

A SOUTHERN PILGRIM IN EASTERN LANDS

ARTICLE XIX.

By EDGAR E. FOLK, D.D.

The True Calvary and the Real Tomb.

I discussed last week what is called the Church of the Holy Sepulchre. This is the traditional site both of Calvary and of the Tomb. Many millions of the followers of Christ believe it to be the genuine site. But as I said, I do not believe that this is the real Calvary, or this the real sepulchre of Christ. There are some arguments against its being the true site, which seem to me conclusive.

1. The places are all too close together—the place of scourging, of crucifixion, of the tomb, all under one roof. It looks too much as if they were simply brought together for the sake of convenience.

2. The question turns largely upon the location of what is known as the "second wall"—that is, the second of the several walls built around the city, and the one which was standing in the time of Christ. We know that he was crucified "outside the gate" (Heb. 13:12) "nigh to the city" (John 19:20), not in the city. The present Church of the Holy Sepulchre stands nearly in the center of modern Jerusalem. It is admittedly outside the first wall, because the city was then small, but inside the third wall, built about ten years after Christ's death. How was it with reference to the second wall? What was the course of that wall? The answer to that question will decide the matter, if we can answer it. Josephus says about it: "The second wall took its beginning from the gate Gennath, which belonged to the first wall. It encircled the north quarter of the city, and reached as far as the Tower Antonia." It would have been necessary, therefore, for this wall, soon after leaving the gate Gennath to make a sharp turn to the right, if the present Church of the Holy Sepulchre was on the outside. In that case it would hardly be true that the wall "encircled" the north quarter of the city. Major Conder and other engineers have pointed out what seems an insuperable difficulty from a military standpoint. If the wall at this point had suddenly turned to the right, and had been built south of the present Church of the Holy Sepulchre, as would have been the case if the crucifixion had occurred on the site of that church, then it would have been useless for military purposes. It would have run in a valley and have been dominated by an eminence just outside of it, which is inconceivable. In 1883 the Southern portion of the second wall was discovered and examined for about 120 feet, when the excavation suddenly stopped, for some reason. It is now stated, though, that the second wall "can be distinctly traced from the Tower of David, under the Grand Hotel, along the basement of Theresa College to the Damascus Gate, making a connecting line, proving beyond peradventure that the site of the church was within the walls and could not possibly have been Calvary." (D. E. Lorenz.)

THE TRUE CALVARY.

Where, then, is the true site of Calvary? In view of the many changes in the city during the past 2,000 years this question is of course a little difficult to answer. But the following reasons indicate to me pretty conclusively the true site: Christ was crucified at "the place which is called the skull." (Luke 23:33). John calls it "the place of a skull" (John 19:17), not of skulls. It was the place "called the skull" or of a skull, because it resembled in some way a skull. Now a little to the north of the present wall, a short distance from the Damascus Gate is a hill, which, as seen from the road, looks like a skull. In its side there are two large caves, which look like the empty sockets of human eyes, while the rock surface above and below looks like the nose and mouth, giving the whole hill very much the resemblance of a skull. This hill is just outside the city wall. It was a well known place of public execution. The Jews still call it the "Hill of Execution" and the "Place of Stoning." The Talmud says that crucifixions were also practiced on this Place of Stoning. The Jews still maintain the custom of spitting towards the hill as an expression of their hatred for it. It was probably on this spot that the first martyr, Stephen, was stoned. It is known that the true Golgotha was situated near a garden where there were tombs, and close to the highway. This Golgotha is so situated. It is at the junction of two main roads, running north and south and east and west. These roads must always have been somewhere near where they are

now, on account of the configuration of the ground. We are told that "they that passed by railed on him wagging their heads." (Matthew 27:39, March 15:29.) We are told also that the place of crucifixion was visible "from afar" (Mark 15:40), and that, "all his acquaintance and the women that followed him from Galilee stood afar off, seeing these things." (Luke 23:49). This hill could easily be seen from the walls of the city, from the top of the temple, from the roofs of many houses, and from Mt. Olivet, as well as from the two roads mentioned. Again, we are told that "as they came out" by the Damascus gate "they found a man of Cyrene, Simon by name," (Matthew 27:32) "coming out of the country" (Mark 15:21, Luke 23:26). This was the entrance by which he would come "out of the country." They compelled Simon to help bear the cross. Why was such assistance needed? Just north of the Damascus gate the road to Calvary becomes steep, so that our Lord reeled under the cross, and needed help to carry it.

GORDON'S CALVARY.

From all of these facts it seems to me beyond doubt that "Gordon's Calvary" is the real hill on which our Lord was crucified. It was therefore with the deepest reverence that we visited it. Major Conder was the first one to suggest that this is the real Calvary. It bears the name, though, of Gordon's Calvary, because General Gordon, usually known as Chinese Gordon, during his visit to Jerusalem, expressed his belief in it. The hill is now a Mohammedan cemetery, and has been for about three centuries. It is not open to the public generally. Finding that a great many Christians were visiting it, the Turkish authorities gave orders in 1904 that it should be entirely closed to the public. But through the influence of Mr. R. Hughes, of Jerusalem, permission was kindly granted our party to visit it, a privilege which was greatly appreciated. The hill covers about three acres of ground. As we stood upon it we all felt and some exclaimed, "This is the place." It fulfills all conditions. We could not be certain of the exact spot where the cross of the Savior stood. But we were practically certain that it was somewhere on this hill, and so must be within a few yards of where we were. What holy thoughts that fact suggested to us! Here he was "nailed for our advantage to the cross." Here it was he said of his enemies, "Father, forgive them, for they know not what they do." Here it was he bowed his head and said, "It is finished." Here it was his great loving heart broke from the weight of the world's sin. Here it was "he died for us." Yes—

"There is a green hill far away
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.
We may not know, we can not tell
What pains he had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good
That we might go at last to heaven,
Saved by his precious blood,
Oh! dearly, dearly has he loved
And we must love Him, too,
And trust in his redeeming
And try his word to do."

THE REAL TOMB.

I have been speaking of the place of crucifixion. It is distinctly stated that, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid" (John 19:41), and that "the tomb was nigh at hand." The only thing needed to prove beyond doubt that "Gordon's Calvary" is the true site of Calvary would be to find such a garden and such a tomb near by. Can they be found? Yes. In a garden adjoining the hill, there is a new tomb. It is called "Gordon's Tomb," because General Gordon believed this to be the tomb of the Lord, and to distinguish it from what is known as "Conder's Tomb," claimed by Major Conder to be the real tomb. Here again I think General Gordon was right. Everything indicates that this is the tomb. It is in a garden. It is "nigh at hand," about 230 feet from the place of crucifixion. Matthew tells us: "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own

new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed." (Matthew 27:57-60.) This tomb was manifestly the tomb of a rich man. It was "hewn out in the rock." It evidently was intended to contain loculi, or places for several bodies. But only one was ever completed, showing that it was a "new tomb." The stone in front of the entrance must have been a "great stone," probably five feet in diameter. You remember Mark says: "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great." (Mark 16:3, 4.) It would have been all the more difficult to roll back the stone from the fact that the groove descends slightly towards the entrance, so that while it would be comparatively easy to roll the stone to the entrance it would be much more difficult to roll it "back."

There is one very striking fact about Gordon's tomb, which would seem decisive of its claim to being the true tomb. John tells us: "Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed." (John 20:3-8.) Gordon's tomb consists of a chamber cut in the solid rock 7 feet, 6 inches high; 14 feet, six inches long; 11 feet, two inches wide. A low partition divides the tomb into two parts. In the eastern part of the partition provision had been made for three bodies, but only one of the loculi had been completed, the one on the north. In this, beyond doubt, the body of the Lord was laid. On the east side of the partition there is a little window-like opening. The Apostle John, reaching the tomb first, and "looking in" through that opening, could see "the linen clothes lying" in the receptacle where the body of the Lord had lain, but did not enter. Simon Peter, though, with his usual impulsiveness, rushed right in and was followed by John. This little window-like opening explains how John could see inside the tomb without entering. How true to fact is this tomb! How it conforms to the Scriptural account in every particular! As we noticed these things, and as we went inside, we believed and said, "This is it. This is the place where the Lord lay." And as we saw the empty tomb, we exclaimed in the language of the angels, "He is not here. He is risen," and we could not but feel a deep gratitude in our hearts that this was true. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. 15:17, 18, 20.)

A SERVICE IN THE TOMB.

On the walls of the tomb are inscribed roughly the Greek letters, "I C," "X P," "A and O," meaning "Jesus Christ," "Christ, the alpha and omega," and also a Roman cross. While these evidently date from the fifth century after Christ, yet they go to indicate that the early Christians regarded this tomb as sacred, and made it a sort of shrine, which fact would go to confirm its authenticity. So sure did we feel that we were in the very tomb of the Lord that after most of the party had left, some of us remained behind and held a little service in the tomb. I had my New Testament with me, and read from it the several accounts of the burial and resurrection of our Lord. We then knelt in the tomb and had a chain of prayers, led by Brethren S. H. Campbell, J. R. Keyton, and myself. Oh! it was a very precious service, the most delightful single experience I had on the whole trip. It was worth crossing ocean and sea to have the privilege of such a service in the tomb of Him who was "delivered up for our trespasses, and was raised for our justification." We came away from that tomb in the garden with a stronger faith in Him, a deeper love for Him, and a determination to preach "Jesus and the resurrection" with more earnestness than ever before. Yes, I have seen the tomb in which He lay. He is not there. He is risen. I know it and I want the world to know it.

—Little Quentin Roosevelt is reported as saying in describing his father: "If he should attend a wedding he would want to be the bride, and if it was a funeral he would want to be the corpse."

HISTORY OF CONCORD ASSOCIATION OF MIDDLE TENNESSEE BAPTISTS.

By Rev. J. H. Grime.

(Prepared and read on their one hundredth anniversary celebration, held with Salem Baptist church, Wilson County, Tenn.)

Concord is the oldest Association in Middle Tennessee that practices missions, and in this respect might be termed the mother Association of Middle Tennessee Baptists. It is not the oldest Association, however, as there are some anti-mission bodies which antedate it, as will be seen.

This Association is older than the oldest railroad in the world. It dates back to those primitive days, when this beautiful country was still a canebrake, dotted here and there at great distances, with rudely constructed cabins, and the dread of the Red-man still lingered in these humble homes. It took men and women of iron nerve to unfurl the banner of our Lord in circumstances like these.

The first inquiry would naturally be: from whence came the Baptist fathers who made this body possible? All families, and institutions, are interested in their ancestry. There is no chapter in the Bible more replete with interest than the 11th chapter of Hebrews, where we have the "roll call of faith," which Paul calls a "good report," and says: "God is not ashamed to be called their God," and "Christ is not ashamed to call them brethren." Just so, Baptists, and especially Tennessee Baptists, have a right to be proud of their ancestry.

Beginning with John the Baptist and Jesus Christ, their elder brother, they have come down through the ages to the present day. Their history has been the history of martyrs, and like the roll call of faith, recounted by Paul, they have "had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat skins, being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. 11:36-38.)

The Baptists of this immediate section connect back to England and Wales through the Philadelphia Association, coming direct to these parts mainly from Virginia and North Carolina.

The first Baptist church constituted in Middle Tennessee was gathered on the Sulphur Fork of Red River in 1786, with John Grammar as pastor. But the unsettled condition of the country, and the hostility of the Indians, caused the removal of their pastor and the final dissolution of the church.

About 1790 the following ministers, Daniel Brown, Joshua White, Nathan Arnot and Patrick Mooney began operation in this same section. Part, if not all, of these ministers were from Kehukee Association of North Carolina and Virginia. They were soon joined by Elders Ambrose Dudley and John Taylor from Elkhorn Association of Kentucky. By 1796 five churches had been gathered through the instrumentality of these ministers, viz.: Mouth of Sulphur Fork, Head of Sulphur Fork, White's Creek, Middle Fork and West Station Camp. In 1796 these five churches were constituted into an Association, known as Mero District Association. Mero District is but another name for the territory now known as Middle Tennessee. This Association continued to meet until 1803, when internal dissension brought about its dissolution. These years had been years of rapid growth, so that after eliminating the objectionable churches and members, they were enabled to organize a new body, known as the Cumberland Association, in 1803, with fifteen churches.

This new Association was very prosperous for many years. Taking the place of Mero District Association, it, at first, covered the entire territory now known as Middle Tennessee. So rapid was its growth that in five years after its constitution it had sent out two strong Associations, viz.: Red River and Elk River. (I might say by way of parenthesis that all three of the above Associations are now weak anti-mission bodies). The next year (1809) the Cumberland Association met with Spring Creek church, then known as Jones' Meeting House, some four miles east of Lebanon, Tenn., on the waters of Spring Creek, with Eld. Garner McConico, moderator, and William Martin, clerk. During this session they decided that still further division was necessary owing to the vastness of the territory. By mutual consent they agreed to divide the territory as follows: "Beginning on the Red River ridge where the road from Lexington to Nashville crosses the same, thence southwardly with said road (by Haysborough) to Nashville, thence to Harpeth Lick,

thence south to the Tennessee River. The churches on the East side of said line were to be known as Concord Association; and left at liberty to form constitution and government for themselves."

In compliance with the above arrangements, twenty-one churches east of Nashville, representing a membership of 893, met at Hodges' Meeting House (now Smith's Fork Baptist Church) Statesville, Wilson county, Tenn., on September 25, 26 and 27, 1810, and organized Concord Association.

They adopted Articles of Faith, form of Constitution and Rules of Decorum. These are too long to quote in full. I, however, append the Confession of Faith as follows:

Article 1. We believe in one only true and living God, the Father, the Word and the Holy Ghost.

Article 2. That the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

Article 3. We believe in the doctrine of election, and that God chose his people in Christ before the foundation of the world.

Article 4. We believe in the doctrine of original sin, and man's impotency to recover himself from the fallen state he is in by nature by his own free will and ability.

Article 5. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

Article 6. We believe that God's elect shall be called, converted, regenerated, and sanctified by the Holy Ghost.

Article 7. We believe that the saints shall persevere in grace, and never finally fall away, and that good works are the fruits of faith, and follow after justification.

Article 8. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and that the only proper mode of baptism is immersion.

Article 9. We believe in the resurrection of the dead, and the general judgment, and that the punishment of the wicked and the joys of the righteous shall be eternal.

Article 10. We believe that ministers have the right to administer the ordinances to only such as are regularly baptized, and come under the imposition of hands by the Presbytery.

These articles clearly indicate the doctrinal cast of this body.

I have not been able to secure an authentic list of the churches in the constitution of this body, but from other sources I have collected the following list, which is approximately if not absolutely correct, viz.: Concord, in Williamson County; Mill Creek, in Davidson County; West Station Camp, East Station Camp, El Bethel and Hopewell, in Sumner County; Dixon's Creek, Salt Lick, Brush Creek, Hickman's Creek, Hogan's Creek, in Smith County; Round Lick, Spring Creek and Smith's Fork in Wilson County; Salem, in DeKalb County; Bethel, Cumming's Meeting House, Overall's, Providence and Rock Spring, in Rutherford County; Browley's Fork (now Burt), in Cannon County.

Most of these churches are in other Associations, and are strong, prosperous churches, and some two or three are extinct, while two or three are affiliated with the anti-mission brethren.

Among the prominent ministers who were in the organization of this Association I mention the following: Elders James Whitsitt, John Wiseman, William Flowers, Joshua Lester, Miles West, Josiah Rucks, Moore Stevenson, Cantrel Bethel, Thomas Durham, John Jones, George Tilman and Daniel Parker, with perhaps others.

