

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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PERSONAL AND PRACTICAL.

—Gipsy Smith is quoted as saying recently: "I think I have learned the art of living the spiritual life. I keep on speaking terms with Jesus." Do you "keep on speaking terms with Jesus?"

—The *Midland Methodist* asks the following questions: "What about a 'leading layman' who will not subscribe for his church paper? Which way does he lead?" We leave our readers to answer these questions.

—To the Convention out of debt was our aim. That aim has been accomplished so far as concerns all of our work with the exception, we believe, of the Orphans' Home, which will probably have a small debt on it. That debt ought to be paid off at once.

—Says the *Alabama Baptist*: "We are obliged to Dr. Folk, editor of the BAPTIST AND REFLECTOR, who has been the fearless leader in Tennessee against the liquor forces, for his kind reference to our editorial in which we pledged ourself to fight for the amendment in the face of all warnings." We always take pleasure in recognizing a man whenever we see him.

—Santos Dumont says he expects soon to perfect an aeroplane so that he can use it along the road as a motor car and rise in the air at will, and on descending run it on the ground. Bleriot says that he hopes within a few months to create a flying machine with which he can alight on the water, and after resting, like a sea gull, start flying again." Evidently aerial navigation is in its infancy.

—The strenuous and successful campaign made by Dr. P. S. Henson for the raising of the missionary budget of the Northern Baptist Convention overtaxed his strength, and he has been ill for sometime at his summer home in Bridgeton, Maine. The *Watchman* states, though, that he has now nearly recovered his usual good health, and has gone to Los Angeles, Cal., where he will spend the winter. We hope that he may be fully restored.

—The First Baptist Church, Joplin, Mo., made vacant by the resignation of Dr. R. M. Inlow to accept the call to the pastorate of the First Baptist Church, this city, has extended a call to Dr. M. P. Hunt, of Louisville, and it is understood that he will accept. Dr. Hunt has been in bad health, and is now at the Battle Creek Sanitarium resting and recuperating. We hope that he may soon be fully restored to health. He is one of the most valuable men in the bounds of the Southern Baptist Convention.

—The *Standard*, of Chicago, takes exception to the recent remark by Dr. C. F. Aked, pastor of the Fifth Avenue Baptist Church, New York, in which he says, "every American city is run by thieves." The *Standard* suggests that this may be true with reference to Dr. Aked's own city, but leaves the inference that it is not true with reference to Chicago. Before the ink was dry on that issue of the *Standard*, a police inspector of Chicago was tried and found guilty of the grossest graft. The evidence was so overwhelming that even a Chicago jury was compelled to render a verdict of guilty, although two of them joined in the verdict with the utmost reluctance.

—People say sometimes that Catholics do not object to reading the Bible, but here is a question and answer taken from a catechism authorized by the present Pope: "Question: If a Christian should be offered a Bible by a Protestant what should he do? Answer: He should reject it with horror and if he may have received it inadvertently he should immediately throw it into the fire, or give it to the parish priest." If it should be said that the reference is simply to the Protestant Bible, the reply is that there is no essential

READ AND REJOICE.

Tennessee Baptists have reason to rejoice. Never has such a record been made as during the last four days of the Convention year. The figures are as follows:

State Missions	\$17,707 98
Home Missions	15,998 38
Foreign Missions	22,874 25

The increase over last year is as follows:

State Missions	\$ 2,020 20
Home Missions	1,763 20
Foreign Missions	765 15

These figures may be changed in the final footing up. On last Monday morning, we had on hand only \$8,732.13 for State Missions. Nearly \$9,000 was received during the last four days. Had our people begun to give six months ago, we could have run the figures to \$25,000. Come to the Convention rejoicing.

W. C. GOLDEN.

difference between the Protestant Bible and the Catholic Bible. Necessarily, therefore, the objection of the Pope must be to Catholics reading the Bible at all.

—The new house of worship of the First Baptist Church, Shelbyville, Tenn., is to be dedicated on next Sunday. The dedicatory sermon will be preached by Dr. R. M. Inlow, pastor of the First Baptist Church, Nashville, Tenn. The church is said to be one of the handsomest to be found, either in city or town. It is built of red pressed brick, with cut-stone trimming, and finished throughout with quarter-sawn oak. The Sunday-school has separate class rooms. There is a ladies' parlor and pastor's study. The entire building seats something over 500. We congratulate Pastor J. A. Taylor and his noble people upon the completion of this beautiful house of worship. Its erection has involved much hard work and many sacrifices, but it will stand as a monument to their zeal and consecration.

—A monster temperance parade was held in Chicago Sept. 25. It was estimated that there were 20,000 people in line, and that the whole parade was nine miles in length. It was headed by Gen. Fred D. Grant, son of Gen. U. S. Grant, and himself a Major-General in the United States Army. Gen. Grant has become a bold and open advocate of temperance. In the parade there were numerous features which were quite interesting and significant. Among them were two floats, one representing the drunkard's home, another the home of the sober man. The contrast was very striking. Another feature was 57 men marching together behind a coffin, each one of the 57 bearing a banner giving the name of some man who had been killed in Chicago saloons recently, together with the circumstances of his death.

—We have received the following letter from Bro. W. H. Halliburton, of DeWitt, Ark.: "In response to your request to give the date of my subscription to the *Baptist*, I will say that it was in November, 1846, I first subscribed. From this time to date I have been a subscriber without break, except the time it was suspended during the late Civil War. Can you give the date of its suspension? I think I am the oldest in age as a subscriber among the patrons of the BAPTIST AND REFLECTOR, being within four weeks of the 93d anniversary of my birth. Good bye. God bless you in the great work you have in hand, is the humble, but earnest, prayer of your friend and brother." According to the above statement, Bro. Halliburton has been a subscriber to the BAPTIST AND REFLECTOR for 63 years, except, as he says, for the time the paper was suspended during the war. We do not know the length of time

it was suspended. Can any one tell us? Bro. Halliburton is both the oldest subscriber to the paper as a subscriber and also in point of age. He is a noble, true man, and a strong Baptist. We hope that he may live to round out at least a century of existence.

—Mason Trowbridge, assistant to District Attorney Jerome, of New York City, said in a recent address at Calvary Baptist Church: "The argument against drink is unanswerable. The city of New York spends more than twenty-five million dollars each year in fighting evils which would not be in existence if prohibition prevailed." Commenting on this the *Illinois Issue* says very aptly: "That is straight talk. Coming from the assistant of the district attorney in the second greatest city in the world it ought to have weight with even the unthinking. Twenty-five million dollars a year spent in New York City alone to fight the evils due to strong drink! Multiply that by the number of cities in the United States and still you are only on the edge of the problem, for nothing has been said about the direct cost of alcohol."

—Saloons opened up in Bristol, Va., October 1. A dispatch from Bristol under date of October 2, says: "One killed, two attempted murders, twenty 'knocked out,' and four cases of wife-beating and assaults on women was the record of the first day's battle with John Barleycorn in Bristol on Friday, as was shown in the police courts this morning. The police admit their complete inability to cope with the situation, and the force will be doubled at once, to keep order, regardless of cost. Mayor Rice said this evening that he wondered if hell could be any worse than Bristol had been today (Saturday)." Yet, strange to say, there were some Christian people who favored the return of saloons to Bristol. Strange to say, also, there are now some Christian people who vote for candidates for office who are in favor of saloons. Shame on them! Ought there to be a question mark after Christian in the above sentences?

—The following story is going the rounds of the press: "In a recent address in Seattle, Rev. Mr. Miyagawa, the 'Beecher of Japan,' said: 'When I made my tour of the world, I was standing in New York, and a man came up to me. 'What are you looking at?' he said. I answered: 'I am not here to see your big mountains, nor your big rivers, nor your big sky-scrapers. I am here to see the kind of Christian men and women your Christian civilization produces. And so I am looking at you, and studying you very closely.' The man said, 'Huh,' and hurried away.' Remember, Christians, that the world is looking at you and studying you very closely to see if you resemble Christ. What are you going to do about it? Will you simply say "huh" and hurry away? Or will you try to exemplify in your life the principles and character of Jesus Christ, so that those who see you will take knowledge of you that you have been with Jesus?'

—On last Sunday Dr. G. A. Lofton tendered his resignation as pastor of the Central Baptist Church, this city. Dr. Lofton has been pastor of the church for twenty-one years, beginning in May, 1888. He has done a noble work there, and is greatly beloved by every one in the church and community. The resignation took the members of the church by surprise, and they postponed action on it until the first Sunday in November. We may be allowed to say that we hope the church will then decline to accept the resignation at all. While somewhat advanced in years, Dr. Lofton is still vigorous, both in body and mind; and we hope has other years of usefulness before him. Dr. Lofton is, we believe, the ablest theologian in the Southern Baptist pulpit. He is also one of the finest Gospel preachers anywhere. At the same time, he is a warm-hearted, noble, consecrated man of God—simple and gentle as a child, but brave as a lion. He has been a great power both for the Baptist cause and for civic righteousness in Nashville.

IF WE ONLY UNDERSTOOD.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin;
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

—Rudyard Kipling.

THE RESURRECTION AND ASCENSION.

BY REV. T. H. ATHEY.

The rising of Christ Jesus from the dead is the greatest and most important of miracles, being a confirmation of all the wonders of his supernatural story. Beginning with his birth from an immaculate virgin at Bethlehem, and ending with the apocalyptic revelation of himself at Patmos, the arc of the events has for its key-stone his resurrection from the dead, without which they fall away. Indeed without this, the total of Christianity would disappear, for if Christ hath not been raised our faith is vain. Mankind might revere the teachings of a dead Christ as of other great sages, but could never trust him as an Advocate, Redeemer and Saviour. That he is even yet today a living man, and that he ever liveth to make intercession for us, is the centre and support of the world's faith, hope and love.

If the story of his birth be true we can believe that of his resurrection; if that of his resurrection be true we can believe that of his birth. In the nature of things, the latter was incapable of strict historical proof; and, in the nature of things, his resurrection demanded and was capable of the fullest historical evidence. The miraculous birth becomes almost a necessary postulate, and Jesus is the Christ in the full sense of the Gospels. And yet we mark as another parallel point between the miraculous birth and the resurrection, the utter absence of details as regards these events themselves. If this circumstance may be taken as an indirect evidence that they were not legendary, it also imposes on us the duty of observing the reverent silence so well befitting the case, and not intruding beyond the path which the evangelistic narrative has opened to us.

That path is sufficiently narrow, and in some respects difficult; not, indeed as to the great event itself, nor as to its leading features, but as to the more intimate details. And, here again, our difficulties arise, not so much from any actual disagreement, as from the absence of actual identity. Much of this is due to the great compression in the various narratives, due partly to the character of the event narrated, but chiefly to this, that to the different narrators the central point of interest lay in one or the other aspect of the circumstances connected with the resurrection. Not only Matthew, but also Luke, so compresses the narrative that the distinction of points of time is almost effaced. Luke seems to crowd into one evening what he himself tells us occupied forty days. His is, so to speak, the pre-eminently Jerusalem account of the evidence of the resurrection; that of Matthew the pre-eminently Galilean account of it. Yet each implies and corroborates

the facts of the other. In general we ought to remember, that the evangelists, and afterwards Paul, are not so much concerned to narrate the whole history of the resurrection as to furnish the evidence for it. And here what is distinctive in each is also characteristic of his special viewpoint. Matthew describes the impression of the full evidence of that morning on friend and foe, and then hurries us from the Jerusalem stained with Christ's blood back to the sweet lake and the blessed mount where he first spake. It is, as if he wished to realize the risen Christ in the scenes where he had learned to know him. Mark, who is much more brief, gives not only a mere summary, but if one might use the expression, tells it as from the bosom of the Jerusalem family, from the house of his mother Mary. Luke seems to have made the fullest inquiry as to the facts of the resurrection. John paints such scenes during the whole forty days, whether in Jerusalem or in Galilee, as were most significant and teachful of this three-fold lesson of his gospel: that Jesus was the Christ, that he was the Son of God, and that believing, we have life in his name. And, lastly, Paul, as one born out of due time, produces the testimony of the principal witnesses to the fact, in a kind of ascending climax. And this the more effectively, that he is evidently aware of the difficulties and the import of the question, and has taken pains to make himself acquainted with all the facts of the case.

The evidence that Christ Jesus was put to death, and that he rose from the dead, is as abundant and complete as the evidence of any other historic fact whatever. In his crucifixion and death, there is nothing miraculous, nothing that taxes credulity save a few attendant circumstances, and the monstrous injustice and cruelty of his accusers and executioners. In his supremely miraculous resurrection there is the extreme antecedent improbability of the event. Overlooking the unreasonable scepticism of the few who blindly say that any miracle is impossible, the improbability is met by the overwhelming testimony of numerous select witnesses to whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days; witnesses that sealed their testimony with their blood. No higher proof is possible for any historic fact, and the antecedent improbability is, for those who hold to the reality of the supernatural and its boundless possibilities, completely swept away. Hence, the unfeigned faith of the Son of God, whom God raised up, having loosed the pangs of death because it was not possible that he should be holden of it, has been and is today the reasonable faith of multiplying millions.

At the dawn of Sunday, April 9th, Jesus had already risen from the dead. The rock-ribbed vault with its imperial seals did not detain him. The tomb was empty.

In this exquisite story, Peter promptly entering the sepulchre, is faith; John outrunning Peter, hesitating and peering in, is hope; Mary standing without and weeping, is love; these three; and love wins.

During this day there were five appearances, the last one to the disciples as they were assembled in the upper room eating supper. He greeted them with "Peace unto you." Showing them his hands and his side, and eating before them, their long drawn and slowly yielding scepticism at last gave way. Jesus therefore said to them again: "*Pax vobiscum.*" "As the Father hath sent me, even so send I you."

Then, inspiring them with the Holy Spirit, he gave these apostles, these missionaries, these sent forth, the first of the three final apostolic commissions.

The appearing and disappearing of the crucified Jesus five times on this first Lord's Day, thrills the heart that loves him with joyful wonder. Aroused by the supernatural facts, both spiritual and physical, it is hard to suppress questions. Here is a man who was certainly dead, and yet is alive again. The rock-ribbed and close-sealed tomb could not confine his body. He walked with torn feet to Emmaus, and vanished. Closed doors did not hinder his going and coming. Yet it was a body. He was known by the sight of his features, and of his pierced hands and feet and side. It was a body of flesh and bones that could be handled, and not a mere intangible spirit. And moreover, he did eat before them. How is all this possible? But let us not incur Paul's rebuke of those who ask, How are the dead raised, and with what manner of body do they come? "Fool; that which thou thyself sowest is not quickened except it die; then God giveth it a body even as it pleaseth him. There are celestial bodies, and bodies terrestrial. So also is the resurrection of the dead. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Behold I tell you a mystery."

We can, therefore, implicitly yield ourselves to the impression of these narratives, and, still more, to the realization of that most sacred and blessed fact. This

is the foundation of the church, the inscription on the banners of her armies, the strength and comfort of every Christian heart, and the grand hope of humanity: "The Lord is risen indeed."

The apostles lingered in Jerusalem. They, the elect witnesses of the resurrection, were not yet of one mind. Thomas, not having seen for himself, refused to believe in the corporeity of the revenant, saying: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." Because of this he is sometimes called "Doubting Thomas;" but his incredulity was not greater than that of his fellows prior to the sensuous tests vouchsafed to them. Then said Jesus graciously unto him: "Because thou hast seen me, hast thou believed? Blessed are they that have not seen, and have believed."

This is the last and greatest of the Beatitudes. It approves the loving and rapturous confession, the highest yet made, of the essential divinity of Christ, the faith of the church.

According to the command sent through the women on the resurrection morning the apostles with other disciples depart for Galilee. And there by the sweet gospel lake, in the grey of the morning, he appears to seven of his apostles, and Peter has an embarrassing and yet glorious interview with him. This incisive examination before the six brethren was needed for his discipline, and complete restoration to fellowship.

