success in every way, and the work of the college moves along smoothly. The proportion of students in the college classes is larger than ever before; the Y. M. C. A. Bible study and mission classes are large. Gratifying letters have come from parents about the Christian work of some of our young men and young women during the summer, and some of our graduates going off for university work are reported by the pastor as taking their places promptly in the work of the church where they have gone.

Doctor J. M. Burnett and Prof. C. O. Johnson returned from Europe in time to take up their work; the other professors are in their places, and Rev. O. C. Peyton and Mr. R. H. Hutchison, who are supplying the President's classes, are giving satisfaction, as are also the several tutors for the overflow classes.

The graduating class is larger than for years; they have received two and possibly three additions from the senior classes of other high-grade colleges. It may be of interest to our friends to know that one of our graduates wishing to do post-graduate work at the University of North Carolina had his A.B. work accepted in full and he goes on with his A.M. work.

Enlarged endowment is the pressing need of the hour in order to meet the other prosperous conditions.

M. D. JEFFRIES.

THE STATE CONVENTION.

The Tennessee Baptist Convention will meet with the Edgefield Baptist Church, Nashville, beginning on October 13. The Ministers' Conference, the Baptist Young People's Union, and the Woman's Missionary Union will meet on October 12. All delegates to any of these meetings who desire entertainment, will please send their names to T. G. Hill, 620 Boscobel Street, Nashville, Tenn., and homes will be provided for them.

WM. LUNSFORD, Pastor.

ANNOUNCEMENT.

The Woman's Meeting of Nashville Association will be held at Portland, Tenn., Oct. 7th at 2 p. m., at the Methodist Church, just across the street from the Baptist Church, where the Association convenes. It is earnestly desired that we have representatives there, and an annual report from every society in our bounds.

Mrs. A. C. S. JACKSON, Vice-Pres.

Nashville Association.

We have just closed a very splendid meeting at Difficult. At the beginning of the meeting the church was very much disturbed and discouraged. The modern sanctification craze had struck the community and some of the members had gone off after it. But the noble pastor, Rev. R. B. Davis, was standing firm with faith in God. When the meeting had been in progress ten days the beloved pastor led eighteen happy converts down into old Defeated Creek and buried them with Christ in baptism, and everybody was happy. The church was greatly strengthened and revived. Many that were in trouble saw the question of sanctification as we believe the Bible teaches it. It was a great meeting. Bless His holy name!

L. S. EWTON.

Watertown, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

First.—Pastor R. M. Inlow preached at both hours to fine congregations. Five received into the fellowship of the church. Attendance at S. S. and B. Y. P. U. very good indeed.

Third.—Pastor Yankee preached on "Love Answering Love," and "A Shorn Samson." Five baptized; three by letter. Large crowds.

Seventh.—Pastor Wright preached on "It Is Good Enough for Me," and "God Commending His Love to the World." Collection for State Missions.

Centennial.—Pastor J. N. Booth preached on "The Law of Growth," and "Lessons from the Transfiguration." Good day. 137 in S. S.

North Edgefield.—Pastor Hudson preached in the morning on "The Conditions of a Revival." Bro. W. M. Bragg, a licentiate of the church, preached at night. 292 in S. S. Two received by letter; one approved for baptism. One baptized. Pastor spent past week at Union Hill with Bro. A. H. Rather in a glorious meeting. Nineteen conversions; twelve received for baptism; three restored.

Immanuel.—Pastor Rufus W. Weaver preached on "The Companionship of God," and "The Inevitableness of Jesus." Rally Day in S. S. 196 in attendance. Pastor completes his first year as pastor; 100 additions during the year; six additions since last report. Prof. Everista Ghidoni received for baptism.

Howell Memorial.—Pastor Cox preached on "Preparation for Revival," and "Working Alongside the Master."

South Side.—Pastor Stewart preached on "Surmounting Obstacles," and "The Rich Young Ruler." Good day.

Franklin.—Pastor S. P. White preached in the morning on "Doing What We Can." Small S. S. Collection of \$60 for missions.

Mt. View.—Pastor Fitzpatrick began a meeting with Evangelist T. O. Reese. Last week he held a meeting at Rocky Valley. The week before Bro. J. H. Grime assisted him in a meeting at Rutland.

Antioch.—Bro. W. J. Watson preached on "Christ a Refuge," and "The Way of Salvation." Good congregations at both hours. An excellent S. S. and B. Y. P. U.

KNOXVILLE.

First.—Pastor Taylor preached on "What Is Christ Jesus to Me?" Dr. Wamboldt, of Florida, preached in the evening on "The Anchor of Hope." 380 in S. S.

Deaderick Ave.—Pastor C. B. Waller preached on "The Greatest Task in Tennessee," and "Foolish Excuses." 618 in S. S.; 3 received by letter; 1 approved for baptism; 1 profession; 1 reclaimed. Great interest among unsaved.

Broadway.—Pastor W. A. Atchley preached on "The Sin of Spiritual Decline," and "The Way of Transgressors." 410 in S. S.; one baptized; one under watchcare.

Bell Ave.—Pastor J. H. Sharp preached on "Doing Thy Might," and "Getting Ready." 491 in S. S.; 6 baptized; 3 received by letter.

South Knoxville.—Pastor J. M. Anderson preached on "Secrets and Revelation," and "Sinner's Excuses." 236 in S. S.; \$85 for State Missions.

Euclid Ave.—Pastor L. A. Hurst preached on "Giving," and "Sin, It Lowers Men." 145 in S. S.; several requests for prayer.

Lonsdale.—Pastor J. M. Lewis preached in the evening on "Selling Jesus." J. N. Poe preached in the morning on "Call to Service." 221 in S. S. Pastor at Lone Mountain in a meeting.

Hopewell.—Pastor J. N. Bull preached on "Unthoughtful and Thoughtful Christians," and "They Received the Word Gladly." 59 in S. S.

Sharon.—Pastor S. G. Wells preached in the morning on "Continuing in the Doctrines." S. S. quarterly examination in afternoon.

Lincoln Park.—Pastor J. C. Davis preached in the evening on "Love."

Fountain City.—Pastor M. C. Atchley preached on "State Missions," and "Compassion of Christ." 119 in S. S. Meeting closed Friday night. Over 50 conversions; 37 additions to church. Church called me here for all my time. Turned in nearly \$30 for State Missions.

Island Home.—Pastor J. L. Dance preached on "Pillar of Fire," and "Salt of the Earth." 230 in S. S. Seventh year closed out of debt. Best year of the seven.

Smithwood.—Pastor J. C. Shipe preached on "Honoring the Lord," and "The Church Non-conformed Through the World." 66 in S. S.; \$75 collected for State Missions.

Ballard's Chapel.—Pastor, John F. Williams. Bro. Sintell preached in the morning. Pastor preached in

the evening on "The Two Lives after Death." Good S. S.; revival in progress. Seventeen professions to date. Revival continues.

Grove City.—Pastor G. T. King preached on "Constraining Love," and "Message from Hell." 125 in S. S.; great crowds.

Beaumont Ave.—Pastor John F. Williams preached in the morning on "The Church." W. H. Watlington preached in the evening. 125 in S. S.; 13 baptized. Revival closed Wednesday; 53 additions to the church.

Rocky Hill.—F. E. White, pastor, preached on "Training the Child," and "God, the Great Possession." 45 in S. S.

White Spring.—Pastor, Dan Webb. W. L. Winfrey preached in the morning on "Church Covenant," and in the evening on "Love." 86 in S. S.; one received by enrollment. Meetings will continue through the week.

Immanuel.—Pastor W. A. Catlett preached on "Precious Faith," and "Sin Destructive of True Greatness." 125 in S. S. I. O. O. F. service in afternoon.

Gillespie Ave.—Pastor A. C. Hutson preached on "Christian Possibilities," and "Enduring Temptation." 200 in S. S.; two received by letter; one approved for baptism. Meeting closed. A number of conversions.

Powell's Station.—Pastor A. F. Green preached in the morning on "Crowding Christ Out of Our Lives." 70 in S. S.; preached at Middlebrook at night.

Oakwood.—Pastor Geo. W. Edens preached on "Waiting for the Promises," and "Christ as the Only Hope." 128 in S. S. State Mission collection of \$12.

Etowah.—Pastor W. N. Rose in a meeting at Coghill. Rev. D. B. Clapp, of Texas, supplied. Fine congregations and good S. S. More than \$30 given for State Missions, making \$50 for the year.

Coghill.—Rev. W. N. Rose has been preaching day and night for a week. 13 professions; 6 for baptism; many inquiring the way of life. Meetings continue with increased interest.

Stock Creek.—Pastor W. L. Singleton preached in the morning; B. Y. P. U. at night. 55 in S. S.; revival begins Sunday night, Oct. 3. The pastor will be assisted by Rev. W. B. Rutledge, of Maryville, Tenn.; hope to have a great meeting.

Pleasant Grove.—Pastor W. H. Hodge preached in the morning on "The Parable of the Laborers in the Vineyard." Prayer meeting at night. 65 in S. S.; congregation not so large as usual, but a good spiritual service.

CHATTANOOGA.

First.—Pastor J. C. Massee preached on "Three Attitudes Toward the King," and "Jesus and the Way to the Cross." Estimated 550 in S. S. at Rally Day exercise. New officers elected in B. Y. P. U. Bro. Corbin Woodward is now President.

Tabernacle.—Good congregations. 304 in S. S.; five additions; 1 by letter; 4 for baptism; Subjects: "The Seven Crowns," and "A Pointed Question." 106 in Avenue Mission.

Central.—Pastor D. P. Harris preached on "A Just Faith," and "I Saw the Lord Enthroned, and His Train Filled the Temple." 31 in B. Y. P. U.; 2 received by letter.

Hill City.—Rev. C. H. King, brother of the former pastor, supplied, preaching on "The Christian's Duty," and "Rewarded According to the Deeds Done in the Body." 93 in S. S.; 10 in B. Y. P. U.; several requests for prayer.

Highland Park.—Pastor Keece preached on "James, the Lord's Brother," and "The Twenty-fourth Psalm." Two received by letter; usual S. S. and B. Y. P. U.

Alton Park.—Pastor John Hazelwood preached on "Pentecost," and "The Half Has Not Been Told." Good interest and large attendance. 102 in S. S. Very good collection for State Missions.

Chamberlain Ave.—Pastor A. P. Moore preached on "The Wonderful Christ," and "Confidence in God." \$42 raised for State Missions. Two additions by letter; six baptized, one of whom was the pastor's little daughter. Splendid S. S. \$6 collection for Orphans' Home. The foundation for main auditorium of new church building has been put in. Material is being placed, and work will be pushed to a finish. S. S. department will be built in near future.

East Lake.—Pastor Chunn preached on "Greatness Through Service," and "The Church and the Masses." 76 in S. S.; 30 in B. Y. P. U. Large congregations at both hours. Work has begun on our new church building.

Rev. L. A. Brown presented to the Conference a most helpful paper on the "Essentials in the Modern Minister's Work."

This is now a regular weekly part of our work. Rev. G. A. Chunn presented last week "The Mission of the Comforter to the Church." It was well received and helpfully discussed.

MEMPHIS.

First.—Pastor Boone preached morning and evening to splendid congregations.

Central.—Pastor Potts preached at both hours on "The Man on the Rock," and "Heaven." Three additions by letter.

Bellevue.—Pastor H. P. Hurt preached at both hours on "Borrowing Trouble from Tomorrow," and "The Essential Tragedy of the Cross." Three received by letter. Large congregations.

Seventh Street.—Rev. E. H. MacEwen, of Washington, D. C., has preached twice daily through the week. One received by letter; one restored; four stand approved for baptism; 2 baptized; meeting continues. Sunday's themes: "The Master's Call," and "The Devil Out for a Holiday."

LaBelle Place.—Pastor J. W. Gillon preached on "Love Produces the World's Greatest Characters." At 7:45 the theme was "Where Do the Lost Suffer?" Five additions by letter. Great audiences.