These were men of great ability and sterling worth. It is doubtful if Tennessee has ever been able to present a greater body of men in any Association at one time. These men have all long since gone to their reward, but their work still remains, and we are here today to recount their great service to our cause. It was they who made this occasion possible. These men all died with a halo of glory about them, except Daniel Parker, who became famous as the founder of Two-Seedism, and Miles West, who became a strong leader of the anti-mission faction.

This Association had a prosperous and peaceable career for some years. In their report for 1812, when convened with Hopewell church, Sumner County, they reported 866 baptisms; Elder James Whitsitt baptized 350 persons himself during that year, yet these men were all the staunchest Calvinists, and this was before the day of protracted meetings as we now have them.

Every thing went well until in the twenties, when Campbellism began to take shape. He (Campbell)

had visited in person this part of the State, and his publications were being scattered everywhere, and he had many converts to his belief. As stated above, and as may be seen from the Confession of Faith, this was a very strong Calvinistic body. Many of the stauncher members could not endure the Arminianisms of Campbell's teaching. They protested with all earnestness, but to no avail. Elders Peyton Smith and Phillip S. Fall were fully committed to Campbell's teaching, and being men of popularity they had succeeded in prejudicing more than half the Association against the doctrine of election and predestination. This was the signal for trouble. Having gained the majority of the Association, in 1827, when they were convened at Rutland church, Wilson County, Tenn., they excluded from their articles of faith every vestige of Calvinism and formed Concord Association No. 2 of Separate Baptists. Little did the majority of these people suspect that they were being entrapped by Campbellism. But it was not long till Elder Phillip S. Fall had led the First church of Nashville bodily into Campbellism, with the exception of five members, carrying the church property all with them, leaving the five members houseless. I may say by way of parenthesis, that the five members rallied, and from them have grown all the Baptist interests of Nashville.

Also Elders Peyton Smith, Calvin Curlee, Clark Hubbard, James Barry and William Bomer, plunged into Campbellism, so that about 1832, when Concord No. 2 of Separate Baptists were convened with Fellowship church in Rutherford County, they took the matter in hand, and, to use their own language, "pushed the Campbellites off to the woods."

Before the withdrawal of the Separates the Association had 49 churches, 20 ordained and four licensed ministers, with 3,399 members. But the Calvinistic party had only eleven churches, five ordained ministers, and 805 members. But this minority took up the old constitution and went to keeping house. The churches left were: West Station Camp, Flat Rock, El Bethel, Spencer's Lick, McCrory's Creek, Mill Creek, Concord, Providence, Drake's Creek, Bethlehem, and Little Cedar Lick. Of the five preachers I have been able to gather only three of their names, viz., James Whitsitt, Peter Fuqua and James T. Tompkins.

The Lord very wonderfully blessed this Calvinistic minority, so that by 1836 they had increased to 21 churches and 2,127 members, and quite a number of prominent ministers. But more trouble awaited them. This time it was not a doctrinal difference (for all were Calvinists), but a difference on mission methods. This was the most bitter strife through which the Baptists of Tennessee have ever been called to pass. In 1836 they met at McCrory's Creek, Davidson County, on September 3-5, when the anti-mission side by majority vote dissolved the Association, "for the purpose of uniting in the forming and organizing another Association, to be wholly disconnected from the Baptist Convention." This majority of eleven churches and 1,198 members met at Ridge Meeting House in Wilson County, a day before the fifth Sunday in October, 1836, and formed themselves into an Association which they denominated Stone's River Association of Primitive Baptists.

The minority, with ten churches and 929 members, begged and pleaded against this action and finally entered a formal protest, but to no avail. As before, this minority took up the old constitution, and began to do business for the Lord. So it will be seen that twice Concord Association has been dissolved by majority vote, and as often preserved by the minority.

As before, God placed the seal of his approval upon this minority in a wonderful way. By 1842 they had increased to 1,751 members. The Concord No. 2 of Separate Baptists, seeing their mistake, returned and were reunited to the old body. The compromise meeting was held at Rutland (the place where they had divided in 1827), on November 18, 1842. This compromise brought back into the Association some of the leading churches, among them I mention Rutland, Fellowship, Bradley's Creek and Auburn, the two latter having been divided.

One other matter which came near disrupting the body was the Howell-Graves difficulty between Elders R. B. C. Howell and J. R. Graves. I refrain from any details. Suffice it to say that the Association sustained Bro. Graves, and the First church of Nashville withdrew from the Association and never returned. It might be stated also that it sustained Bro. Graves with but one dissenting vote.

Elder A. Sperry, who still lingers on the confines of life, took part in those memorable proceedings.

The doctrinal cast of this Association has been of the strictest construction of Baptist principles. At different times the question of the reception of alien-immersion has come before the body. They have decided against the reception of it.

In regard to feet-washing they thus put themselves on record in 1812. "We do not view it as a public ordinance, nevertheless we leave brethren to act at discretion."

This Association, or at least a large per cent. of its members, have stood for missions and Sunday Schools ever since these questions have been agitated in this section. One peculiar instance, however, is that, so far as my knowledge extends, the Cumberland Association (the Hardshell Cumberland) was the first Association in the State to propose a general Baptist State Body, and the Concord turned the proposition down. This occurred in 1812.

This Association has had a remarkable career. She has sent out, either directly or indirectly, the following Associations: Salem, New Salem, Enon, Wiseman, Cumberland (Missionary), and Nashville, with most of Riverside and Union. She now has 31 churches, with considerably more than 3,000 members, while Stone's River Association, which was considerably in the majority when they divided on the Mission question in 1836, has not sent out any other body, and has dwindled down until they have disbanded, I am told, and have not had a meeting for some years past.

The Concord Association can boast of some of the greatest pulpits of the denomination. Among them I mention: James Whitsitt, John Wiseman, Cantrel Bethel, Joseph H. Eaton, T. T. Eaton, J. M. Pendleton, A. C. Dayton, J. R. Graves, R. B. C. Howell, with many others who have held high rank as preachers.

This old Association has rounded out her one hundred years of existence. She has had a stormy sea. Sometimes it has seemed like she would founder and go down amid the breakers of error. Arminianism, with all the inveterate hate of genuine Ishmaelites, has planted the battery of "works" upon her citadel; Anti-missionism has sought to strangle her zeal, but with a defiance born of Him who said the "gates of hell" should not prevail against his church, she again and again marshalled her depleted forces, and with a shout of triumph, cried: "On to victory."

She stands today a mighty host of the Great King, with her face toward the enemy, while her faith in the God of battles looks to the triumphs of the coming century. Inspired by the achievements of those gone before, she again unfurls her sails and throws them to the breezes for the future. Nor will they ever be furled until she shall pull safely into the harbor, and land upon the ever-green shore, where perennial flowers ever bloom, and the hal-lujahs of the redeemed will never cease. Then will the sowers and reapers rejoice together, and angels shout the harvest home.

Time would fail us to tell of Bond, Vaughan, Estes, Meacham, Martin, Summar, Bethel, Grimmett, Henderson, Green, Alsop and scores of others who have wrought well and now await our coming.

"One family we dwell in Him,
Of all above, beneath;
Though now divided by the stream—
The narrow stream of death.
One army of the living God,
To His command we bow;
Part of the host have crossed the flood.
And part are crossing now."

OUR SCHOOLS.

I have been in the State only a few months, but one of the first things I have done has been to study the school system of the State. I find attendance as follows. At Home Board schools, Andersonville, Doyle, Watauga, Chilhowee, as per Dr. Brown's report to the Convention, 600; Carson and Newman, 453; Tennessee College, 257; Union University, 276; Hall-Moody, 528. Total, 2,114. This is a splendid number of young men and women gathered in these schools. No doubt the number could and would be larger if the equipment was made adequate to the demands at these schools. The faculty at each is strong, competent, capable, consecrated; the religious atmosphere unexcelled; the discipline wholesome and good; the curriculum equal to any and superior to many; but endowment insufficient.

To my way of thinking, there can be found no better place for Baptist boys and girls than at these schools. Baptists have a way of running off to something else "just as good," or a "little better," and when the end comes it is a son or daughter indoctrinated with some-

thing we do not believe. The safest course is loyalty to our Baptist institutions.

Pastors can exert great influence in talking for these schools, not only in getting their young people to attend them, but getting their people to support them with money for running expenses and sufficient endowment. We have reached a crisis in educational life, for unless we liberally endow and support our schools, they will suffer in a one-sided competitive race. Endowment now means the future existence of many of our Baptist schools and colleges.

Another way in which the Baptist brotherhood can help these schools is to pray for them, their faculties, their students, their benefactors. Some may not be possessed of means, but have the gift of "faith" and intercession in behalf of these institutions, which will raise up big-hearted Baptist men and women to supply the "sinews of war" for all our schools.

I am out and out for the denominational college and school, and while I sojourn in Tennessee I am for our denominational schools and colleges in the Volunteer State.

J. W. O'HARA.
Newport, Tenn.

NOTES FROM CORSICANA, TEXAS.

Out in Texas, we are having experiences. We have just passed through a most agitating and unsatisfactory campaign in politics. But let no one on the outside think for a moment that we are losing on prohibition. Give Texas a little more time, and she will do something big enough to make the world "sit up and take notice." Many an expatriated Tennessean looked with profound solicitude upon the campaign in Tennessee, which has made history to read about. I straightened up and said, "Good for Tennessee, my native State yet has the power of recovery. One more right step and your victory is complete."

Our work in Corsicana is still progressing nicely. I had the pleasure of baptizing nine last Sunday night. There are others who indicate their purpose to join us. We have had almost 200 additions since we came here in December a year ago. The outlook is good for the future. We have many Tennesseans over here, and they are doing a great work. If you will come to our State Convention at Houston in November, I think we might have a Tennessee banquet while there. What do you say? Shall I propose the question? Please bear my greetings to the brethren in the home land.

O. L. HAILEY.

CLINTON COLLEGE.

Still good things come to Clinton College. It is certainly with no small degree of pleasure we announce that Dr. J. H. Anderson, of Jackson, Tenn., will be at the head of the Bible department of Clinton College for the coming session. Dr. Anderson needs no recommendation to the Baptists of this country. There is no abler theologian in this section. Besides, he is a practical teacher and a Baptist of the first waters.

Clinton College now offers exceptional advantages to young preachers. Ministerial students get tuition free and board at reasonable rates.

The mails are bringing us considerable encouragement. People are beginning to realize the educational advantages of Clinton College.

Nearly all the rooms in the girls' home have been engaged and the rooms in the boys' home are being asked for almost daily.

J. A. LOWRY.

Clinton, Ky.

The fourth Sunday was set to begin our annual protracted effort at Cheap Hill. Failing to secure one of the State Board men to hold the meeting, and finding the few faithful ones wanting to continue, we phoned the New Providence pastor, J. R. Hunt, to do the preaching, which he did to our great delight. One trouble that hindered, with others, was the threshing machine came about the same time, and stayed almost as long. Bro. Hunt is a workman that needeth not to be ashamed. He is bold and fearless, yet gentle as a woman. The visible results were the little church revived and some backsliders reclaimed and two or three conversions, with two additions. The writer went from here to Mt. Hermon to assist Pastor Adams in a meeting, which began on the fifth Sunday, the pastor preaching until Tuesday. Everything considered, it being election week and wheat threshing week, as the threshing followed us up, the church and pastor were seemingly pleased with the meeting. Some ten or twelve confessions were made. A number were approved for baptism, to be baptized the next fourth Sunday. Bro. Adams is a true yoke-fellow, and is doing a good work in this church. During the two years of

his pastorate, they have remodeled the old church until it is practically a new one, and when they finish painting it and put down the new carpet it will look like a new church. They have roofed it newly with galvanized metal. They are a noble people and pastor, and, under God, we will hear from them in the future. They are to entertain the Cumberland Association this fall, and from the manner of their preparation I don't know if they can't entertain the State Convention. So, editor and brethren, don't fear to go. I go to Lone Oak, Sunday next, to begin a meeting there. Had a letter a few days ago telling me they had the house about completed, ready for the meeting.

F. P. DODSON,
Missionary Pastor.

Ashtland City.

I entered upon my duties here as pastor of the First Baptist Church last Sunday, Aug. 7. We have a strong church here with a membership of 400, and a fine class of people. Their contributions last year to missions, education and orphans' home aggregated about \$1,200. Longview is a town of 7,000, and is growing rapidly. The church raised the salary \$200 upon my coming. I was unanimously called to Broadway Church, Ardmore, Okla., but decided to accept the call here.

It was hard to leave Bonham and the good church there, and nothing could have induced me to do so, but the fact that the town is rapidly declining, having lost 3,000 in the last ten years. After my acceptance here, the Bonham Church met en masse and unanimously recalled me, and brought every pressure possible to bear on me to keep me. My work there was greatly blessed of the Lord, and the parting was indeed sad.

J. E. HUGHES.

Longview, Texas.

I have just closed a meeting at Forest Hill, Tenn., with fourteen conversions as a result. As there were quite a few Baptists in the neighborhood, the Lord put it into our hearts to organize a Missionary Baptist church. This was done in due form and regular order, there being ten Baptist souls with letters to effect the organization. Officers were duly elected, and the doors of the church were opened. Four have joined by letter and nine by profession of faith, making a membership of twenty-three, when the remaining three have been baptized. Six have already followed Christ in baptism.

I leave tomorrow afternoon to help Bro. Brown in a meeting at Old Union church, and will be in meetings until the middle of September. The Forest Hill Baptist church honored me by electing me as the first pastor.

J. C. GREENOE.

Germantown, Tenn.

Rev. Geo. H. Freeman filled his regular appointment at Friendship Aug. 13, 14. Had good congregations at both services. The church extended him a call for his second year's work as pastor with an increase in salary of \$100, and he has accepted. The church did it not because he asked it, but because they loved him. The church, after a strong missionary sermon, gave \$125 for State Missions. This is a beginning of a revival to be conducted by our pastor, beginning the second Sunday in September. Some have been converted during the year at our regular services, for which we give God all the praise. We are looking forward and praying for a great revival at old Friendship. Brethren, pray for us.

J. H. REDDING.

Culleoka, Tenn.

I was sorry to have to leave Dyersburg and Tennessee, but my health failed me, and the doctors told me that I must take a rest or suffer a complete collapse. I am resting in my father's home for a few months, and shall preach to three small churches until I am strong again. I shall live at Tillar, Ark., after Nov. 1. The people of Dyersburg and of Tennessee are dear to our hearts.

C. D. WOOD, JR.

The Executive Committee of Tennessee Association, at a called meeting August 8th, voted unanimously to change the date of meeting of Tennessee Association from Wednesday, October 5, to Tuesday, October 4. Take notice.

R. H. EDINGTON, Moderator, Pro Tem.
J. H. SHARP, Clerk.

Our meeting at Holt's Corner closed last night. We began last Sunday. Bro. B. McNatt came in Tuesday night and remained over until Friday at noon. It was a good meeting with good interest all through the week. Four additions by baptism and experience.

J. E. SULLIVAN.

PASTORS' CONFERENCE.

NASHVILLE.

First.—Pastor Inlow preached at both hours to fine summer audiences. Increased interest in Sunday School and B. Y. P. U. work. Church is planning for enlarged work in the fall.

Third.—Pastor Yankee preached on "The Plan of Salvation Completed," and "The Joy of Salvation." 192 in S. S. Good B. Y. P. U.

Central.—Good congregations. Dr. W. G. Inman old pastor, after forty years' absence, preached. Pastor preached on "Altogether Christian." Fine S. S. and B. Y. P. U. One received.

Immanuel.—Pastor Rufus W. Weaver preached at the morning hour on "God Working Through Man." The pastor supplied the Edgefield Baptist Church at the evening service, preaching on "The Little Minister." Good congregations.

Howell Memorial.—Pastor Cox preached on "The Discouraged Prophet," and "A Good Insurance Policy." Good services.