Within a fortnight after this appearance occurred the general assembly specially appointed to be held on a mountain in Galilee. It took place doubtless on the same mountain on which he had selected the twelve, and where he delivered the famous sermon. When they saw him, they worshipped him; but some doubted. It was on this occasion that Jesus gave forth the second, the great commission, saying: "Go ye into all the world, and preach the gospel to all the nations. Lo, I am with you always."

It was probably during the last week of the sixth, the apostles having returned to Jerusalem, that Jesus appeared to James. No details are given; only the bare fact is stated. As this James afterwards became the pastor of the mother church, ruling with special and stringent authority, it is possible that this interview with the Lord was in preparation for that high office.

On the last of the forty days, Thursday, May 18th, occurred the tenth appearance, culminating in the ascension. On this occasion he opened their mind that they might understand the Scriptures, and expounded to them the doctrine of the suffering Christ. And therewith he gave them the third commission, or rather the commission for the third time, that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem. Also he charged them not to depart from the city until they were clothed with power from on high.

The teachings were ended, the commission given, Jesus then led the apostolic band from the city across the Kedron, past Gethsemane, along the familiar route ascending Olivet, and passing over its southern shoulder, until beyond its summit Jerusalem is lost sight of, and beloved Bethany, the home of purity and peace once more, here at the very last comes into view. There Jesus paused. Then lifting up his wounded hands over the dear friends gathered around him, he pronounced a farewell benediction. O that we had his words! As they listened and looked he was parted from them, borne upward by invisible hands until a white cloud, hovering eagerly near, received him, and veiled him from their sight.

And two angels spake to them this last message from him, that he should so come in like manner—as they had beheld him going into heaven.

Amen. It is so. Ring out the bells of heaven; sing forth the angelic welcome of worship; carry it to the utmost bounds of earth. Shine forth from Bethany, Thou Son of Righteousness, and chase away earth's mists and darkness, for heaven's golden day has broken.

We also worship and look up. And we go back from this sight into a hostile world, to love and to live, and to work for the Risen Christ.

Columbia, Tenn.

MINISTERIAL RELIEF.

BY REV. W. L. NORRIS.

(Substance of speech delivered at Central Association, and published by request.)

Brother Moderator, Brethren and Sisters: It is so difficult to speak on this subject, out of the old rut, and not be misunderstood. My desire, purpose and prayer to God is that our pastors will give some little attention to financial affairs, so that they can pay their debts, preserve their good names, have a competency for old age, and wield the greatest amount of influ-

COMMUNION.

"I need not leave the jostling world,
Or wait till daily toils are o'er,
To fold my palms in secret prayer
Within the close-shut closet door.

"There is a viewless cloistered room,
As high as heaven, as fair as day,
Where tho' my feet may join the throng,
My soul can enter in, and pray.

"No human steps approaching, breaks
The blissful silence of the place;
No shadow steals across the light
That falls from my Redeemer's face.

"One harkening, even, cannot know
When I have crossed the threshold o'er;
For He alone who hears my prayer,
Has heard the shutting of the door."

ence for God's glory. Then this annual plea for old and worn-out ministers will no longer be necessary. Now, God forbid that I should say anything unkind to my ministerial brethren, the laity, and especially these noble, godly men who have worn out their lives in our Master's service. Pardon me, beloved, but there must be a bracing up, a changing up of our entire relationships as pastors and churches. And some misconceptions on the part of all, relative to financial affairs, must be corrected. Please do not misunderstand my motives and spirit. I love our worn-out ministers. God bless them! In prayers, sorrow, self-sacrifice and tears they have laid the foundation stones of our Baptist churches in this country. They deserve all we do for them, and far more. This Association did not give enough to our beneficiaries last year, to buy overalls for a humming bird in comparison to what we ought to have given.

So, I sound today a note of most serious warning! *Pastors must pay some attention to financial affairs!* Oh, I see you now holding up your hands in holy horrors and exclaiming, "Be not entangled with the things of this world." We do not want a mercenary ministry! We do not desire a race of ministerial commercialists! No; a preacher should not have any of this world's goods. He should be dependent and humble. Like a good deacon prayed, "Oh, Lord, Thou knowest our pastors should be poor and humble. Make them humble, O God, and we will keep them poor." A lady member once said: "Brother Norris, I was willing for you to have a little home here in town, but I don't want you to buy any land." And yet that very sister asked me to give one hundred dollars to help build a church and a twenty-five-dollar donation for a concrete walk around that church. In heaven's name, how could I have granted her requests, if her wishes had obtained in regard to my business affairs? "Oh, consistency, thou art a jewel!" Some ministers also have misconceptions. An eminent brother said: "Brother Norris, I don't think a minister should possess anything earthly. It prevents his spiritual culture. He should just trust in the Lord." "I do," I replied, but I keep my powder dry." "No, you ought to sell a farm and give it to charity; it would do you good." Some preachers have such little money-sense. Just good, common sense, you know. Lord, deliver us from fanatics. Just keep well balanced. Dr. John A. Broadus said, so often, that a pastor needed both common and uncommon sense. Some pastors over-rate their members financially, and consequently make such unreasonable demands of their churches. The qualities of success in all other departments of human activity seem necessary to pastoral success. For he must not only be a spiritual leader, preacher and pastor, but he must take his place as a citizen, neighbor, advisor and friend!

Now, we can give eight reasons why a pastor should be a man of affairs, and not one why he should not, save the possible temptation of giving too much time to money-making.

1. To prepare for old age, which will surely come—thereby avoiding the humiliation of Associational pleas for your sustenance in your old age.

2. To accomplish more good. By example he can lead his people out in the grace of giving and pay his debts, too. Besides, a church will usually more willingly follow the leadership of a man who is successful in his own affairs. For the reason, it begets confidence and confidence is always power.

3. To have a better rating. The world rates us, brethren, whether we will or no. And it rates us on a cold financial basis, just like it rates a merchant or any other business man. We all have our rating. "A good name is rather to be chosen than great riches."

4. To help others. I say it thankfully; it has been

my pleasure to help some pastors and many laymen out of financial difficulties, after which I influenced them more than ever in spiritual matters. Some, it is true, have proven ungrateful—that is natural—to be expected. However, I am not deterred from helping men in every way, because I meet so many who are worthy and appreciative. Besides, we greatly honor our Lord by helping a man to help himself. I have little patience with mere almsgiving.

5. To gain and keep respect and influence. There is a high-toned respect and consequent influence enjoyed by the preacher who keeps his debts paid up promptly, and possesses a competency, which is better felt than expressed. You may preach like a seraph, yet the baker, merchant, tailor and doctor will say: "Yes, he preaches a good sermon, but I would respect him more if he would pay me what he owes me." Oh, brethren in the ministry, I love you! And it is in hope that I can benefit you that I speak thus plainly. But get on your feet financially! Economize! Quit chewing and smoking tobacco! Be a clean man! Our churches are worthy of clean pastors! Pay as you go or don't go! Have a bank standing and the influence of a manly man. I heard that Amen. Some of you laymen are tickled nearly to death now because you think I am hitting the preachers. God bless our pastors. Though they have the name of poor financiers, yet few of them have anything to finance with. And if you laymen will always pay your pastors promptly, in full, what you promise them, ninety-nine out of every hundred will pay their debts and have a little left for investments. I could buy a fine farm on salary now long past due me! Not from Milan, for she pays me, in full, promptly every month. I urged a pastor to make an investment. He was receiving one thousand dollars annually and a parsonage. He said he couldn't get enough money together at one time to make an investment. What? A thousand dollars salary and no house rent to pay? Why, you ought to live on fifty dollars per month easily. Let me say it. Not until preachers learn to economize and work hard (Paul made tents), like many of our noble laymen do, will they ever get on their feet financially. If we don't get a start we will always be hampered, unable to pay our debts, be disrespected and suffer loss of influence accordingly. I know exactly what I am talking about. I have been all along there, brethren. I had an invalid wife for six years. Churches did not pay me what they promised. I owed debts here and there. People dunning me and thinking I was dishonest, when God knows that I wasn't. But thank God (like Paul), I went to making tents and paid everybody every cent I ever owed and six per cent. interest to those who would accept it. And I stand today, serving a good church, and owing no man anything but love, save on real estate. Young brethren, get a start. I can tell you of no better way than I did. Roll up your sleeves, and go to work. Preach every Sunday. Work hard with your own hands every day and every night until midnight, rolling logs, piling brush and burning same, until you get on your feet, so you can honor God with your means, as well as with your time and talent. All honest work is honorable.

6. To preach better. You can preach better when you have complied with the Scripture: "Owe no man anything." Looking into the faces (Sunday after Sunday) of those to whom he owes just and honest debts, coves and humiliates the pastor.

7. To hit sin and sinners more fearlessly. "Preach the Word" with more independence and power.

8. Conscious of the entire community's respect, love, confidence and appreciation, by virtue of an honest, successful life, the pastor gives to the church which he serves his noblest and best, peculiar prestige and power, and becomes thereby more efficient and useful in every way. Saves his church much humiliation.

The remedy for the present state of affairs is obvious. False notions relative to preachers owning property must be eradicated. Salaries paid promptly; pastors promptly paying debts; and by the aid of wise financiers (which are in all of our churches), making safe investments, thereby safeguarding old age. This is your productive period. You are getting good salaries now. Prepare for old age. Just common sense, that is all.

Dear brethren, you are not preaching for money, but you just cannot afford, with the best interest of God's cause in view, to jeopardize your good name. "The laborer is worthy of his hire." "They that preach the gospel shall live of the gospel." And when a church quits paying you, quit preaching to that church for obvious reasons. Nothing in my judgment would go farther to correct ministerial dependence and indigency. Our old worn-out ministers are with us, brethren. A sacred trust. We should gladly render all needed assistance. But you younger men will find good financiers in every one of your churches, who will most

willingly give you lessons in economy and investment, which will place you on your feet. Drs. J. R. Graves, J. N. Hall, T. T. Eaton, and others I could mention, are examples of successful financiering, as well as ministering with its consequent influence, prestige and usefulness.

In conclusion, let the churches be absolutely honest with their pastors, paying them, in full, and promptly; then let pastors economize (cease gum and tobacco-chewing, and smoking, an unnecessary and filthy habit for anybody, especially ministers), and make just as remunerative investments as is consistent with safety to the principal. Remember, that it is a fixed law in the realm of finance (and should be our major premise) that just in proportion as you increase the possibility of gain, you increase the probability of loss and danger to the principal, all other things being equal. Oh, I plead today for an honest, noble, manly, independent and godly ministry—cowering beneath no man's financial lash; but living and serving our fellowmen, and God as free men indeed and in truth, while in the prime of life; and when old age comes, enjoying the pleasure and comfort of foresighted competency.

Yours, in love, for a more efficient and able ministry,
Milan, Tenn.

THE NEW AWAKENING.

REV. C. A. STEWART, HOME BOARD EVANGELIST.

Religious revivals are as old as religion. By them Christianity marks the stages in her progress. Nearly all of Christian history crystalizes about them. They are not peculiar to any one age or nationality, but are the heritage of all ages and all nations.

Each awakening may differ from the other in some particular due to race temperaments and spiritual conditions. They usually result from the proper emphasis of a neglected doctrine whose province it is to cure the prevalent spiritual declension of the times. Every general spiritual depression originates in the neglect or perversion of some Scripture truth. The proper recognition of that truth is the only remedy.

Spiritual decline will always finally attend that people who teach a one-sided gospel. The symmetrical preaching of the symmetrical gospel is the only panacea of all spiritual disorders. The centrifugal energy back of the revival of the sixteenth century was the preaching of the doctrine of justification by faith; the revival of the seventeenth century gathered about a needed emphasis of the doctrine of divine sovereignty; the revival of the eighteenth century was generated in the preaching of the doctrine of regeneration by faith; the revival under Finney announced the doctrine of free agency and individual responsibility.

We are now upon the threshold of another great religious awakening. It matters not how some people despise the idea of a revival, we have not outgrown the need. We never will until "this mortal has put on immortality." Revivals are as essential in religion as they are in nature. As human nature is always the same fluctuating sort, revivals will always be a necessity.

The coming revival is not to be of that theologically invertebrate order that some of our enthusiastic ecclesiastics declare it will be. Like its forerunners, it will crystallize about the teaching of doctrine that has been either neglected or perverted. It will be essentially a doctrinal revival.

It will not be the realization of the prophet's dream of organic union of the denominations upon a credal basis so broad that all people can stand upon it together without sacrifice of teaching or practice. Such a plan is preposterous; is to doubt the candor and integrity of the denominations. These advocates of union may have no convictions they cannot sever company with, or at least compromise for the sake of sentiment. This, however, is not true of all Christian people. There is a great host that believes if union is ever realized it must be upon the Word of God, unwarped and untarnished by the vagaries and traditions of men. This army will never sell the truth for a human whim, nor for the accomplishment of a desirable object. It is a Roman postulate that "the end justifies the means," and is both unreasonable and unscriptural. Unholy alliances cannot permanently promote holy ends.

Some weak Christians become terribly nervous when it is proposed to connect doctrinal preaching with a revival. There can be no real awakening and permanent results without the presentation of doctrine. Doctrine is the very foundation and steel frame that gives stability and permanency to every true revival. There is an evangelism, prompted by the lust of numbers, that plays wholly upon emotionalism and sensationalism, and uses clap-trap, whoop-and-hurrah, shuck-el-gathering methods. Such evangelism thinks more of statistics than spirituality. In its calculations the fig-

ures always lie. Such evangelism is like a bunch of burning shavings, it blazes up for a moment and is soon out. It lacks support. It has no bone. It is weak and sickly and soon drops by the way-side. Paul was the greatest of evangelists and theologians. His letters and sermons are heavy with doctrine. The abiding evangelism not only stirs, but establishes.

No people are so richly equipped for championing this new awakening as the Baptists. The doctrines that are already stirring the Christian commonwealth, and are the dynamics of the new revival, are distinctively Baptist. We are talking just now of a "new theology," a "period of theological transition," and the "religion of the future;" but when the ecclesiastical weather has settled, we will discover that old and much neglected truth in the "new theology." The transition will be the shedding of the old skin of traditionalism, and the "religion of the future" will be the Christianity of Jesus Christ. The new will be a revival of the old dressed in modern terminology.

The cardinal doctrine of the new awakening will be the necessity of regeneration before church membership. This doctrine will not compromise with those who vainly try to sprinkle the world into the kingdom of God. This teaching will displace the heresy that a child "born in the pales of the church" is born again. This doctrine is wholly antagonistic to the theory and practice of our Pseudo-baptist friends. It is the most vital of Christ's teachings, and must be rigidly adhered to and enthusiastically supported. This doctrine is gradually forging its way to the front among all so-called evangelical Christians. Wherever it is properly presented it stirs the Israel of God, brings conviction to the sinner, proves to be a mighty revival power. This is the key-note of the next great awakening—"ye must be born again."

NOTES.

Since writing I have had the pleasure of visiting Auburn at the dedication of their new house of worship. It was glorious to be there. People from Woodbury, Statesville, Watertown, Milton, Alexandria, Liberty and Prosperity were there in full force. I think I must have shaken hands with a thousand old friends, and cried till my eyes were dim with tears. Bro. McPherson preached at 11 a. m., and I spoke on the memories of the past at 2:30. Dinner in abundance on the ground. Fifteen hundred or two thousand people were present. Brother Gupton is the pastor of this dear old church I served eight years, beginning twenty-five years ago. What changes! What joy mingled with sadness to be there! God bless them all.

The Wiseman Association has met and adjourned one of the most successful sessions in her history. It met with the Hartsville Church within thirty steps of my home. It was a joy to have in my home so many of my dear friends, among them Drs. E. E. Folk, J. M. Phillips, J. H. Grime, R. G. Taylor, Brother Hudgins and others from a distance, besides swarms of people who made our home a kind of headquarters.

The weather was perfect, the order splendid, the crowds large, the preaching by Brethren Phillips, Folk, Grime, Taylor, Wilks, Massey and J. H. Oakley fine, the dinner unsurpassed, the business harmonious. Everybody praised the glorious meeting.

I was at Friendship Saturday and Sunday. Bro. R. G. Taylor, the Irish preacher, who preached in this section forty years ago, preached for me. One man united with the church Sunday morning, and was baptized in the afternoon. We are on higher ground and still rising.