Union Ave.—Preaching at both hours by E. L. Watson on "The Way to Victory," and "Love, the Great-est." 149 in S. S.

McLemore Ave.—Pastor Bearden preached on "The Christian's Debt to God," and "The Sinner's Debt to God."

Boulevard.—Pastor Owen preached on "The Resurrection," and "The Blood." Two baptized.

Whitehaven.—Pastor Roswell Davis preached on "Greatness with God," and "Christ Everything." Two additions by letter.

Blythe Ave.—Pastor O. T. Finch preached on "A Sad Funeral," and "Law, Grace and Truth."

Rowan.—Rev. C. L. Koonce preached in the morning on "Christ Is All In All."

Binghamton.—M. W. DeLoach, pastor, preached on "Steadfastness," and "What to Do with Jesus." One for baptism at morning service.

Meacham Mission.—Rev. Theo Rice preached at 3 p. m.; 50 in S. S.

MAXWELL.

Maxwell.—Pastor-Evangelist R. D. Cecil preached Sunday morning and evening, beginning a series of services, assisting Pastor J. D. Smith. Good congregations. 48 in S. S.

We had good services at Olive Branch, Miss., yesterday. I baptized three brothers and their sister at the night service. They professed faith last week at a Methodist meeting a few miles away.

Collierville, Tenn.

H. F. BURNS.

Cumberland Baptist Association will convene with the church at New Hope, Sumner County, at 10 a. m., Tuesday, October 5. Persons going on train will purchase tickets for Goodlettsville, where they will be met with conveyances. H. WHITFIELD, Clerk.

Clarksville, Tenn.

Our protracted meeting at this place closed Sunday, September 26. Brother W. J. Watson, of Nashville, was with us, and preached with power. He is certainly a sweet-spirited Christian, and an able, earnest gospel preacher. He endeared himself to the hearts of my people. Sinners were converted, the church uplifted, and five additions as visible results of the meeting. I have recently accepted this work, and have just got well settled in the parsonage. The members of the church are extending to us many kindnesses in our new home, for which we are grateful. May God bless them and reward them abundantly.

S. C. REID.

Antioch, Tenn.

Saturday and Sunday were good days for the Cedar Hill Baptist Church. It marked the beginning of a new era to them. We have just completed their beautiful new house of worship. They at once called a pastor, organized a prayer meeting and Sunday School, and gave \$22.71 for State Missions, which makes more than \$30 since their organization July 1. This splendid house, with the beautiful grounds, will be worth \$3,500. I have never been on a more pleasant field. They have not only been kind and courteous, but responsive. My poor heart was touched last night, when after a very pleasant gathering in my room Bro. B. F. Allmett, the Cashier of the Bank of Cedar Hill, presented me with a substantial token of their appreciation of my humble services. I wish I had space to mention something of his noble wife, as well as Brother and Sister Ruffin and Dr. B. B. Sory, whose first patient every morning was the little church; and last but not least, our big-hearted and congenial Bro. Brantley and others that space will not permit me to mention. God bless the little band at Cedar Hill. May they be a great power in the town and community.

Cedar Hill, Tenn.

W. H. RUNIONS.

MISSIONS

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

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

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

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

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

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

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

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

Keep the time and place of our annual meeting in mind: October 12 and 13 at the Tulip Street Methodist Church, Nashville, Tenn.; corner Sixth and Russell Streets. Plan to be there at the opening of the first service.

The enrollment of delegates will be made in the vestibule, before entering the church. Young ladies in charge of this part of the work will furnish cards for the delegates to sign, giving name of individual church and Association. This plan has many advantages over those formerly tried, one of which is the saving of time.

An interesting feature of our meeting will be the report of our Vice-Presidents. While these must necessarily be short, they will be very valuable. Many of these women who stand in the lead of the W. M. U. work of their Associations, have done valuable work in organizing and stimulating missionary societies. Some have maintained, throughout the year, regular quarterly all-day meetings, the value of which can hardly be estimated. We want to hear the messages they bring us.

There will be but three regular sessions of W. M. U., but on the afternoon

of the second day there will be some special exercises of interest to Sunbeams and Sunbeam workers. This is one of the most important departments of our missionary work, and demands especial time and attention.

Nashville is planning for a large Convention and a large W. M. U. meeting. We are arranging the best program possible, and making every plan for the comfort and pleasure of our guests. We want you to come. We are looking for you, and shall be disappointed if you fail to come.

All hearts in Tennessee are anxious today, September 30, the last day of our State Convention year. We have done reasonably well for Home and Foreign Missions, but what about State Missions? Today will tell. We have so much strength in Tennessee, yet there is so much need. It is too late now to change the record of this year, but it is just the right time to determine what it shall be for next year. We are abundantly able to do large things for the Master. The cause demands that we do them, and the Lord expects it. He expects every one to do his duty. He expects it of you.

W. M. U. MEETING OF TENNESSEE VALLEY ASSOCIATION.

MRS. A. B. TURLEY.

The woman's annual meeting of Tennessee Valley Association had been previously arranged for Friday afternoon, with reference to Miss Northington's coming, but owing to change of plans she could be with us Thursday only. On Thursday afternoon she made a brief, stirring appeal to the Association for W. M. U. work, emphasizing its meaning and importance. We were glad for her visit, and hope it may mean advancement for the work in Tennessee Valley Association.

Dayton, Tenn.

FOR HEADACHE—HICKS' CAPUDINE.

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

ALIEN IMMERSION.

I thought from what you said, or some one else said for you, that you were sick, until your paper of the 9 inst. reached me and I read your short comment on "A Certain Evangelist" claiming to be a Baptist preacher, but held "union and co-operation meetings all the while." You said, "In other words, he is a Baptist with a question mark after it." Hold Baptist meetings if you are a Baptist. Let other folks come and enjoy themselves, if they will, but let the meeting retain the Baptist identity and atmosphere. Away with the slush, bosh and compromising found in so-called "union meetings." I am happy to inform you that this led me to conclude I had made a mistake in thinking you were sick, or that my informant had made a mistake in saying that you were opposed to alien immersion, yet you were not in favor of making it (alien immersion), a test of fellowship. Of course you meant church fellowship. For a man to call union meetings slush, bosh and compromising, and then set down at the communion table with alien immersionists, reminds me of a statement Paul, the Apostle, made Rom. 14:22. Now, my dear brother, I want room in your paper for the above, also for the following arguments:

1. I have met this question (alien immersion), in the Baptist ministry and

churches for fifty-six years, and have never heard any alienist appeal to a "Thus saith the Lord" for his practice in the premises, and I supposed they were too well read not to know that they had the best of reasons for not appealing to the Scriptures, because there is no proof there.

2. I here state my position, and it is original with me, for I never heard any man or preacher take the same, viz.: I hold it as a foregone conclusion that all persons, whether preachers or laity, immersed by any authority, other than a Baptist church, since the arisen Son of God gave the commission to the Eleven Apostles, now enrolled on Baptist church books, are not members of such Baptist churches, for the all important reason that a Baptist church has no authority to vote them into its church fellowship, only according to the specified terms of the great commission under which the apostles were sent to preach the gospel in all the world.

3. Any Baptist church voting such alien immersed persons into their church fellowship takes a step downward to Rome. Such a church assumes the right to legislate for the Lord Jesus Christ. In the divine legislature there were (thank God), but three representatives. The sovereignty of the universal creation of God, His Son Jesus Christ, and the Holy Spirit. The man or set of men that assumes the prerogative of legislating on anything pertaining to the kingdom of Jesus Christ is anti-Christ.

4. I want to tell the so-called aliens that they are not to blame, only indirectly, because Baptists hold that Christ never brought into being but one kind of an organic body, and nobody dares to dispute this truth. Therefore if your administrator that immersed you was not acting under the authority of such organic body, he must have been a hypocrite of the lowest grade, because he claimed to be acting for a divinely organized body, from which he had no shadow of authority. Take one analogy and study it. This United States government has certain regulations for the admission of foreigners to citizenship, and officers appointed by authority of said government to administer this special law. Lying to our South is Mexico, a Republic. The President of that Republic being acquainted with the regulations of the United States as in respect to the admission of foreigners, assumes the right to administer the same to one of his subjects, and puts him on United States territory. I appeal to your intelligence to say whether such a one is a citizen of the United States. You know he is not, although he may be sponging among us for a living. That is exactly your situation. Now, therefore, as a minister of the pure old gospel, and for sixty-seven years a close student of that blessed Bible, I trust that if you know that you have been born of the Holy Spirit, and know what Baptist principles are, for to know the New Testament is to know them, and embrace them as your own, you will see at once that your immersion is just like the above analogy. I advise, as my brother or sister in Christ, to demand baptism at the hands of a Baptist church. If you are not a new creation in Christ, you have no shadow of title to membership in such a church. If you cannot embrace the principles of the New Testament church, then you are acting the part of the hypocrite that immersed you, so in that event the best thing you can do is to go back where you belonged, and make acknowledgement to that society for acting the traitor, and beg their forgiveness and be at home where you properly belong.

J. A. SLOVER.

Berkeley, Cal.

CREATING A RESERVE

Is not difficult once you start to save money systematically. But if you ever expect to be independent financially through your own efforts you must make a start.

Money saved and put away safely will protect you from misfortune and prepare you to take advantage of opportunities that will surely come to you.

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But choose the right place to put your capital, or the hard-earned savings of a lifetime may be swept away in a day.

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We handle banking in all its departments, and, in our savings department, pay 3 per cent. interest, compounded quarterly.

The American National Bank of Nashville



TRIBUTE TO PASTOR STIVERS.

In the regular monthly session of the Woman's Missionary Society of Inman Street Baptist Church, Tuesday afternoon, September 14, 1909, the President, Mrs. Charles E. Bartlett, appointed a committee to draft the following resolutions:

Inasmuch as our pastor, Rev. Lucien B. Stivers, has severed his connection with us to take up his abode in another State.

Be it Resolved, That in the going of our beloved pastor our society, church and town sustain an irreparable loss.

Be it Resolved, That we adopt this means whereby to show our appreciation of his many virtues and his excellent Christian character, also our gratitude for the keen interest he has always manifested in every department of our work.

Be it Resolved further, That we herewith commend him most heartily to the Florida Baptists as an able preacher, a loyal friend and faithful pastor, and may our Heavenly Father watch tenderly over him and his lovely wife, keeping them always in the hollow of His hand.

MRS. JOHN G. CARTER,
MRS. EDWARD S. PETTY,
MISS EMMA HAMPTON,

Committee.

Cleveland, Tenn.

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.

BIG CATARRH OFFER

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit that costs \$1. Pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting catarrh, Booth's Hyomei Co., Buffalo, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid for \$1.00. Sample bottle and booklet "Booth's Famous People," will be mailed you free if you mention this paper. Address Booth's Hyomei Co., Dept. 27, Buffalo, N. Y. Hyomei cures all throat troubles.

Mi-o-na CURES Indigestion or Money back
LARGE BOX 50 CENTS AT DRUGGISTS

PROGRAM TENNESSEE BAPTIST CONVENTION.