Centennial.—Pastor J. N. Booth preached on "Religion in Ordinary Affairs," and "Eternal Life." 134 in S. S. Good B. Y. P. U. Things look hopeful.

Lockeland.—Pastor Skinner preached on "Impartial Righteousness of Christ," and "Where Are the Dead?" Belmont.—Pastor B. H. Lovelace preached on "God's Sovereignty in the Call to Service and the Bestowal of Rewards," and "A Bible Definition of Faith." Good congregations. Sunday School off some. Fine day.

Calvary.—Pastor Woodcock preached on "Mercy and Truth," and "Freud by the Son." Brethren J. H. Hight, J. T. Carter and A. D. Longley were ordained deacons in the afternoon. 118 in S. S. Good B. Y. P. U.

Grandview.—Pastor J. H. Padfield preached on "The Cowards and the Giants," and "Seeing Jesus." One addition. Good congregations at both hours. 90 in S. S.

Grace.—Pastor Johnson preached on "Paul's Conversion," and "Our Crown." One addition. 70 in S. S. 45 in B. Y. P. U.

New Bethel.—J. C. Leeman, pastor, preached on "Betting Sins," and "God's Love for the World."

Rutland.—Pastor Fitzpatrick preached at both hours. Meeting continues. Brother B. H. Lovelace is with the pastor.

Round Lick (Watertown).—Pastor A. E. Booth preached on "Job's Unswerving Fidelity" in the morning. Fine service. Baptized six, making in all 22 additions as a result of the meeting two weeks ago. The outlook is great. Church in harmony. Fine S. S.

Franklin.—J. W. Crow preached on "Opened Windows," and "Closed Doors."

North Edgefield.—Pastor Hudson preached on "The Only Possible Explanation of the Complexities of Life," and "Alone with Conscience." 225 in S. S. Good B. Y. P. U.

KNOXVILLE.

First.—Dr. J. J. Taylor, pastor. E. A. Cate, assistant pastor, preached in the morning on "Jesus Sent by the Father." Dr. Foster, of the First Presbyterian Church, Birmingham, preached in the evening on "Knocking at the Door." We have union services at night.

Broadway.—Pastor W. A. Atchley. T. G. Davis preached at both services. Pastor preached at Central Church, Chattanooga, Tenn.

Deaderick Ave.—C. B. Waller, pastor. Rev. J. C. Davis, church evangelist, preached at both hours on "Power in the Blood," and "God's Precious Lamb." 470 in S. S. The pastor is away.

Bell Ave.—Pastor J. H. Sharp preached at both services. One conversion. Three approved for baptism. 434 in S. S.

South Knoxville.—Pastor Jno. M. Anderson preached on "Voices from Heaven," and "Safety of Young Men." 177 in S. S. 76 in B. Y. P. U.

Lonsdale.—Pastor J. M. Lewis preached on "An Empty Seat in the Palace," and "The Overflowing Pardon." 232 in S. S. Four received by letter. Received one under watchcare.

River View.—Pastor W. L. Lunsford. U. I. Himbre preached at both hours on "The Blood," and "Cast Down but not Destroyed." 55 in S. S. One received by letter. Interest good.

Island Home.—Pastor J. L. Dance preached in the morning on "Rewards of Service." No preaching at night. A good day.

Beaumont Ave.—Edmund Hill preached in the morning on "Constraining Love." Pastor J. F. Williams preached in the evening on "Sowing and Reaping." 186 in S. S. Two baptized. Two received by letter. Twen-

ty-three professions. Meeting continues with increased interest.

Grove City.—Rev. G. T. King preached on "Fullness of God," and "Voyage of Life" (No. 5). 130 in S. S. One received by letter. Good B. Y. P. U.

Lincoln Park.—Marcus C. Lunsford, Jr., pastor, preached on "Evil Speaking," and "The Sinner's Doom in a Single Question." 105 in S. S. Two received by letter. Good day and good interest.

Fountain City.—Pastor, M. C. Atchley. Rev. A. C. Hutson, of Gillespie Ave. Church, preached on "The Death of Moses." The pastor preached in the evening on "The Native Church." This was the sixth in a series of sermons on Missions. 129 in S. S. Pastor preached for Bro. Hutson at the morning service.

Middlebrook.—D. A. Webb, pastor. Rev. Bailey preached in the morning. The pastor preached in the evening on "Fruit of the Spirit." 81 in S. S. One baptized. Very good attendance at night.

Rocky Hill.—Pastor F. E. White preached on "Noah and His Sons," and "Whither Bound?" 63 in S. S. Three baptized.

Oakwood.—Pastor Geo. W. Edens preached on "Duty Under Difficulties," and "No Excuse." 147 in S. S. One received by letter.

White Springs.—H. B. Bailey, pastor. D. A. Webb preached in the morning on "Eternal Salvation." C. G. Hurst preached in the evening on "A Misconception of God's Time." 103 in S. S. Pastor resigned Wednesday at prayer-meeting.

Mt. Olive.—Pastor G. W. Shipe preached on "Imaginable Difficulties." B. Y. P. U. service at night. 138 in S. S. Good congregations.

Smithwood.—Pastor J. C. Shipe preached on "What Shall I Ask?" and "The Call of the Master." 95 in S. S. Good congregations.

Third Creek.—Pastor A. F. Mahan preached on "Truth, the Great Liberator," and "Providing for the Future." 169 in S. S. One received by letter. Good B. Y. P. U.

Gillespie Ave.—Rev. M. C. Atchley preached in the morning on "What Think Ye of Christ?" Pastor Hutson preached in the evening on "A Serious Question to the Ungodly." 188 in S. S. Four renewals.

Rogersville.—W. L. Winfrey preached at both services. Pastor Dowell away.

MEMPHIS.

First.—J. W. Gillon preached on "Lot, or the Perils of Choice," and "Lot, or the Perils of Procrastination." Four additions by letter.

Central.—Pastor Dr. J. L. White away on a vacation. Preaching by pastor's assistant, Wm. H. Moore, at 11 a. m. on "A Christian Duty to the World." No service at night.

Bellevue.—Pastor H. P. Hurt preached at both hours. Seventh anniversary of organization of church. Church organized with 32 members, now has 340. Larger offering made to Missions in the past year than any other church in Shelby County Association.

LaBelle Place.—E. E. Folk, D.D., preached at both hours. One addition by letter from Bodley Avenue Mission. Two additions by profession from Bodley Avenue Mission.

Seventh Street.—Pastor I. N. Strother preached on "Christian Firmness," and "The Exceeding Sinfulness of Sin."

Rowan.—Pastor W. J. Bearden preached on "The Work Is Ours," and "The Last Judgment." Two additions by letter.

Union Avenue.—Pastor E. L. Watson preached at both hours on "Christian Work," and "Counsel to Inquirers." Good attendance.

Boulevard.—No service in the morning. O. C. Stone preached at night. Good service.

Binghamton.—Pastor preached on "The Hand of God Unseen, yet Present," and "The Vision and the Man." 85 in S. S. Good B. Y. P. U. Good day.

Forest Hill.—Meeting in school house. Fifteen conversions. Organized Baptist church. Twenty members.

New South Memphis.—C. S. Koonce preached at 8 o'clock. Nice service. 41 in S. S. One conversion in S. S.

Bodley Avenue Mission.—Thomas Rice preached at 8 o'clock.

Jewish Mission.—Joseph Rosenthal conducted some interesting street services.

CHATTANOOGA.

Little Hopewell.—Preaching Saturday and Sunday by Pastor A. T. Hayes. Subjects: "A Pilgrim in Zion," "The Watchman on the Wall," and "Loss and Gain." Deep interest in congregations. Large number forward for prayer Sunday morning and night. Great day.

LENOIR CITY.

First.—Two fine congregations at both services. Subjects: "What Baptists Stand For," and "What Does the Lord's Supper Mean?" These sermons were eye-openers to many of our people. Four other churches in town hold union services, but our pastor preached to more people than the union preacher. Pray for us.—C. M. Dutton, Clerk.

We are profoundly grateful to God for His blessings upon this church. Since the first of August, 1909, the Lord has been pleased to call three of our most promising young men into the ministry, and one of our most consecrated young women to become a foreign missionary. Two of these young men have been employees in the Paducah post office, and the other, a successful druggist. Bro. H. W. Ellis and Frank Adams will enter Union University in September. Brother Adams has spent one term there. Bro. Charlie Warren will not enter school before the fall term of 1911. He was the third to feel the impression to preach. Miss Carrie Newman, our foreign missionary, has spent a year in Clinton College, and expects to return in September. Between 75 and 80 have been received into the fellowship of the church during the last twelve months.

Paducah is cursed with the open saloon, and exceeded by moral and political corruption only by Cairo, Ill., but we are hoping for and expecting a better day in the near future. Fulton went dry, and we believe the good citizens of Paducah are going to line up against the whiskey traffic and put it out. The Baptist pastors are anxious for the day of battle to come. There is no small stir among all denominations, and we confidently expect a victory for civic righteousness when our people go to the polls to vote again. Pray for us.

G. B. SMALLEY,
Pastor Second Baptist Church, Paducah, Ky.

On Sunday night, July 24, Bro. Geo. H. Freeman, of Wartrace, came to Fairview Church, near McCains, in Maury County, and began a series of sermons, and continued for five days and nights. He is an earnest and forceful speaker, and his sermons were truly uplifting. He presents the old-time Gospel, relying on the Holy Spirit to carry conviction to the hearts of the people. He and his devoted wife greatly endeared themselves to the community while in our midst. He is a young man, and we predict many years of usefulness in the Master's kingdom. Dr. T. H. Athey, of Columbia, preached two earnest and able sermons on Saturday and Sunday night. The pastor preached on Sunday and Sunday night. Although farm work was not finished and wheat threshing was on hand, yet the people laid aside their work so far as possible, and we had fairly good attendance. There were ten additions, eight by baptism. May God's blessings rest upon the churches and the workers.

J. W. PATTON, Pastor.

Fine services at Friendship Saturday and Sunday. Lord's Supper observed Sunday. Our meeting begins the first Sunday in September, and son Henry will assist me. I go next week to assist him in his Whiteville and Harmony meetings in West Tennessee. We are happy over the triumphant victory in the State election last week for law and order, and principle above party issue. Mr. Patterson has suggested that all the preachers who were opposed to him should be removed from their charges, but these preachers have decided the Governor is the gentleman who needs to take up his bed and walk. Selah.

J. T. OAKLEY.

Just closed last night one of the most glorious meetings this church has ever had, with thirty-nine (39) additions to the membership. Every one who professed conversion united with the church. We had with us A. J. Preston, of Tupelo, Miss., a man of the Paul and Peter type, one who believes the gospel, and not graveyard yarns, is the power of God unto salvation. Great crowds came out to every service and the membership was thoroughly revived. These are a noble people whom we are serving.

W. A. LUSK.

Pastor-Evangelist R. D. Cecil came from Celina to this place Saturday, August 6, preached at night and organized a prayer-meeting to meet every Wednesday night, and a Sunday School, with J. T. Stonecipher, superintendent, and Miss Gala Howard, secretary; also a pulpit committee, to look after a pastor, and left Sunday evening for Algood to preach at that place. Bro. Cecil is well beloved by the people of Livingston. We hope to have him back again soon. 34 in S. S.

W. L. GUTHRIE, Clerk.

Livingston, Tenn.

Mission Directory

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, Knoxville, 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 & Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.; for Hall-Moody Institute, Dr. H. E. Watters, Martin, Tenn.

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

THE EFFECT.

What will be the effect of my book, The Issue, upon the controversy concerning the work of the Holy Spirit in the salvation of men?

That depends entirely upon the facts established in the book. What facts, then, have I established?

They are the following:

First—It cannot any longer be successfully denied that Missionary Baptists maintain the instrumental necessity of the gospel in the work of conversion.

Second—It cannot be successfully denied that we use the term feeling to denote our mental states, and not physical sensation.

Third—It cannot be successfully denied that the terms, direct, and immediate, are perfectly compatible with the use of means in the salvation of men.

Fourth—It cannot be successfully denied that the Campbellites, when clearly interpreted, teach that the spiritual work converts.

Fifth—It cannot be successfully denied that the Campbellites, when clearly interpreted, exclude the personal presence and efficient agency of the Holy Spirit from the work of salvation.

Sixth—It cannot be successfully denied that the Campbellites in discussing the work of the Holy Spirit in the salvation of men make pretensions to a knowledge of the nervous system which has no support in modern research. What then must they do? They must now fight the battle in the light and logic of their own teachings.

In a letter dated July 12, Elder J. H. Piper, field editor of the Baptist Flag, says: "I received your book, The Issue, last Saturday about six o'clock and finished reading it Monday evening. It knocks Campbellism completely out. I have debated with Campbellites, and have heard J. N. Hall, J. H. Milburn, F. L. DuPont, J. K. P. Williams, W. M. Hicks, Ben M. Bogard, each of them in from two to five debates. None of them turned on the search light as you have. You deal with the question from a new standpoint."

That is just what I aimed to do. The Campbellites are now confronted by

facts, which will change the trend of the controversy, or in other words, they will now have to meet the issue.

A. MALONE.

Franklin, Ky.

CELINA, TENN.

Rev. R. D. Cecil, pastor-evangelist under the State Board of Missions, closed a series of five sermons at this place Friday night.

It will be recalled that Celina is the place where Rev. T. T. Thompson, then State Evangelist, organized the First Baptist Church on August 20, 1905, being assisted in the work by Rev. James Rich, of Stockton's Valley Association. The work did not prosper. There were only ten members in the organization of the little church. One soon deserted and went to the Campbellites; another direct to the devil, by the jug route, and death claimed two others. Of the six remaining we could never get them together, owing to the fact that most of them lived too far out in the country to attend; but the few who were permitted to live and remain here hoped and prayed, and now, five years later, Bro. Cecil, at the instance of the State Board, comes back to us, and for the second time the word has been preached to such as would hear. As previously arranged, at the close of the service on Friday night, Aug. 5, 9 brethren and sisters presented themselves, making application for membership. They were received pending the presentation of letters at our next stated business meeting, which is set for Saturday, September 3. These nine give our little church a membership of fifteen at the present time.

I am writing this letter to the BAPTIST AND REFLECTOR to acquaint the State Board, and the Baptists of the State, of the needs of this section of the country. This is a fine field for the Home and State Mission work.

W. T. MOORE,

Church Clerk.

ASSOCIATIONAL MEETINGS.

August 18, Thursday, Nolachucky, at White Pine Church, White Pine, Tenn.

August 24, Wednesday, Cumberland Gap, Liberty Church, 12 miles of Lone Mountain, Tenn.

August 24, Wednesday, Chilhowie, at Knobb Creek Church, near Pitner, Tenn., K. S. & E. R. R.

August 25, Thursday, East Tennessee, Shady Grove Church, near Edwina, Tenn., on T. & N. C. R. R.

August 25, Thursday, Hiwassee, at Mt. Carmel Church, 12 miles of Spring City, Tenn.

August 26, Friday, Duck River, at Mt. Pleasant Church, 12 miles of Murfreesboro, Tenn.

August 30, Tuesday, Mulberry Gap, at Richardson's Creek Church, Hawkins County, Tenn.

September 1, Thursday, Big Emory, at Big Emory Church, Big Emory, Tenn.

September 2, Friday, Unity, at Mt. Gilead Church, 10 miles west Bethel Springs, Tenn.

September 7, Wednesday, Ebenezer, at New Hope Church, near Wales Station, Tenn.

September 8, Thursday, Watauga, at Pleasant Home Church, Laurel Bloomery, Tenn.

September 10, Saturday, Stockton's Valley, Mt. Pisgah Church, Cumberland County, Ky.