Son Henry is with me at LaFayette in a meeting, with fine prospects of a good meeting. Let all our pastors attend the State Convention. I am happy in the Lord's work. To God be the glory.

J. T. OAKLEY.

Hartsville, Tenn.

UNION UNIVERSITY.

We enjoyed the visit of Secretary Ray yesterday. In the morning he spoke to the regular chapel assembly and some visitors; in the afternoon in the regular meeting of the J. R. G. Society. The young women of the Palladian Literary Society adjourned their session to be present. Rev. J. W. Gillon, who is conducting a series of revival meetings in the West Jackson Church, of which Brother J. T. Early is pastor, came in, and he and Brother Early contributed far more than their mere presence to this occasion.

The young brother appointed to read the Scripture had read the 10th chapter of Romans. Brother Ray used a part of the reading as the text of the first portion of his discourse: "How Shall They Hear With-

out a Preacher?" The body of the discourse bore directly on the importance of mission study classes in all our churches. Several such classes, I am sure, will be an outcome of this good visit.

After he had taken his seat, Brother Gillon spoke on the importance of each pastor conducting a soul winners' class. I am sure if we would do what the speaker urged there would be many more conversions, and our churches would be more prosperous.

It is clear to see, from what these speakers said, that a pastor has a great deal to do, and that the preacher-pastor and the evangelist-pastor is a tremendously urgent need. I am glad they said it, and said it with such emphasis.

I am writing this last paragraph on Monday. Yesterday, 84 miles from my home, I held services in two churches, had a baptizing for each of the churches, raised a little more than the apportionment in each of the churches for associational missions, performed one marriage ceremony, and was at home by 10 p. m.

G. M. SAVAGE.

P. S.—Say to the people that the Lord is blessing the University. The pupils are happy and industrious. The saloons gone—there is a new future. G. M. S.

TENNESSEE COLLEGE NOTES.

It was our pleasure during the session of the Christian Convention to have several of the women delegates in the college home. One morning during the Convention, Mr. C. D. Gordon, of Chattanooga, who was here attending the meeting, conducted chapel exercises for us. Mr. Gordon is a friend and schoolmate of Prof. Burnett and Mr. J. Henry Burnett. It was a genuine pleasure to have him. He was accompanied by his wife. Rev. Gilbert Dobbs, pastor at Brownsville, Tenn., visited his daughter, Miss Esther, last week and gave us a delightful chapel talk on Wednesday morning. On this same morning it was our privilege to have Rev. Sheffer, of Memphis, and Rev. Castlebury, of Union City with us. Last week seemed to be an unusual week so far as visitors of prominence were concerned, and we were delighted on Thursday morning to have with us Bro. C. E. Crossland, of the Baptist Sunday School Board of Nashville, Tenn.

Mr. Henry Burnett made a trip to the Western portion of the State and over in Mississippi the latter part of last week.

New pupils are continually coming in. We have hardly had a day since the first day of school that we have not enrolled a new one. There were five new boarding pupils that came in on Monday last, and still they come. Our enrollment so far is in excess of last year at the same time. The young ladies are taking great interest in tennis, and are making good use of the numerous courts on the campus.

Mr. Marshall was called home on account of the death of his sister's little girl. We extend our sympathies.

ASSOCIATIONAL MINUTES WANTED.

The Association period will soon be over. Up to this hour we have received nothing but the minutes of the Sequatchie Valley Association. Thanks to the good clerk of that Association. We earnestly beg that the clerk of each Association will send copy to this office just as soon as the minutes are printed.

Yours truly,

W. C. GOLDEN.

A CALL TO BAPTIST LAYMEN.

Beginning in October, a very unusual and comprehensive National Educational Campaign in the interest of the Laymen's Missionary Movement will be undertaken, running for six months. A list of the seventy Convention cities with dates, will be published as soon as it is completed. Many of these cities will be in the South. It is planned to have at least a thousand delegates at each of these centers drawn from the city and contiguous territory. From two to three days will be given entirely to discussing problems of the Laymen's Missionary Movement. The best speakers obtainable and men of force and recognized ability will speak at each Convention.

Such an opportunity has never before been presented to the Baptist men of the South to hear speakers of national and international reputation for the work of this great movement in their own localities. No Baptist layman who can attend the Convention most accessible to him can afford to miss attendance on any of its sessions. His own soul will be enriched beyond measure if he comes with a receptive mind.

Your Executive Committee is anxious that the attendance of Baptists at each of these Convention cit-

ies shall be large and influential and representative. It will mean so much in furtherance of the interests of our own denominational work, both at home and abroad.

Full details will be published later in both the religious and secular press. Pray that as a result of this comprehensive campaign "the Missionary Spirit" with all that that means may sweep this fair land of ours as a prairie fire.

Faternally yours,

J. HARRY TYLER,

Chairman.

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.

On yesterday afternoon our monthly Sunday-school Association of Knoxville met with Fountain City church. The following report was submitted:

Number of schools	25
Number enrolled	7,419
Average attendance	4,268
Number of classes	309
Number of new scholars	391
Number dropped from roll	171
Average attendance church members	2,472
Number conversions	193
Number of baptisms	76

This report begins with August 22 and ends with September 19.

W. A. COLEMAN,

Secretary.

Knoxville, Tenn.

There is certainly a noble band of saints at Fall Branch. It is a pleasure to preach to them. Our contribution to State Missions for the day was \$15. A few nights ago our table and dining room floor were covered with good things to eat and wear. The "pounding" party was made up of Methodists and Baptists, until I could hardly tell which made the majority. It is our privilege to preach twice a month to this noble people. I feel my littleness when I think that I am the successor of Keene, Waller, Yankee, and others.

E. L. WILSON.

Fall Branch, Tenn.

We have just closed a good meeting at New Providence, which resulted in ten additions to our church. Bro. A. H. Huff, of Portland, Tenn., did the preaching, and in addition to being a fine gospel preacher, he is a splendid fellow to work with. He has held two meetings for us at New Providence, and is very dear to the hearts of our people. Our church expects to far exceed anything that it has ever done before this year, and the outlook is promising in every way.

B. H. LOVELACE.

New Providence, Tenn.

We began our fall Sunday-school campaign last Sunday with 525 present. Our average attendance for September was 448, with an average offering of over \$10. Our average attendance has increased over 300 since last October. We have here in the First church a very active and enthusiastic membership of about 500, and are having additions regularly. This is a great field, and we are doing our best to cultivate it. No pastor was ever more royally treated.

Bonham, Texas.

J. EATON HUGHES.

PASTORS' CONFERENCE.

NASHVILLE.

First.—Pastor preached at both hours. Good congregations. Three received by letter.

Third.—Pastor Yankee preached on "God's Power with a Willing People," and "The Humiliation of Christ." Two approved for baptism. Communion at night.

Seventh.—Pastor Wright preached on "Necessity for Personal Work," and "Come Go With Us, and We Will Do Thee Good."

Edgefield.—Pastor Lunsford preached at both hours. Packed house in the morning. Good congregation at night. Large S. S.

North Edgefield.—Pastor Hudson preached at both hours on "God's Estimate of Man," and "Almost a Christian." 270 in S. S.; one received by letter. Good communion.

Centennial.—Pastor J. N. Booth preached on "Warring a Good Warfare," and "Privilege and Responsibility." 127 in S. S.; 49 in Overton Mission.

Immanuel.—Pastor Rufus W. Weaver preached upon the question, "Why Do We Know So Little Regarding Our Religion?" at the morning service. Dr. F. G. White was set apart to the office of deacon. Dr. I. J. VanNess had charge of the service. Prof. A. D. Harris conducted a Bible reading at the evening service. Two baptized and one received under watchcare.

Howell Memorial.—Pastor Cox preached on "Pentecostal Power and Its Conditions," and "Joy as an Essential of Soul-Winning."

Lockeland.—Pastor J. E. Skinner preached on "Tithing," and "Paul's Conversion." Good services. One reclaimed by letter. Good S. S. Little church rounded up \$150 for State Missions, and remembered every other object of the Convention.

Antioch.—Pastor Reid preached on "Seek Things Above," and "The Holy Spirit." Good congregations at both hours. Good interest in S. S. and B. Y. P. U.

Franklin.—Sam P. White, pastor, preached on "Training the Young People for Church Service." Small S. S.

KNOXVILLE.

First.—Pastor Taylor preached at both hours. Subjects, "Receiving the Holy Ghost," and "Discipleship." 376 in S. S., seven received by letter.

Deaderick Avenue.—Pastor C. B. Waller preached at both hours. Subjects, "To the Memory of an Undying Love" and "Three Dearest Words." 538 in S. S., 4 baptized, 2 received by letter. Great crowds; great interest.

Broadway.—Pastor, W. A. Atchley. Rev. Joseph Pianna preached at both hours. Subjects, "The Needs of Pagan Fields" and "My Conversion from Romanism." One approved for baptism.

Bell Avenue.—Pastor J. H. Sharp preached at both hours. Subjects, "The Covenant" and "God's Bargain Day." 480 in S. S., 5 baptized, 1 received by letter.

South Knoxville.—Pastor, J. M. Anderson. Rev. J. P. Powers preached at both hours. Subjects, "Resurrection" and "Enquiring Greeks." Pastor away in meeting at Lafayette, Tenn.

Euclid Avenue.—Pastor L. A. Hurst preached at both hours. Subjects, "Visions," and "Excuses." 128 in S. S., 2 baptized.

Gillespie Avenue.—Pastor A. C. Hutson preached at both hours. Subjects, "Christ's Definition of Life" and "Almost Saved." 175 in S. S., 3 baptized, 2 approved for baptism.

Lonsdale.—Pastor J. M. Lewis preached at both hours. Subjects, "Consecration and Dedication" and "Our Will is Lost to the Love of Christ." 286 in S. S., one baptized, two approved for baptism.

Glenwood.—Pastor F. E. White preached at both hours. Subjects, "The Lord's Vineyard" and "Qualities of Kingship." 38 in S. S., 1 received by letter.

Bearden.—Pastor J. C. Shipe preached at both hours. Subjects, "Living Christ," and "Likeness to the World, or to the Church, Which?" 94 in S. S.

Ballard's Chapel.—Pastor J. F. Williams preached at both hours on "Repentance and Faith," and "I Have Fought a Good Fight." 105 in S. S., 11 baptized, 2 received by letter. Revival closed. 32 professions, 17 additions. Pastor was assisted by Rev. J. H. Sintell.

Oakwood.—Pastor George W. Edens preached at both hours. Subjects, "In Remembrance of Me" and "Last Beatitude of the Ascended Christ." 108 in S. S.

Meridian.—Pastor J. N. Bull preached at both hours. Subjects, "The Christian's Heritage" and "God Seeking the Lost." 65 in S. S., 1 received by letter.

River View.—Pastor H. R. Bailey preached. Subject, "Jesus and the Devil." 35 in S. S.

White Spring.—Pastor D. A. Webb preached in the evening. Subject, "The Work of the Holy Spirit." W. L. Winfrey preached in the morning. 1 received by

letter. One by experience since last report. Collection for missions, \$6.

Fountain City.—Pastor M. C. Atchley preached at both hours. Subjects, "The Crowds Around the Cross" and "Simon, the Cyrenian." 121 in S. S. Good Day.

Immanuel.—Pastor W. A. Catlett preached at both hours. Subjects, "Saved from Sin" and "Conditions of Growth." 150 in S. S. Meeting each night throughout the week.

Island Home.—Pastor J. L. Dance preached at both hours. Subjects, "How to be a Good Church Member" and "Neglecting a Great Salvation." 241 in S. S.; one received by letter.

Grove City.—Pastor G. T. King preached at both hours. Subjects, "Hidden Manna" and "All Things Are Ready, Come." 120 in S. S., 2 received by letter. Many forward for prayer. Will start a series of meetings next Sunday.

Middlebrook.—Pastor A. F. Green preached at both hours. Subjects, "Missions" and "Reward." 80 in S. S. Revival in progress.

CHATTANOOGA.

Hill City.—No preaching at morning service. Bro. H. W. Hoppe spoke most earnestly at evening service on "The Wages of Sin." 75 in S. S., 25 in B. Y. P. U.

Highland Park.—Pastor Keese preached at morning service on the "Bag With Holes." Three received by letter. 132 in S. S. Young Men's Class auspiciously organized. No evening service, but congregation joined in mass-meeting at auditorium on law enforcement.

Tabernacle.—Large congregation at morning service. Pastor Allen Fort began a series of sermons on the "Prayer Life." The Lord's supper was observed in the morning. No night service on account of mass-meeting at Auditorium. 291 in S. S.

Central.—Pastor D. P. Harris preached in the morning. Subject, "A Working Faith." Observed Lord's supper, every member remaining. 117 in S. S. No evening service on account of mass-meeting at Auditorium. Organized Men's League.

St. Elmo.—Pastor R. L. Peoples preached at both hours. Subjects, "Onward and Upward" and "Self-examination." Two additions by letter, 70 in S. S. Outlook for the St. Elmo work very encouraging.

Chamberlain Ave.—Pastor A. P. Moore spoke in the morning on "Christ's Love for His Disciples," at night on "Peter Before the Council." Good S. S. Five additions, 3 by letter, 2 for baptism.

East Chattanooga.—No services in this church in consequence of remodeling church building. Pastor Fitch held service at night in the U. B. Church. Subject, "The Enforcement of Law from the Words of Christ, therefore, 'Render unto Caesar the things which are Caesar's; and unto God the things that are God's.'"

Alton Park.—Pastor Hazelwood preached at both hours. Subjects, "Consecration, Concentration, Unity" and "The Seed Sower." Good interest and attendance. 115 in S. S.

East Lake.—Pastor Chunn preached at night. Subject, "A Bugle Call by a Color Bearer." 76 in S. S., 35 in B. Y. P. U.; \$20 collected for home expenses. Congregation exceedingly good. A deeply spiritual service.

Ridgedale.—Pastor Chunn preached at 11 a. m. on "Reviewing the Past, Facing the Future." 54 in S. S. Largest morning congregation in the history of the church. No service at night on account of special service at East Lake Church.

Rev. D. B. Barnes, but recently coming to us from the M. E. church, supplied at Harriman. Good services.

The paper of the day for the Conference was presented by Bro. Fort in the "Letter to the Philippians." Key words of "Joy" and "Suffering" reconciled in "Likemindedness with Christ." A helpful outline, with side lights and personal application of it.

MEMPHIS.

Binghamton.—M. W. DeLoach, pastor, preached on "Real Doctrine of the Communion" and "Heaven." Two by letter at evening service. Good crowds. Church and Sunday-school growing.

Blythe Ave.—Pastor O. T. Finch preached on "The Wise Builder" and the "Handwriting on the Wall."

Central Avenue.—Pastor Roswell Davis preached at both hours. Subjects, "Christ Our Example" and "Things Not What They Seem."

Central.—Pastor Thomas S. Potts preached at both hours. Good congregations, good day.

Brighton.—Rev. C. L. Koonce preached at both hours. Good day.

Boulevard.—Pastor Owen preached morning and evening. Subjects, "Christ is All" and "The Heart's Discernment."

LaBelle Place.—Pastor J. W. Gillon preached at both

hours. Subjects, "A Boy's Duty to the World" and "Who Goes to Hell?" Great audiences at both hours. Pastor is in a meeting with West Jackson Church. Outlook fine.

Bellevue.—Pastor H. P. Hurt preached at both hours. Subjects, "God's Visits to Man" and "The Power and Influence of the Modern Newspaper." Seven by letter. Large congregations.

Seventh Street.—Pastor I. N. Strother preached at both hours. Subjects, "Encouragements" and "An Invitation." Four baptized, five received by letter.

McLemore Avenue.—Pastor W. J. Bearden preached at the morning hour. Subject, "Satisfaction Sought After." Rev. G. W. Floyd preached at the evening hour. Subject, "Good Soldiers." Great congregations.

First.—Pastor Boone preached on "The Savior's Wonderful Name" and "The Wonderful Opportunity." One received by letter, one by baptism. Splendid audiences.

JOHNSON CITY.