The Tennessee Baptist Convention will assemble in Nashville Oct. 13, 14, and 15. The following program has been prepared by the committee, of which Rev. C. B. Waller is Chairman:

- WEDNESDAY—MORNING SESSION.**
- 10:00—Call to order.
 - 10:00—Devotional Services, J. A. Taylor, Shelbyville.
 - 10:20—Enrollment of Messengers.
 - 10:40—Election of Officers.
 - 11:00—Report of Program Committee.
 - 11:20—Invitation to new pastors and visitors.
 - 11:40—Financial Reports—W. M. Woodcock, Nashville, Treasurer.
- AFTERNOON SESSION.**
- 2:00—Appointment of committees.
 - 2:15—Miscellaneous business.
 - 2:30—Education—(a) Report of Commission—F. W. Moore, Nashville, Secretary. (b) Report of Union University—I. B. Tigrett, Jackson, President. (c) Report of Tennessee College—Geo. J. Burnett, Murfreesboro, President. (d) Report of Carson-Newman College—M. D. Jeffries, Jefferson City, President. (e) Discussion—I. J. Van Ness, Nashville, leader; I. N. Penick, Martin; T. S. Potts, Memphis, and others.
 - 5:00—Adjourn.
- EVENING SESSION.**
- 7:30—Song Service—L. S. Ewton, Watertown.
 - 7:50—Report of Managers of Orphans' Home—E. K. Cox, Nashville, Secretary.
 - 8:15—Annual Sermon—H. W. Virgin, Jackson.
- THURSDAY—MORNING SESSION.**
- 8:30—Devotional Services—W. J. Bearden, Memphis.
 - 8:50—Journal.
 - 9:00—State Missions—(a) Report of State Mission Board, W. C. Golden, Nashville, Secretary. (b) Discussion—C. D. Graves, Clarksville, leader.
 - 10:30—Laymen's Work—(a) Address, J. T. Henderson, Bristol, General Secretary. (b) Discussion—G. C. Savage, Nashville, J. F. Brownlow, Columbia, leaders.
 - 12:00—Half Hour of Prayer—J. M. Anderson, Knoxville, leader.
- AFTERNOON SESSION.**
- 2:00—Ministerial Relief—(a) Report of Board—T. E. Glass, Secretary. (b) Report of Committee on "Home for Aged Ministers."
 - 2:45—Sunday School Board—(a) Report of Committee, W. S. Keese, Chattanooga, Chairman. (b) Report of Field Secretary W. D.

- Hudgins, Estill Springs. (c) Discussion.
 - 4:00—Report of Committee on Home Missions—T. G. Davis, Johnson City, Chairman. (a) Address—Secretary of Home Mission Board.
 - 5:00—Adjourn.
- EVENING SESSION.**
- 7:30—Song Service—D. D. Harris, Chattanooga.
 - 7:50—B. Y. P. U.—(a) Report of Committee—S. P. White, Franklin, Chairman. (b) Discussion—E. H. Rolston, Chattanooga, President.
 - 8:20—Mass Meeting on Home Missions—Conducted by W. H. Major, Covington, Vice-President for Tennessee. (a) Address, T. H. Athey, Columbia. (b) Address, R. M. Inlow, Nashville.
- FRIDAY—MORNING SESSION.**
- 8:30—Devotional Services—H. F. Burns, Collierville.
 - 8:50—Journal.
 - 9:00—Denominational Literature—W. A. Atchley, Knoxville, Chairman. (a) Discussion—J. H. Anderson, Jackson, leader; E. E. Folk, Nashville.
 - 10:00—Seminary—C. S. Gardner, Louisville.
 - 11:00—Sanitarium—J. N. Lawless, Memphis, Secretary. (a) Discussion.
 - 11:30—Miscellaneous business.
- AFTERNOON SESSION.**
- 2:00—Obituaries. Report of Committee—J. M. Phillips, Lebanon, Chairman. (a) Discussion—John T. Oakley, Hartsville.
 - 2:30—Woman's Work—(a) Report of Committee—J. W. Gillon, Memphis, Chairman. (b) Discussion—J. H. Sharp, Knoxville, leader.
 - 3:15—Temperance—(a) Report of Committee—F. N. Smith, Clarksville. (b) Discussion—H. D. Huffaker, Chattanooga; H. P. Hurt, Memphis, Roger Eastman, Nashville.
 - 4:00—Report of Committee on Foreign Missions—W. M. Wood, Humboldt, Chairman. (a) Address, Secretary of Foreign Mission Board.
 - 5:00—Adjourn.
 - 7:30—Song Service—W. H. Ryals, Paris.
 - 7:50—Resolutions—J. L. Dance, Knoxville, Chairman.
 - 8:00—Nominations—Report of Committee—W. H. Bruton, Ripley, Chairman.
 - 8:15—Mass Meeting on Foreign Missions—Conducted by C. B. Waller, Knoxville, Vice-President for Tennessee. (a) Address, Gilbert Dobbs, Brownsville. (b) Address, J. C. Massee, Chattanooga.
- FINAL ADJOURNMENT.**
- In compliance with a resolution passed by the last session of the Convention the Committee on Program submits the foregoing program and order of service subject to ratification by the Convention when convened in session at Nashville, Oct. 13, 1909.
- C. B. WALLER,
Chairman of Committee on Program and Order of Service.

BETTER THAN SPANKING.

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

NOTES FROM HOLSTON ASSOCIATION.

This is one of the oldest, if not the oldest, Association in Tennessee. It has been organized about one hundred and twenty-four years. Since its organization it has had a great and noble history. It has now about forty-six churches, with a membership of about 5,000. There is no part of Tennessee that is growing and developing faster than is East Tennessee, and with the large membership and abundant resources, it affords a great opportunity for the enlargement and advancement of the kingdom. One is reminded when he strikes East Tennessee of a story that is told in East Kentucky. A Baptist preacher one day met a mountaineer, and inquired of him if he was acquainted with the geological strata of that country. The mountaineer replied that he was, and that he thought it was mostly Baptist. So it is with East Tennessee, the religious sentiment and geological strata, so to speak, of this country is mostly Baptist, and the Baptists outnumber any other denomination. Besides having a large membership, the Association has sent out some strong and able men, who are holding not only important pastorates, but are also leaders in our denominational life. Such men are Spencer Tunnell, Will and John Vines, E. K. Cox, C. B. Waller and others. This is only one instance of the power and influence which this country has and will have upon the future history of Tennessee Baptists.

The churches of which I am acquainted are aiming to do a good part for State Missions in this month. The Jonesboro church, over which I had the honor of becoming pastor at the first of the month, is planning to take their offering on the last of the month. We hope to do our best for the work of our great State. Since becoming pastor here the people have been exceedingly kind to us, far beyond what we could have expected of deserved. On last Thursday night we were visited at the parsonage by a goodly number of the membership, and were amply supplied with a variety of good things to eat, and many other useful things. In many ways they have shown themselves to be a good and kind people. We trust that the hearty welcome and pleasant relationship now existing between us and this good and cultured people is but a prophecy of what our relationship will continue to be as long as it is the Lord's will for us to stay on this field.

C. A. LADD,
Jonesboro, Tenn.

ADVANCE IN MEDICAL SCIENCE

Medical science has taken a great leap forward during the past century. A century ago very little was known of bacteria, bacilli, germs and of the methods universally recognized for fighting such invasions. They used to let a man die of diseases that are easily curable today. In no branch of medicine has greater progress been made than in treating those addicted to the use of morphine and liquor. Such human slaves are now looked upon as diseased rather than naturally vicious, and down in Atlanta, Ga., there is a man who for over thirty years has been treating successfully nearly all who have been brought to him. One may be, from the world's standpoint, a human wreck. But Dr. Woolley will put new life in him and make him a man—with a righteous abhorrence for the degrading influence of drugs. If you know of any one in your neighborhood who needs to be uplifted from the mire of despair, won't you write to Dr. B. M. Woolley and give him the person's name and address?

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

A GLORIOUS MEETING.

On the fourth Sunday in August went to Henry Station and was conveyed out to New Bethel Church where I assisted Rev. W. A. Gardner in a meeting for one week. I was with the same church in a meeting last year, and also preached a series of doctrinal sermons after the revival. It seemed to get the people on a higher spiritual plane. Oh, we had such a great revival this year, 22 conversions, 19 of whom was baptized and 2 received by letter. We did not have a service after I arrived on Monday night until I left them, that we did not have shouts of praise ascend to the very throne of God. I certainly enjoyed the hospitable homes of Bro. T. D. Peebles, J. W. Rigsby, Sister Phelps, and the two homes of Bros. Edwards and Milam. The pastor, Bro. Gardner, is much appreciated as the shepherd in that community.

O. A. UTLEY.

Camden, Tenn.

DIVISION.

The new teacher glanced smilingly over the school and was delighted to see so many bright young faces among her new charges.

"Now, children," she said, "so that I may find out what you know I will test you on arithmetic. Maggie Wilkins, if I were to divide three bananas among seventeen boys, what would be the result?"

"A riot," said Maggie, speaking up like a little drum major.

"Possibly," said the teacher, "but that is not what I mean. Tommy, you may take the question. Three bananas among three boys—that would be one banana apiece for each boy. Now, three bananas among seventeen boys would be what?"

"Three bananas, mim," answered Tommy.

"I know, but three into seventeen is"—said the teacher.

"Three bananas would go into seventeen boys once and none over," said Tommy confidently.

It was then that the new teacher resigned.—Harper's Weekly.

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LAST CALL!

The books of the State Mission Board close by order of the Convention, on Sept. 30th, which will be Thursday of this week. The BAPTIST AND REFLECTOR will reach some of its subscribers on Thursday. If they have not already sent in a contribution for themselves or for their church, let them do so at once by telegram. It will be too late to write. Act, and act at once. This is the very last call.

THE STATE-WIDE CONFERENCE.

The State-wide Conference, to which we referred last week, was successful beyond the expectation of its promoters. It was estimated that there were about 2,000 delegates present, while the visitors brought the number present up to 2,500 or 3,000. The resolutions adopted were very strong and expressed the utmost determination that the prohibition laws should be maintained and enforced. The speeches were eloquent and inspiring and the enthusiasm was unbounded. It was certainly a fine meeting. Everyone who attended it went away with a glow of satisfaction, and of earnestness. A permanent organization was effected, and it is proposed to organize every county in the State thoroughly. Whenever any man announces for any office, executive, legislative or judicial, ask him, is he in favor of maintaining and enforcing these prohibition laws. More than that, see to it that men shall announce themselves as candidates for these various offices who are in sympathy with these laws, and who will pledge themselves to use their official influence, if elected, to maintain and enforce these laws.

The immortal Carmack once said: "For my part, I am weary of the condition of affairs, in which those whose business it is to make the laws must hold office only by consent of those whose business it is to break the laws!" Paraphrasing this noble remark, we want to say: We are weary

of that condition of affairs in which those whose character and course of conduct show that they are not in favor of these laws should be elected to offices in which they will be expected to enforce the laws. We believe the time has come to elect to office only those who are in sympathy with the moral, law-abiding element in Tennessee, and not those who are in sympathy with the immoral, lawless element in the State. In other words, we want men in office who are in sympathy with the homes and schools and churches, and not men who are in sympathy with the distilleries and breweries and saloons and blind tigers and bootleggers. See to it that the right kind of officers are elected everywhere.

To this effort every Christian should lend his encouragement and support and influence and vote. To see a prominent church-member in cooperation with the lawless element, as unfortunately is sometimes the case, is to us one of the saddest spectacles in the world. It is enough to make angels weep and devils laugh, as we believe they do. If you cannot expect to find Christian people on the side of law enforcement, whom can you expect to find there? They are the ones on whom the law abiding element must count. Shall they not count on every one of these Christian people?

We have spoken plainly, but no more plainly than the situation demands, perhaps not as much so. The time has come to talk plainly. And more than that, the time has come to act plainly. We are not talking politics. We are talking religion. We are talking temperance. We are talking for the homes and schools and churches of the State. We are talking for the mothers and wives and daughters and sisters; for the fathers and husbands and sons and brothers; for the boys, the boys, the boys—your boys, our boys! Will you not help?

BEULAH ASSOCIATION.

The Beulah is a strong Association. It is composed of 49 churches, with 5,303 members. It met this year with the Union City church on Sept. 21. We were detained by important matters, and did not reach the Association until Wednesday morning. It rained all of Tuesday, so that there was only a small attendance. The Association was organized by the re-election of Rev. E. L. Watson as Moderator, Rev. G. L. Ellis as Clerk, and T. B. Smalley as Treasurer. Bro. Ellis has been clerk of the Association for many years.