September 13, Tuesday, Central, at Bells Church, Bells, Tenn.

September 14, Wednesday, Midland,

at Fairview Church, 6 miles from Maloneyville, Tenn.

September 15, Thursday, Tennessee Valley, Wolf Creek, Tenn.

September 15, Thursday, Eastanollee, at Smyrna Church, near Benton Station, Tenn.

September 15, Thursday, Salem at Burt Church, seven miles southwest of Woodbury, Tenn.

September 15, Thursday, Walnut Grove, at Maple Springs Church, Meigs County, Tenn.

September 20, Tuesday, Ocoee, at East Lake Church, Chattanooga, Tenn.

September 21, Wednesday, Friendship, at Bethel Church, near Newbern, Tenn.

September 22, Thursday, Holston Valley, at New Salem Church, near Rogersville, Tenn.

September 22, Thursday, Indian Creek, Philadelphia Church, Wayne County, Tenn.

September 22, Thursday, Clinton, at Briceville Church, Briceville, Tenn.

September 23, Friday, Union, at Gum Springs Church, near Doyle, Tenn.

September 23, Friday, Beech River, at Oak Grove, near Lexington, Tenn.

September 23, Friday, William Carey, at Cash Point, near Taft, Tenn.

September 27, Tuesday, Beulah, Pleasant Grove, 7 miles S. W. of Sharon, Tenn.

September 27, Tuesday, Northern, at Oaklonia Church, near Luttrell, Tenn.

September 28, Wednesday, New Salem, at Cedar Grove Church, 3 miles from Lebanon, Tenn.

September 28, Wednesday, Sevier, at Wears Valley Church, Sevier County, Tenn.

September 29, Thursday, Providence, at Pawpaw Plains Church, Roane County, Tenn.

September 29, Thursday, Riverside, at Creston Church, Creston, Tenn.

September 29, Thursday, Western District, at Henry Church, Henry, Tenn.

September 29, Thursday, Liberty-Ducktown, Shoal Creek Church, 18 miles southwest of Murphy, N. C.

October 1, Saturday, Judson, at Parker's Creek Church, Dickson County, Tenn.

October 4, Tuesday, Cumberland, at Mt. Hermon Church, Montgomery County, Tenn.

October 5, Wednesday, Weakley County, at Republican Grove, 2 miles west of Trezevant, Tenn.

October 5, Wednesday, Enon, at Beech Bottom Church, near Meaderville, Tenn.

October 5, Wednesday, Tennessee, at Mouth of Richland Church, near Blaine Station, Tenn.

October 5, Wednesday, Stewart County, at Shady Grove Church five miles south of Cumberland City, Tenn.

October 6, Thursday, Nashville, at Lockland Church, Nashville, Tenn.

October 6, Thursday, Harmony, at Bethel Church, Harden County, Tenn.

October 6, Thursday, New River, at Straight Fork Church, Scott County, Tenn.

October 7, Friday, West Union, at Paint Rock Church, Almy, Tenn.

October 7, Friday, Southwest District, at Perryville Church, Perryville, Tenn.

October 12, Wednesday, Tennessee Baptist Convention, Jefferson City, Tennessee.

October 19, Wednesday, Wiseman, at Cedar Bluff Church, 8 miles north of Hartsville, Tenn.

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If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is much better than I expected."

The club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing, please mention this paper. Address the Religious Press Co-operative Club, Louisville, Ky.

WOMAN'S Missionary Union

President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn., Corresponding Secretary, Mrs. B. H. Allen, 1001 Gilmore Avenue, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 1534 McGavock Street, 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 Eleanor Gardner, Benton and White Avenue, Nashville, Tenn.; Band Superintendent, Mrs. Ed. C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church St., Nashville, Tenn. Miss Mary Northington, Field Secretary.

THE VOICES THAT ARE CALLING.

Do you hear the voices calling,
From afar and from afar?
On our ears the cries keep falling,
And our ease and pleasures jar;
"Come, oh come and show us how,
How to find the Saviour now."

"Is it true, oh, tell us quickly,
Is there nothing we need pay,
When we go to seek salvation
In the Christian's simple way?
Must we only come to Jesus,
Come as sinners, and come now?"

"We have prayed unto the Virgin,
We have called upon the saints,
But we still bear our own burden,
And none seem to hear our plaints;
Come we pray you, show us how,
How to find the Saviour now."

Go yourself, or send some other,
Give your money, give your prayers,
Oh, my sister, oh, my brother,
Each of us this burden shares,
Let us heed them, show them how,
How to come to Jesus now.

OUR STATIONS IN NORTHERN ITALY.

Novara—A small church and a growing Sunday School under our highly-respected native pastor, Malan.

Consandolo—Here we have a Sunday School and a night school for illiterate boys. This station needs our earnest prayers.

Ferrara—The birth-place of Savanola has a flourishing Baptist church and Sunday School. Preaching hall much improved and conditions encouraging.

Milan—The beautiful preaching-hall must be given up, as the proprietor has almost doubled our rent in order to drive us out. He is a Catholic. The church is composed of splendid people, who contribute generously to the church. A church building would help the cause in this flourishing city.

Florence—Services are held in a fine hall in the center of the city, consequently the congregations are always good; in fact, the hall has been crowded for three months at every service. A night school is conducted by the native workers.

Genoa—Here also is a good hall centrally located. Pastor Galas is attracting large crowds.

Venice—Congregations reported good, but not growing; people very poor. Pordenone—Has a popular pastor; some well-to-do Swiss assist in this church in a material way.

Capri—Sampierdarena, Mondovì-Breo and San Remo are all small and poorly equipped stations. The need of more men and more money is very apparent.

OUR STATIONS IN CENTRAL ITALY.

Rome—Has a temporary pastor, who is doing much good. The great difficulty in buying property from Catholics for the use of Protestants handicaps our work in the city of Rome, but the missionaries are patiently working to this end.

Avezzano, a village in the Abruzzi mountains, where the mission work has been much injured by persecutions, is still holding on, hoping for better things.

Rimini—A struggling few are holding services, visited by a colporter. A permanent pastor will be located here.

OUR STATIONS IN SOUTHERN ITALY.

Naples—Our best established and largest church is doing good work in this city. Our church property and hall are well located and command respect from all.

Pescopagano—Has a good pastor and a growing church, is self-supporting. A night school and house-to-house prayer-meetings are features of the work.

Avellino—Here recent persecutions show a live church. Recently, Rev. J. P. Stuart was bombarded in the church by a stone-throwing mob. The gospel has about 100 sympathizers. Some of the best people are our friends. One priest has forsaken his profession. Don't forget Avellino when you pray for Italy.

Bari—Congregations larger than in the new hall. Sunday schools growing. Gravini—Work moving on well, a hall full of eager people greet the pastor continually.

Calitri—Pastor Creanza is a live worker, over 60 years old; he delights to preach the gospel; is an example of zeal, courage and fidelity. He has established two other churches at Pescopagano and Bisaccia.

Migliorico—Another church suffering persecution at the hands of the priests, who broke up a flourishing evening school; this, however, will soon be reopened. Dr. Willingham's visit to this school two years ago is remembered by the whole town.

Matera moves along well, but reports no baptisms this year. It has a membership of 82 and a school of 20. The new wife of the pastor is proving to be a great help to him, as she knows music, and has had much experience in teaching.

Bisaccia badly needs a new building, as the present hall will not hold the congregations. A suitable lot will soon be purchased for such a building.

At Sessa Aurunca, near Minturno, the gospel is preached in a place once dedicated to the madonna of the people. There is a flourishing Sunday School of 32 children, some of whom are illiterate.

SICILY.

Florida—This field has been visited for years by the Waldensian pastor of Siracusa, but with no special efforts to evangelize the people. In the summer our pastor, Signor Fasula, at Noto, near by, was invited to preach here by the only Waldensian family in the town, and as a result he continued his work until the terrible persecutions in October, when he was compelled to temporarily suspend his preaching. In the meantime young Chiminelli, a student of the theological school, continued the work, which has so marvelously grown that the hall will not hold the people who wish to hear the gospel. Notwithstanding the persecutions in October, all have remained firm. The brethren, or more strictly speaking, the catechumens, as they have not been baptized yet, have gone to evangelizing their neighbors, distributing tracts, visiting the sick and doing active colportage work in the town and adjoining country. May God keep them humble and pure. If reverses do not come this will be in a short time one of our promising fields.

Noto is now served by Sig. LoBue, who has just finished a three years' course in our theological school. His new English wife may be of service to him. He preaches often to a house full of people, many of whom are students in the technical school and the gymnasium. The trying persecutions through which the church has passed has eliminated the insincere element, and the church is spiritually, not numerically, stronger. The out-stations of Scaletta and Itala have been abandoned temporarily owing to the death in the earthquake at Messina of Pastor Scuderi, who had the care of these fields. Palermo is still without an evangelist of ours.

SARDINIA.

Cagliari had three baptisms, but lost in membership, as it became necessary to dismiss several unruly members. Small churches in Italy are greatly injured by such an element. At least there is more peace and hope for the future. Siliqua, a small place nearby, has several Baptists. Iglesea's pastor, Sig. Pintus, reports three baptisms. In the past year a Catholic Seminary was closed for lack of students, and there are other signs of a more liberal spirit.

Sig. Pintus does considerable colportage work in connection with his preaching, visiting a number of towns in his part of the island.

AFRICA.

The Tunis church has been greatly tried during the year. Its peace was for several months much disturbed, and is not yet fully restored. The persecutions of the pastor seem to have been carried on by two families. Nine baptisms are reported, while twenty-two others await the ordinance. The Sunday School, which meets in two sections of the city, numbers 85. A promising field in need of a chapel.

FOR NERVOUS DISORDERS

Take Horsford's Acid Phosphate. Especially recommended for the relief of nervous headache, exhaustion and insomnia.

THE BAPTIST CHURCH OF PETROS.

The Baptist people of this place have at last awakened to their sense of duty, and have decided to make a united effort for the cause of Christ and his people.

Our church in the past has not been very active in its work. We have now resolved to build a modern Baptist church, and we hope to have the prayers of all Christian people in this great undertaking.

We also wish to extend our thanks to those who have so liberally contributed both money and assistance on the building.

Under the supervision of W. H. Runions, who is sent here by the Baptist State Board, the work is progressing nicely.

Most all of the material is on the grounds, and we hope to have the building completed soon.

We also wish to express our gratitude and appreciation to Brother Runions for his faithfulness and noble efforts in the construction of our new church. Brother Runions is very enthusiastic and energetic in this work, and we trust that he may be permitted to remain with us until the building is completed.

At present we are holding services in the Opera Hall, but we expect to be in our new church soon.

Rev. H. F. Gilbert, a student of the Baptist Theological Seminary of Louisville, Ky., has been chosen as pastor of our church. We feel sure that he will do a great work in bringing our people into unity, and carrying on to success the bright prospects that are in store for the Baptist people in this section of the country. We feel more interested in our church than ever before.

We have our Sunday School under the management of Rev. Gilbert as Superintendent. Great interest is being manifested by every one. It is better organized than ever before, and it promises much in the future. We have in Sunday School an attendance of 115, and we hope and expect to have it increased to 150 or 200.

We can further state that we can say more than any other Sunday School in the State—that is, we had in our Sunday School last Sunday Mr. John Price, who has toiled in this immediate section for 99 long years. If this aged gentleman can attend Sunday School at so rare an old age, it forcibly impresses me that a greater number of the boys and girls of today should be more encouraged than ever before to attend Sunday School.

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PLEASE STOP MY—WHAT?

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

NOT "POLITICAL PARSONS."

Many of the liquor papers and people in this city have been objecting to preachers taking any part in politics, and call them "political parsons." But now comes Mr. T. M. Gilmore, President of the National Model License League, which is known as perhaps the chief liquor organization in the United States, and says: "This League has addressed several letters to the ministers throughout the United States, but it never has, to my knowledge, through any of its writers or speakers, taken the stand that the ministers did not have a perfect right outside of the pulpit to discuss any questions affecting society, or to lead in any movements that they believed would be for the betterment of society." That settles it. Mr. Gilmore accords preachers the right to take part in politics. We thank him for his generous concession. We shall try to "use and not abuse"

the privilege—by doing all we can by pen and tongue, and word and work to drive the remnants of the accursed liquor traffic out of Tennessee, and with it the cohorts of the Model License League and their allies in this State. This work we hope to see accomplished in a few months. Both then and now, and at any time, we shall be glad to join our neighbors in driving this traffic out of other States, and ultimately out of the United States. We appreciate very much the kindness of Mr. Gilmore in according us the right as a minister to engage in this warfare.

THE BIBLE.

It is announced that the ninety-fourth year of the American Bible Society, just closed, has been by far the most notable in its history. Mrs. Sage's gift of \$500,000 has been secured by the securing of \$500,000 more, and there has also been the legacy of Mr. John S. Kennedy of \$750,000, and the starting of another fund of several hundred thousand dollars. During the year it has published 2,826,831 volumes, consisting of 327,636 Bibles, 543,743 New Testaments, and 1,953,452 Scripture portions. A little over half of these volumes were issued in this country; the rest at the society's agencies abroad, in Turkey, Syria, Siam, China and Japan. In ninety-four years the society has issued the enormous total of 37,296,182 volumes.

Commenting on this the Philadelphia press says very pertinently:

"The sale of the average popular book usually shrinks within a year. Few works of science, particularly in this day of eager research and startling discovery, have permanent value. A medical text-book of two decades ago is absolutely valueless save as a literary curiosity. But there is one book that always sells, and of which a single publication house in New York has actually issued over 80,000,000 copies. That, of course, is the Bible."

THE ROCKWOOD SALOON.

In a speech in Knoxville on the night of August 2, Hon. Alf. A. Taylor, discussing the proposed repeal of our temperance laws, said, as reported in the Knoxville Journal and Tribune:

"Back in Unicoi county there was at one time a saloon known as the Rock Creek saloon, but when the temperance law was passed it passed from existence. A short time afterwards a man was caught selling the forbidden 'juice' near there, and with everything working smoothly he was arrested, tried and sent to jail. If Governor Patterson does not pardon him by Thursday he will still serve 3 months for that offense. Near that saloon are fifteen graves. In that community there are about fifteen widows and from twenty-five to thirty orphans who would not be so if it had not been for that saloon.

"People living ten miles from that saloon suffered. But now it is changed and in the same house where scenes beyond description were every day occurrences of the past, about one hundred and fifty children meet each Sunday for worship. Two Sundays ago the Presbyterians dedicated the house as a church of God, and now about that old Rock Creek saloon building is the happiest population in the United States. And then tell me the temperance laws are a curse to the people of Tennessee—why they are a blessing. (Applause.) But the people of this grand old State will settle that question in November, and there are few but what believe it will be settled right."

Let us ask our readers if there is one among them who will be willing to have a saloon of that kind, with all of its evil consequences, in his own community? If not, then would he be willing to have that saloon fastened upon the people of that community again? We believe not.

LITTLE HATCHIE ASSOCIATION.

The Little Hatchie is one of the youngest Associations in the State. It is only seven years old. And it is one of the smallest, having only eighteen churches in its membership. But it is one of the best Associations in points of unity, harmony, missionary spirit and active and aggressive work for the Master. We always enjoy attending its sessions; as we have done nearly every year since its organization. It met this year at

Mercer, on the N., C. & St. L. Railway. Rev. J. H. Oakley, pastor at Whiteville, was elected Moderator, B. P. Gates, Clerk, and W. I. Gates, Treasurer. The introductory sermon was preached by Dr. G. M. Savage, pastor of the church at Mercer, in his inimitable way. The various reports were read and discussed with much interest. Plenty of time was given for their discussion. Speeches were not limited. There was no hurry. Everything was done decently and in order, and yet every subject had adequate discussion, and they had time to spare. Some of the best speeches were by Dr. G. M. Savage and Prof. J. K. Marshall on Education; Dr. W. C. Golden on State Missions; Dr. H. W. Virgin on Temperance; Miss Northington on Woman's Work. The editor lectured Friday night. Rev. F. B. Nafe preached Saturday night. Rev. J. H. Oakley Sunday morning, and Rev. S. H. B. Mayes Sunday night. Miss Northington spoke in the afternoon. The attendance all day Sunday, we understand, was quite large. We were sorry we could not be there, but we had promised some weeks before to go to Memphis on that day.