Rev. N. J. Allen, of Birmingham, Ala., filled the pulpit of the First Church for Pastor Chiles Sunday morning. The Lord's supper was observed with a good congregation and a most excellent sermon by Bro. Allen. Everyone enjoyed it. Have a good S. S., and the outlook is fine.

COGHILL.

Rev. W. N. Rose has just closed a two weeks' meeting with good results. There were 26 professions, 10 baptized, and 2 by letter. Others will join Coghill, some will go to other Baptist churches near us.

NORMANDY.

Pastor-evangelist R. D. Cecil began a meeting assisting pastor L. D. Agee.

My time expired to the BAPTIST AND REFLECTOR Oct. 3. Please find \$2 for renewal. I have been a subscriber to the *Baptist*, first, and the BAPTIST AND REFLECTOR for 25 years. I have not missed a copy in that time, unless it was lost in the mail. I cannot do without it. It gets better all the time. JOSIAH JORDAN.

Gravel Hill, Tenn., Sept. 26, 1909.

Our beloved pastor, Rev Austin Crouch, has, much to our regret, tendered his resignation, to take effect October 15, at which time he takes charge of the Gaston Avenue Baptist church, Dallas, Tex. We were extremely reluctant to let him go, but with sad hearts consented, as he believes the Lord has called him to that work. H. E. DALBEY.

Treasurer Woodlawn Baptist Church:
Birmingham, Ala.

It is hoped that the Vice-Presidents for the Home Mission Board of the various Associations who are present at the State Convention will be able to have a meeting at the close of the first day's session for the purpose of getting acquainted and having a short address from Dr. Gray on their work in the Association.

W. H. MAJOR,
Vice-President for Tennessee.

The new Executive Board of New Salem Association has decided to have a Sunday-school and Missionary Rally at Brush Creek on November 10 and 11. This will take the place of the fifth Sunday meeting for October. We decided on this plan, as the S. S. meeting had previously been arranged to meet at Bush Creek, November 10. After this we will have our Sunday-school and Mission rallies on each fifth Sunday. Programme will be published soon.

L. S. EWTON,
Secretary of Board.

Gen. 2:18 and 1 Cor. 9:5. I are two and we is one. It occurred near here at 5 p. m. The victim was Miss Yeamon Adamson (now Moody). She was for twenty years a teacher hereabouts and in Paducah. She will henceforth teach me. Congratulations are in order. Let the BAPTIST AND REFLECTOR come to us at Martin, Tenn., instead of me at Pewee Valley, Ky. Yours, for a higher and better life. J. B. MOODY.

Two of me and one of us.
Princeton, Ky., Sept. 28, 1909.

The Lord willing, I shall begin a meeting at White Pine, East Tennessee, on October 3. I shall be in the State for a few weeks. Those desiring my help in meetings may communicate with me at White Pine, East Tennessee, at once. During my stay in the State I shall be glad to render such service to the BAPTIST AND REFLECTOR as may be possible.

JOHN H. HELM.

Merkel, Texas.

= 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.

W. M. U. topic for October: "World Survey."

HIS WORLD.

Ere o'er the dark abyss had spread
The brooding wings of God
Or shining sun its train had led,
Or stars their course had trod:
Jehovah saw this world of ours
Obey His sovereign will,
And all its varied forms and powers
His wise designs fulfill.

Far down the stream of time He saw
Redemption's wondrous plan;
When Jesus, His own Son, should die,
Should die for sinful man.
He saw the sceptre and the crown
And gorgeous robe he wore,
He saw the grief that pressed him down
While His own cross He bore.

OUTLOOK IN FOREIGN FIELD.

They Are Doing Things in China.
A missionary of the Southern Baptist Convention, working in China, says "A sober statement concerning the opportunities now afforded in China might well seem to some to be wildly enthusiastic exaggeration. I have never seen or heard or read anything like it in the history of missions."

In all of our Chinese missions there

is encouraging progress. The great revival which has been so marked in Korea has spread to North China. The China Baptist Publication Society is sending out millions of pages of religious matter. Nearly a thousand baptisms marked the work last year.

The Shanghai Baptist College, Shanghai, China, in which the Southern Baptists unite with those of the North, is the latest institution of learning to be opened. Rev. Frank Rawlinson, of the Southern Mission, and Rev. J. T. Proctor, of the Northern, together with several native teachers, form the faculty. It is a day of beginnings, but already forty-five students are enrolled. Yates Hall and the other college buildings are worthy the high ideals which have actuated the founders. It is the only institution in the vicinity which gives the Chinese a full college course in their own language. English is taught as one subject, but all the other work is in Chinese.

The Newest One.

Our Foreign Mission Board has recently accepted the responsibility of caring for the work established by the Northern Baptists in the southern part of the main island of Japan, together with the large island of Shokoku. Shimonoseki, in this section, is a metropolitan city through which thousands pass every month. It is the gateway to Korea, North China, and Manchuria. Ships call here from England, Germany, France, China, Australia, and all parts of the world. Surely this offers a fine field of work.

More Men, More Money.

Look where one will, the outlook reveals the same conditions. The same urgent call comes from our workers in Brazil, who send encouraging reports from all parts of the field.

The work in Argentina, which was organized six years ago, is progressing rapidly. Buenos Ayres, a city of a million population, a city of wealth and culture, presents great possibilities. This is one of the three main stations, with out-stations surrounding. The six missionary families, with a handful of native helpers, who have to cover all of this great territory, need helpers.

The Prospects in Italy.

While Italy is one of the hardest countries in the world in which to plant the Truth as it is in Christ on account of conditions which exist, yet we believe that the influence of preaching the gospel there is as far-reaching as that of preaching it in any country on earth. Marvelous will be the result when the liberty which is in Christ Jesus and the light of His Gospel take hold of the Italian people.

The prospects of mission work in Italy are not to be judged by mere statistics. The whole Italian people are stirred by the great ground-swell that has gone round the earth.

Africa.

The world for Christ in this generation becomes an imperative command in reference to Africa, unless the redemption of that continent is to be indefinitely postponed. "Oh, white man," said an aged African chief to the first missionary among his people, "I do not know when I have not heard of your power and learning. Why did you not come sooner? You have come now, and these eyes are too blind to see you, these ears are too deaf to hear you. If you have any message, give it to the young men; you are too late for me. Too late! Too late!"

Don't let us be too late for the present generation.

Our work in Africa has been strengthened by the accession of several new missionaries. The outlook is good—can we measure up to it?

A Good Year in Mexico.

The past year has been one of the

best for the work in Mexico. Says one of our missionaries: "The outlook for our Pacific Coast work is the brightest I have seen in my nine years in Mexico." Many American colonies are forming up and down the Pacific Coast, people coming from as far as Oregon and Washington to settle. We ought to take Mexico now.

HOME MISSION OUTLOOK.

Our Opportunity in Panama.

One of the interesting missions of the Home Mission Board of the Southern Baptist Convention is the work in Panama. Though among a transient population, thousands are being reached with the gospel. There is a large field, and need of additional workers. The great need in Panama is the establishment of a mission school. The Home Board will start this work at once. This is our opportunity.

Progress in Cuba.

The Cuban workers write: "Many doors of opportunity are open to us if we could only enter. We are few in number, and our resources are limited. Our prayer is not for more opportunities, but for more men and more means." This is a prayer which our Southern young people can help to answer. Nothing but continuous prayer will solve the missionary problems of our day.

Home Interests.

An item of special interest is the report that four thousand three hundred and sixteen boys and girls of the mountain regions were in the twenty-four mission schools supported among these people last year. The work among the foreigners in the cities, the Indian and negro work, and general evangelism throughout the entire territory of the Board—each present unrivaled opportunities. The addition of New Mexico, with its rapidly growing American population, its Indians and Mexicans, gives a frontier calling for increased activities.

PROGRAM OF W. M. U. CONVENTION.

Tuesday morning, October 12, 9:00:
Union called to order by President.
Scripture reading.
Prayer.
Address of Welcome.
Response.
Recognition service.
Reports of Treasurer, Chairman of Literature, Corresponding Secretary.
Call to prayer.
Announcement of Committees.
Address on Home Missions.
Recommendations of State Executive Board.
Amendment of the Constitution.
Reports of Associational Vice-Presidents.
Vocal solo.
Adjournment.
Tuesday afternoon, 2:30.
Scripture lesson.
Prayer.
Reading of Minutes.
Welcome to young women.
Response.
Report of Secretary of Y. W. A.
Address, "The Word, the Work, the Young Woman."
Report of Committee on Young Woman's Work.
Missionary address.
Prayer and praise.
Denominational Periodicals and Their Value.
Recommendations of State Mission Board and Address.
Report of Committee on Plan of Work.
Violin duet.
Report of Committee on Apportionment.



Dr. J. W. Blosser, whose likeness appears above, is well-known throughout the country because of his remarkable success in the treatment of catarrh, deafness, bronchitis and asthma.

He has discovered a method of treating these diseases which is different from all others, both in method and effect. It is not a spray or atomizer, douche, salve, cream nor inhaler. It "opens up" and cleans out the head, nose, throat and lungs, then stops the nasal discharge and spitting, and permanently heals the diseased membranes.

Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.

Report of Committee on Obituaries.
Prayer.
Adjournment.
Wednesday morning, 9:00.
Scripture lesson.
Prayer.
Reading of minutes.
Reports of Associational Vice-Presidents.
The Model Institute and the Field Worker.
Prayer and praise.
Address on mountain schools.
Miscellaneous business.
Report of Nominating Committee.
Prayer.
Adjournment.
Wednesday afternoon:
Sunbeam Session and Children's Hour.
Dedictory prayer.
Report of Superintendent of Sunbeams and Royal Ambassadors.
Report of Committee on Sunbeam Work.
Report of Committee on R. A. Work.
Song of Sunbeams.
A Missionary Lesson in Story—Dolls of all Lands.
Presentation of Sunbeam Banner.
Report of Committee on Resolutions.
Benediction.

A WOMAN'S APPEAL.

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

GROCERIES



In other days when
the good people went to the
grocery for soda crackers they got just
common crackers in common paper bags.

NOW

Uneda Biscuit

come to you in that wondrous package
that enables you to enjoy such soda
crackers as those old folks never knew.

NATIONAL BISCUIT COMPANY

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.

FOR MEN ONLY.

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

TEXAS NEWS.

The usual revival season is over, also the Associational period is passing. Revival meetings will continue to be held in many places. The spiritual uplift among the churches throughout the State by the season's campaign is glorious. The baptisms reported are doubtless far in excess of any preceding year. The great drought in Texas throughout the State is a disaster to the people. The rainfalls have been very partial, and in many sections where it did rain, the succeeding hot spells and blasting winds practically destroyed vegetation. The fall planting for feed stuff, such as sorghum, June corn, etc., is being destroyed by worms and insects, and hot, dry weather. The writer has seen severe droughts of long duration in our earlier years in the country, but none so hurtful as of this year, because so vast a multitude is dependent upon the soil in farming. The general finances of the country will suffer accordingly.

The denominational schools are opening with fine prospects. The Southwestern Theological Seminary is making splendid progress in its several departments. Just now the question of location is the leading concern. The probability is that Dallas or Ft. Worth will be selected.

The State Mission campaign is being pressed vigorously, and we are striving to be ready for full settlement of indebtedness at the Convention, which meets in Dallas Nov. 11.

T. E. Muse.

Cleburne, Tex.

OPIUM or Morphine Habit Treated Free trial. Cases where other remedies have failed, specially desired. Confidential.
Dr. R. G. CONTRELL, Successor to Harris Institute
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ALIEN IMMERSION.

(Resolutions offered by Dr. H. W. Virgin and adopted by the Central Baptist Association.)

There come times in the life of a denomination when it behooves us to pause and affirm our convictions with regard to certain fundamentals of our faith. Such a time is before us now. We, therefore, as the messengers representing the Baptist churches of Central Association, desire to affirm our faith in the teaching of the scriptures on the following:

First—That Scriptural baptism is the immersion of a believer in water, for the purpose of symbolizing the death, burial and resurrection of Jesus Christ.

Second—That Jesus Christ, who established the local Church and gave to it the ordinances, taught clearly and definitely that the local New Testament church is the "keeper" of the ordinance.

Third—It is our conviction that the local Baptist churches, such as those represented by messengers to Central Association, are New Testament churches, and are, therefore, "keepers" of the ordinances.

Fourth—That no one, even though he be a believer, is scripturally baptized unless by the authority of a local Baptist church.

Fifth—We deplore the tendency and affirm our conviction in the unscripturalness of the practice of certain of our own brethren in receiving in Baptist churches, any who have been baptized by other than Baptist ministers under the authority of local New Testament Baptist churches.

Sixth—We, therefore, urge our churches to carefully guard against receiving any who believe in and practice "Alien Immersion," believing, as we do, that local Baptist churches are rightfully authorized so to do, on the basis of the teaching of God's word.

TO GAIN WEIGHT.

Will you tell me what to do to get plump and increase my weight a few pounds? I am 22 years of age, five feet four inches tall, and weigh only 110. I should be very glad if you will tell me how to gain about 15 pounds. I am working in an office every day.—Marion K.

Directions for increasing the weight have been printed here so often in reply to other distressed thin people that some may frown at a repetition.

You may increase your weight by eating nourishing food, using plenty of butter, olive oil, fruits and nuts. Above all, take plenty of time for eating, and chew your food thoroughly. At some sanitariums patients who wish to get fat live on an exclusive milk diet, drink from ten to fifteen quarts a day.

I have had a number of people tell me that new nourishment called Sargol does wonders in putting on flesh, and that as a test the Sargol Co., 142-K Herald Building, Binghamton, N. Y., will send a 50c package free to any one mailing them 10c to help pay distribution expenses. You had better send to them for this, as it certainly is much easier to take a little tablet of condensed flesh-builder three or four times a day than to drink several gallons of milk. It sounds reasonable, as we all know there are foods so concentrated that an ounce or so a day is sufficient for a soldier on a long march.

I hope you will be able to write me in a short time that my advice has helped you gain the desired weight, for there is nothing more embarrassing than to be skinny and underweight.

STOMACH DISTRESS.

Mi-o-na tablets will cure indigestion, belching of gas, foul breath, dizziness and sick headache, or money back. They give relief in five minutes.

"I had stomach trouble for years. After eating I would be troubled for an hour with indigestion. One box of Mi-o-na tablets completely cured me. That was 12 months ago and I have not been troubled again."—J. B. Haskey, Gaffney, S. C., April 20, 1909.

Mi-o-na tablets cost 50 cents a large box at druggists' and is the best prescription for stomach trouble ever written.

Do not accept a substitute, there is nothing "just as good." Mail orders filled, all charges prepaid. Trial package free. Booth's Mi-o-na, Dept. 27, Buffalo, N. Y.

Hyomei guaranteed to cure Catarrh
Complete Outfit with Inhaler \$1.00
AT LEADING DRUGGISTS EVERYWHERE

While sojourning in this world of sin and sorrow, it sometimes is our pleasure to become acquainted with a person, or persons, whom to know is to love, for no other reason than their efforts and their endeavors are in harmony and accord with ours. The person to whom we refer is no other than our beloved pastor, Rev. P. H. C. Hale, who has labored so faithfully and earnestly ever since the organization of this church, August 12, 1906, and who also was instrumental in the erection of this beautiful house of worship, which will stand as a monument to his memory as long as the present generation has an existence. Wherefore, we, as a church, feel that his faithful services as pastor and minister of the Gospel of Christ here proven of great good to the cause of the Master and the upbuilding of our church and community during his pastorate here. His active ministry has extended over forty years, therefore he is entitled to the right of a good rest. And we believe that for no other cause would the church have accepted his resignation, knowing, as we do, something of his true worth, whose whole life is centered on doing his Master's will; a man who has declared the whole truth, and who never compromises with evil in order to receive the applause and approbations of men. Therefore be it

Resolved, That we, as members of the Russellville Baptist Church, will follow the example set forth by our beloved pastor. And be it further

Resolved, That a copy of these resolutions be spread upon the church record and copies be furnished the BAPTIST AND REFLECTOR, the Morristown Gazette and the Morristown Republican for publication, also a copy be sent to Rev. P. H. C. Hale.