Miss Northington was invited to address the Association on her work, which she did in an interesting way. She was followed by Brethren I. N. Penick and R. E. Nowlin. In the afternoon there was a general discussion on the subject of Missions, participated in by a large number of brethren. At night Dr. G. M. Savage preached the introductory sermon. He spoke on the subject of Tithing. The sermon was endorsed by a rising vote of the audience. The Orphans' Home was considered, with addresses by Dr. Golden and others.

The second day dawned bright and beautiful. There was a much larger attendance than the day before. Considerable time was consumed in reading numerous letters, which had been delayed. It was 10:30 o'clock before the Association finally got down to business. The first subject discussed was Associational Missions. There was a debt on the Associational Board of \$747.50 for work done last year. Subscriptions were taken to pay this off, amounting to about \$400. This consumed the morning. In the afternoon Education was the first subject, with addresses by Dr. I. N. Penick, Dr. H. E. Watters, President of Hall-Moody Institute; Prof. J. A. Lowrey, President of Clinton College, Ky.; and Rev. E. L. Watson. These were all unusually fine speeches.

At night the subjects of Religious Literature, Sunday Schools, and Temperance were considered. A threatened storm drove the audience home before 9, and the meeting adjourned with only a few present.

The Union City Church seems to be in quite a prosperous condition. The house of worship has been greatly beautified. Rev. E. L. Watson is the popular pastor. He is doing a fine work there. The Union City saints had better look out, though, or they may not be able to hold him. It was a pleasure to share his kind hospitality.

FRIENDSHIP ASSOCIATION.

Leaving the Beulah Association, after adjournment Wednesday night, we reached the Friendship Association, in session at Mt. Vernon Church in Lauderdale County, near Fowlkes. It met the day before, and was organized as follows: J. H. Jones, Moderator; S. P. Andrews, Clerk; J. C. Doyle, Treasurer.

The Introductory Sermon was preached by Rev. C. D. Wood, of Dyersburg. It was an earnest, practical, helpful sermon, full of the missionary spirit. In the afternoon, Dr. Golden spoke on State Missions.

The visitors were unusually numerous, as follows: W. C. Golden, G. W. Hall, W. D. Hudgins, J. A. Lowry, W. H. Major, I. N. Penick, W. S. Roney, H. W. Virgin, H. E. Watters and Miss Northington.

On Thursday morning, the subject of temperance was the first discussed, with enthusiastic speeches by Brethren Graves, W. S. Roney, I. N. Penick. Rev. J. T. Upton read a strong report on Education. Brethren H. E. Watters, H. W. Virgin, H. D. Clift, I. N. Penick, J. A. Lowrey, J. T. Upton made very enthusiastic speeches on the subject, all with a strong Baptist tinge.

A collection was taken for the Orphans' Home amounting to \$36.

The following resolutions were offered by Rev. C. D. Wood:

"Whereas, There is a new influence at work in some sections and on the part of some of the leaders in the denomination to mislead the churches on the question of valid baptism, we offer the following:

"1. Resolved, That the ordinance of baptism is to be administered by immersion, for the purpose of symbolizing the death, burial and resurrection of Jesus Christ;

"2. That this ordinance was committed to the keeping of a local New Testament Church;

"3. That a Baptist Church is today the only church patterned after the New Testament order, and as the keeper of this and the other ordinance.

"4. Baptism of a believer and by immersion is not valid baptism unless administered by the consent of a Baptist church, and by an administrator authorized by a Baptist Church.

"5. We, therefore, urge our churches to stand firm against the reception into their membership of those who have received alien immersion, deeming this as we do, unscriptural baptism, and therefore contrary to the accepted usage of Baptist churches."

The resolutions were adopted by a unanimous rising vote.

We had to leave at the close of the second day's session to go to the Wm. Carey Association.

We were very sorry that we could not remain through the session.

The attendance upon the Association was large, and the interest was fine. Sermons were preached during the meeting by Brethren R. J. Williams, I. N. Penick, W. S. Roney, and others.

Mt. Vernon church has a large membership, with a nice house of worship. Bro. J. T. Upton is the popular pastor. He has done a fine work there. The hospitality was most abundant.

WM. CAREY ASSOCIATION.

A three-mile drive to Fowlkes, a good supper with Bro. Braden, a two-hours' ride to Gibbs, a two-hours' wait at Gibbs—some one said that he spent two weeks at Gibbs one night—a night's run to Nashville without a sleeper, two hours and a half there, long enough for breakfast, a brief visit to the office, a little business, and then—off again! Fayetteville at 2, a two-hours' wait, pleasantly spent with friends, the "Overland Limited" to Coldwater, a night at Coldwater, a ten-mile drive, and we reached Wm. Carey by the time it opened Saturday at Leatherwood church in Lincoln County.

Bro. Hudgins and Miss Northington made the jump with us. This will give some idea of the experiences of the traveling contingent in attending Associations. Don't you envy them? The compensation comes, though, after you get to the Association and meet with the brethren. Then you forget all about the hardships of travel.

The Wm. Carey met in its 18th session with the Leatherwood church. We have attended nearly every session of the Association since its organization. We thought at first we would not be able to reach the Association this year on ac-

count of the time required to do so. But we found it hard to stay away, especially after cordial invitations from Brethren Savell, of Fayetteville, and Malone, pastor of Leatherwood church.

The Association was organized by the re-election of Bro. E. J. Cambron, Moderator; Bro. L. M. Shofner, Clerk and Treasurer.

The Introductory Sermon was preached by Rev. J. N. Irwin. It was a strong missionary sermon.

On Saturday, Bro. Hudgins spoke forcibly on the Sunday School Work. Brother J. F. Savell made an eloquent address on Missions. In the afternoon, Miss Northington spoke on Woman's Work with much interest. She made quite a favorable impression. Mrs. M. D. Mansfield was elected Vice-President of the Association for the Woman's Missionary Union. Bro. Savell made a fine speech on Education. At night Bro. J. A. Blankenship of Alabama preached.

On Sunday the attendance was very large. The house was filled to overflowing. The subject of Temperance was considered, with an excellent speech by Bro. J. N. Irwin. The editor preached in the morning, and Bro. J. Con Smith in the afternoon.

The Leatherwood Church, at which the Association met, is young. It is situated in an excellent community. Bro. W. J. Malone is the popular pastor. He has the love and confidence of every one. We had a very hospitable home with Bro. J. J. Leatherwood.

RECENT EVENTS.

"There is a little new professor of Sunday School pedagogy in the home of Prof. B. H. DeMent, Master David Carroll DeMent."—*Baptist World*. We extend congratulations.

Rev. A. H. Huff, the popular pastor of the Portland and Gallatin churches, was in our office last Tuesday. He is engaged in a meeting at Greenbrier with pastor P. W. Carney. We hope to hear of gracious results.

Mr. and Mrs. H. H. Ray, of Corinth, Miss., announce the engagement of their daughter, Laura, to Rev. Guy B. Smalley, of Paducah, Ky. The wedding will be solemnized at their home, 1212 Madison Street, the latter part of October.

Bishop Seth Ward, of the Methodist Episcopal Church, South, died on September 20 at Kobe, Japan, as he was on a tour of inspection of the foreign mission fields. He was a noble and useful man. We extend sympathy to our Methodist brethren in the great loss which has befallen them.

Walnut Street Church, Louisville, will celebrate its 60th anniversary on October 10. In 1849 this church was formed by the union of the First and Second Baptist churches of Louisville. The special feature of the celebration will be the unveiling of a tablet to the memory of Dr. George C. Lorimer, whose notable ministry first brought the church into great prominence.

The figures given by Dr. Golden with reference to the receipts of the State Mission Board were up to Monday. Up to Tuesday the receipts were \$10,041.07, which is \$5,646 behind last year's gifts to date. It will be an easy matter for the Baptists of Tennessee to pay this amount, and much more, in the next three days. But there must be no delay about it. Send in your contributions at once.

Rev. Bailey Lovelace, of New Providence, Tenn., has accepted a call to the pastorate of the Belmont Church, this city. He takes charge November 1. Brother Lovelace is the son of our friend, Rev. N. O. Lovelace, of St. Bethlehem. He has been pastor at New Providence for two or three years, and has done a fine work there. The Belmont church presents a splendid field. We congratulate both him and the church.

We find the following in the *Florida Baptist Witness* of last week: "The Baptist editors are throwing bouquets at Dr. E. E. Folk, on attaining his majority in the editorial chair. Will the B. & R. editor allow a former Tennessean, who has been reading Baptist papers published in Nashville much of the time for over 60 years, to hand him an American Beauty rose, with all the good wishes he can think of, and more than he can write?" We want to thank the *Witness* for the above kind words, which are greatly appreciated.

CHEERING NEWS ABOUT MISSION STUDY.

T. B. RAY.

We are sure it will be cheering to send out through the columns of your paper the news that the fall work of the Educational Department of the Foreign Mission Board has opened with great promise. We are greatly delighted with the prospects for a record breaking experience in the organization of mission study classes. The assurances that have been coming in from all quarters have made us so confident of a great advance in the number of those who would enter mission study classes this fall that we have provided ourselves with the largest supply of text-books we have ever had. The new text-book on South America has received a most cordial reception. Other favorite text-books, such as "The Uplift of China," "The Frontier," "The Why and How of Foreign Missions," still maintain their hold upon popular favor.

It is remarkable how this mission study class idea has grown. The test we have put it to has demonstrated over and over its effectiveness. It has performed wonderful service in many places. Its success promises in the future a steadier, deeper interest in missions and a more intelligent consecration to this cause. Our great anxiety now is to see the large number who have already been convinced that they should organize classes, actually organize classes this fall. If all who have been promising us and themselves will actually make good their resolution and organize now, we shall witness a tremendous advance. To this end, we appeal to our pastors and other leaders in the churches to definitely and promptly plan for the organization of this mission study class work. An early start will be a great gain in the matter.

We have more and better text-books than have ever been offered for mission study. The mission study class, as a method, has gloriously justified its employment. Mission study is, therefore, more feasible now than ever. It is clearly our duty, as well as our privilege, to learn about missions. Will we do the thing? We can, we ought, we must do it if we really ever become informed upon the great subject of missions.

Write to T. B. Ray, Educational Secretary of the Foreign Mission Board, Richmond, Va., for full information concerning the courses and special helps for mission study.

TENNESSEE BAPTIST CONVENTION.

The Tennessee Baptist Convention will meet with the Baptist churches of Nashville, Tenn., in the Edgefield Baptist meeting-house, Oct. 13, 1909, at 10 o'clock, a. m.

The railroads in the State have granted a very low rate for round-trip tickets, as follows:

Bristol	\$12 35
Clarksville	2 15
Chattanooga	5 50
Dyersburg	6 75
Fayetteville	3 40
Harriman	6 05
Jackson	5 55
Knoxville	7 75
McKenzie	4 30
Memphis	8 30
Murfreesboro	1 35
Paris	4 30
Shelbyville	2 35
Springfield	1 25
Union City	5 50
Watertown	1 90

and correspondingly low rates from all intermediate points.

Tickets will be on sale October 11, 12, and 13, good to return on or before the 19th.

Free entertainment.

For further information, write to the Recording Secretary, W. J. Stewart, Nashville, Tenn.

UNION UNIVERSITY AND MISSIONS.

In your editorial report of the meeting of the Central Association last week you inadvertently or unobservedly paid, it seems to me, a very high compliment to Union University. And as others who read said editorial may not observe it I may be pardoned for calling attention to it.

You say that "It is probably the most thoroughly developed along missionary lines of any Association in the State on the whole, and gives more to Missions than any other Association. Its contributions to all Missionary objects amounted last year to \$3,648.82. This shows an average of over \$1 for missions by the members of the Association."

Now the palpable reason for this, it seems to me, is

the fact that Union University is located in this Association, and its young preachers and theological teachers are naturally more directly in touch with the membership of this body than with the membership of other Associations of the State, hence this development must be directly due to the theological training given by the faculty of this institution.