The Association adjourned at noon Sunday after one of the most delightful sessions in its brief history.

The next session will be held at Ebenezer church, near Williston, in Fayette County.

Mercer is a new town, built since the railroad came by some fifteen years ago. It is composed of an excellent class of people. The Baptist church is centrally located, has a nice house of worship, and a good membership. Dr. G. M. Savage is the beloved pastor. The hospitality was cordial and abundant. We enjoyed being in the home of Bro. T. E. Mercer, after whom the town was named, a leading member of the Baptist church, and a noble Christian man.

Among the visitors were Brethren W. C. Golden, H. W. Virgin, T. E. Glass, S. H. B. Mayes, M. L. Lennox, and Miss Northington. After a talk by Miss Northington, a Woman's Missionary Union was organized in the Mercer church.

PROHIBITION IN NASHVILLE.

The following tables give the number of arrests in Nashville:

Last Year with Licensed Saloons.			
	White	Colored	Total
1908			
July	473	585	1,058
August	522	668	1,190
September	534	500	1,034
October	437	490	927
November	470	441	911
December	503	441	944
1909			
January	431	486	917
February	474	517	991
March	451	523	974
April	373	516	889
May	492	569	1,061
June	456	572	1,028
Total	5,616	6,308	11,924

First Year without Licensed Saloons.			
	White	Colored	Total
1909			
July	343	358	701
August	453	373	826
September	453	399	852
October	378	397	775
November	414	366	780
December	337	367	704
1910			
January	387	266	653
February	342	332	674
March	414	458	872
April	346	420	766
May	368	502	870
June	371	447	818
Total	4,606	4,685	9,291

It will be remembered that the prohibition law went into effect on July 1, 1909. Notice the figures for July, August and September, 1908, as compared with those for July, August and September, 1909, when the prohibition law first went into effect, at which time Mayor Brown made some attempt to enforce it. Then in January and

February, when Attorney-General McCarn, and the Law Enforcement League of Nashville were attempting to have the law enforced.

It is also worthy of note that when the prohibition law was best enforced the decrease in the number of negroes arrested was very large, indicating that prohibition is an excellent preventive of disorder among that race.

The total decrease in the number of arrests was 2,633, despite the fact that the city, county and State officers had been against the prohibition law most of that time, and had done almost nothing to enforce it. Who shall say that prohibition is a failure, even under such adverse circumstances? In fact, on the contrary, it has proved a great blessing. The *American Issue* well says:

"We imagine the 2,633 homes saved from disgrace and humiliation and the thousands of dependent ones, who would otherwise have been the innocent victims of drink, will not think that prohibition has been a failure in Nashville, even though scarce an effort has been made to enforce it."

On the night of July 14, 1909, two weeks after the prohibition law went into effect, the city prison doors stood ajar. There was not a prisoner locked up during the whole night; in fact, for nearly twenty-four hours there was not an arrest, a thing that had not occurred in Nashville before in twenty years. If the prohibition laws were rigidly enforced, this would frequently occur.

PERSONAL LIBERTY.

Hon. William J. Bryan recently said:

"We are all opposed to any unnecessary restrictions upon personal liberty, and yet we are all in favor of such restrictions as may be necessary. The question is what is necessary? The individual surrenders a certain amount of his personal liberty when he enters society. He makes this surrender in return for the advantages derived from society. For instance: If a man is riding on a desert he can ride his horse as fast as he pleases. But he cannot run his horse on a public highway. He cannot gratify his love for horse racing at the risk of the lives of others. Every city fixes a speed limit. Even the liberty of the automobilist is restricted at times, and he is compelled to reduce the speed of his machine to a point that is considered safe. And so with the restriction upon the sale and use of liquor. No individual can claim a right to use liquor in such a way as to infringe upon the equal rights of other people."

This is very true, and none the less true because coming from a man like Mr. Bryan. We have frequently said something of the kind, though Mr. Bryan has put it in terse and concrete language. The cry of "personal liberty" is the last desperate resort behind which the liquor men have hidden. We are glad that Mr. Bryan has so effectually disposed of it.

The following expressions from others on the subject of liberty will be of interest here:

"Liberty is the result of law—not, as many suppose, of the absence of law."—*Joseph Aiden.*

"The spirit of liberty is not, as multitudes imagine, a jealousy of our particular rights, but a respect for the rights of others."—*Channing.*

"There are two freedoms, the false, where one is free to do what he likes, and the true, where he is free to do what he ought."—*Charles Kingsley.*

"The only liberty that is valuable is a liberty connected with order; that not only exists with order and virtue, but which cannot exist at all without them."—*Edmund Burke.*

"There is no liberty to men in whom ignorance predominates over knowledge; there is no liberty to men who know not how to govern themselves."—*H. W. Beecher.*

"Political or civil liberty is no other than natural liberty, so far restrained as is necessary and expedient for the general advantage of the public."—*Blackstone.*

"No free government or the blessing of liberty can be preserved to any people but by a firm adherence to

justice, moderation, temperance, frugality and virtue, and by a frequent recurrence to fundamental principles."—*Patrick Henry.*

ALONG THE TRAIL OF THE FRIENDLY YEARS.

"Along the Trail of the Friendly Years." This is the striking and significant title of a book recently published by the Fleming H. Revell Company and written by Dr. William E. Hatcher of Virginia. The publishers as usual have given us an excellent piece of the printers' art, making a book of excellent type, well bound in cloth and numbering over three hundred and fifty pages. We know no publishers who are doing more for good book literature than is being done by the Revell Company. It may be of interest to the Baptists of the South at least to know that these great publishers, with houses in Chicago and New York and Toronto and London and Edinburgh, yet conduct their great publishing business without a printing plant, and Mr. Revell has himself indicated to me the advantage of this method over the having of a plant of his own.

But it is of the book that I want especially to speak. It is thoroughly unique from beginning to end, and almost in every sense of the word. The author tells the story of his own life, and yet it is not an autobiography. At least it is thoroughly unlike all other autobiographies. Dr. Hatcher holds the place of being one of the most charming and helpful writers of all the men among us. In this book he seems to me to have done his best work, and has made a story full of charm, holding the attention like the fascination of a novel, and yet covering momentous themes and leading out into large fields of instruction and inspiration.

It is worth while even to study the chapter headings as they indicate the course of the trail of the friendly years:

- I.—Discovering the World.
- II.—Discovering the Other World.
- III.—Self-discovery.
- IV.—Training for Action.
- V.—Going to It.
- VI.—Sitting in the Ashes.
- VII.—A Brief Sojourn in Baltimore.
- VIII.—Richard Fuller as I Saw Him.
- IX.—Seven Years in Petersburg.
- X.—Twenty-six Years to a Day.
- XI.—Quitting the Sheepfold.
- XII.—Wayside and Outside.
- XIII.—The Inevitable Boy.
- XIV.—Bethel Buildings.
- XV.—Shreds of a Transatlantic Outing.
- XVI.—Glad Days with Spurgeon.
- XVII.—Work in Colleges and in the Educational Chair.
- XVIII.—Nerve Shakers.
- XIX.—Rather Too Personal.
- XX.—The Pet of the Evening.
- XXI.—The Incomparable Jeff.
- XXII.—Gleams of Humor Along the Way.
- XXIII.—The Home Coming.

Each of these chapters tells its own story and has its own interest and lesson. Which chapter a reader will find the most interesting will depend somewhat on what he is looking for, and yet that is hardly a just standard, for where there are gleams of humor there are also some of the most important and even deepest instructions. Who, for instance, can ever forget the point and power of that little story of "Giving the Bible Away at a Preacher's Ordination?" As I have gone through these several chapters sometimes laughing until I couldn't read and sometimes with tears that made me lay the book down, but always moved along the line of the noblest paths, I have earnestly wished that this book could be read by all of our pastors and in all of our homes.

While I cannot specify too far I would like to mention one matter from the first chapter and one from the last. While Dr. Hatcher was yet a lad Dr. J. B. Jeter, a kinsman to his father, came to visit the family. He tells of a conversation between the two men which he heard as they sat on the fence and talked, forgetful of his presence. "I chanced to pick up a piece of soft rock and sat down in one of the corners of the crooked fence to carve out a book, for once forgetful of them and they entirely forgetful of me." What a lesson is there for parents, and what a lesson, too, in the way of encouragement for the boy whose mind is heading out in a bent of its own. How easily you can trace in the boy Hatcher the coming man that he was to be, with no one present to discern it and Dr. Jeter leading the father out. The whole of his later manhood was wrapped up in that early boyhood.

As these chapter headings indicate, and as comes out in the pages more and more, Dr. Hatcher in the course of his long and useful and eventful life was "much in the association and co-operation with the great. He moved, too, along the line of great enterprises and wrought achievements for himself wherever he applied his hand and heart. Over against this, and yet along with this, it is worth while to notice his love, even devotion, to those who were in the humbler walks of life, and the mighty hold which he had upon them in the way of directing and helping. The opening lines to his last chapter are worthy of all commendation and reveal in part at least the source of his mighty heart-power when preaching to great audiences:

"It has been my happy fortune to mix with the common people through all the years of my ministerial life. I have gone into their plain homes, ate many a meal which has been prepared with no thought of company, slept in their plain beds, talked far into the night around their fireside, and bowed with them at their altars and sought for heaven's blessing. As a pastor, much of my best ministerial inspiration was caught in the little houses of my people. Sometimes in their plain little parlors, often by the fire in the dining room, and times uncounted in the kitchen, where the housewife was cooking her simple meal, or possibly bending over her wash-tub.

"In some way, I loved God better when I was down among the poor, and really picked up more in the way of human sympathy, spiritual insight and heavenly thought than I ever got any where else. I have felt sorry for ministers who belittled or dreaded the pastoral visit, but I never sympathized with them. I never got much by visiting the rich, for they did not have much that I coveted, but my mixing with the golly poor always enriched me. They gave me gladness, they gave me love, they gave me glints of happy humor, they gave me sermons and they gave me hope. Truly, I would like to write a book of the plain houses, with their contentments, their romances, their sorrows and their aspirations, the memory of which is ever with me and the comfort of it, too."

This single passage reveals the pastor heart of the preacher, and shows the man's genius for things really great. When he told the story of John Jasper it seemed to me that he had gone to the limit of his portraying power. But Along the Trail of the Friendly Years will remain as his masterpiece in literary work, and continue to be a joy and inspiration to hundreds and thousands who shall read its story, hilarious at times with its author in his unique humor, and weeping, too, with him when he touches with his masterful hand the chords of pathos. A thousand, thousand blessings upon him as the shadows lengthen.

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This single passage reveals the pastor heart of the preacher, and shows the man's genius for things really great. When he told the story of John Jasper it seemed to me that he had gone to the limit of his portraying power. But Along the Trail of the Friendly Years will remain as his masterpiece in literary work, and continue to be a joy and inspiration to hundreds and thousands who shall read its story, hilarious at times with its author in his unique humor, and weeping, too, with him when he touches with his masterful hand the chords of pathos. A thousand, thousand blessings upon him as the shadows lengthen.

BONE CAVE, TENN.

A glorious day here last Sunday. It was the largest crowd that has been seen at church in this section for many years. It was estimated that 1,000 people were present. Dinner on the ground. Three services. Several conversions during the last week. About thirty requested prayer Sunday night. Meeting continues this week. This is a difficult field. Pray for us.

A. P. MOORE.

Rev. S. M. Gupton filled his regular appointment at this place on Saturday and Sunday last, and preached three excellent sermons to a well-filled house. Bro. Gupton has preached for the church at Woodbury for the past three years, and his earnest and able efforts with us have very much endeared him to his congregation at this place. He will begin the protracted service on the first Sunday in September, assisted by Bro. Stewart, of Nashville. Bro. Gupton always brings a message to the Christians of his congregation, which is good to feed the soul upon, and at the same time his warning to the sinners is pointed and effective.

W. W. GRAY.

—Booker T. Washington, President of Tuskegee Institute, recently said: "A little more than forty years ago the negro was made free; he had almost no acres of land; now he has an acreage nearly as large as New England. Then he had almost no homes; now he has 400,000 homes. Then he had few farms; now he has 200,000 farms. Then he had no insurance companies; now he has eighty-five. Then he had no undertakers; now he has several thousands. When the American negro was made free about 3 per cent. could read and write; now 57 per cent. can both read and write. Then he had few churches; now he has 26,000 churches."

THE HOME

LESSONS.

They say that the mocking-bird right in the night

Teaches his children to sing!
If mother should do that, wouldn't it be

Too funny for anything?
I'd sit up in bed in my little white gown

And sing, like the birdies, the scales up and down!

They say when the mother-bird thinks it is time

For her babies to walk all alone,
She pushes them out of the nest one by one,

Right out of their dear little home!
If my mother did that to me, wouldn't I

Just sit there and cry and cry and cry!

I suppose they all know just the best way to do,

The birdies' dear parents and mine,
No matter how funny it may seem to us,

We ought to obey every time,
For mothers and fathers are older than we,

And they ought to know best, don't you see?

—Harriet Crocker LeRoy, in Youta's Companion.

AFTER THE EARTHQUAKE.

By Felicia Buttz Clark.

Imagine a great cathedral in the city of Messina, on the Island of Sicily. It has beautiful windows of wonderful colored glass, through which the sunlight casts blue and scarlet and golden lights over a group of children. The church is full of people, who bend the knee before the waxen figures in the grotto, and hasten home, as the sun sets and darkness comes to Messina. The city is full of life and movement, gay voices sing sweet and joyous melodies, and Anna and her mother feel very happy as they thread their way through the crowded, narrow streets, lined with small shops.

"Let us go again tomorrow, mamma mia," said Anna.

"Very well, my love," replied the woman, stooping to kiss her little girl, "we will go again tomorrow, but now we must prepare the polenta, for Bobbo will soon be here, and the boys."

"I will fan the fire," and Anna briskly waved the turkey-feather fan in front of the strangest stove you can imagine. It looked like a bench built of bricks, and had two small holes in the top, in one of which the woman had placed a few pieces of charcoal. By means of Anna's vigorous fanning, the fire soon broke out in a chery blaze, while bright sparks flew around in the room.

The evening meal consisted of the polenta or corn-meat mush, around which the family gathered half an hour later. The Carra family were just as happy over their big bowl of polenta as the rich people were in the palace down by the sea.

Not far away, a boy was playing on a mandolin, and the rippling music drew a crowd of listeners, dark-faced, bright-eyed men and women, with babies in their arms and children clinging to them. The night was clear and beautiful, ships sailed by along the strait, music and laughter echoed on the crisp winter air of the southern island, and not one thought of danger or sorrow filled the

minds of the people of Messina on that evening of December 27, 1908.

Anna went to bed with her mother, and snuggled up warmly beside her to dream of the baby Jesus in the great cathedral, and of the Virgin, to whom she had prayed, not knowing, poor little creature, that the humble mother of our Lord had no power to help or to save her.

Suddenly, into the blackness of the hour, before dawn, there came an awful horror. The earth shook and trembled; a noise like thunder sounded, and in a moment all Messina was in ruins. The sound of falling walls, the shrieks of women, the weeping of children and the silent dead buried beneath the ruins made the gay and beautiful city a place of terror.