Done by order of the church, Aug. 15, 1909.

JOHN MILLER,
McHENRY JACKSON,
H. G. PANGLE,
Committee.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

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Baptist and Reflector

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DELINQUENT SUBSCRIBERS.

We find the following paragraph in the *Standard*, of Chicago:

"Several of our fellow-editors are calling attention to the carelessness of certain subscribers to religious newspapers, who fail to pay their bills. Thousands of dollars are due to almost every publisher of a denominational paper, in little dribbling bills of \$2 or more, the aggregate making an amount which oftentimes seriously cripples the usefulness of the enterprise. There is a point at which carelessness of this sort becomes absolute dishonesty. We have fairly good proof that some people, at least, who refuse to pay their subscription bills are dishonest, for within a few days the publishers of *The Standard* have received information that two delinquent subscribers are in the penitentiary, both, we are ashamed to confess, being ministers. Far be it from us to suggest imprisonment for all who are in arrears, but still we must advise our debtor friends that it is not safe to take risks!"

The *Standard* does not say whether these two ministers were put in the penitentiary because of their refusal to pay their subscriptions to the *Standard*. It leaves us to infer that such was the case. If, however, every delinquent subscriber to the BAPTIST AND REFLECTOR should be put in the penitentiary, it would probably become necessary to enlarge its walls, and some one in the office suggests that there might be a number of pastorless churches over Tennessee. Of course, however, we have no disposition to prosecute our delinquent subscribers, and certainly would not proceed to the length of trying to put them in the penitentiary, even if we could do so. But we take the occasion to ask, is not money due to a religious paper as sacred a debt, and should it not be as promptly and scrupulously paid as the grocery bill or the dry-goods bill? What is the difference?

WISEMAN ASSOCIATION.

The Wiseman Association was organized in 1891. It was named for Bro. Joshua Wiseman, an eminently useful minister in the upper country a generation ago. The Association has 22 churches, with about 2,200 members. It met on Sept. 29, with the church at Hartsville. Rev. J. T. Oakley had been appointed to preach the introductory sermon, but being pastor of the church, requested the editor to take his place.

Rev. W. M. S. Wilkes has for many years been Moderator of the Association. He requested, however, that he should not be voted for, and Rev. C. N. Simmons was elected Moderator; Bro. Ed. Foust, Assistant Moderator; Bro. D. S. Reed, Clerk; Rev. J. T. Oakley, Assistant Clerk; Bro. W. K. Johnson, Treasurer.

Cedar Bluff was selected as the next place of meeting. The time was changed to Wednesday before the fourth Sunday in October. Rev. J. T. Oakley was elected to preach the introductory sermon, and also to preach the doctrinal sermon.

The subject of temperance—which was called prohibition—was the first considered, with excellent talks on it by Hon. M. D. Rickman, a member of the last Legislature, and Rev. J. H. Grime.

At night Dr. J. M. Phillips preached an excellent sermon on "Lovest Thou Me?"

Bro. W. D. Hudgins made one of his interesting talks on the Sunday-school work.

Rev. J. H. Grime was announced to preach the doctrinal sermon on Thursday. Rev. G. R. Taylor preached Thursday night. Dr. Phillips taught school in Hartsville when he first started out in the ministry nearly 40 years ago. Bro. Taylor used to preach around Hartsville about 40 years ago. It was a special pleasure to the people of Hartsville, and the members of the Association to have these two brethren back with them.

Personally, we enjoyed our visit to the Association very much. Several years ago we supplied the church there for some months, and it was a pleasure to meet again with friends of former days. Hartsville has a population of about one thousand. They are a fine class of people. The church now has a membership of 133, among them some of the best people to be found anywhere. Rev. John T. Oakley is the present pastor. He is very popular with all classes, both as a man and a preacher. He preaches to three other churches besides Hartsville, and is doing, perhaps, the best work of his life.

The hospitality was most cordial and abundant, despite the large attendance. It was a pleasure to spend two nights under the hospitable roof of the parsonage. We enjoyed also taking a meal with our old friend, Col. W. J. Hale, a gallant Confederate soldier, and no less gallant a soldier of the cross.

THE NEW SALEM.

Leaving Hartsville at 5:30 Thursday morning, passing through Nashville, with a few minutes in the office; about 10 a. m. we reached Watertown, where the New Salem Association was in session. It met the day before, and was organized by electing the following officers: Rev. T. J. Eastes, Moderator; L. S. Ewton, Assistant Moderator; Thomas Bryan, Clerk; H. Neal, Treasurer.

Dr. W. C. Golden spoke on State Missions; Miss Northington was present and addressed the women at the Methodist Church.

The introductory sermon was preached by Rev. T. J. Eastes. As might be expected, it was a strong Baptist sermon. Rev. F. H. Funderburk, of Carthage, preached at night a learned discourse on "The Immortality of the Soul."

When we reached the Association, Bro. S. M. Gupton was just closing an earnest speech on Missions. He was followed by Rev. L. S. Ewton in an unusually strong speech on Foreign Missions. Rev. W. P. D. Clark made an excellent speech on Sunday School and Colportage. Bro. W. A. Rushing urged the importance of following the Bible plan of giving. The questions were postponed until night.

The first subject considered in the afternoon was Temperance. The report was read by Rev. A. E. Johnson. Bro. Johnson made an excellent speech on the subject, followed by Bro. W. P. Phillips in a very enthusiastic and impressive speech.

Bro. J. F. McNabb read the report on Religious Literature. Bro. M. W. Robinson, of Martin, made a very suggestive speech on it, as did Brethren A. E. Johnson and J. F. McNabb.

At night a missionary mass meeting was held. A number of interesting addresses were made by Brethren Denny, L. S. Ewton, W. A. Rushing, A. E. Johnson. Bro. Hudgins made one of his interesting talks on the Sunday-school work.

We were compelled to leave on Thursday night to attend the Ocoee Association at Cleveland.

As we have taken occasion to say before, Watertown is the only town in Middle Tennessee with a population of over 500, where the Baptists outnumber the Methodists. But they far outnumber them in Watertown. There are two Baptist churches—the old Round Lick church, which celebrated its 100th anniversary a few years ago, with a present membership of about 230, of which Rev. A. E. Booth is pastor; and the Watertown church, only some seven or eight years of age, with a membership of 180, of which Rev. L. S. Ewton is pastor. The two churches, together, have a membership of over 400. And they are a fine class of people, as fine a citizenship as can be found anywhere, and none the worse for being the strongest sort of Baptists. We always enjoy our visits to Watertown. Our visit to the Association there was no exception to the rule.

The attendance was very large, but the Baptists of Watertown were equal to the emergency in their hospitality—when were they not?

It was a pleasure to take a meal in the home of Mrs. Baker, widow of the lamented Rev. I. S. Baker. We were sorry that we could not accept the numerous other invitations extended to us.

THE OCOEE ASSOCIATION.

Leaving Watertown about 11 p. m., Thursday night, Bro. Hudgins and we ran up to Knoxville and down to Cleveland, reaching it about 10 a. m. Friday to attend the Ocoee Association in session there. It met the day before, and was organized by the re-election of the following officers: H. D. Huffaker, Moderator; Chas. E. Watson, Clerk and Treasurer.

The introductory sermon was preached by Rev. Allen E. Fort, the new pastor of the Tabernacle Church, Chattanooga. We heard good reports of it. Bro. J. J. W. Mathis preached at night a good gospel sermon.

When we entered the house, Bro. G. A. Chunn was speaking on Periodicals, and we caught the remark, "Everybody ought to take the BAPTIST AND REFLECTOR." Bro. Huffaker said we grinned from ear to ear. We felt like it. After a few remarks by the editor, Dr. J. C. Massee preached a fine, uplifting sermon on the text, "Ye have heard of the patience of Job." Sunday Schools and Colportage was the first subject considered in the afternoon.

Rev. R. L. Peoples read the report on Education, following with a brief but pointed speech. Dr. Jeffries made a fine speech on the subject. Rev. W. S. Keese offered the report on Apportionment. They agreed to try to raise \$7,000 for all the objects of the Convention.

Dr. J. C. Massee read the report on Home Missions. It was an excellent report, but he made the mistake of not speaking on it. It was too important a report to pass over without any discussion.

Rev. Allen E. Fort read the report on Orphans' Home and made an earnest speech on it.

The report on Temperance was read by Rev. D. P. Harris, who followed with a good speech. At night Bro. Harris preached a practical, helpful sermon to a large audience.

Cleveland has a population of about 6,000 or 7,000. It is growing rapidly, especially since the abolition of saloons. It is one of the prettiest towns in the State. The Inman Street church, with which the Association met, has a membership of about 300. It is now without a pastor, Rev. L. B. Stivers having recently resigned.

They entertained the Association quite handsomely, Bro. W. E. Gray taking the place of pastor. We are indebted to our friends, Bro. and Sister H. L. Bartlett, and Sister Leeper for kind hospitality.

This is the third meeting of the Association we have attended in Cleveland. We have also preached in the church on various occasions. We always enjoy our visits to the town and the church.

WESTERN DISTRICT ASSOCIATION.

A night on the sleeper, half a day on the train, an hour's ride, and we reached the Western District Association in session at Friendship church, near Paris, in time for the afternoon session Saturday. It met the day before. Rev. Andy Potter preached the introductory sermon. Bro. Potter was elected Moderator, and Bro. I. E. Routon Clerk and Treasurer. The morning of Saturday was consumed with discussing the report of the Executive Board. The special feature of the discussion, as reported to us, was the speech of Hon. O. C. Barton, Chairman of the Board. Bro. Barton is one of the most active and most liberal laymen in the State.

In the afternoon there was not much time for discussion. Time was limited to five minutes, and with so many reports to be considered, it was necessary to pass over them rapidly, some without any discussion at all. To avoid this trouble in the future it was decided to meet next year on Thursday night and have the introductory sermon then.

On Saturday night the editor preached to a house full of people. On Sunday morning there was a large audience. Prof. W. D. Hudgins made an interesting talk on the Sunday School work. Dr. W. H. Ryals preached a splendid missionary sermon, taking for his text the famous text of William Carey. It was one of the most thoughtful and helpful sermons we have heard for a long time. Dr. Golden followed with a striking talk on State Missions, and the Association came to an end.

Taking it altogether, this was regarded as the best session the Association has ever held. The Friendship church has a membership of about 70, composed of some of the best people of Henry County. Rev. D. T. Spaulding is the beloved pastor. While Register of Henry County, he is pastor of several churches. His popularity is attested by the fact that he has no opposition for re-election, and also by the fact that he is said to preach about two-thirds of the funerals in the county. The hospitality of the community was unbounded. We had a delightful home with Bro. Will D. Upchurch, a prominent member of the church.

UNION ON THE BIBLE.

Says the *Western Recorder*:

"The specious plea, 'Let us unite on the Bible,' being interpreted means, you come and unite with us, on what we believe the Bible teaches. It is an insult to insinuate that a Christian does not believe that his faith is found in the Bible."

At the meeting of the Southern Baptist Convention in Dallas, Texas, in 1894, a series of resolutions was offered by Dr. T. T. Eaton, then editor of the *Western Recorder*, and unanimously adopted by the Convention, inviting all denominations to unite with the Baptists on the basis of the Bible. If they can not unite on the Bible, on what can they unite? Baptists, certainly, are perfectly willing to unite on the Bible. It is significant that other denominations declined to accept the invitation of the Baptists, as expressed in the resolutions of the Convention, to unite on the Bible.

RECENT EVENTS.

Dr. H. W. Battle, of Kinston, N. C., has been called to the pastorate of the High-street Baptist Church, Charlottesville, Va.

Evangelist T. O. Reese is assisting Rev. E. J. Baldwin in a meeting at Cowan this week. They are hoping for a great meeting.

Judge J. T. O'Neal, of Louisville, died recently. He was an able lawyer and a prominent member of the Broadway Baptist church, Louisville.

Rev. J. Henry Oakley, of Jackson, Tenn., is assisting his father, Rev. John T. Oakley, in a meeting at Lafayette this week. We hope to hear of fine results.

Rev. J. E. Barnard, of Cartersville, Ga., has accepted a call to the pastorate of the Tabernacle Church, Valdosta, Ga., and will begin his work October 17.

That is a gratifying report given us by Secretary Golden with reference to the contributions for State Missions, and, in fact, for all of our benevolent objects. Thank the Lord.

That is quite interesting information given to us by Dr. Moody on page five. His many friends in Tennessee will join us in congratulations and best wishes for his most abundant happiness.

Rev. J. F. Norris, editor of the *Baptist Standard* (Texas), will supply the pastorate of the First Baptist Church, Ft. Worth, for the present. This will not interfere with his editorial duties.

During the four years' pastorate of Rev. J. Manning Dunaway, at Spencer, N. C., there have been 168 additions to the church and something over \$10,000 has been raised for all objects. Brother Dunaway has accepted a call to Wilson, N. C.

Dr. C. V. Edwards, recently pastor of the First Baptist church, New Orleans, La., has accepted a call to the pastorate of the church at Greenwood, Miss. We had hoped to secure him in Tennessee. Rev. F. C. Flowers will supply the pulpit of the First Church, New Orleans.

Rev. D. B. Vance has been called to the pastorate of the church at Bell Buckle for all of his time. He will take charge the first of the year. Until then the church will be supplied by Rev. J. H. Grime, of Lebanon. After January, Bro. Grime will probably preach to churches around Lebanon.

Rev. R. L. Peoples has resigned the pastorate of the First Baptist Church, Wynne, Ark., and accepted a call to the St. Elmo Baptist Church, Chattanooga, Tenn. Bro. Peoples was for awhile pastor of the church at McMinnville, in this State. He married a daughter of Rev. J. C. Midyett. We are glad to have him back in Tennessee.

One of the best meetings in the history of the Mt. View church came to a close Sunday night. There were nine accessions to the church by experience and baptism. The pastor, Rev. S. N. Fitzpatrick, was assisted by State Evangelist T. O. Reese, of this city. A splendid offering was taken for State Missions at the close of the meeting.

The First Baptist Church, Owensboro, Ky., having raised all indebtedness against the church, had a bond burning at the morning service October 3. Dr. E. Y. Mullins, of Louisville, preached the "sermon of rejoicing," as it was called, at 11 o'clock in the morning, and spoke again at night. We congratulate pastor and people upon the happy occasion.

Rev. Geo. H. Freeman, of East Florence, Ala., has accepted a call to the pastorate of the church at Wartrace, Tenn., and will take charge the third Sunday in October, going there from the State Convention. We extend to him a cordial welcome to Tennessee. Bro. Freeman is now engaged in a meeting with Bro. B. McNatt at Milton, in Rutherford County. We hope to hear of good results.

The new Baptist house of worship at Auburn was dedicated on September 26. The sermon was preached by Rev. W. C. McPherson, of Paragould, Ark., former pastor of the church, under whose ministry the erection of the house was begun. Rev. J. T. Oakley and other pastors were in attendance. Bro. Oakley preached in the afternoon. There was a large crowd and the occasion was quite an interesting one.

The church at Yorkville, S. C., of which our friend, Rev. I. G. Murray is pastor, gave nearly one-third of the amount given by the Association of which it is a member. Writing to the *Baptist Courier*, Brother Murray says: "How do we do it? Keep the objects before the brethren and they will do the rest." The friends of Bro. Murray in Tennessee, where he was born and reared, will be glad to know of the good work which he is doing in South Carolina.

Volume 1, No. 1, of the *Evangel*, comes to our desk. It is published at Wickliffe, Ky., Rev. Terry Martin, editor. Bro. Martin says in his salutatory that for some time he has been under the impression that a paper should be published in the interest of sane evangelism. It is a four-page paper, published semi-monthly. The price is \$1 a year. The paper, of course, is an experiment. So far as Brother Martin is concerned, personally, we take pleasure in commending him cordially.