This speaks volumes of praise as to the value of the theological work accomplished and promulgated by Drs. Heagle, Savage, Hale and others who have been and are now connected with the institution, and of its worth to the denomination.

Now if the little we have done to help the theological department do this work which has proven of so much value in developing us along all lines of denominational work as you state has been done in Central Association, ought we not to enlarge this work that it might spread to every Association in the State? In other words, ought we not to establish, endow and fully equip a theological department? This occurs to me, in view of the fine developmental work you show we are doing, and in view of its needs to our brethren in the State, to be a very pertinent question.

J. A. CROOK.

Secretary Board of Trustees of Union University. Jackson, Tenn.

ORLINDA NOTES.

Last Tuesday our home and part of its contents were destroyed by fire. Just one year ago we furnished the home, and the "new" had not worn off. The people had shown us every kind consideration since we came, but in this loss we have been overwhelmed with their expressions of kindness. Some losses were irretrievable. Such as some wedding presents and the manuscript of a book on which I had put five years of the best heart and mind I possess.

The church will begin immediately to rebuild. In the face of this loss they voted that night to expend \$500 on improvements in sidewalks. Orlanda's generosity in an emergency like this, is unsurpassed. I have heard numerous rumors of a new church building, but this will necessarily defer it for awhile.

The year's work has been very gratifying in many ways. An increase in benevolence is marked along several lines. Beginning with the first of October we take up the weekly system of giving. The Laymen's Movement is highly indorsed. During the year we have had Drs. Gray, Carver, Bro. T. J. Henderson and Bro. Hudgins with us, under the auspices of this movement. We have a good Laymen's Committee, and are planning for greater things this coming year. The Lord has blessed us with twenty-five additions during the year.

L. C. KELLY.

Orlinda, Tenn.

A GREAT MEETING.

The pastor and members of the Blythe Avenue church of Memphis are rejoicing over the results of the recent revival in which the writer was assisted by Rev. W. H. Williams, of Clinton, Ky. Bro. Williams is a loyal Baptist, a true friend to the sinner and labors hard to lead them to Christ. He is strictly a Gospel preacher and during the entire meeting never once opened the Bible. The writer has been in this city and acquainted with the work here for nearly six years, and this has been one of the best meetings held here during that time. We had 27 additions, 11 baptized and the church greatly strengthened. Bro. Williams has endeared himself so to the people that they will never forget him and are already planning to have him come again next year. May God bless him in all his work and spare him yet many years to preach the old-fashioned gospel of Jesus and emphasize the dear old doctrines of repentance and faith.

Memphis, Tenn.

O. T. FINCH.

A FINAL WORD.

The books close for this State Convention year, Thursday night, Sept. 30. All offerings should be here by that time. For those who have money intended for this year, but who cannot mail it before Thursday, we will make this provision: If telegraph or telephone message is received here at the Mission Rooms during the day, Thursday, stating the amount that is being sent that day, we will count it in this year's work. No offering received after Thursday will be credited on this year's work, unless telegraph or telephone message was received Thursday stating amount that had been sent. Each year we receive a number of gifts the day after the books have closed that the givers hoped to get in the present year's figures. We hope that all will get their gifts here in time.

W. C. GOLDEN.

THE HOME

THE HAPPIEST HEART.

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done
And kept the humble way.

The rust will find the sword of fame,
The dust will hide the crown;
Ay, none shall nail so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to heaven the rest.
—JOHN VANCE CHENEY, in *Religious Herald*.

HOWARD'S HEROISM.

"I'd rather finish this book than eat my dinner," said Howard when Lettie had spoken to him three times about the dainty meal she had just placed on the small table before him. Lettie was the housekeeper's niece, and often helped her aunt on busy days. "Don't it seem odd to you, Lettie, that all the heroes are dead and gone?"

"They are not," said Lettie bluntly. "There's lots of them living this minute. Mr. Ragan says the true heroes are those we never hear about as well as the ones in history."

"Of course, he knows," said Howard, scornfully. "I'd just like someone to show me where there is a chance to be a hero now. Father says at fires no one is allowed to rush in and rescue people like they used to do, and in wars there is no hand to hand fighting like there was years ago, when the Romans conquered their enemies."

"Well, I think it is a good thing people are not allowed to get in the way of the firemen," said Lettie positively. Lettie and Howard were the best of friends, but they frequently found their opinions clashing, and neither would give an inch in an argument. "There are just as many chances now to do brave deeds as there ever were, but folks don't take advantage of them. You must eat your dinner, Howard, or the doctor will not allow you to read at all."

"I hate to eat," said Howard, who was rather a fretful invalid. "I wish I could throw the whole thing away," and he looked with disfavor at the food Lettie's aunt had spent so much time getting ready for him.

"Lots of people would be glad for such nice things," said Lettie sagely. "Just think of the boys who haven't enough to eat."

"I never saw one," said Howard, perversely.

"There's one coming down the street this minute," said Lettie, pointing to a tall, overgrown lad in very shabby clothes, slowly walking down the street. "He would be glad to have a dinner like this."

"Then take it out to him," said Howard, "and let me finish this book."

"No, that wouldn't do," said Lettie decidedly. "He isn't a beggar. Why don't you make him your friend? You couldn't do anything more heroic, for he doesn't seem to have a friend in the world."

"I believe I'll try it," said Howard, suddenly. "Call him in, won't you? He's the boy you said knew so much in arithmetic or something at school, and I can ask him to help me with my lessons."

"He knows everything in arithmetic, but nothing in some of the other branches," said Lettie in delight as she ran to

call the awkward boy into the pretty sitting-room. "I am so glad you are going to do something for him."

When the awkward boy had started back to school and Lettie came in to take the tray, Howard gave a groan and said, "I never can stand that boy, Lettie. He eats with his knife and makes a noise when he drinks till I think I will fly to pieces. And his hands were dirty, too. What in the world did you ever suggest bringing him in for?"

"Because he needs someone to help him," said Lettie firmly. "He lives in one room way down on Spring street, and does his own cooking. His folks are all dead. I guess the boys tease him, but he don't seem to mind. I didn't suppose you would do anything for him, but I thought it wouldn't do any harm for him to have one good meal."

Lettie's diplomatic words settled the fate of Jack Terry. "I suppose you think I can't do it," said Howard indignantly. "I'll show you."

From that day on, Jack came in every day at noon to help Howard with his long neglected lessons. Sometimes the sensitive invalid could scarcely stand to have Jack near him, for his old clothes were redolent of fried food and unaired rooms. Poor fellow, he knew nothing of taking care of himself or his shabby clothes, and still less about cooking. His tumbled bed and dirty room spoke eloquently of his ignorance in housekeeping details, but in books he fairly drank in the knowledge. He was promoted twice in six months from the low grade to which he had been assigned on account of his scant acquaintance with grammar and geography, to higher classes, and even the boys who teased him most were obliged to admit that he was a wonder when it came to learning.

"He's actually improving, Lettie," said Howard in great glee one day after Jack left. "He had on a new coat and a tie today."

"I suppose," said the practical Lettie, "that he has saved the money he would have spent for dinners to buy the coat. He'll be all right if you give him a little time."

"I never thought of that," said Howard. "Somehow I never think how patient he is with my blunders when I want him to do everything right at once. I'm going to get father to pay him more for teaching me, so he can have new clothes."

"If you would study physiology," said Lettie, "it would help him a great deal. Our teacher has a book that she reads to us out of every Friday. It isn't like our other school books, but it tells just like a story about airing our rooms and sleeping with windows open and eating simple things. I tell you it is very interesting, and it would teach Jack what he ought to know. I enjoy hearing all about what we ought to do to get strong, and I know you'd like it."

"Nothing can ever make me strong," said Howard, bitterly. "I'll be tied to this room all my days."

"I'm sorry I said that," said Lettie penitently, as she tidied up the room. "Let Jack learn the best he can."

But the little book was added to Howard's collection, and Jack faithfully read it to his pupil. The first chapter made him open his one window and give his cluttered room such a sweeping as it had not had for months, and then he cleaned up his scanty furniture in a way that would have done Howard's heart good if he could have witnessed it. When they came to the chapters on pure food and simple cooking, Jack resolved to eat more cereals and less fried meat, though it was easier to prepare the latter. He begged Lettie's aunt to give him a few housekeeping lessons on rainy days, when

No Cough

Your doctor's approval of Ayer's Cherry Pectoral will certainly set all doubt at rest. Do as he says. He knows. J. C. Ayer & Co., Lowell, Mass.

Have not coughed once all day? Yet you may cough tomorrow! Better be prepared for it when it comes. Ask your doctor about keeping Ayer's Cherry Pectoral in the house. Then when the hard cold or cough first appears you have a doctor's medicine right at hand.

Howard was despondent and wanted his friend to cheer him up, so both boys went to the big clean kitchen and were shown how to prepare toast, boiled eggs, oatmeal and baked potatoes.

"What are you doing?" demanded an old man angrily, as he dodged what he thought was a big stone in the alley back of Spring street that evening. "You better watch what you're doing."

"I didn't see anyone," said Jack in surprise. "I was just throwing away a few old things, and thought no one was in sight. I'll be more careful next time."

"No harm done," said the old man more pleasantly, and went on his way, while Jack sent the tea-pot flying after the tin can of stale grease he had flung into the alley.

"Why did you change teachers, Howard?" asked Mr. Gavin one day as he watched Jack going down the walk after the noon lessons. Howard's father was not at home much during the day, so he knew very little of what was going on. He was a very busy business man, and as long as his son did not complain, he thought he must be getting along very well. "I thought you liked that Jack Terry, that was his name, wasn't it?—so well."

"This is Jack," said Howard with a pleased smile. "I do like him, and couldn't get along without him."

"Impossible!" said Mr. Gavin. "Why, that Jack was a slouchy, unclean fellow, and this is a gentleman." He looked after the tall manly youth with a smile, and wondered if his son were joking. "This may be Jack, but not the Jack I saw in your room six months ago."

"The very same one, isn't he, Lettie?" laughed Howard. "Lettie dared me to try my hand on Jack, and it seems I've succeeded. I don't claim all the credit, for his teacher, and Lettie and Lettie's aunt all helped, but I did a little. Lettie said it would be a heroic deed to help him, he was so awkward and forlorn, but he has done more for me than I ever can for him."

"It was a heroic thing to do," said Mr. Gavin, taking his son's hand in his strong one, "and I wish I could claim the credit. You have done wonders for that boy, and I intend to offer him a place in our office to learn bookkeeping during vacation. Any boy who can be transformed in so short a time has something in him, and that is the kind of young men I am looking for. I am proud of you, my son."

"What will I do without Jack, if he goes into your office?" asked Howard. "It will require heroism on my part to give him up, though I want to have him succeed."

"We'll have him come to live with us, if he will," said Mr. Gavin quickly, "and his duties in the office will not take all his time. I am so glad you have him for a friend and companion, for I have neglected you shamefully. I will do better in the future, see if I don't."

"You will have to find something harder than your first task, Lettie, if I am ever to be a hero," said Howard happily. "I haven't done anything to speak of and see my reward. My father and Jack both for friends, and both with me more than ever before. I was right about the heroes all being dead and buried."

"No such thing," said Lettie stubbornly. "You are a real hero, for they are all modest about taking credit for

what they have accomplished. There, now! you can't deny that, so I am right. It was a heroic thing to do."—Hilda Richmond, in *Christian Work*.

SUBMITTED TO YOUR GOOD JUDGMENT WITHOUT COMMENT.

Atlanta, Ga., Sept. 9, 1907.

On examination of the active principles of tea, coffee and COCA-COLA, we find that tea contains from 2.33 to 3.24 per cent. caffeine and from 16.40 to 27.14 per cent of tannic acid.

Coffee contains .62 of 1 per cent. to 1.11 per cent of caffeine, and also tannic acid in smaller quantities than found in tea. The average cup of coffee contains about 2 grains of caffeine, though in "drip" coffee, which is more and more coming into use, a cup is likely to contain as much as 3 to 3 1-2 grains of caffeine.