Anna awoke to find herself still in her mother's arms, but where they were she did not know.

"Mamma! Mamma!" she cried, and her mother clasped her more closely while she, too, shrieked out in fear. "Madonna mia! come and save us!"

The blessed light came at last, but only to reveal the horror of it all. Anna and her mother were in a cellar, whose cellar they did not know. The father and brothers were gone. They were alone.

So they clung to each other, and prayed and cried all that day, and the next, for they knew not how to escape. At noon on the second day, the sound of a voice was heard above them.

"Take courage, and you shall be saved," it said, and soon a rope was thrown down to them.

"Thou shalt go first, my Anna," said her mother, kissing her and then winding the rope about the little girl's body.

Slowly, carefully, she was drawn up higher and higher, and kind hands lifted her out into the sunlight. When her mother joined her, they looked aghast at the sight before them—ruins, ruins everywhere; it was a changed, unknown city, and they clung to each other in fright.

"Come with me," said a sweet-faced woman, drawing them to a corner protected by a wall. She had little food, only a few hard crusts gathered in the ruins, but she divided them with Anna and her mother.

"The Madonna sent you," the rescued woman murmured, kissing the hard, bruised hand.

"Say not the Madonna," was the gentle reply, "but the Lord. Mary can not help us; but God can, and he has saved us from that horrible death."

Signora Carra looked at her suspiciously. "Who are you who dares speak thus of the blessed Virgin?"

"I am the wife of the colporter, who sells Bibles, and we lived in the house opposite you; I know you very well by sight."

"A heretic!" the woman said, shrinking back in fear, but Anna crept closer, and the colporter's wife smiled a pitiful smile as she stooped to kiss her.

"Haven't you any little girl?" whispered Anna, and crept still closer when she saw the tears.

Dazed and bewildered, Signora Carra came gradually to a knowledge of the disaster, which had befallen them. Their home was gone, husband and sons lay buried somewhere. She shrieked with terror and the colporter's wife comforted her, until she forgot that her comforter was a despised heretic, and listened to the words she spoke. "Lo, I am with you always, even unto the end of the world," she heard, and Anna looked around her and thought that this must be the end of the world, this ruined city, with its desolation and suffering.

One day, Signora Carra and Anna and the colporter's wife went on board

a ship, and were carried with a thousand other refugees, to Naples.

Then it was that the Sicilian woman awoke for the first time to the consciousness that the colporter's wife was alone.

"Where is your husband?" she asked suddenly one day.

"With the Lord," was the reply. "You had a child."

The colporter's wife nodded. She could not speak. There was silence for a moment. Then she felt warm arms around her, and Anna pressed her face down to hers and kissed her.

"I will be your little girl," she said.

"And all the time you were helping and comforting us, your own heart was bleeding," persisted Signora Carra.

"Yes."

"Why did you do it?" the woman asked, with curiosity. "I never knew any one to act that way before."

"Because I love my Saviour, and he has taught me to love others."

The ship was sailing past Capri and up toward the city of Naples, where friends were waiting to receive the poor refugees.

Signora Carra took Anna by the hand, and looked straight at the little wife of the colporter.

"If that is what your religion teaches you, I, too, will be a heretic," she said simply.

Together, waifs from the wreck of the terrible disaster, they went ashore, to begin life again, and Anna loved both the mothers very dearly. She sings no more hymns to the Virgin, but has learned to love Jesus as her Saviour.

Down in Messina, the great cathedral, with its paintings and its images, its waxen figures and treasures of gold and jewels, lies in ruins, a heap of stones, destroyed in an instant by the earthquake.

A STORY OF ONE OF SPURGEON'S VISITS.

By Lester Shepard Parker.

One Sunday afternoon accompanied by the good Dr. J. A. Gordon, who was journeying in London, Spurgeon was filling out his busiest of days with a few ministerial calls.

They turned down Ratcliff Highway into a cheap half-wholesale, half-tenement quarter, and climbed a worn stairway to the back room occupied as living quarters by one of his members, Aunt Hulda McIntosh.

As they entered the cramped though orderly space, the sun for a moment broke through the drifting fog pall and illuminated the rugged profile of the old woman, who, glancing up from the big Bible spread upon her knees, made reply to their greetings with a happy smile that incessant toil had so scarred with cruel lines. For forty years the work by which she won her daily bread was the scrubbing of office floors in the neighborhood. Naught had she known all the days of her life but bitter toil, toll, toll.

As the guests found seats for themselves, she still held her gnarled finger on the verse she was spelling out when they came in.

"What read you today, sister?" asked Mr. Spurgeon.

"I do read," said she, bending down over the text, "a most wonderful promise, Mr. Spurgeon, a most wonderful promise. I have never read it before, and I would have ye tell me if it can ever come true."

At the request of the two she slowly stumbed over the fourth verse of the 37th Psalm—"Delight thyself also

AWFUL PAINS FULLY DESCRIBED

A Lady of Pizarro Tells Story of Awful Suffering That Cardui Finally Relieved.

Pizarro, Va.—"I suffered for several years," writes Mrs. Dorma A. Smith, "with that awful backache and the bearing down sensations, so fully described in your book.

"I tried doctors and other medicines and found little relief, until I was induced to try Wine of Cardui, when I found instant relief, and today I can heartily recommend Cardui to all suffering women and think there is no other as good."

In some instances, Cardui gives instant relief; in others, it may take a little time. But in all cases of female trouble Cardui can be depended on to be of benefit, as it is a specific remedy for women and acts in a curative way on the womanly organs.

As a general tonic for women, to build up your strength, improve your appetite, bring back rosy cheeks and make you look and feel young and happy, nothing you can find will do so much for you as Cardui.

Your druggist has it.

N. B.—Write for Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book "Home Treatment for Women," sent in plain wrapper, on request.

In the Lord and he shall give thee the desires of thine heart."

"I was thinkin', Mr. Spurgeon, when I made it all out, if God would really let me do what would please me most when I got to Heaven."

"I think he will," replied Spurgeon, "for what he has promised to do surely he will do. But what is it, sister, that you crave the most to do when you go over the other side?"

The smile crept back over the wrinkles, and although the sun was hidden behind the thickening mists outside, her face shown with a brighter light than before as she answered:

"When I do go to Heaven, Mr. Spurgeon, I am hoping that the Lord will just let me sit down with my new gown and bonnet on and rest and read the Psalms of David all the live-long day."

The two men lapset into a deep study, which was broken after a time by Spurgeon who, looking over toward his companion, abruptly said:

"Gordon, I believe the Lord will let her do that very thing."—Central Baptist.

REMARKABLE TREATMENT.

Almost miraculous cures of persons affected with the opium, morphine and whiskey habit are being accomplished daily by Dr. Woolley, of Atlanta, Ga. For over a quarter of a century, Dr. Woolley's cure for the drug habit has been in the public eye. Dr. Woolley's treatment is harmless and absolutely removes the need and desire for opiates and stimulants. This feature no doubt appeals with considerable force to those who fear their craving will remain unsatisfied after they put themselves under Dr. Woolley's care. He will send you his book on these diseases free.

THE BEST.

Hughes' the best: "Have been selling Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy." Sold by druggists—50c and \$1 bottles. Prepared by Robinson-Pettet Co. (Inc.), Louisville.

Young South

Mrs. Laura Dayton Eakin, Editor

Missionary's Address: Mrs. P. P. Medling, Kagoshima, Japan. All communications for this department should be addressed to Mrs. L. D. Eakin, 309 W. Seventh Street Chattanooga, Tenn.

Address 309 WEST SEVENTH STREET Chattanooga, Tenn.

Mission topic for August: "Italy."

Our cause in Italy shows advance. There were baptized during the year 113 members. In this country we have 34 churches, and a membership of 993. It is well known that Italy is one of our hardest fields, and yet it may be that we are doing some of the very best work there that we are accomplishing. From Rome extend out influences all over the earth, and if we can in any way purify the stream of influence which goes forth into all the world, we have accomplished much. No one need expect to see wonderful changes suddenly in Rome, but the changes are going on in the hearts of the people, and gradually the superstition which once characterized the Vatican and its cohorts is giving way to the light of the gospel truth. Italy is learning what freedom is, and when her people learn this, the bondage of the Vatican will be largely broken. Our theological school in Rome is turning out well-trained men, and a number of our churches in Italy now have these men for their pastors.—Foreign Mission Board Report.

CORRESPONDENCE.

I forgot last week to acknowledge the receipt of \$1 from Grace Church Sunbeams, Nashville, for which I hope Mrs. Duggan will pardon me. To tell you the truth, I lost the memoranda I brought from Mineral Park, and my memory failed me on that item. So I put it first today.

A few friends have remembered our work this week, and I am most truly grateful to them. Hot August always brings dull days. So many are gone to the mountains and the sea-shore, out camping, and some I know are crossing the Atlantic for a ramble in Europe. I trust they will all remember us when they return. Meanwhile let the "stay-at-homes" do their best.

The "Athenians," the ever-ready, are here. I am so glad all the Bands do not go out of business because the weather is warm. Athens says:

"I send you \$1.75 for State Missions."—Gray Moody, Treasurer.

Dr. Golden needs our help. Let us remember our destitute Tennessee fields in September. Thank you so much for making a beginning, dear children of Athens.

You remember last week the society at Ripley sent in \$1.75 for the Jewish Mission in Memphis. I sent it at once as directed by Mrs. Porter, and now I give you the receipt:

"Your letter is received, with check from Mrs. Porter's Band, for which we are most thankful. I can assure you we are at present badly in need of it. May Jehovah, the God of Israel, bless and keep you all, for your kind interest in his chosen people. Please pray for us."—A. Lichtenstein, Supt. Jewish Christian Mission.

I believe the Ripley Band, excels all others in "sowing beside all waters." We thank her for extending the Young South field. I know the aid is thoroughly appreciated.

Etowah sends a request for literature, which I am so glad to grant. We ask only for postage and hope for great success for Miss Ida Byrl Royston in her organizing work.

Trimble is here again, too, Trimble, who is so kindly mindful of the Orphans, with \$1.68 for that most worthy cause. The class says:

"We are here again with our monthly contribution for our dear little brothers and sisters in the Orphans' Home. It affords us great pleasure to send it, as you know 'it is more blessed to give than to receive.' We hope it will find you all in good health, and living close to God, and that you will let us hear from you soon."—Class No. 4, Trimble Baptist Sunday School, Mrs. J. I. Terry, Teacher. 26 enrolled.

Will the matron please read this letter to the children at the Home at the hour of prayer? I am sure their hearts will respond to the gift of the Trimble children. We will be so glad for fresh

WORSHIPPING A DOLL.

In the city of Rome, Italy, the Catholic churches contain many images, and thousands of little children pray to them. These images represent the Virgin Mary, the mother of God, St. Paul, St. Peter and many other saints. St. Paul, who laid down his life in Rome, a true servant of Jesus Christ, never taught anything about this kind of worship. He prayed to God only, through His Son, our Lord and Saviour Jesus Christ. Among the many images there is one of a wooden doll, about a foot and a half in length, called a "Bambino." This doll is said to have been carved out of a tree from the Mount of Olives, and represents the Holy Child Jesus. These poor little children believe this doll can heal the sick, and many gifts of jewels are showered upon this senseless piece of wood; from head to foot it is covered with precious stones, large diamonds, rubies, emeralds, pearls and every sort of gem is found here. There are necklaces, ear-rings, pendants and even watches among these valuable gifts. On the head is a heavily jeweled crown; all these have been presented by people who believe this doll can cure the sick. Every day during the

Christian holidays, the "Bambino" is placed in a grotto or artificial cave in the church. In the grotto sits a life-size figure of the Virgin, on her lap is the "Bambino;" crowds of people pass in and out of the church and kneel on the stone floor to worship them. Perhaps you think this happened long ago, no, dear Sunbeam, it happens now in the city of Rome. Today they need our help. We have four missionaries in Rome—Rev. and Mrs. D. G. Whittinghill, and Rev. and Mrs. J. P. Stuart. Will you help them to carry the truth to these people? How many ways can you think of to help Italy? Here are three: Pray, give, and tell others about the great need for the true gospel in Italy.—Foreign Journal for August.

What would we do without that today? Our report would be quite forlorn, wouldn't it? I presume the Mt. Olivet ladies knew Mrs. Medling before her going out to work for the Lord in Japan, and their hearts' love and earnest prayers go with their gifts. I am quite sure she will appreciate their interest in her. May more of her friends come up to her help, and let her represent them in far Japan. We shall have another letter from her soon, I am confident.

Let the children start the cards to her, twenty-five in a package, or less, with one side blank for the Japanese Bible verse. Let them be card-board, and not comic, but scenery, or flowers, "anything American," Mrs. Medling says. Get the proper postage from the postmaster, and address them to Mrs. P. P. Medling (Missionary), Kagoshima, Japan. God can make them a mighty power, if you sincerely ask His help, as they go out of our missionary's hands. I hope you who send them will write at once to me, and a separate letter to Mrs. Medling. She will be glad to know just who are working for her. We are so grateful to Mt. Olivet.

I send 25 cents to Japan today, a thank-offering for my boy's birthday. Come on now the rest of August, and let us make it a good month.

Fondly yours,
LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

First quarter, 17th year \$ 98 35
First week in August, 1910 11 10
Second week in August, 1910... 8 18
Third week in August, 1910: ..
For Foreign Board—
Grace Church Sunbeams, Nashville, by Mrs. D. 1 00
Mt. Olivet Society, by Mrs. G. S., Treas. 7 50
L. D. E., Chattanooga, thank-offering 25
For State Board—
Athens Band, by G. M., Treas... 1 75
For Orphans' Home—
Mrs. Terry's Sunday School Class, Trimble 1 68
For postage 15
Total \$129 96

Received since May 1, 1910—
For Foreign Board \$ 84 56
" Home Board 6 50
" For State Board 4 25
" Jewish Mission, Memphis. 1 75
" Orphans' Home 17 29
" Margaret Home 3 25
" Foreign Journal 2 75
" Home Field 1 25
" Our Mission Fields 40
" Ministerial Relief 3 00
" Ministerial Education 2 10
" Baptist and Reflector 2 00
" Postage 86
Total \$129 96

WHOSE FAULT IS IT?

Whose fault is it when the roast is put on the table as tough as whit leather? Whose fault is it when the meat is dry and tasteless, and void of all nourishment and relish? Whose fault is it when the soups, gravies, stews, etc., are insipid and savourless? Surely you can't blame it on the meats, and it wouldn't be just to do so; because the fault is solely your own, for the simple reason that you do not put the proper amount of seasoning into your meat dishes. You wouldn't think of making up a tray of bread without salt, or baking a cake without flavoring, or making pickles without spices, or, in fact, of cooking anything without the proper seasoning.

Gebhardt's Eagle Chili Powder is a condiment, made from the celebrated Mexican Chili Peppers and other Mexican Spices, and when added to meat dishes, soups, stews and gravies of all kind, imparts to them a delicious appetizing flavor, lends piquancy to the taste, makes the richest food thoroughly digestible and gives zest to the appetite.

Following is an excellent recipe for making that famous Mexican dish, "hot tamales," a delightful dish, appealing to the most idle appetite.

Tamales.—To prepare the meat, chop one pound of beef; add a little chopped tallow or one tablespoonful of lard and a little salt; fry in a pan until tender; chop again very fine; return to pan; add a little warm water and a tablespoonful of Gebhardt's Eagle Chili Powder; stir and fry for ten minutes; you may use sauce left over to prepare dough, which will impart a fine flavor.

To prepare the dough; add to one quart of corn meal two tablespoonfuls of salt, two tablespoonfuls of lard, and boiling water to make a thick dough.