The *Religious Herald* of last week says: "The *Baptist Advance* prints this signed communication: 'This is to certify that Rev. Ben M. Bogard's statement in last week's *Arkansas Baptist* as to the Baptists holding

a union meeting at Lamar is an absolute falsehood.' Thus the Rev. Bogard who became famous all over the land for his frank activity in seeking the D. D. to adorn his own classic brow, emerges from the limbo of obscurity into which a fate, cruel in his estimation doubtless, but kindly in the eyes of all the rest of us, had thrust him." That is certainly pretty severe.

At the convention of the New York State Wine, Liquor and Beer Associations, a chairman of committee declared in a report that the continuance of dives and disorderly resorts was largely to be charged against the brewers, since, if the brewers did not actually own the places, they could easily compel them to be orderly and law-abiding by refusing otherwise to sell them supplies of beer. A large proportion of the saloons are actually owned by the brewers. As the *New York Christian Advocate* says: "Whenever this charge has been made by critics and opponents of the liquor trade it has been hotly denied."

September 30th was the 58th anniversary of the ordination to the ministry of Dr. G. W. Lasher, senior editor of the *Journal and Messenger*, and his paper of that date fittingly contained a notice of that fact and a review of the life of Dr. Lasher. Before becoming editor of the *Journal and Messenger*, Dr. Lasher held a number of important pastorates in Newburg, N. Y.; Haverhill, Mass.; Trenton, N. J.; and also Corresponding and Financial Secretary of the Baptist Education Society of New York. Since 1876 he has been editor of the *Journal and Messenger*. He has made it a great paper.

Returning from the William Carey Association we had the pleasure of preaching in Fayetteville on Sunday night. All denominations united in the meeting, which was held at the Presbyterian Church. The house was filled with an unusually intelligent and attentive congregation. Rev. J. F. Savell is the beloved pastor of the Baptist church at Fayetteville. He is an eloquent preacher and is doing a great work there. During his pastorate the church has grown largely in every way—numerically, spiritually, financially, and in contributions to Missions. He is an Alabamian, who came to Tennessee through Missouri. His wife is the daughter of Bro. E. J. Cambron, Moderator of the William Carey Association.

We acknowledge receipt of an invitation from the Reunion Committee of the Baptist Temple, Philadelphia, to be present on Sunday and Monday, October 10 and 11. On those days there will be thanksgiving for the fact that Dr. Conwell, the able and beloved pastor of the church, has baptized 5,000 persons since he became the pastor of the church. This is considered the greatest number of baptisms in one charge of which there is any record. Also there will be a reunion of those who have been baptized. We regret our inability to accept the invitation to be present at the interesting services. We congratulate Dr. Conwell upon the auspicious occasion. We are glad that he has found "acres of diamonds" in his pastorate.

The Baptist Church at Kewanna, Ind., of which our friend, Rev. Isaac W. Martin, is pastor, has had one of the best years in the history of the church. It more than doubled its offering to missions, and there was the largest number of additions to the church for many years. The Sunday-school is larger than formerly, and every department of the church work is in a flourishing condition. Money is now being raised for remodeling and otherwise improving the church building. Nearly \$1,200 has already been raised and subscribed for that purpose. Brother Martin will be remembered by many in Tennessee as the pastor of the churches at Pulaski and Sweetwater in this State.

Following the monster prohibition parade in Chicago, of which we speak this week, the temperance people of that city began a six months' campaign on October 1st under the county option law. The election is to be held on April 5. The question is simply, shall Chicago license saloons? Of course it will be a difficult task to abolish the 7,000 saloons in that city, but it can be done, and we believe it will be done. If not next year, then in a few years at most. If only that result could be achieved next year, it would have a tremendous influence in bringing about nation-wide prohibition. It seems almost a foolhardy task even to make any attempt to abolish these 7,000 saloons. If, however, the campaign is not successful in the abolition of these saloons this next time, it will, at least, be educational in its character, and will prepare the way for their abolition in a short while. The liquor traffic cannot stand the light of discussion.

THE HOME

I CAN DO IT.

The grade is steep and the hill is long,
But the engine sings its merry song,
I—can—do—it. I—can—do—it. I—can—do—it,
And I will.

The load it draws is far from light,
But it pulls with all its sturdy might,
And its song re-echoes clear and bright,
I—can—do—it. I—can—do—it. I—can—do—it,
And I will.

The grades of life are steep and long,
But what of that if your heart is strong?
You—can—do—it. You—can—do—it. You—
can—do—it,

If you will.

The load you bear may not be light,
But beyond the hill is a vista bright,
So sing this song with all your might,
I—can—do—it. I—can—do—it. I—can—do—it,
And I will.

—Emily Cart Aurin, March *National Magazine*.

PETER'S GOAT.

"Peter," said John Coleman to his younger brother at breakfast, "I had a great tumble over that goat of yours last night. He was right in the middle of the front walk. I want father to get rid of him."

"Poor Peter!" said his mother. "Really, I wish you would consent to sell him. I think, perhaps, the butcher would buy him."

Peter's laugh vanished as he shook his head. "Buster is the only pet I have. I don't see why you all pick on him," and he fled in tears from the table.

"We wouldn't," John called after him. "But Buster doesn't earn his salt. I know some boys who do lots of work with their goats. Owen Ripley took all his father's vegetables to market with his last summer."

"I have lots of rides with Buster," sniffed Peter.

"That doesn't count, that isn't work," returned his brother.

Peter threw back his head and left the room without looking at John. When he returned, two hours later, the house was silent. He remembered his mother was to spend the day with a friend, and he was to lunch down town with his father. He went out in the yard to play, and noticed a pile of ashes that his mother wanted taken away.

She had said that very morning, "Those ashes must be removed before my lawn party on Tuesday."

Peter sat down on the porch and thought for a few minutes; then he started for Buster. "Come, Buster," he said; "we'll take those ashes away; then John can't say you're no good." Buster was soon harnessed to the little wagon; then Peter found a shovel and went manfully to work. At half-past eleven he telephoned his father that he would not be down to lunch.

"Sick?" asked his father, anxiously. "No, I'm busy. I'll find something to eat here," and Peter hung up the receiver before his father could ask any more questions. He ate some lunch,

then read a while to give Buster a long rest. All afternoon he worked hard, and by four o'clock the ashes were all gone. He was tired and dirty, but happy.

"I'll clean up and they won't guess," he said to himself. He secretly hoped his mother would notice the ashes were gone, but she didn't.

At supper, Mr. Coleman said: "Peter, what were you so busy about today? It is the first time I ever knew you to miss a chance to eat down town."

"You'll have to find out for yourselves," was Peter's smiling answer.

"Let's find out, then," said John, as they rose from the table.

They found nothing in the house, but when they went into the yard, Mrs. Coleman noticed the ashes were gone. "Did you take away those ashes, Peter?" she asked.

"Me and Buster," was the ungrammatical reply, with a triumphant look at his brother.

"If I had known that, I would have paid you with hot biscuits and blackberry jam for supper," said his mother.

"John shall not talk about Buster any more, Peter; I'll see to that," his father said.

"Well, I never!" ejaculated John. "I guess I'll have to buy the new harness Buster needs. I believe in encouraging a good work."

"Buster," said Peter when they were alone, "We'll do some more work next Saturday. People don't respect lazy goats and lazy boys."—*The Christian Standard*.

ATTENTION, FATHERS AND MOTHERS.

When you were a child your parents cured your boils, old sores, chronic ulcers, bone felons, carbuncles, poison oak and many other ailments with "Gray's Ointment." For over half a century it has been the honored family remedy in thousands of homes throughout America and foreign countries. If you are not using it in your home regularly, it is because you do not appreciate how helpful and indispensable it is to every parent. Get a box for 25c at your druggist's, or if you have never used it, write us for a small sample, which we will gladly send free postpaid to demonstrate its value to those who do not know it. Address Dr. W. F. Gray & Co., 825 Gray Building, Nashville, Tenn. Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am now 86 years of age and would not be without your Ointment for anything."

SOME NOTED BOYS WHO BEGAN WORK EARLY, AND WHAT THEY ACCOMPLISHED.

As a general proposition, the boys of this world who became much as men began work very early in life. They had no lazy bones in them, and as soon as they had the strength and knowledge to do something helpful they wished to be up and at it.

At six years of age, Benjamin Franklin was dipping molds for candles. He wrote in his after life:

"It was uncommonly hard work for my age, but it kept me busy, and I was content with it."

At the same age, Elias Howe, who was to give the sewing machine to the world, was sticking wire teeth through

leather straps used for carding cotton. He earned the first money for his education in that manner. At six, Peter Cooper, one of the greatest philanthropists the nation has known, began earning money by pulling hair from rabbit skins.

John Ericsson, who invented the monitor type of fighting ship, from which the modern submarine boat has been evolved, before he was eleven years old, with a file, gimlet and jackknife, as his only tools, had made a miniature sawmill. It was a marvel of ingenuity. He used an old watchspring for a saw blade, while a broken bit of a tin spoon turned the crank.

Thomas Edison was a newsboy on the trains when he was twelve years old. During the hours when he was not on duty, he fitted up a small laboratory in the corner of a baggage car, and there made his earliest experiments. He was reading and digesting at the same time that ponderous, but valuable work Fresenius' "Qualitative Analysis."

Philip D. Armour and Geo. M. Pullman, afterward to become great factors in the world of work and invention, were plowboys at ten years of age, each working hard on a New York farm. The Stanford brothers started their business careers at six years of age, digging horseradish and selling it. They also scoured the woods for chestnuts, and made quite a revenue out of the sale of these.

M. M. Atwater says of this kind of boys, the boys who must be working because work is good:

"It is in the red-blooded youth of healthy and animal spirits and cheerful, buoyant optimism that our interest lies—the boy who works to help his people at home, who works to buy a suit of clothes, who works to be able to spend a little money and to save a little."

"For the boy who has begun to feel there is no place for him in this world, who has the false notion that everybody is against him, who thinks that 'luck' and not industry can send him ahead, there is no better cure than hard work. It is the best medicine he can take into his system."—*Boys' World*.

THE CAUSE OF CANCER.

While years of research among the best physicians throughout the world have failed to discover the exact cause which is responsible for cancer, fortunately for the afflicted, great strides have been made in successfully treating it. Until recent years cancer was considered an incurable disease, and is by many yet. Dr. Bye, the noted specialist, states that he is in a position to prove to the satisfaction of any one who wishes to investigate, that cancer is curable with his mild Combination Oil treatment. For literature and full information, address Dr. W. O. Bye, Kansas City, Mo.

THAT FATAL COMMA.

Two lawyers were talking yesterday about the value of a knowledge of punctuation, says the *Philadelphia Times*. The question arose over a discussion on the preparation of a certain legal document, and the two could not agree on where the comma should go, the placing of which would alter the whole meaning of the document. In explaining why it should go in a particular place, one of the attorneys used a fa-

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Near 50th Street Subway Station and 53rd St. Elevated.

Headquarters for Southerners



Ideal Location. Near Depots, Shops and Central Park. New, modern and absolutely fireproof. Strictly first-class. Prices reasonable. \$2.50 with bath and up. 10 minutes walk to 20 Theatres.

SEND FOR BOOKLET.

HARRY P. STIMSON, formerly with Hotel Imperial.
R. J. BINGHAM, formerly with Hotel Woodward.

miliar quotation from Shakespeare: "There is a divinity that shapes our ends, rough hew them as we may." After writing that he wrote it again and placed the comma in another position, which entirely changed the meaning. This is the way he wrote the second sentence: "There is a divinity which shapes our ends rough, hew them as we may."

Equally amusing was the request for prayer which was handed up to the pastor of the church just after services had opened. The request had been penciled hurriedly on a slip of paper and purported to read: "A gentleman having gone to sea, his wife prays for a safe return." But owing to a slight error in the punctuation as well as in the spelling the pastor read, to the amazement of the assembled congregation: "A gentleman having gone to see his wife, prays for a safe return."—*Golden Age*.

USING COTTON SEED HULLS.

Chemical analyses has shown that cotton-seed hulls contain nearly the same percentage of digestible constituents as good timothy hay. The latter costs about \$15 a ton, while cotton-seed hulls may be bought for half that amount—and often even less. The hay, however, good as it may be, is almost sure to contain dust, dirt and other foreign matter that is not only useless as feed, but really harmful. On the other hand, cotton-seed hulls, in the process of ginning the cotton, are thoroughly cleaned. Both cotton-seed meal and hulls are unexcelled as a feed for stock. If you have a horse that does not appear to thrive or that will not get fat, give him half a pound of cotton-seed meal mixed with three pounds of hulls, well salted, every day for about two weeks and you will be able to note a marked improvement in his appearance and capacity.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

=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 October: "World's Survey."

THE LITTLE SISTERS.

Seven small sisters who live on a ball!
Listen, and soon you will know them all:
The seven small sisters who live on a ball!
The ball floats about in the air so blue.
Listen, for all that I tell is true,
Of the seven sisters small.

One little brown sister she lives in the East,
Brown body and nose and little brown toes,
The little brown sister who lives in the East.
She needs no clothes, and she had no woes,
She lives among the birds and she lives among flowers,
The sister of far eastern bowers.

One little fat sister who lives among snows,
She wears sealskin shoes, like all Eskimos,
The little fat sister who lives among snows.
Jack Frost is her brother, and gives her a kiss
On the rose of her cheek with never a miss,
The fat little sister who lives among snows.

And one little sister she lives among sand
Away on a desert, a hot, sunny land,
The sister of deserts who lives among sand.
Her food it is dates, and the camel stalks near,
A child of the desert, she dreams not of fear,
The sister who lives among sand.

The gay little sister who lives in the hills,
Pure mountain air and cool, dancing rills,
Oh, happy and glad the sister who lives in the hills!
The squirrels and rabbits come skipping along,
The birds are at home, and she echoes their song,
The sister who lives in the hills.

There's a queer little sister who lives in the West,
Who wears tiny shoes, and thinks rice is best,
The small, smiling sister who lives in the West.
She eats with two sticks, bird's-nest soup and drinks tea,
Often sleeps on the floor. How I wish you could see
The sister who lives in the West.

A little black sister lives far, far away,
Where elephants live, and lions, they say,
Poor sister who lives far away.
No hat, no shoes, she lives in the sun,

And sleeps in a tree when the day is done.
The sister who lives far away.

One more little sister, and that one is —you!

And the ball is the earth, so old and so new,
So hot and so cold, so green and so blue.

Listen! For all I have told is true
Of the seven sisters small.

—Youth's Companion.

CORRESPONDENCE.

I am obliged to ask you to be very patient with me this morning. All this week I've been moving! My ledger refuses to be found, although I am perfectly sure it is here "somewhere." So my report cannot be completed this week. By next Wednesday, though, every thing will be in its place again, and I hope to be able to give you the monthly report, the quarterly and the yearly one for the State Convention. So, first of all, I must give you the

NEW ADDRESS.

This time it is
615 POPLAR STREET,
CHATTANOOGA, TENN.
Will you remember that? Next time you write me, instead of 422 Georgia Avenue, say

615 POPLAR STREET,
and I hope not to change that in a long, long time, for we are charmed with the new location. My boy, my girl, and I are in a pretty little apartment on the West Side, and we will be happy to welcome any member of the Young South who comes to Chattanooga.

We had a lovely "Rally Day" in the First Church Sunday-School last Sunday. There were at least 550 present, babies, primary, intermediate and senior departments, Baracas and Philatheas, Home department and all! The decorations were all in golden-rod and the program was fine. There were nine graduates from the primary grade to the main school, and they acquitted themselves well, and we thought that there were few better schools than ours to be found anywhere. Still we are planning for greater improvements this next year.

Now, let me see what letters have come to us this troublous week. I've kept them close in my handbag so they could not get scattered.

Stanton comes first in No. 1:
"Enclosed find \$2 for State Missions from the 'Willing Workers.' May the Lord comfort you and your daughter in your trouble."—Mrs. T. A. Hicks, Jr., Sec.

Thank you very much. The State Board is greatly behind, they say, and I am glad to send them all I can before Oct. 1.