Therefore, a person drinking a cup of coffee is likely to get from 2 to 3 grains of caffeine; the more cups one drinks, the more caffeine in proportion.

COCA-COLA contains 1.22 grains of caffeine per ounce of the syrup, which means per glass of COCA-COLA, as 1 ounce of syrup is used in making a glass of beverage. The pure COCA-COLA syrup, therefore, contains .25 of 1 per cent caffeine, and since there are six ounces of water added to this, and one ounce of pure COCA-COLA syrup, to make the seven ounces of fluid found in a glass of COCA-COLA, we find that a single glass of COCA-COLA contains, in round numbers, .04 of 1 per cent. caffeine.

Comparing this amount of caffeine with the amount found in a cup of coffee or tea, we find that in a glass of COCA-COLA there is just about one-third the amount of caffeine to be found in the other two beverages mentioned.

Caffeine, in the small amount found in COCA-COLA, could not be considered a strong stimulant, but merely a mild one, and by its slightest stimulating effects upon the nervous system, it refreshes the mind, causes more animation, and thus, physiologically, tends to relieve, temporarily, fatigue and mental exhaustion.

To sum up: coffee and tea, on account of the large amount of tannic acid and volatile oils which they contain, tend, in the long run, to interfere with digestion, and the large amount of caffeine, which they contain, renders them more harmful if drunk to excess. On the other hand, COCA-COLA does not contain any substance which can, in any way, interfere with the digestive system; while the small amount of caffeine contained slightly stimulates the heart and nervous system and refreshes the whole mechanism.

Yours very truly,

(Signed) Stewart R. Roberts, M.D.M.
Se. Ex-Prof. Biology in Emory College; Prof. Physiology in Atlanta School of Medicine.

I aided Pastor J. L. Hawkins in a meeting at Rock Bridge, Sumner County, Tenn., beginning the fifth Sunday in August, and continued to the following Thursday night. Results: Thirteen conversions and fifteen received by experience and baptism; and the church greatly revived.
A. MALONE.
Franklin, Ky.

Young South

Mrs. Laura Dayton Eakin, Editor

Address
422 GEORGIA AVENUE
Chattanooga, Tenn.

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

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

Mission topic for September: "State Missions."

September will be gone when you read this number, and I think you will be proud of the Young South record.

Next week we begin a new month, and a new "State" year. Let us take a new lease on life, and "go forward" in earnest. The field is the world, you know, and we are interested everywhere there are souls to be won for God.—L. D. E.

CORRESPONDENCE.

We end September with a fairly good week, judged by our offerings. I hope you have learned much about the needs of our own Tennessee and the great Northwest. Come, read with me the messages of these last few days!

No. 1 comes from Trezevant: "I have been a very sick little boy, but I am improving now very slowly. I am not able to write myself, but Auntie is sending my birthday offering, the ninth I have given through the Young South. We are all so glad that I am recovering from the fever I have had for two weeks. The 50 cents I enclose is for our dear Mrs. Maynard. We feel much sympathy for you and your daughter in this sad hour. I never mean to forget you on my birthday."—Clarice Dewees Ghee.

We are so glad you continue to remember the Young South. I recall with pleasure when you came knocking at our door, a wee baby. May many more happy natal days be your portion. May you soon be well and strong again. Bartlett is next in No. 2:

"Enclosed please find \$3. Give half to Japan and half to the Orphans' Home."—Mrs. Ella Davis.

You remember that I said last week that the letter had come without the order, but the very next day brought the order all right.

Many thanks. Both objects need all we can give just now.

No. 3 is from the Liberty Sunbeams: "Find enclosed

SIX DOLLARS

from the Sunbeam Band of Salem Baptist Church. Please give \$2 to the Home Board, \$2 to the State Board, and \$2 to the Orphans' Home.

"We send it with love and we wish we could make it more. We are sure the Lord is with us in our work.

"Six of our members embraced Christ during our protracted meeting, and that makes us all feel stronger."—Carrie Bratten.

That is well divided, and we are most grateful. I am so glad you came in time.

And now we come with a grand letter from the First Church Sunbeams of this city, my own little friends, whom I have seen grow up from babyhood.

Last Sunday they observed "State Mission Day," with the Sunday-school, and gave a beautiful exercise, urging all the school to remember the destitute places in Tennessee. The Sunday-school gave a handsome sum, besides this offering from the Band.

Miss Birdie Stapp never allows her

Band to miss an opportunity to help a good cause. She writes in No. 4:

"We send you today, from the First Church Sunbeams

SEVENTEEN DOLLARS AND FORTY-TWO CENTS.

"This morning at the regular Sunday-school hour, we had a special State Mission program, and gathered in the mite-boxes. When we opened these, we found \$13.26. We add \$3.41 out of our treasury, and 75 cents brought in as a special offering for the Kokura Chapel, Mrs. Maynard wants us to build.

"The following little ones each brought \$1 in his or her mite-box, and is therefore entitled to one of Dr. Golden's premium Testaments:—

- Penelope McMillan.
- Mamie Gardenhire.
- Julia Lynn Pitner.
- Evelyn McMahan.
- Mary E. Patterson.
- May Louise Bockham.
- Laline Armstrong.
- Marion Dettor.
- Weyman Gunter.

Bird Stapp."

Nine little girls and boys have thus earned the pretty Testaments, which I know they will prize as long as they live. I shall send the money and their names to Dr. Golden at once. I am so proud of my own little people, but I am never surprised at anything they accomplish, knowing as I do, their excellent leader.

No. 5 is from Antioch. It is short and sweet:

"Enclosed find \$2, of which give \$1.50 to the Orphans' Home, and 50 cents to Mrs. Maynard. The Young South has my very best wishes."—Pearl Smith.

We thank you so much. The Home is in great need, as you have read perhaps on other pages of the BAPTIST AND REFLECTOR.

And No. 6 closes the list for this week, in which Mrs. W. N. Bills sends 4 cents postage for Band literature. I will send her what I have on hand with great pleasure. She writes that the Lewisburg Sunbeams will send an offering soon. We are glad of that, as we are anxious to do great things in October, and we are hopeful of help from many Bands, as well as individual givers.

And now I have a sad duty to perform. Tears are near my own eyes, and I dare say will come to yours, as I write you that our beloved missionary is obliged again to postpone departure to Japan.

She tells me she will write you a special letter soon. I hope it will come in time for our next number. In it she will explain to you, how God's hand is holding her back still. As she cannot tell how long this deplored condition will last, she will not any more set a date to go back to her loved field, but when her health and strength return, will simply tell us she is gone.

Mr. Maynard has accepted a church at Buena Vista, Va., and the Board is relieved of all the expense, but every dollar you have given and will give, helps Japan. Remember that! There are good workers there on the field, that the Board is supporting all the time, and then, there is the chapel at Kokura. But I'll leave Mrs. Maynard to tell you about that. Meanwhile work on your very best. Mrs. Maynard says:

"How the loving messages and prayers of my co-workers in the Young South have helped me through all of these trying disappointments!"

Continue them in her behalf. She is suffering a good deal now from recent strenuous treatment, but hopes soon to be relieved. Her will is God's will, and she is determined to be cheerful. We will hope for the best.

RECEIPTS.

May offerings, 1909	\$ 64 17
June offerings, 1909	35 21
July offerings, 1909	30 43
August offerings, 1909	57 17
To Sept. 23, 1909	40 34
For Foreign Board—	
C. D. Ghee, Trezevant (J.)	50
Mrs. Ella Davis, Bartlett (J.)	1 50
Pearl Smith, Antioch (J.)	50
For Home Board—	
Salem Sunbeams, Liberty, by C. B.	2 00
For State Board—	
Salem Sunbeams, Liberty, by C. B.	2 00
First Church Sunbeams, Chattanooga, by B. S.	16 67
For Orphans' Home—	
Mrs. Ella Davis, Bartlett	1 50
Salem Sunbeams, Liberty, by C. B.	2 00
Pearl Smith, Antioch	1 50
For Kokura Chapel, Japan—	
First Church Sunbeams, Chattanooga, by B. S.	75
For postage	04
Total	\$256 28

Received since May 1, 1909:	
For Foreign Board	\$ 83 81
" Home Board	31 39
" State Board	38 47
" Orphans' Home	51 78
" Kokura Chapel	22 20
" Ministerial Relief	4 09
" Ministerial Education	1 00
" Margaret Home	5 20
" Mt. Pisgah Church	2 00
" Foreign Journal	75
" Chapel in Japan	15 00
" Home Field	25
" Literature	20
" Postage	14
Total	\$256 28

P. S.—Will some one give me the address of the Treasurer of Mt. Pisgah Church?—L. D. E.

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.

THE CHRISTIAN'S REWARD.

In Rev. 3:5 there is a reward promised to the conquering Christian. Holiness when perfected shall be its own reward. Glory is the perfection of grace. Here is the promise: "I will not blot out his name out of the book of life, but will confess his name before my father and before his angels." We all should rejoice in this. Christ will produce this book of life with our names enrolled, as we all shall stand before God and the angels, presenting them to the Father. Behold me, and the children that Thou hast given me. How great will this honor be! Far excels the commission to cast out devils. Let us all rejoice that our names are enrolled in the Lamb's Book of Life. This life is eternal life, and we do not wait to enter heaven to commence living this life and to have our names entered on the pages of the Book of Life. This is all accomplished when we accept Christ as our Savior, and Redeemer, and the moment we pass from death unto life, the recording angel enters our name in the Lamb's Book of Life. And after our work is ended here, and our Father comes for us, we will have a free entrance, as the gates will stand wide open. There will be whole nations going in at the gate every moment, and yet there will be room, yes, mansions prepared for all, and a robe prepared for all—pure, white, washed in the

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Scores of testimonials, from persons who gladly write to those now suffering, all tell of perfect cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free book, "Cancer and Its Cure," and 125-page book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, or what treatment you have taken don't give up hope, but write at once for my books.

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wrinkle, and a crown on our heads, and palms in our hands. Clad in these pure garments, we are now ready to enter into all the joys of a heavenly life.

What will our employment be? Praising the Lord for redeeming love with loud hallelujahs, "Praise ye the Lord." This song will be sung forever, and ever, and there will be a blood of the Lamb, without spot or sed harmony between the angels and saints in this triumphant song. Yes, we will have the society of the unsinning angels, pure as they come from the hands of their Creator; also the patriarchs and the prophets—Abraham and Isaac, and Jacob, and others. There will be no strangers there. Every one will know every one else, and all loving and lovely. I do not think if we could get to look into that city we would want to stay here. It is so beautiful. The streets are paved with a peculiar gold—transparent.

I want to go there—so many trials here below. I want to do all I can to get everybody to go there.

G. R. HATCHER.
Cleveland, Tenn.

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P—I—L—E C—U—R—E.

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A free trial package to any one who will write for it.

At your Drug Store, 50 cents a Box.

Cures promptly, painlessly and permanently.

Is easy to use and requires no cleverness to get the best results.

Begins its stunt at the start and keeps on until a cure is consummated.

Stops inflammation, swelling, congestion, irritation and itching the first thing.

This is the beginning of a cure. You quit gritting your teeth and saying improper things.

No need to stop your work and "call your neighbors in." No fuss and publicity.

A man gets back his ambition, takes hold of work and has no wish to die.

A woman returns to her natural good looks and cheerfulness, and the pained, drawn face is replaced with a plump, smiling one.

There is no use trying to be Happy with Piles. Joy and Piles don't chum.

Send and get a free package; this is the way to commence curing yourself. If it was not all right, no such offer would be made.

Send today for it; it is the best and only time to do a thing that should be done.

Yours for a speedy remedy in the use of the Pyramid Pile Cure.
PYRAMID DRUG COMPANY, 219 Pyramid Building, Marshall, Mich.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. T. M. Newman of Lexington, Tenn., was assisted last week in a revival at Corinth church, near Darden, Tenn., by Rev. J. N. Joyner, of Westport, Tenn. Four were baptized at the close of the services.