To prepare the corn husk: Cut off with scissors about one inch of the stalk end, and boil ten minutes; dry and rub over with a cloth dipped in hot lard.

To prepare the tamales: Put a layer of dough on the husk, about four inches long, one and one-half inches wide, and one-fourth inch thick; along the center spread two teaspoonfuls of the prepared meat; roll the whole like a cigarette, and fold the small end of the husk, place them with the folded end down, in a potato strainer; place the strainer in a pot, over water; cover the whole with cloth, and steam for two hours; always serve hot. The above will make about fifty tamales.

Ask your grocer for a bottle of Gebhardt's Eagle Brand Chili Powder, and be sure to specify "Eagle Brand," because it is the original and best Chili Powder. Nothing but the finest Mexican Chili Peppers (grown especially for this purpose) and the purest Mexican Spices enter into the manufacture of Eagle Brand Chili Powder. Comes in 10c and 25c bottles, and if your dealer can't supply you, a sample bottle will be sent direct for 12c, all charges prepaid. Address the Gebhardt Chili Powder Co., San Antonio, Texas. Send them the name of your dealer and they will send you a free sample, also their recipe book, "Good Things to Eat."

ZAMBELL-HAGERMAN COLLEGE.

Resident school for girls and young women. Board and tuition, \$300. New buildings. Every convenience. English, College Preparatory, Junior College Courses, Music, Art, Expression. Physical Culture. Students the past year from 16 States. For year book apply to G. P. Simmons, Associate President, Lexington, Ky., 437 West Second Street.

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. Geo. E. Price of Jackson, Tenn., is assisting Rev. W. F. Boren of Darden, Tenn. in a revival at Pleasant Grove church near Darden. That church has shown much growth for the past several years.

Rev. J. A. Carmack of Jackson, Tenn., is greatly rejoiced over the completion of his new church at Pleasant Plains. The commodious new house is to be dedicated on the fourth Sunday in August after a sermon by Dr. J. H. Anderson of Jackson. The revival will follow.

Rev. W. M. Wood of Alberton, Tenn., is holding a meeting this week with his Bear Creek church near Parsons, Tenn., and there are tokens of a great revival.

The revival at Union church near Chesterfield, Tenn., last week was possibly the best that church has had in a quarter of a century. There were sixteen or eighteen professions, the greater part of them joining the church. The most notable feature was the rejoicing among Christians. Frequently a dozen or more were shouting at once. The faithful pastor, Rev. W. F. Boren, is happy. The writer never preached with greater liberty.

Rev. J. W. Greathouse has entered upon his work as pastor at Humboldt, Tenn., amid great encouragement. The congregation gave his family a substantial pounding in their beautiful parsonage on a recent night.

Evangelist Lockett Adair has just closed a co-operative revival meeting at Hillsboro, Texas, in which there were 242 conversions. More of the converts united with the Baptists than with any other denomination.

Rev. Andrew Potter of Paris, Tenn., is this week assisting the writer in a tent meeting at Rock Hill church near Warren's Bluff, Tenn., which gives promise of most gracious results.

The First church, Marlin, Texas, is disappointed in failing to secure as pastor, Rev. A. D. Sparkman of Avenue church, Palestine, Texas, but his old congregation would not release him.

Magnolia Avenue church, Beaumont, Texas, is happy that the pastor, Rev. J. Stewart Pearce remains at that post, having declined the call to the First church, Ballinger, Texas.

Rev. Geo. W. Sherman, beloved greatly in Tennessee, has resigned at Palacios, Texas, to accept a hearty call to the care of the First church, Chickasha, Okla., late pastorate of Dr. A. J. Holt.

The recent revival at Malesus, Tenn., in which Rev. W. J. Bearden of Memphis, Tenn., assisted Rev. W. T. Ward of Jackson, is said to have resulted in a number of conversions and much good to the church.

"The Baptist Oklahoman" of Oklahoma City, Okla., Dr. A. J. Holt editor, is on our desk, and right well we have enjoyed it. The motto of the paper is Unity, Liberty, Fraternity. May its brilliant editor get a strong Holt on that Western country.

Evangelist L. C. Wolf of Oklahoma City, Okla., has lately closed a meeting with Rev. T. F. Coe of the East Side church, Muskogee, Okla., which resulted in 28 professions and several additions.

Evangelist M. F. Ham of Bowling, Green, Ky., is assisting Rev. H. M. Crain in a revival at Gonzales, Texas, which has already resulted in 150 conversions and 36 additions.

The revival at Mt. Comfort church near Westport, Tenn., in which Rev. J. R. Hall of Jackson, Tenn., was assisted by Rev. James Allen, resulted in over 30 conversions and 25 additions, 23 by baptism.

The recent revival at Central Point near Paris, Tenn., conducted by Rev. J. W. Joyner, assisted by Rev. Jeff Petty, resulted in ten conversions.

In the absence of the pastor, Dr. W. H. Ryals of the First church, Paris, Tenn., who is on his vacation, Dr. R. A. Fox filled the pulpit last Sunday. A splendid crowd heard him and an interesting musical program was rendered.

The recent revival at North Fork church near Paris, Tenn., in which the pastor, Rev. D. T. Spauling was assisted by Rev. L. D. Summers of Peryear, Tenn., resulted in 42 additions to the church by baptism.

Rev. G. H. Stigler of Dyer, Tenn., is assisting this week in a revival at Bird's Creek church near Whitlock, Tenn., of which Rev. R. E. Guy was until recently pastor. Prof. B. C. Lemonds of Maury City, Tenn., will conduct the music.

The church at Oxford, Miss., has called Rev. A. E. Riemer, and he has accepted. That is an important pastorate. He was formerly pastor at Milan, Tenn.

Rev. W. T. Amis has resigned the care of the First church, Hot Springs, Ark., in order to devote his time for awhile to business and rest. He is at present supplying the second church, Little Rock, Ark.

Rev. A. T. Coleman of Wayside, Texas, has been called to the care of the church at Stuttgart, Ark., and accepts. He is already on the field.

Cain Island church near Nettleton, Ark., of which Rev. J. F. McClain is pastor, had a revival recently in which Rev. W. J. Bearden of Memphis, Tenn., did the preaching, resulting in 24 conversions and 33 additions, 23 by baptism.

A camp meeting is in progress at Harrisburg, Ark., conducted by Rev. E. E. Dudley and Evangelist I. S. Boyles of Jonesboro, Ark. On the first Sunday night after a sermon by Bro. Boyles there were 20 conversions.

Rev. Thos. C. Jowers of Lexington, Tenn., was assisted last week in a revival at Union Hill church, Rev. Thos. M. Newman of Lexington doing the preaching. There was a splendid revival among the Christians.

Ezlie Garner, of Warren's Bluff, Tenn., a promising young man of Oak Grove church has yielded to impressions to preach and will enter the ministry. He will attend school next session.

Rev. E. L. Davis, of Darden, Tenn., and Mrs. Nancy A. Elliott were married last Sunday at the home of the bride, Rev. W. F. Boren of Darden, officiating. We extend best wishes.

Rev. A. L. Davis of Caldwell, Tex., most acceptably filled the pulpit of the second church, Jackson, Tenn., last Sunday. How fortunate if he could be induced to return to Tennessee to live.

It is Rev. J. Alfred Garrett, of Leesburg, Va., who has accepted a pastorate in Evansville, Ind., and not Dr. R. B. Garrett of Portsmouth, Va. The latter seems to be a permanent fixture in his present successful pastorate.

Dr. Lloyd T. Wilson of the First church, Newport News, Va., who is greatly beloved in Tennessee, has just closed the second year in his present pastorate. The gifts of the past year made a total of \$13,398.07.

He is spending his vacation at East Northfield, Mass.

The "Religious Herald" finds fault with J. W. Bailey, former editor of the "Biblical Recorder" and thinks he shows a narrow and reactionary spirit in writing against the Uniform Lesson System and in favor of substituting for it some system devised by Baptists alone. But it is easy for the "Herald" to find fault.

An \$8,000 building was lately dedicated at New Church, Va., after a sermon by Dr. W. E. Hatcher of Richmond, Va., who did the remarkable thing of collecting subscriptions covering a debt of \$4,600. One brother led off with a check for \$800. Rev. C. Kelley Hobbs, the pastor, is happy.

John Brewer and Miss Hester Kennedy were happily married last Sunday afternoon at 4:20 o'clock while seated in a buggy at Chapel Hill church near Lexington, the writer officiating. They are among the worthiest people of the land. They will reside at Vildo, Tenn. The writer baptized the bride a few weeks ago.

The "Florida Baptist Witness" printed last week the outline of a sermon recently preached by Rev. W. D. Turnley of DeFuniak Springs, Fla., on "Law and Lynching." He went after the subject in his usually vigorous style.

Rev. C. T. Alexander of Emmanuel church, Alexandria, La., is supplying the First church, Minneapolis, Minn., during August and doing Bible Institute work.

Evangelist A. P. Durham and singer Rev. C. H. Mount, lately held a revival with Rev. A. G. Kidd at Converse, La., resulting in 29 additions, 17 by baptism. It was in many respects a remarkable meeting.

Rev. Geo. W. Clarke of Paris, Ky., has accepted the care of the church at Henderson, Ky., and takes charge September 1. He and wife are in deep sorrow over the death of their daughter, Julia Lee, aged two and a half years.

Rev. Don Q. Smith of Warsaw, Ky., lately assisted in a revival at East Meade, Ky., resulting in 29 additions. He has lately had the pleasure of baptizing his wife who had been a Presbyterian.

Evangelist W. H. Sledge of Louisville, Ky., lately closed a meeting at Port Royal, Ky., resulting in 31 additions, 24 for baptism. Rev. G. J. Davis is the popular and happy pastor.

Rev. I. Z. Kimbrough, a son of Tennessee, was recently aided in a meeting at New Edenburg, Ark., by Rev. Ben M. Bogard of Little Rock, Ark. There were seven conversions and baptisms.

Rev. C. W. Durden of Waynesboro, Ga., has been called to supply the First church, Griffin, Ga., where Dr. R. R. Acree is pastor. His many friends in Tennessee regret to learn that the health of the latter has failed, and he is off recuperating.

Rev. J. J. Farmer, after two years of rest and recuperation has accepted the care of the church at Hampton, Ga., succeeding Rev. J. M. Brittain, who resigned early in the spring.

Rev. E. H. Jennings did his own preaching recently in a revival at Greensboro, Ga., the singing being led by Rev. A. A. Lyon of Atlanta, Ga. There were 25 additions, 16 by baptism.

Rev. J. M. Bennett of Elm City, N. C., has accepted the care of the church at Doyle, Tenn., and is on the field. His welcome to Tennessee has been most cordial.

Rev. J. J. L. Sherwood has resigned at Granite Falls, N. C., to accept work in New Mexico, where his son resides. He will preach the gospel in the far West.

Lately Dr. J. M. Frost of Nashville preached the dedication sermon of the auditorium at Blue Mont, N. C., where the North Carolina Baptist Summer Encampment is annually held. His theme was "Personal Belief in the Resurrection of Jesus."

Evangelist J. B. Alexander, much esteemed in Tennessee, has been called to the care of the church at Wynne, Ark., and accepts. That church lately had a revived resulting in 25 additions, 18 by baptism.

Rev. Harry L. Martin of Hollandale, Miss., is with his wife sojourning with their relations in Memphis and Stanton enjoying a much-merited rest. Bro. Martin lately assisted Dr. W. M. Reese at Inverness, Miss., in a revival resulting in 23 professions, 14 accessions by baptism.

The church at Lineville, Ala., of which Rev. W. A. Lusk is pastor, lately enjoyed a gracious meeting in which Rev. A. J. Preston of the First church, Tupelo, Miss., did the preaching. There were 39 additions, 27 by baptism.

Rev. H. C. Roberts of Silver Creek, Miss., recently assisted Rev. J. D. Franks in a revival at Raymond, Miss., resulting in 25 additions, 11 for baptism.

The separate publication by the State Mission Board of Texas, known as the "Missionary Worker" has been discontinued and the "Baptist Standard" will fill out the unexpired time of the subscribers. Secretary F. M. McConnell and Dr. J. B. Gambrell are behind the movement.

Rev. S. Mosa, a native of Galilee, who has been converted from the Greek Orthodox to the Baptist faith, and who hopes to spend his life in Baptist mission work in Syria, was ordained lately by the First church, Dallas, Texas. Dr. J. B. Gambrell conducted the examination.

Evangelist Earle D. Sims of Key West, Fla., has gone to California, which will be his field of labor under the employ of the Home Mission Society of the Northern Baptist Convention.

For the past few weeks we have met a number of the old students of the college, and on every hand they say they are delighted to hear of the marvelous awakening in the college and the fresh spirit that is being put into it. It is gratifying to us to announce that Clinton College is now backed up by our people of West Kentucky as never before. It is the ambition and determination of the management, who are among the wisest and most aggressive men of Kentucky, to make Clinton College adequately serve its place among the leading Christian institutions of the country.

Every movement now is for improvement. The ladies of the Baptist church are beautifying the campus. They are very enthusiastic and are sparing no pains to make the college grounds inviting.

The faculty was never stronger. The teachers have been selected because of their scholarship, real Christian culture and fitness for teaching. The prospects for the opening are very encouraging. Our church is in a real live condition. The Sunday School for the season has a large attendance. Brother Hill, our beloved pastor, is still feeding his flock with choice food.

Very truly,
J. A. LOWRY.

BRAZILIAN BAPTIST FOREIGN MISSION WORK.

By Missionary Solomon L. Ginsburg, Corresponding Secretary.

Brazilian believers are strong advocates of missions. The close of a very successful year, not merely as to interest awakened, but financially also, seems to us a fitting occasion to give an account of this branch of the faith in Brazil.

When, in 1907, the Brazilian Baptist Convention was organized, a Foreign Mission Board was also formed, with instructions to raise funds to defray the expenses of a visit by one of our missionaries to Chile. The funds were forthcoming almost immediately, and our Brother Bagby, of S. Paulo, was commissioned for this service early in 1908.

His visit to Chile forms a landmark in Baptist missions. Like Julius Caesar, "he came, he saw, he conquered." For over twenty years Baptists had been working in that country in connection with the Missionary Alliance in New York, but being dissatisfied with regard to certain cardinal points of doctrine, and resolving to set these matters right, they appealed to our Brazilian brethren to help them to reorganize the work on lines that they felt would meet with the Master's approval. This appeal to the Baptists of Brazil was like the cry of the Macedonian to St. Paul, and like the latter, they hastened to the help of those needing assistance promptly and faithfully. Contributions being sent in, Dr. Bagby was sent, as above stated, with the result that twelve churches were organized and later the First Chilean Baptist Convention set the seal to this period of the work. Since then the work has gone straight forward.

We have just completed our third year's work, and have submitted to the Brazilian Baptist Convention the annual report, from which we proceed to cull a few extracts, showing what has been already done, by the help of God, and what, in this same power, we hope to do in the future.

Chile.—We are fully satisfied with the work of our brethren in the Republic of Chile. Our Brother McDonald has worked splendidly, and, in spite of his having left youth far behind him, has accomplished great things, in many various ways and methods, in the cause of the Master. The same may be said of Brother Valdivia, the evangelist supported by the Brazilians, as well as of all the devoted and hardworking servants of the Lord in that needy sphere. Our Brother MacDonald has had to pass through his full share of the afflictions of missionary life, the latest being the loss of his eldest son, who passed away at the age of 33. This sorrow has meant more than we can say to our beloved brother. But with all this, he has continued faithfully in the work; with his eyes fixed on the "Author and Finisher of faith," he has advanced, breaking new ground and strengthening the foundations of work already started. Praise be to God for this champion in the South of the Chilean Republic.