No. 2 is from Lucy.
"Enclosed please find 75 cents for the Orphans at Nashville. Our grandmother gave us 50 cents, mamma contributed 15 cents, and Auntie put in 10 cents. We are so glad that we have a good Christian home, and loving parents and grandmother and others to love and take care of us. We would be glad to send more, but we must help other places, too. We wonder if all the children love their pastor as we do ours. Bro. D. W. Brown is the name of ours, and we are always glad when he comes to our house. Sometimes his wife comes, too, and we think her such a sweet lady. We are two members of the Young South baby band, and we hope to come again soon."—Harold and Grace Willoughby.

We are most grateful to these little boys. Their grandmother, Mrs. M. E. Willoughby, writes also, expressing her sympathy for us in our recent bereavement, and she asks us to remember Mt. Pisgah church in its desolation. I have

\$2 to help in its re-building, a tiny mite it is true, but I'll send it to her very soon. This was the church the storm destroyed not long ago, you remember. I hope some other heart will respond to its appeal.

Blountville comes next in No. 4:

"We are sending 80 cents for the orphans. We are in school now, and not earning many pennies, but we hope this will be a little help."—Mataze and Mary Mauk.

We are so much obliged. Every little helps with the orphans just now.

Then those Athenians! They are always on hand.

"Our final collection, \$1.53, taken this afternoon, is sent at once, that you may hurry it on to Dr. Golden. We work for Africa next."—Gray Moody, Treasurer.

It shall go as fast as the mails will carry it, and the State Board will be most appreciative. I wish all our givers were as prompt as the Athens young people. Thank you so much for this collection.

As I passed Mt. Juliet this summer, I thought of Mrs. Martin and wished I could meet her "face to face." She is always so thoughtful. This time she says:

"Enclosed find \$3. Give one for our Japan work, 50 cents for the Margaret Home, and \$1 for State Missions, and 50 cents for the Orphans' Home. We pray earnestly for your success."—Mrs. R. A. Martin.

Ah! She sows beside all waters. Thank you so much! You never forget the Young South.

Next comes Loudon:

"Enclosed you will find \$1 to give as you think best."—Oscar Robinson.

Thanks! I think the State Board is the most needy at this juncture. So let us send it to Dr. Golden to add to what our Sunbeams gave last week.

In a letter from Dr. Golden, he thanks all who had a part in that fine offering made by Miss Birdie Stapp's Sunbeams. The nine little Testaments have been distributed and were greatly appreciated.

But the "banner" gift comes last. Just listen to what Ripley has to say:

"You see we are coming to see you again with our summer gathering. We bring in our hands

TWENTY-FIVE DOLLARS,

and we wish it was a larger amount. We pray God's blessing on it and beg that He will magnify it, so that it will be the means to great ends. Send the amount you think best to our work in Japan, and let the rest go to our own State. We send our love and sympathy to you and yours in your deep sorrow. I expect to go to Nashville to the Convention. May I not meet you there? A BAPTIST AND REFLECTOR acquaintance does not satisfy me. I want so much to see you "face to face."—Fidelia Woollen Porter.

Now, isn't that grand? Let's give \$20 to the State work as that has seemed so neglected this year, and give \$5 to the Foreign Board for Japan. Will that do, Mrs. Porter?

I echo the wish for a personal meeting, but now that the poor little widowed girl is in my care, I can scarcely leave her so soon. I wish from my heart, though, I could attend the Convention. We thank the Ripley Band for ending September so beautifully for us. I am sure Dr. Gold will greatly appreciate the help the Band is giving State Missions.

I was so much in hopes we would hear from Mrs. Maynard before this week. I know I shall before November opens. Dr. Willingham advises that we give to Japan simply until Mrs. Maynard is able to take up the work again.

I hope I have neglected nothing, but

my head is sadly confused with all the many things that come up in moving. By next week, I trust we shall be entirely "straightened out," again and my desk all re-arranged.

Whatever happens don't forget the new address,

Mrs. L. D. Eakin,
615 POPLAR STREET,
Chattanooga, Tenn.

My daughter and I are exceedingly grateful for all the sweet sympathy you so kindly give us in our sore need. She is doing her best to take up life again, and is a sweet comfort to her brother and me.

Hoping much for October, I am

Yours fondly,

LAURA DAYTON EAKIN.

Chattanooga.

P. S.—I have found the ledger!—L. D. E.

RECEIPTS.

Collection since May 1, 1909...\$256 28
First week in October, 1909:

For Foreign Board—

Mrs. R. A. Martin, Mt. Juliet (J.) 1 00

Ripley Sunbeams, by Mrs. P. (J.) 5 00

For State Board—

"Willing Workers," Stanton, by Mrs. T. A. H., Jr. 2 00

Athens Mission Band, by G. M. 1 53

Mrs. R. A. Martin, Mt. Juliet... 1 00

Oscar Robinson, Loudon 1 00

Ripley Sunbeams, by Mrs. P. 20 00

For Orphans' Home—

M. & M. Mauk, Blountville.... 80

W. & G. Willoughby, Lucy.... 75

Mrs. R. A. Martin, Mt. Juliet... 50

For Margaret Home—

Mrs. R. A. Martin, Mt. Juliet... 50

Total\$290 36

Received since May 1, 1909:

For Foreign Board\$ 89 81

" Home Board 31 39

" State Board 64 00

" Orphans' Home 53 83

" Kokura Chapel 22 20

" Ministerial Relief 4 09

" Margaret Home 5 70

" Mt. Pisgah Church 2 00

" Foreign Journal 75

" Ministerial Education 1 00

" Church in Japan 15 00

" Home Field 25

" Literature 20

" Postage 14

Total\$290 36

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

AMONG THE BRETHREN.

The *Biblical Recorder* had last week a symposium on the theme, "If I were Going to College Again," in which the most learned educators of the State gave messages to the young men of the South. It was a notable paper.

The dove of peace has been hovering over Martin, Tenn., and vicinity. Revs. I. N. Penick and W. I. Elledge have mutually agreed that all differences between them of a personal nature have been settled to their entire satisfaction. The dogs of war are tied up.

Rev. H. W. Stigler was ordained to the full work of the ministry by the church at Martin, Tenn., September 15. Rev. H. E. Watters delivered the ordination sermon. Bro. Stigler is a brother Rev. G. H. Stigler, of Dyer, Tenn.

The church at Kennett, Mo., has called Rev. E. C. Butler, of Dexter, Mo., and it is understood that he will accept.

The church at Alamo, Tenn., has called Rev. H. W. Stigler, of Martin, Tenn., and he has accepted.

Rev. W. A. Gardner, of Martin, Tenn., baptized seven at his recent appointment at New Bethel Church, and accepted the care of the church for another year.

Rev. R. M. Hastings, of Paris, Tenn., has resigned the care of Macedonia Church, near Martin, Tenn., and Rev. W. C. Moore has been called to succeed him.

Rev. J. W. Wood, of Bells, Tenn., has resigned as pastor of Cane Creek Church, near Jackson, Tenn., where he did a most gracious work.

Rev. Alpha Ingle, of Robberson Avenue Church, Springfield, Mo., has accepted the hearty call to the care of the church at Louisiana, Mo., where there is a bright outlook for a great work.

Rev. James E. Dillard, of Tabernacle Church, Kansas City, Mo., has accepted the care of Delmar Avenue Church, St. Louis, Mo., of which Dr. J. T. M. Johnston was for many years pastor.

Rev. M. R. Cooper, who lately accepted the care of the church at Eldorado, Ill., writes that an angel from heaven would not be received more heartily by the church than Mrs. Cooper and their boys. Eleven new members have joined the church.

Rev. Theodore Hanson has resigned as pastor of Central Church, Kansas City, Mo., and is in a meeting at Eldorado, Kan.

The church at Sikeston, Mo., will be pastorless, Rev. M. Grace having resigned, to take effect October 31.

The *Evangel* is the name of a new paper published at Wickliffe, Ky., by Evangelist Terry Martin. It will appear semi-monthly, and will be devoted to the interest of "sane evangelism," what ever that is. The editor hopes to make it a weekly, instead of a weakly, publication.

Tom-tit F. Moore is a senile old man. In his mawkish dotage he accuses us of playing with blocks. No, No! We are only playing with a block-head who presumes to fill the place of the incomparable J. N. Hall as editor of the *Baptist Flag*. 'Twould be far better if we played with blocks, for they could be made to spell something. Tom-tit tells his readers he would hate to quote us verbatim. No doubt! Self-preservation is the first law of nature. Poor dotard! His senility is pitiful.

The glorious old *Western Recorder* took a bold stand last week in its leading editorial against Baptists joining in union meetings. The reasons given are unanswerable.

Dr. George H. Crutcher, formerly of Dyersburg, Tenn., has resigned as pastor of East Church, Louisville, Ky., to enter upon the work of evangelist of

the Home Mission Board. He will succeed.

Evangelist W. D. Wakefield, of Atlanta, Ga., lately assisted Rev. J. A. Booth in a revival at Taylorsville, Ky., which resulted in 90 accessions to the church.

The First Church, Owensboro, Ky., of which Rev. L. B. Warren is pastor, lately paid off an indebtedness of \$5,000. The whole church rejoices.

How have the mighty fallen! The exclusion of Drs. S. A. Hayden and S. H. Slaughter from the First Church, Oak Cliff, Tex., by a vote of 90 to 2, is a rather unusual happening. The brethren refused to abide by the decision of the church to line up with the work.

Rev. Allen Fort, of Dublin, Ga., has taken charge of the Tabernacle Church, Chattanooga, Tenn. The cause there will now be better Fort-ified.

Rev. J. E. Barnard, of Cartersville, Ga., has accepted the care of the Tabernacle Church, Valdosta, Ga., and begins work October 17. We expect to hear much good of his work.

Dr. Rosenthal, a Jewish Rabbi, made a brilliant speech in the welcoming service in honor of Rev. L. R. Christie, the new pastor of the First Church, Columbus, Ga.

High Street Church, Charlottesville, Va., has called Dr. H. W. Battle, of Kinston, N. C., as pastor, and he will accept.

Rev. A. P. Turner accepts the care of the Emanuel Church, Houston, Tex., and has entered upon his work. South Carolina is the State of his nativity.

Mt. Sinai and Chicasaw churches were received into Western District Association at its session last week near Paris. These are two new churches organized by the efficient evangelist, L. D. Summers, backed by an Executive Board consisting of Col. O. C. Barton, Chairman; W. T. Westcoat, E. W. Jones. Two new churches a year is a good record.

Rev. I. G. Murray, of the First Church, Yorkville, S. C., will be assisted in a meeting during November by Rev. L. M. Roper, of the First Church, Spartanburg, S. C.

The *Arkansas Baptist* and the *Bible Baptist*, edited by Rev. E. R. Carswell, have been combined. Bro. Carswell becomes field editor of the former paper. It needed him and he needed it.

Rev. W. P. Pledger lately held his own meeting in the church at Killeen, Tex., resulting in over 50 accessions to the church.

Evangelist Sid Williams, of San Antonio, Tex., lately assisted Rev. W. R. Earp in a revival at Coggin Avenue Church, Brownwood, Tex., which resulted in 73 additions. The church was greatly strengthened.

The Baptist women of Fort Worth, Tex., propose to raise \$10,000 as their part of the fund to locate the Southwestern Baptist Theological Seminary in that city.

Rev. F. A. Payne has been called to the care of the Bishop Street Church, Houston, Tex., and accepts.

It is announced that Dr. F. C. McConnell, of Calvary Church, Kansas City, Mo., has been called to the care of the First Church, Waco, Tex., succeeding Dr. A. J. Barton. Texas covets the best gifts.

Dr. J. B. Moody, of Martin, Tenn., and Miss Adamson, of Princeton, Ky., were married Tuesday, September 28, Rev. W. E. Hunter, officiating.

Rev. Taylor Bagley, of Brazil, and a student in the Seminary at Louisville, Ky., has been called as assistant pastor to Dr. J. M. Weaver, of Chestnut-street Church, Louisville, Ky.

Dr. M. P. Hunt, of Twenty-second and Walnut-street Church, Louisville, Ky., has been granted a vacation by his church for an indefinite period.

MELANCHOLY AND MENTAL DEPRESSION.

Also Known as Low Spirits and "The Blues," are Almost Invariably Caused by Indigestion and Stomach Derangement.

Chronic melancholy is a symptom frequently encountered in the victims of dyspepsia and indigestion. Defective blood nutrition or anemia appears to be the physical state with which the great majority of cases of melancholy and mental depression are connected, and to which all modes of treatment are directed. Powerful and permanent and depressing moral and mental emotions act as effectively in arresting healthy digestion and alimentation as the eating of injudicious food, or the use of nourishment under circumstances such as the respiration of impure air, or indulgence in intemperate tendencies, which render proper assimilation of food impossible.

But while depressing mental emotions may cause disturbed digestion, on the other hand, dyspepsia may, in turn, cause mental depression, so that cause and effect may be transposed. Melancholy or "the blues" should not be regarded as a distinct and independent affection, as it is almost invariably traceable to, and dependent upon, some disorder of the digestive system.

The victims of this distressing condition present not only the usual symptoms of indigestion or nervous dyspepsia, but also a long train of symptoms of a peculiarly melancholic and morbid character, such as extreme increase of nerve-sensibility, palpitations, strange internal sensations, which simulate many other diseases, together with an exaggerated uneasiness and anxiety chiefly concerning the health. They imagine they have all the diseases known to pathology, and are great pessimists, prone to look on the dark side of life.

They are easily annoyed by small things, which, if their health and digestion were good, would never bother them; and they feel constantly irritable, have dark forebodings, and fear the approach of some imaginary evil, impending disaster or calamity.

If they experience indigestion-pains in the heart region, they think it's heart disease; uneasiness in the chest means consumption, while the various other fugitive aches and pains distributed over the system they imagine to be symptoms of some fatal, organic disease.

Every one of these morbid symptoms depend upon a disturbed state of the digestion, and for the removal and cure of this condition, there is no better remedy in existence than Stuart's Dyspepsia Tablets. They get right at the seat of the trouble, cure the dyspepsia, and remove the cause. Every particle of food in the stomach is thoroughly and properly digested, with the result that the blood, which, owing to a long-continued indigestion, mal-absorption, mal-nutrition and mal-assimilation of food, is in a thin, anemic condition, is rapidly built up, and improved in quality—this improvement progressing along with the increased power of the stomach to properly digest its food through the aid-giving and toning-up properties of these powerful little digestive tablets; so that the melancholic and depressive symptoms disappear along with the dyspepsia.

Don't allow yourself to be overcome with "the blues," but secure a box of Stuart's Dyspepsia Tablets at once from your druggist for 50 cents, and begin taking them; also send us your name and address for free sample package. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

COLES CREEK CHURCH.

It has been a long time since I have written a word to our beloved REFLECTOR. I want to tell about one of our youngest churches and its history, to wit: Coles Creek Church, which I think in some respects, is the banner church in our Association. Five years ago this church was organized by Rev. A. J. F. Hyder and myself, right in a neighborhood where the Methodists had always had possession. We organized with 27 members. We have had good and successful meetings every year, but one, for five years, ranging from fifty down to about ten additions per year. And I, as their pastor, claim that, in regard to her finances, she is the banner church in this mountain country. I think that she has paid more mission money, considering her financial standing, than any other church in this country, and during the five years she has paid her pastor a very liberal salary, and has paid it every month, and the most of the time has kept the pastor in debt to her. I don't think there has ever been a public collection taken for pastoral support during the five years, nor I don't think there is any danger of this church failing in her finances as long as we have such members as the Rainbolts, McQueens, Matherlys, Beryes and Pierces, and others that I could name. Brother editor, I think I can tell you one of the secrets of her success is that so many of our members take and read our dear old BAPTIST AND REFLECTOR. Now if Coles Creek is not the banner church, let the pastors speak out, so we will know where the banner church is. I now start out for the sixth year as pastor, with the hope of still doing better work as pastor and church. So brother editor, you tell all pastors if they want their churches to come to the front, get their members to take and read the BAPTIST AND REFLECTOR, for it will stimulate and fire up the zeal of any church. May God's richest blessings be with you, dear editor, and spare your valuable life to still lead us on to greater victory for right, truth and temperance. God bless you.

J. W. RICHARDSON.

Colesville, Tenn.

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SOMERVILLE ITEMS.