The revival in South Lexington, Tenn., in which Rev. Andy Potter, of Paris, did the preaching, eventually resulted in 36 conversions and 22 accessions to the Lexington church, 19 by baptism.

Rev. T. F. McCrea, who was compelled to return from missionary work in China on account of ill-health, will go to his work again in the spring.

Dr. W. M. Vines has returned from England and entered upon his duties as pastor of the First Church, Asheville, N. C.

Dr. G. W. Perryman, of the First Church, Norfolk, Va., is happy over the fact that his pastorium is nearly finished and work begun on the new church.

Buckner College, the Gospel Mission School in Arkansas, has not issued a catalogue, and, it is reported, will not have a single student in regular college studies. Verily, things are not always what they seem.

Rev. C. A. Stewart, of Paragould, Ark., has gone to heaven. He was a faithful country pastor. How rich will be his reward!

Dr. A. J. Fawcett, of Hamburg, Ark., sticks to his text of a new Convention in the west to be known as the Southwestern Baptist Convention. He says it is inevitable. If there is anything in the Fawcett being turned on, it ought to come.

Evangelist T. M. Compton, of Owensboro, Ky., will assist Rev. Ben Cox, of the First Church, Little Rock, Ark., in a revival beginning Oct. 10. We expect to hear of great good being accomplished.

Rev. G. W. Bray, of Wilmar, Ark., has resigned that pastorate and is available for work. Tennessee needs workers.

Rev. T. N. Hale, of Jonesboro, Ark., pastor of the North Jonesboro Church, leaves that pastorate to enter Baylor University at Waco. The church has made rapid strides forward during the labors of this Tennessean.

Rev. Arthur Fox, of Marianna, Ark., is assisting Rev. J. F. Johnston in a revival at Ozark, Ark., and Prof. J. A. Brown, of Waco, Tex., is leading the singing.

Evangelist Sid Williams, of San Antonio, Tex., lately assisted Rev. C. Stubblefield in a meeting at Ada, Okla., which resulted in 42 additions.

Rev. Otis E. Carter has resigned the care of the church at Brenham, Tex., to take effect Nov. 15, but the church and community are slow to give him up.

The directors of the Texas Baptist Memorial Sanitarium announce through Dr. Geo. W. Truett, that the institution in Dallas will be open for the reception of patients on Thursday, October 14. My, how Texas Baptists do things!

They are Hunt-ing him again! Dr. M. P. Hunt, of Twenty-second and Walnut Street Church, Louisville, Ky., has been called to the care of the First Church, Joplin, Mo.

Rev. T. F. Harvey has resigned at California, Mo., where 231 joined during his pastorate of two and a half years, and has accepted a call to Richmond, Mo. He will continue studies in William Jewell College.

Rev. H. H. Wallace claims that he can place "his hands on suffering persons and see the pain melt away as snow before the rain." There you have it! Rev. E. L. Carr claims to do the

same thing. We need them in this country.

Dr. J. Whitcomb Brouger, of White Temple Church, Portland, Ore., was lately called to succeed Robt. J. Burdette as pastor of the Temple Church, Los Angeles, Cal., but declined.

Dr. A. W. Lamar, of Nashville, Tenn., is to assist Rev. J. W. Harris in a revival at Grace Church, St. Petersburg, Fla., beginning Jan. 16.

Rev. J. W. McCollum has resigned his work as missionary in Japan, owing to shattered health, and will return with his family to this country. He was the first Southern Baptist missionary in Japan.

Dr. C. V. Edwards, of the First Church, New Orleans, La., has accepted the care of the First Church, Greenwood, Miss. We had hoped he would accept the call to Murfreesboro, Tenn.

Rev. H. Haywood has resigned as pastor at Duck Hill, Miss., to enter the Southwestern Baptist Theological Seminary at Waco, Tex.

Rev. John P. Culpepper, of Newton, Miss., was lately assisted in a revival by Rev. M. O. Patterson, of Jackson, Miss., which resulted in 41 additions. The church was wonderfully revived.

Rev. J. R. G. Hewlett has resigned the pastorate at Osyka, Miss., and Rev. C. E. Welch at Braxton, Miss. The plans of neither are known.

Rev. Robt. A. Kimbrough, of Blue Mountain, Miss., lately assisted Rev. T. A. J. Beasley in a revival at Ecru, Miss., which resulted in 39 additions, 31 by baptism. It was the best meeting the community has known in years.

Rev. W. B. Hall, of the First Church, Baton Rouge, La., has an able article in the *Baptist Chronicle* of last week entitled "Twentieth Century Foes of the Church." It is a timely production from the pen of this ex-Tennessean.

The *Arkansas Baptist* says: "Some Baptists are long on wind and short on wisdom." Now, Dr. Ben M. Bogard has been looking in the mirror again.

Rev. S. J. Cannon has resigned the care of Third Avenue Church, Louisville, Ky., to enter evangelistic work. He takes up the new work Oct. 1. The gospel shot from a Cannon ought to overcome sinners.

Rev. J. Solomon Pate, of Hopkinsville, Ky., has moved to Bedlands, Cal., where he enters upon the work with flattering prospects. He formerly labored in Tennessee.

Rev. J. S. Detweiler, of Louisville, Ky., has accepted the care of the church at Hodgenville, Ky., and the outlook is very bright.

The churches in Atlanta, Ga., and contiguous to that city, have pulled out from Stone Mountain Association, which was probably the largest in the world, and have formed the Fulton County Association. It means greater efficiency for all the church.

Prof. W. E. Farrar, formerly with Union University, Jackson, Tenn., lately resigned the chair of Latin and Greek in Bethel College, Russellville, Ky.

Rev. B. J. W. Graham, of the *Christian Index*, has resigned as pastor of the church at Conyers, Ga., after a service covering nine years.

Rev. G. V. Tilley, of Cockran, Ga., becomes pastor of the church at Cuthbert, Ga., at an early date. He has wrought well in the pastorate he leaves.

Rev. W. R. Owen is to become pastor of Capitol Avenue Church, Atlanta, Ga., Nov. 1. He is an efficient man.

Three were received into the church at Lexington, Tenn., Sunday by letter, and that afternoon three were received into the Chapel Hill Church, two by baptism and one by restoration.

The *Biblical Recorder* lately charged that Dr. Howard L. Jones, of Citadel Square Church, Charleston, S. C., advo-

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NOTE - Booklets will be found valuable to anyone interested in music.

cated liquor when he voted for the dispensary against prohibition. We see it the same way.

Rev. J. L. Viperman, of Dallas, N. C., has been called to succeed Rev. J. Manning Dunaway as pastor at Spencer, N. C.

Rev. W. Y. Quisenberry writes of Deacon Wright Campbell, of Tuskegee, Ala., as the model layman. He holds mission rallies out among the churches.

Dr. H. A. Porter, of Louisville, Ky., in an able article in the *Baptist World* of Louisville, calls the Anti-Board, Omissionary, Unsympathetic brother a Robinson Crusoe Baptist. Not a bad comparison!

The First Church, Kansas City, Kans., has called Dr. Stephen A. Northrop and he accepts. It will be like coming home, since he formerly lived in Kansas City, Mo.

Master David Carroll DeMent is the name of the new professor of Sunday School Pedagogy, who made his appearance in the home of Dr. B. H. DeMent, of Louisville, Ky. Tennessee friends offer hearty congratulations.

Dr. J. W. Gillon, of La Belle Place Church, Memphis, is to assist Rev. J. T. Early in a revival with West Jackson Church, Jackson, Tenn., at an early date.

Rev. Geo. W. Clarke, our brilliant friend of seminary days, has been called from Paris, Ky., to the pastorate at Greenville, Ky.

Rev. W. H. Sledge, of Louisville, is to be succeeded in the pastorate at Prestonsburg, Ky., by Rev. Don Q. Smith, formerly a Tennessean.

Dr. J. B. Moody, of Martin, Tenn., received about \$200 at Boone Creek Association in Kentucky for the students at Hall-Moody Institute.

The First Church, Harrisburg, Ark., has called Rev. J. H. Pennock, of Malden, Mo., and he accepts. At an early date he will move to his new field.

Rev. W. B. Clifton, of the *Baptist Builder* has been called as pastor of the Cypress Creek Church, near Martin, Tenn., and it is thought he will accept.

Rev. E. Ridgeway, of Martin, Tenn., has resigned as pastor at Kenton, Tenn., after having done a splendid work there.

IS LIFE WORTH LIVING?

BY JOHN A. SIMPSON.

Is your life worth living? Think a moment. Do you have a relative to whom your own life is precious, and to whose life you may constantly add happiness? Then your life is worth the living to that extent. Do you have a circle of friends—even a small one—to which you can carry the cheerful presence, a kindly heart, a helping hand? Then your life is worth the living in that respect as well. Are you a member of a church which holds out to you the daily opportunity of Christian service? There is a golden chance for usefulness. Is there within your acquaintance an invalid to whom you may minister? An unfortunate individual or family that you can befriend? An orphan whom you can rescue from poverty or evil surroundings? Life ought

to be worth living under such circumstances as these.

To young people life is worth living both for what it is and for what it promises. The civilization that we have today is only a partial one at best. Government should be made better in many respects. The churches should be more useful. Educational processes should be more satisfactory than they are at present. There is no phase of modern society that could not be improved wonderfully within even a few years. To have a part in these transformations, as all public-spirited persons may have, is something that ought to make life worth living. A fair look at the factors of your life will doubtless disclose the fact that it is abundantly worth while for what it holds of promise, both for yourself and others, from a hundred sources of good.—*Baptist Commonwealth*.

We desire to state to the readers of THE BAPTIST AND REFLECTOR that after having made a very careful investigation of COCA-COLA, we have concluded to accept its advertising.

We find by consulting the most eminent authorities that COCA-COLA does not contain in the minutest proportions either cocaine, morphine, or any other narcotics, that it is not injurious to health, but is refreshing and invigorating in its physiological effects.

COCA-COLA contains about the same amount of alcohol as is found in a vanilla ice cream soda, or in a glass of ordinary soda water. The infinitesimal amount of alcohol in COCA-COLA is derived from the flavorings used.

It contains caffeine in less quantity than is found in a cup of strong coffee and about the same quantity as is usually found in tea, but it is absolutely free from the tannic acid found both in coffee and tea.

Notwithstanding the absolutely innocent character of COCA-COLA, competitors have encouraged and paid for circulations of false and injurious statements concerning the article, thereby leading many sincere persons to a false impression of the component parts of this really meritorious beverage.

In the interest of truth and of justice, complete information will be supplied either by the COCA-COLA Company, Atlanta, Ga., or by ourselves, giving analyses of the article by leading chemists of the United States and statements from prominent physiologists as to the physiological action of COCA-COLA. The COCA-COLA Company are willing, if so desired, to pay the expense of scientific investigation of the effects of COCA-COLA by any church, body, or temperance organization, or by any combination of religious publications, which desire to know the truth and to publish it.

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THE SITUATION AT THE ORPHANS' HOME.

(A paper sent to the Board of Education of Nashville.)

"In behalf of the Executive Committee of the Tennessee Baptist Orphans' Home, we desire to submit to you for your information the following paper, which has been adopted by our committee, and which outlines our position in the matter before us for conference. We have tried to deal with a difficult public situation in a spirit of fairness and public spirit, yet with a due sense of our obligations to the institution we represent. We feel sure you will meet us in the same spirit.

"In view of the fact that a petition of certain citizens of West Nashville has been presented to the Nashville Board of Education, asking that the children in the Tennessee Baptist Orphans' Home be excluded from the Cockrill public school on the ground that the disease pellagra has in the past been in that institution, and that this petition has been brought to our attention by the official act of the said Board of Education by the appointment of a special meeting of conference with our representatives, the Executive Committee of the said Tennessee Baptist Orphans' Home sets forth the following statement of facts.