As a specimen of constant communications we receive from him, we may quote from a letter written on January 28, 1910:

"As I have already sent you our little paper, 'A Voz' (the Voice), in which you will have read a full description of our annual meeting, I will only mention that since January 1 we have baptized 10, 4 in Mune, 2 in Las Terras, 2 in Cajon, 2 in Gorbea, and praise God! there are others ready. The harvest (material) is now occupying our beloved people, and hindering them from attending the meetings as frequently as they would wish, but it is not silencing their

testimony; and as at this time many move from place to place, our earnest hope is that it may be the means of still further spreading the Good News."

As to the future of the work in the Republic of Chile, we are able this year to present more definite plans for the furtherance of this cause. In our last report we mentioned that we were in communication with the Boards of Mexico and Argentine, and made a proposal that each country should contribute the sum of \$50, which was agreed to at the Convention in Mexico in October, 1909, and in the Argentine at the commencement of this year. We ought to add that so far we have received no official intimation of this resolution from either country, but we know from private correspondence that it was adopted. So far we have remitted the quantity agreed upon during last year's Convention, namely, Rs. 200 monthly, which will be brought into line, from now onwards, with the other contributions, i. e., \$50, of, say, one hundred and fifty to one hundred and sixty milreis. A secretary of our Union will visit Argentine and Chile to organize an administrative board, so that we shall remit our contributions either to the central board in Argentine or in Chile as may be determined.

Portugal.—With the work started in Chile, we may now turn our attention to the old kingdom of Portugal. Lack of means has up to the present prevented our attacking this stronghold, beyond remitting Rs. 100, through Brother Z. C. Taylor, to Brother Joao Jorge de Oliveira, for the purpose of visiting the city of Porto, where the former organized a church. After he left we received distressing reports as to the state of the work there, and not being able for lack of funds to work this field properly, we have had to leave it up to the present. Now, however, with God's help, we hope to begin work there on a sound footing. We would especially request that contributions be sent through the Board, and not to individuals, who, unfortunately, are not always worthy of the confidence reposed in them. United we hope to accomplish great things for the Master.

FROM PHILADELPHIA CHURCH.

One of the most interesting and profitable Fifth Sunday meetings that I have been permitted to attend was with the Philadelphia Church. A splendid program had been prepared, and was very efficiently carried out.

Friday, at 8 p. m., Rev. C. A. Ladd, the popular pastor, conducted prayer and song service, after which the writer preached.

Saturday, 9 a. m., an organization was effected as follows: Bro. R. R. Bayless, a very prominent layman of Johnson City Church, was elected Moderator, and H. F. Templeton, Clerk. Some very interesting and profitable subjects were discussed by the following speakers: R. R. Bayless, C. A. Ladd, A. J. Watkins, J. A. Davis, W. F. Carter, Evert Edens, Alfred Brown, E. D. Hale, Robert Deyault, B. F. Birdwell. Each speaker seemed to be at his best, and their spiritual enthusiasm was experienced by all present.

Brethren Watkins, Ladd and Bayless spoke on "Associational Missions," which was a spiritual uplift to all present. The sermon by Bro. J. A. Davis on "Christian Giving," was at the high water mark. This was followed by a contribution for Associational Missions. In the afternoon Brethren Carter, Hale and Birdwell made very fine talks on the different phases of Sunday School work. Bro. Davis preached at night. Bro. Ladd and his good people showed

themselves capable in entertainment and otherwise.

Bro. J. A. Davis, representing our Associational School, located at Erwin, Tenn., went away with a smiling face, which was caused by the liberal contribution from the wealthy farmers of that section.

H. F. TEMPLETON, Clerk.
Jearoldstown, Tenn.

During the first six months of this year, I have been working in Tennessee, and have lectured and preached in 96 towns and cities. My sermons and lectures have had a very large hearing. The secular papers have given quite a bit of publicity to my work. Letters from England and Canada tell me that my assertions "have gone the rounds" in papers in London and Toronto. The press is a great means of enlightenment, and I am thankful to Almighty God for a conservative press.

During these six months I have received about 500 letters of inquiry about my work. They have come from nearly every State in the Union, England and Canada. The Holy Spirit is at work among his people. It was impossible for me to answer all these inquiries by letter. Therefore I write to say I have closed the season and must rest until Sept. 4th. My vacation will be spent at Hot Springs, Ark. On Sept. 4th, I shall begin the next season. I prefer revival meetings of two or three weeks' duration. The church or churches must take action on my coming. My terms are hospitality and free-will offering from the people, usually gathered in by the pastor or the finance committee. Some churches prefer to give a stipulated amount for a two or three weeks' meeting. Where this kind of agreement suits the church, it suits me. During the next season I have associated with me a good singer and chorister, who will assist me in my work. I send Christian greetings to all the pastors and ask them and all other workers to pray for me and my work.

EVANGELIST FRANK M. WELLS,
Jackson, Tenn.

We are having a glorious meeting at Hardy's Creek Church, South West, Va. The meeting began five days ago and many have already professed faith in Christ. Some fathers and mothers have joined the church. Five bright young ladies were converted last night. It is a meeting of spiritual power.

"Hurray" for Tennessee. Did she not do herself glorious on the 4th of August? I was a little ashamed to own that I was from Tennessee from the time Ham Patterson pardoned Dunc Cooper till the 4th day of August. Since that time I hold my head erect and say I am proud of grand old Tennessee.

Now, let the good people in November, snow Ham under fifty thousand strong, and retire every Patterson follower to private life; then I will want to wander back to the good old State some time.

J. T. POPE.
Hagan, Va.

Last night, way down here in Southwest Texas, Mr. Lisey sang one of S. M. Brown's songs, "Dying Away From Home," after which fourteen people came out on the Lord's side and united with the church. We are here in a glorious revival meeting. Jourdan is a new town twelve months of age, with some 1,200 people. Mr. Jourdan Campbell and Judge Walton of the Townsite Company have been more than liberal to the Baptist people. They gave a beautiful plot of

ground for the church house and pastor's home. Mr. Dixon, proprietor of the Central Hotel, which is the best in town, entertained us. The town is growing rapidly and is situated 35 miles south of San Antonio on the Edwards R. R., which runs from San Antonio to Hindes and will go to Brownsville. The Artesian Belt R. R. will be extended to the Rio Grande. The water here is fine for indigestion and stomach trouble. The climate is the finest I have experienced this summer; we have to use cover every night, cool and delightful. Already we have had twenty-six additions; the church had only twenty-five members, so it has doubled in membership. They are a noble people; they have raised \$300 for our services and made me a present of two nice lots. All of the Christian people of the town have received a great blessing.

SID WILLIAMS...
Jourdan, Texas.

I have resigned my work as pastor at the First Baptist Church, Dayton, Tenn. My work with this people has in a measure been pleasant, although my health has not been good. I have found many different kinds of people in Dayton. We have in this town Christian workers; and then we have duty shirkers; people that will and people that won't. Dayton is a beautiful little town, located on the C. N. O. & T. P. R. R., 33 miles from Chattanooga, 4 miles from Harriman. I have no field in view. I am just waiting for the Lord of the harvest to send me into some vineyard. Any one wishing to correspond with me, my address will be, after August 20, Graysville, Tenn.

Yours for Christ and the Baptists.
J. H. FULLER.
Dayton, Tenn.

Rev. A. P. Moore of Chattanooga and Rev. Tom Byrom of Tullahoma, are holding a big tent meeting at this place. Great interest is being manifested, last Sunday being one of the greatest days this community has ever had. Three services, dinner on the ground. The crowd was estimated at about 1,000 people. Several conversions, 30 or more requests for prayer last Sunday night. Bro. Moore preached one of the strongest sermons Sunday morning on the "Final Preservation of the Saints," it has ever been my pleasure to hear.

J. J. SPARKMAN.
Bone Cave, Tenn., Aug. 15, 1910.

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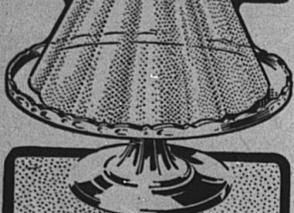
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FLETCHER.—The subject of this sketch, Rev. Jones Fletcher, was born June 17, 1828, professed faith in Christ and united with the Baptist church in September, 1847. He was made a deacon in 1854. He was a charter member of the Rutherford Baptist church, which was organized June 29, 1869. He was ordained to the full work of the ministry by Rutherford Baptist church October 7, 1888. He departed this life July 7, 1910.

Brother Fletcher did much good in revivals and in pastoral work, having had strong faith in the God he served, and the doctrines he believed. He was faithful in his home, devoted to his church, and kind to his neighbors. A word for his Saviour was ever on his lips, and a love for the cause of his Master was truly felt by those with whom he came in contact.

He fell asleep—peaceful rest that knows no waking till that great morning.

Resolved, By this church, that in the death of Brother Fletcher, we have lost a faithful Christian, a worthy member, the wife a tender, loving husband, and the children a kind and affectionate father, the neighborhood a good citizen, and the country a good man.

Resolved, further, that we extend sympathy to the bereaved ones and point them to the One who has told us to cast all our cares upon him, for He careth for us.

Respectfully submitted,
G. A. OGLE.

RESOLUTIONS OF RESPECT.

Inasmuch as it has pleased our kind Heavenly Father to remove from our midst, our beloved sister, Mrs. George Goolsby, by the hand of death, therefore be it—

Resolved, first, That in her death the church has lost an earnest and devoted member, one closely identified with all the church interests, and actively, earnestly and constantly engaged in all the departments of church work. She was especially noted for her kindness to her pastor and his family; and by her prayers, her regular attendance at church services, when her health would permit, her never-failing cheerfulness, she was of inestimable value to him in his work; and aside from the immediate family, none will miss her more sadly than he.

Second, That the Sunday School has lost a most zealous and competent teacher, one intensely devoted to her class, and whose one desire and aim was to bring her unsaved pupils to Christ, and to lead the saved to higher planes of Christian living and into fields of greater usefulness in the Master's vineyard.

Third, That the Woman's Missionary Society in our church will miss her wise words of counsel and encouragement, her generous gifts, and her cheerful presence.

Fourth, That we, as a community, have lost a most pleasant and helpful neighbor and friend. She was especially kind to the poor and destitute, and her deeds of charity and beneficence will be sadly missed, but most lovingly remembered.

Fifth, That we, as a church, school, and community, deeply sympathize with the bereaved husband, children, parents and brothers and sisters, for they have indeed suffered the loss of one who was truly affectionate, devoted, unselfish and self-sacrificing in all her family relations.

May He who tempers the wind to the shorn lamb, give abundantly of His grace and comfort to her loved ones in this time of great need.

Sixth, That a copy of these resolu-

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home tested with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—see, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharge, Uterian Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you suffer from any of the above, you can get a FREE explanatory illustration showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. In Mothers of Daughters, it is a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: **MRS. M. SUMMERS, Box 241, South Bend, Ind., U. S. A.**

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tion be tendered the family of the deceased, a copy be spread on our minutes, and a copy sent to the BAPTIST AND REFLECTOR for publication.

**MRS. LIZZIE ANDERSON,
MRS. J. L. DANCE,
MRS. J. W. McCLAIN.**

NOT I, SIR; NO, SIR.

Dear Baptist and Reflector: It seems that your Bro. Fleetwood Ball is lacking in discrimination.

He puts "Rev." before the name of an "E. R. Carswell," writing in the Index and imputes to me the folly of commending union meetings.

I plead innocent to the charge. There are some seven "E. R. Carswells," in Georgia, but only the senior, myself, is a minister.

I am Bishop of the First Baptist church of Swainsboro, and that other "E. R." that Bro. Ball quotes is from Barnesville—chief of the police, I think. No, sir; my old Bible will have to change before I advocate or approve any institutions that rival the churches of Jesus Christ and interfere with their work.

I have to "gang" pretty much alone, because not a Baptist wing that lives is strong enough in the pure Bible faith for me.

I am a Bible Baptist, whereas, the great majority of my brethren are Traditional Baptists.

I am a Church Missioner, but revolt from the thought of division in our general Baptist family on missions or anything else.

The so-called Landmark Baptists of the General Association are doing invention and Board stunts under altered names.

Webb and I joined them as Gospel missionaries. You know their's is a double-barrel affair.

But my Gospel Missionism does not separate me from Convention Baptists, nor can I vilify my brethren. I glory in all the work done for the Master and souls, by all methods, as Paul said he did.

The spirit of malice, back-biting and traduction is to be deplored on both sides. I will have none of such. I had rather sleep with a mangy dog or have two cases of smallpox.

I have despaired of straightening out the denomination; but I try to go straight myself and to keep my church going straight. I love all my brethren and crave their love and prayers. My work is glorious and I have no time for meanness or bitterness.

Editor Folk is a great and strong man. His equal as editor would be hard to find. I admire him much and thank God for his usefulness.

Bro. Ball will make a low bow and correct his mistake and I will trust him to do better in future.

I am an all-over Baptist of the old line, till the Master gives me another Bible.

E. R. CARSWELL,
Pastor First Baptist Church,
Swainsboro, Ga.

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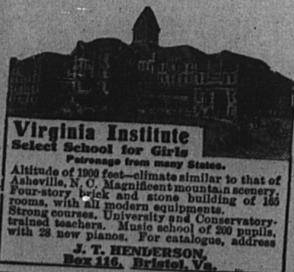
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The Watauga Baptist Association meets with the Pleasant Home Church, seven miles northwest of Mountain City, Tenn., Thursday, Sept. 8, 1910. Persons coming from down in the State can reach the Association two ways: If they reach Bristol by 5 o'clock a. m., they can go to Abingdon, Va., on the early train, and from there to Damascus, Va., and from there to Laurel Bloomery, Tenn., which is only one-fourth of a mile from the Association; by way of the Laurel Railroad, reaching the Association about 9 a. m. Those desiring to do so can come by the V. & S. W. from Bluff City to Mountain City, and from there to the Association by the Laurel Railroad. We hope to make arrangements with the Laurel Railroad Co. by which those coming on the V. & S. W. can go from Mountain City to the Association the same day, and not have to wait over in Mountain City.

The Ladies' Missionary Union meets in Mountain City on Wednesday night Sept. 7, the night before the Association begins. Ladies wishing to attend the session, and who desire entertainment will please write Mrs. A. R. Harkleroad, and arrangements will be made for their entertainment.

We hope to see a number of the representative brethren at the Association.

J. F. DAVIS,
Pastor Butler Baptist Church.

The First Baptist Church of Dayton, Tenn., received today from its pastor, Rev. J. H. Fuller, his resignation from the field of labor in the vineyard of the Lord in this community. As one of the members, who has come in close contact with Bro. Fuller, I regret his departure, feeling that I have been blessed by having come in contact with him, from a spiritual standpoint.

Inasmuch as he is to seek other fields to expound the word of God, and appeal to the lost world, I pray God's blessing upon him and his family, and trust that great will be the result, both for his spiritual advancement and the cause in which he is laboring.

Any church seeking his leadership will find in him a God-fearing man, and one seeking to present the Cross of Jesus constantly unto the sin-sick soul, a man of loving and forgiving disposition.

O. C. WALKER,
Dayton, Tenn.

In our meeting at Mt. Moriah I thought of Christ's words when he said: "This is he that liveth and were dead, but behold he is alive forever more." This church had been placed alongside with the lifeless ones, but she has been greatly revived. Several souls saved and several additions. Think others will follow.

The preaching by Rev. J. H. Oakley, though humble, yet he presented God's word in a masterly way to the edifying of all.

The \$75 organ just purchased by the church will add much to the choir.

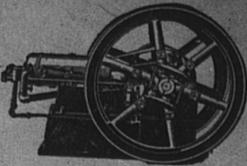
The Little Hatchie Association just closed with us was a grand success.

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