We have just closed a sweet little meeting at Somerville, Tenn. We began on Monday night and continued through the week, closing Friday night. The meeting was not what we had hoped it would be, but we have left the matter with God. We believe when we have done our part and prayed earnestly and do not see the results, then we had better let God have that which belongs to Him. We can sow the seed, but God grows the seed and we can only gather in the harvest. Our meeting in some respects was the best the church has had for some time. There were good crowds and much interest among the members. The membership was greatly revived, and we feel that the meeting was a great one. There were two additions to the church. There was never a sweeter meeting held than this one at Somerville. Those who attended each service only know the joy of the hours. No people in the State of Tennessee, or anywhere on earth, are any better than the saints at Somerville. We have now about twenty-five members, and all doing well. A happy little band. They have repaired the

church house on the outside with a new cover and three coats of paint, and now they are working on the inside. They have purchased a new organ, and will stain their pews and replaster the walls. The church is located in a lovely part of town and just at the right place. We hope that the church will soon grow until she can have her own pastor for full time. We hope that God may open a way for some man of God to be placed on the field in the near future. I am running down and preaching for them one Sunday afternoon in the month until they can get another pastor. Pray for the church here. She has had a struggle, but if she is fed right she will soon find a great future and a wonderful harvest. We wish to thank the good people there for their kindness to Mrs. Oakley and myself while there. God bless you all.

JAMES H. OAKLEY.

Jackson, Tenn.

"POWER FOR SERVICE."

BY REV. J. B. LAWRENCE.

Corresponding Secretary Board of Missions, Baptist Convention of Louisiana, Editor of Baptist Chronicle, published Alexandria, Louisiana.

This is a book of 270 pages, printed on heavy paper, and finely bound in cloth. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant, when he said to the disciples: "Tarry ye at Jerusalem until ye be imbued with power from on high." This is the keynote of the book. Agents wanted. Price, prepaid, \$1.15. Address Chas. G. Chalmers, Publisher, 512 Camp Street, New Orleans, La.

A GRACIOUS MEETING.

Our pastor, Bro. N. B. Cobb, began a meeting on Saturday, September 11, and on Monday morning Brother J. E. Merrell, pastor of the First Baptist Church, Decatur, Ala., came to us and preached both day and night for five days. I never heard a man preach with more power than he did. The church was greatly revived, sinners convicted and converted, and backsliders reclaimed. We had six conversions and four additions, with a good interest by all denominations, and especially the Campbellites and Methodists. We have never had a man that got a stronger hold on our people than Brother Merrell did. He preached old-time Baptist doctrine, with the power of the Spirit. Brother Merrell is a native Tennessean, and I would be glad if we were able to employ him. Some strong church would do well to get him.

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I feel like adding a few brief remarks to the good cause and to the interests of our Baptist denomination. We are continually growing stronger as the weeks go by. The BAPTIST AND REFLECTOR is a weekly visitor here and I enjoy reading its newsy columns and seeing how rapidly the Baptist cause is advancing and making progress and success in every line. Our church is endeavoring, by the help of the Lord, to advance his cause. We have a faithful band of noble Sunday-school teachers, whose very souls and hearts are earnestly engaged in the good work of training the pupils under their watchcare. The old prophet said, "Train up a child in the way it should go, and when it is old it will not depart from it." The writer spoke at Smith Springs Baptist Church last Sunday night, from Isaiah 63:1, "Christ Mighty to Save." I tried, by the help of God and the aid of the Holy Spirit, to hold up a wonderful Christ, who is mighty and willing to save, and I trust good was done. I had the pleasure one night this week of hearing Evangelist T. O. Reese preach at Mount View Baptist Church, where he is holding a meeting for Bro. Fitzpatrick, the pastor. Bro. Reese seems to be one of our very best young preachers. We hope to hear of a great meeting at Mount View, and a number of souls saved. May God bless Bro. Reese in his work. Seed was sown that will in the near future result in great good for the Master. At our last monthly meeting Brother Delbert Shelton was licensed to preach. Bro. Shelton is a young man of fine promise. Before closing I want to congratulate Dr. G. W. Truett and his noble church of Dallas, Tex. Pray for us.

J. T. WILLIAMS.

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

ROCK SPRINGS S. S.

Will you allow me a small space in your valuable paper to tell of our little S. S. The average attendance during last quarter was 295-11 including officers. Chapters read by teachers and pupils at home during the week for the entire quarter: Bible Class, 327; Junior Class, 524; and Card Class, 90; total, 941.

Can any school beat that for reading the Scriptures?

The greatest drawback we country people have is illiteracy. So many times there is none competent to teach our S. S. classes. I ask all Christians to pray for the success of our little S. S., and especially for our noble Superintendent, George Usselson.

VIOLA MAY.

Junior Class Teacher.

On the 28th of September we closed a meeting at Mt. Lebanon Church, in which I had assisted the pastor, Rev. W. W. Mullendore, one week. There were about thirty professions of faith, and the church seemed greatly strengthened. We had two additions here at Maryville, at the last regular service, and two the Sunday before. We have much to encourage us. I go this week to assist Brother W. L. Singleton at Stock Creek.

W. B. RUTLEDGE.

On the third Sunday in September we commenced our meeting at New Bethel. Brother R. D. Cecil, pastor-evangelist of Tennessee, was with us from Sunday until Friday night. The Lord greatly blessed his word through his servant, and about twenty were converted. Seventeen joined the church by baptism, one by letter. The church was greatly revived, and will do greater work the next year than she has ever done. We raised \$20 for State Missions, and the church will raise the pas-

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tor's salary, and, if it can be arranged, will have preaching two Sundays in the month next year, or one Sunday and one Sunday night. The work done by Brother Cecil was highly appreciated by the church and community. Our next meeting will be with Normandy. May the Lord be with all the workers.

L. D. AGE.

Fosterville, Tenn.

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.

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RESOLUTIONS.

We, the Mine City Baptist Sunday-school at Ducktown, Tenn., do most sincerely tender our heartfelt sympathy to Mr. and Mrs. A. N. Shepherd and family in their sad bereavement, and as a Sunday-school do hereby offer the following resolutions:

Whereas, In the death of our beloved comrade, schoolmate and Christian brother, Wineford Shepherd, we have lost one of our brightest Bible students, one of the most regular attendants, and a sweet, influential, Christian and moral influence.

Therefore, be it

Resolved, That we as Sunday-school students, officers and teachers, endeavor to profit by his pure and gentle Christian life, and strive to so live, that when our Lord and Master shall summon us from the field of action, we may have lived in such a manner as to perpetuate our memory and Christian influence, as we have every reason to believe Wineford has. Be it further

Resolved, That a copy of these resolutions be spread upon the record book of our school, and also a copy sent to the county press for publication.

CHAS. E. TAYLOR,

Superintendent.

J. P. MORRIS,

Assistant Superintendent.

ROY E. SPARGO,

Secretary.

OBITUARY.

SCROGENS.—Bro. Asbury Scrogens was born in 1877, and died Sept. 16, 1909. He professed faith in Christ when he was about 15 years of age, and united himself with the Shiloh Baptist Church. While his body sleeps in the grave, and he is gone from us, it is a great consolation to know that he still lives, not only in spirit, but in the hearts of those that knew him. His life was so sweet that all who knew him loved him. He was a faithful worker in the prayer-meeting and in the Sunday-school. The community greatly mourns his loss. He leaves a broken-hearted father and a weeping and afflicted mother, a brother and three sisters. God has only taken one of his choice flowers from earth and transplanted it in his own garden, where it will bloom and live forever. The father and mother have lost a kind and obedient child, the brother and sisters have lost a loving brother, the church has lost one of its best workers. He was always found in his place, and will be greatly missed in the community. It grieves us to part with one so dear to us, one that lived so near to God, one that tried to make the life of those that came in touch with him happy. He always met me with a smile. When I enter the home filled with its darkness and gloom, it seems so lonely. The brightest jewel is gone. The Lord has said, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." May the richest blessings of God rest upon the bereaved family, and especially the afflicted mother.

Yet again we hope to meet thee

When the day of life is fled,

And in heaven with joy to greet thee
Where no farewell tears are shed.

N. P. ATCHLEY.

Decatur, Tenn.

FIELDEN.—June 30, 1909, the death angel stole silently into the home of Bro. Alex. Fielden, and the fair, pure spirit of Lodoska was wafted back to God. She had been afflicted for the past year with that dreadful disease, consumption. Lodoska was born July 1, 1890; accepted Christ at the age of

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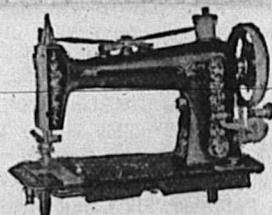
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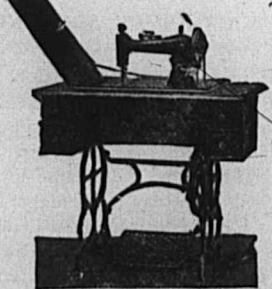
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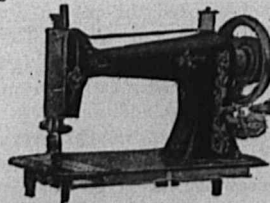
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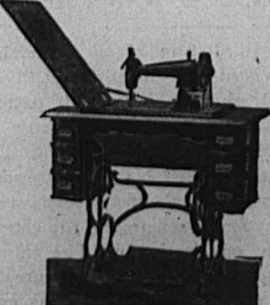
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16, and joined the Pleasant Grove Baptist Church March 23, 1907. Her modest, retired ways and kind, loving disposition gave her entrance into the hearts of all who knew her. Our hearts go out in sympathy for the bereaved father, sister and brother. But we must seek comfort from Him who doeth all things well, and bow in humble submission to his will, and be prepared to meet the precious ones that have gone. God bless and comfort the bereaved ones that are left behind. Be it

Resolved, That a copy of these resolutions be spread on our church record, a copy be furnished the family and a copy be sent to the BAPTIST AND REFLECTOR for publication.

"A precious one from us has gone,
A voice we loved is still;
A place is vacant in our class
Which can never on earth be filled.

"Thou art gone, a precious sister,
Never more shalt thou return;
Thou shalt sleep a peaceful slumber
Till the resurrection morn."

ORA FIELDEN,
MAE NEAL,
JESSIE NEWMAN,
Committee.

NOTHING HARMFUL IN COCA-COLA.

The past few years has seen a remarkable growth in temperance ideas in all parts of the United States. And as a consequence there has been considerable falling off in the consumption of spiritous liquors. One of the chief substitutes for intoxicating beverages which has brought about this change of front is Coca-Cola.

It is counted as one of the chief auxiliaries of the temperance movement, largely on account of the increased beverage, the soda fountain has supplanted the saloon in many places. Coca-Cola is now not only made by the parent company in Atlanta, but also by branch houses in Philadelphia, Chicago, Dallas, Tex., and Los Angeles, Cal.

In the fall of 1907 the War Department, upon representations that had been made to it, issued an order directing that the sale of Coca-Cola by Army Post Exchanges be discontinued. The Coca-Cola people naturally objected to this ruling and the War Department turned over a sample of Coca-Cola to the Bureau of Chemistry of the Agricultural Department for analysis. From the chemist's report it appears that the beverage contains no appreciable quantity of alcohol; that it contains no cocaine, and but a small quantity of caffeine. The result of the investigation showed that the original order of exclusion was unjust and was at once revoked.

Perhaps the most conclusive evidence that Coca-Cola is a harmless beverage is the action taken by the authorities of Pennsylvania. Dr. B. H. Warren, the Dairy and Food Commissioner of the State, caused an analysis to be made and reported as a result of careful analysis: "No cocaine detected."

Dr. W. B. Burney, of the Chemical Department of South Carolina College; Dr. W. H. Taylor, of Richmond, State Chemist of Virginia; Dr. Louis Schaefer, President of the Schaefer Alkaloid Works, Maywood, N. J., a chemist of world-wide reputation, and many other eminent chemists, agree that Coca-Cola is absolutely harmless. It is not only harmless, but is genuinely good to the taste and an aid to digestion.—The Baptist Standard.

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TEXAS LETTER.

Perhaps a few news notes from this farthest Western Baptist Association in the Southern Baptist Convention might interest your readers. Our Association is nine years old and has 33 churches, with a membership of 3,000. Our territory has about 12,000 square miles, or 400 miles long and 300 miles wide. About 1,000 of our members reside in the border city of El Paso—of the remainder most of them are in the small towns. We have employed nine missionaries the past year, paying them on an average of about \$1,000 each. Our State Mission Board pays one-half of the salaries, and co-operates heartily with us. We then contribute fully as much to the work of the State Board as we get from them, and expect to raise from three to four thousand dollars for State Missions this year.

We also contribute largely to the general work of our denomination. One of our deacons at Pecos has made a gift of \$25,000 the past year to the Seminary at Waco, while another deacon of the same church has given the same school \$10,000. These deacons, F. W. Johnson and W. D. Cowan, are a distinct blessing to our western work, as well as to all the world. Only last winter Bro. Johnson gave \$5,000 to the Sanitarium at Dallas. They now promise \$5,000 each to our new meeting-house that is to be built at once. Besides being generous they are spiritual and devoted to the Lord in all things.

Besides the gifts mentioned the Pecos church contributed the past year \$13,755 to all purposes—had 91 additions, and has raised nearly \$20,000 in cash and notes for the meeting house to be built. The writer has been pastor almost two years and has just been unanimously called for the third year. During the pastorate not one negative vote has been cast on any subject. We have 202 members.

All over this West the cause of Christ is prevailing. We have a great camp-meeting in the Davis Mountains, 65 miles from Pecos. The writer is Secretary and Treasurer of this meeting. It was crippled this year by the great rains in July, yet a good meeting was enjoyed. The mountains rise as high as 8,000 feet above the sea level, and are the only real mountains in Texas. Few people in Texas or the entire country know of these great mountains. They are as fine for scenery as any portion of the Rockies, and are so far south as to be enjoyed summer and winter.

Southern Baptists ought to have a great preserve in these mountains, and have there a college, a sanitarium, and many tent cities for recreation and recuperation. We have been assured that a new railroad will soon penetrate the wildest portions of these great piles. At present there is much wild game to be found, such as bear, deer, fox, antelope, panthers, wolves, wild sheep, goats and hogs—besides various kinds of small game. Here is the last "far flung line" of the Southwest in the U. S., and its present status is such as to invite the lover of nature, and nature's God, to

dwell among its valleys and on its heights. For several years Bro. Geo. W. Truett and others have delighted to go there with us and hold happy services amid the temples of stone. This meeting is set for Aug. 5, 1910 and Bro. Truett promises to be with us; also Bro. A. J. Brown, our great Tennessee-Texas singer.

All of our churches and pastors report great advancement the past year. The writer had the pleasure of assisting to organize a church this week at Orla, a town forty miles north of Pecos, on the Pecos Valley Railway. It has a territory forty miles wide and 200 miles long.

Bro. I. B. Kimbrough, of East Tennessee, is buried just seven miles from Pecos. He was loved and sincerely mourned by all our people. Bro. R. D. Carter, of East Tennessee, is one of our Associational missionaries, and lives at Pecos.

At our recent Association at Pecos, Bro. J. C. Burkett was elected Moderator, E. B. Atwood, Clerk; J. B. Cole, Corresponding Secretary; and F. W. Johnson, Treasurer. All our work is out of debt and good fellowship exists.

J. B. COLE.

Pecos, Texas.

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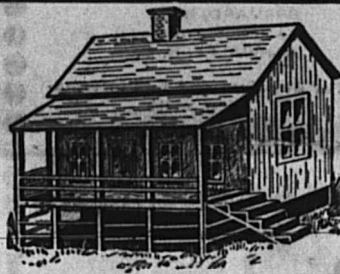
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Brookside, Ala., May 4, 1903.

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.

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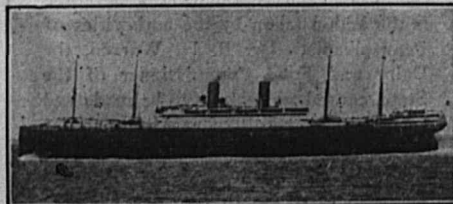
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