"First—We desire to state that we have, as a Board, taken every precaution, voluntarily, at every stage of this disease, to protect our home and the community. We have had the inmates under constant medical inspection since the beginning of the disease, and every suspicious case has been at once removed from the other children and carefully segregated from any contact with the community. The home is now under such medical inspection constantly by Dr. J. M. King, whom we have found, so far as our experience goes, to be the most progressive expert in this disease in the country. Had we, as a Board, been given proper opportunity we should have gladly joined with the citizens of West Nashville to avoid the public agitation of the present question, but no opportunity was given us.

"Second—We are able to present to the public the unanimous decision of the city health authorities, officially presented to the Board of Education, that the Home is absolutely free of the disease and from all danger of contagion. This City Board of Health consists of Drs. Hibbett, McCampbell, Altman and Glenn. This decision is concurred in by the County Board of Health and by Dr. Lavender, the expert of the United States Government on this disease, who inspected the Home early in July, since which time not a single case has been discovered. We do not urge any opinions of our own as to the disease, but present the unbiased judgment of the legally constituted medical authorities of the city, county, State and nation, sworn to the duty of protecting the public health.

"Third—With this we present the practically unanimous verdict of the medical authorities of the city and the world that the disease is not communicable from one person to another, and that, short of the fully developed stages of the disease—and some of these cases have even been sent to the school—there cannot be the slightest suspicion of danger of any transmission of the disease through such contact as would come in school attendance. Indeed, the national authorities openly advised us against the segregation we had already voluntarily assumed.

"We must, therefore, put ourselves on record as absolutely refusing in any way to acknowledge that the fears of the community are at all justified by

the present facts, or that we are under the slightest suspicion of endangering the community by the attendance of our children in the public school.

"Any parent presenting similar evidence for his children would have it unquestioningly accepted by the school authorities, and we have every reason to believe that this will be true with our children, if the issue is squarely made by us.

"Fourth—As a chartered institution and the legally constituted guardian of these children, we believed our legal right to school privileges in the City of Nashville is the same as that of any parent. Our children are not in the Cockrill school upon suffrage, but by legal right.

"But it is stated to us by representatives of West Nashville and members of the Board of Education that there exists in West Nashville, a state of excitement, which among many is the not unnatural result of a misunderstanding, coupled with parental solicitude, and that this excitement gravely endangers the educational institution of that community and seriously embarrasses the Board of Education, while at the same time presenting conditions that would throw upon the helpless children of our Home the hardships of combatting those misunderstandings and practically render their life in the public school unbearable.

"Therefore, in view solely of this state of excitement, and to protect our children, be it resolved:

"First—That, in the interest of our Home we could not accept without legal resistance any attempt to usurp the functions of the constituted health authorities by setting up any form of 'scholastic quarantine' that will in any way, by a separate school or otherwise, insinuate that our Home is not in the condition the City Health Board says it is, 'free from all contagion.'

"Second—That, in the present excited condition of mind of the community, we do not use our right to public school education, but maintain a school temporarily in our own building.

"Third—That, in view of the time-honored principle of absolute separation of Church and State, as Baptists, we ask no help from the constituted authorities of the city in maintaining this temporary school, though appreciating the courtesy of the Board of Education which would include this in the possible negotiations between us, but that we appeal to the Baptist people of the State for extra contributions to meet this emergency created by our public relationship."

The action of the Board of Managers was commended in the highest terms by the Board as a whole and individually, and the following resolution by Dr. Lofton was adopted:

"Resolved, That the action of the Executive Committee of the Tennessee Baptist Orphans' Home in declining to ask for school privileges for its children be commended; that we appreciate the spirit which actuated them in doing this, and that we thank them for their spirit of fairness and generosity in re-

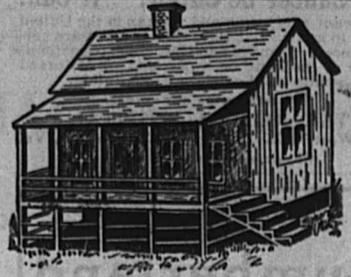
It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

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.

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ADDRESS

Baptist and Reflector, Nashville, Tenn.

lieving the Board of Education of an embarrassing situation.

"Furthermore, we agree with the committee in their belief that the children of the orphanage are legally entitled to school privileges, and that after a most careful scientific investigation of the subject, we concur with the committee in the opinion that no harmful results would have followed from their attendance upon the public schools at the present time."

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I closed a good meeting at my church at Pleasant Hill last Sunday. I had no one to help me. Bro. Bailey, of Lewisburg, came out and preached a good gospel sermon. Had four additions by baptism and left the church in fine working order. We are in a fine meeting here at Eagleville. Bro. Skinner, of Tullahoma, is doing the preaching, and it is well done, gospel, plain and simple, grand and glorious. Up to date 15 have been added to the church, and meeting not closed yet. Will go on all this week, I think. Pray for us.

J. E. SULLIVAN.

Eagleville, Tenn.

Will you allow a Tennessee boy to say a few words from the plains of New Mexico. I am always anxious to get the BAPTIST AND REFLECTOR; it reminds me of by-gone days. I am doing very well in my church work, considering everything. The Lord has wonderfully blessed us in the work. We have been hard pressed with a drought, but our church work has gone on. We are advancing to the front. The cause is growing as it has never grown before. New churches are rising up in

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every community. A new church was recently organized ten miles west of Cromer. I received an invitation to visit them last Saturday and Sunday, but having another engagement on Sunday I could not stay but one day. I found them almost without a crop of any kind, but with tears in their eyes they sang in one voice, "We Will Work 'Till Jesus Comes." They gave me a call for half time. Although only 17 in number, and some of them, if not the most of them, living in half dug-outs, they will pay more than five times as much as the average church in Tennessee and other Eastern States. Brethren, nothing short of success can crown such people. On Sunday I drove fifteen miles to a new school house and had the pleasure of preaching the first sermon in this new house. I found about twenty Baptists, which I will organize into a church next month. May the Lord bless you, Bro. Folk, in your great work. And to our many friends in Tennessee, we hope to see you again in this life, but if we don't we will see you up yonder.

Doss B. MOORE,
Missionary Pastor.

Cromer, New Mexico.

N. B.—Rev. J. T. Moore will return to Pope, Tenn., on Oct. 1, to his old home.

We had with us last week Rev. R. D. Cecil, pastor evangelist for the State, who preached nine sermons. Results, one profession, received \$5.02 for State Missions. The church called Rev. L. B. Jarmon to its pastorate. Pray for us.

R. S. MASON,
S. S. Superintendent.

Tracy City, Tenn.

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OBITUARY.

SMITH.—On Sept. 5, 1909 Mrs. Harriet Elizabeth Smith, daughter of Col. Jacob and Mrs. Elizabeth Harris, departed this life to be with God. She was born July 30, 1856, near Graveston, Tenn., and was married to Dr. J. W. Smith, Sept. 19, 1875. To this union were born six children, Avi I. and John L., of Knoxville, Tenn.; Claude A., of Dalton, Ga.; Mrs. E. E. Patton, of Fountain City, Tenn., and Estelle and Trula, of Halls Crossroads. She professed faith in Christ at 14 years of age, and joined the Presbyterian church at Washington, remaining a member until after her marriage, when she joined the Baptist church, of which she remained a faithful member until her death. She was always found in her place at church. She exhibited the life of the Master as few have learned to do. Not only did she show the spirit of Christ in the church, but also in her home and with those with whom she associated. She possessed a spirit of kindness that charmed every one that knew her. She made her home radiant with her smiles and kind words. Her whole life seemed to be given for those about her, and she lived to see all her children active members of the Baptist church. Owing to her disease she was a sufferer for months, but without a murmur or complaint she was ever submissive to the Master's will. Monday, Sept. 6, at 2 o'clock, the funeral was held at the old Beaver Dam Baptist Church. There was a host of kindred and friends, who came to pay the last tribute of respect to one who justly deserved it. At 4 o'clock we, with gentle hands, laid her to rest in the Greenwood Cemetery. We weep not as those who have no hope, for we shall meet one day in a fairer clime.

There are three words that sweetly blend,
 That on the heart are graven;
 A precious soothing balm they lend,
 They are Mother, Home and Heaven.

If from our side the first has fled,
 And home be but a name,
 Let's strive the narrow paths to tread,
 That we may gain.
 —Her Pastor,
 Sept. 17, 1909. J. N. BULL.

HALE.—Death has gained another brief victory. Mrs. Sue M. Hale is the vanquished. She was born April 22, 1842, and departed this life June 28, 1909. She was born into the family of God at the age of 15 years, united with the Baptist Church, and lived a consistent, consecrated Christian until death. After death her mortal remains were quietly laid beside those of her husband, Jerry B. Hale, at Boon's Creek Baptist Church, to await her summons in the resurrection morning. She met death calmly and bravely, trusting in God. She leaves seven children and a host of other relatives and friends to mourn the loss, but they all feel that their loss is her eternal gain. Her maiden name was Crouch, a sister of the late Elder T. H. Crouch. Mrs. Hale was a good woman, a loving mother, a faithful wife and a devoted Christian. She loved the Bible, her church, her Savior, her God; and worked and prayed for the salvation of sinners. To try to praise her life would be like trying to decorate a dew drop as it sparkles in the morning sunlight. The following Scripture is very appropriate: "Blessed are the dead that die in the Lord; yea saith the Spirit, that they may rest from their labors, and their works do follow them."

When Jesus comes, His jewels rare;
 To make for heaven, so wondrous fair,

Sister Woman!

READ MY FREE OFFER

My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures women's ailments, and I want to tell you all about it—just how to use it yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—let me prove it to you. I will gladly do it, for I have never heard of anything that has so quickly and surely cured women's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhoea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

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I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address **MRS. HARRIET M. RICHARDS, Box 248D, Joliet, Illinois.**



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 In realms of day—there is no night.
 Save by our faith, we see her not;
 Serene and happy is her lot;
 O, our mother, we'd to thee go;
 We would not have thee here below.
 We'll greet thee on the golden shore.
 Where pain and sickness are no more;
 We'll clasp thy hand, and see thy face
 Where all are saved by God's great grace.

—A. J. W.

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NON-RESIDENT NOTICE.

Nannie Smotherman vs. Percy Smotherman. October Rules, 1909.

In this cause it appearing to the satisfaction of the Court that the defendant is a non-resident of the State of Tennessee, therefore the ordinary process of law can not be served upon him; it is therefore ordered that said defendant enter his appearance herein at the October term of the Davidson County Circuit Court, to be holden at the Court House in Nashville, Tennessee, on the second Monday in October, it being a rule day of this Court, and defend, or said complainant's bill will be taken for confessed as to him, and set for hearing ex parte. It is therefore ordered that a copy of this order be published for four weeks in succession in THE BAPTIST AND REFLECTOR, a newspaper published in Nashville.

L. M. Hitt, Clerk; E. R. Rutherford, D. C. Rutherford & Rutherford, Solicitors for Complainant.

TENNESSEE ASSOCIATIONS, 1909.

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

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

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

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

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

Nashville—Portland Church, Thursday, October 7.

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

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

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

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

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

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

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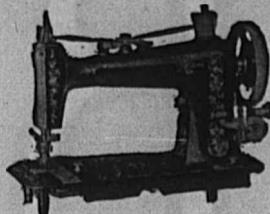
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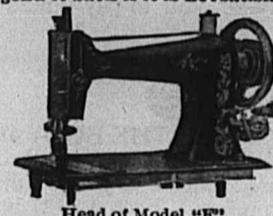
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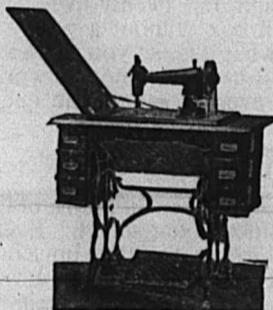
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