

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

Rev. Arthur Phelps is quoted as saying: "A young man said that there were three things that he could not understand—a girl, a married woman and a widow. Once in the book of Revelation we are told, 'I will tell thee the mystery of the woman,' but those words were spoken by an angel, not a man." Mr. Phelps must be an old bachelor.

We mentioned recently the fact that we met on the train Mrs. Pickett, wife of Gen. George E. Pickett, who made the famous charge at Gettysburg. Mrs. Pickett kindly sent us a copy of the book, written by herself, entitled, "Pickett and His Men." We have read the book with the deepest interest. Many of her own experiences were certainly very remarkable, and the history of her illustrious husband is intensely interesting, while the account of his famous charge is thrilling.

The *Baptist Standard* recently reduced its price from \$2 to \$1.20 a year, or 10 cents a month. Last week it announced that the price would hereafter be \$1.50 a year to everybody. We thought at the time it reduced its price that the *Standard* would find it had made a mistake. We are inclined to think now that it has made a mistake in not increasing its price to \$2, as suggested by Drs. B. H. Carroll, A. J. Barton and others, instead of \$1.50. The *Standard* announces, however, that the experiment is only for a year.

With reference to the communication by Rev. W. A. Jordan, published on page 3, let us say: Brother Jordan is right about it. There is no such thing as salvation by character, or by works, but only by grace through faith. It is not our righteousness, but the righteousness of Christ that saves us. We may say that we showed the communication of Brother Jordan to Dr. Van Ness, editorial secretary of the Sunday-school Board. He did not write the article to which Brother Jordan was objecting. He thinks, however, that the writer had sanctification rather than salvation in his mind.

People frequently tell us that they have friends in Nashville, and ask us if we know them. Sometimes it happens that we do. But in a city of more than 100,000 inhabitants, we can hardly be expected to know everybody. Not long ago we were talking with a young gentleman in another part of the State. We told him that we lived out on the Nolensville pike about five miles from Nashville. He said that last year his uncle sold a mule to a man out on that road, but he had forgotten his name. We had to confess that our knowledge of our neighbors and of mules was so limited that we could not recognize the gentleman from the indefinite description given.

Mr. Rufus Rhodes, who presided at the Home-coming exercises at the State Fair last week, was a Tennessean. Some years ago he went from Clarksville to Birmingham, and is now editor of the *Birmingham News*. This paper has recently come out strongly for prohibition in the fight which is now being waged in Jefferson County. Mr. Rhodes made quite a favorable impression, both by his splendid appearance and by his genial manner in presiding over the Home-coming exercises, and it will be gratifying to the many thousands who saw him and heard him then to know that he is doing so valiant service in the cause of temperance in the State of his adoption. All honor to him.

A petition signed by 5,650 names was filed in Birmingham recently calling for an election on prohibition in Jefferson County. The petition was tied with a white ribbon and is the largest document ever put on file in the history of the State. A Birmingham correspondent says: "There are 14,000 voters in this county, but not more than 10,000 are registered. It would seem from this that the Prohibitionists have secured largely more than the necessary fourth of the voting population as signers of the petition." It is probable also that nearly

everyone who signed the petition will vote in favor of prohibition, with others who did not sign it. So that it is practically certain that prohibition will carry in Jefferson County.

The Tennessee Anti-Saloon League Convention will be held in Chattanooga on October 23 and 24. This will be the week following the meeting of the State Convention, at Knoxville. On account of other meetings in the State, it was thought to be the most practicable time for the convention. It is hoped that a number of our Baptist friends may be able to stop over in Chattanooga on their return from the Baptist State Convention in Knoxville, and attend the Anti-Saloon League Convention. It will be a very important meeting, as at that meeting the policy for the abolition of every saloon from the State will be considered and probably adopted. Each local League in the State is entitled to three delegates and each church to one delegate.

The Supreme Court of Tennessee on last Saturday rendered a decision declaring the Pendleton law constitutional. This was no surprise to us, as we expected it all along. But it is gratifying to know that the matter is settled. We may now state that we wrote the Pendleton law. The point at issue in the contest as to its constitutionality was due, however, to an error made by Mr. Pendleton's stenographer in copying it. The original bill read, "Be it enacted by the General Assembly of the State of Tennessee." The stenographer inadvertently left out the words "the State of," making it read, "Be it enacted by the General Assembly of Tennessee." As a matter of fact, though, the General Assembly of Tennessee is the General Assembly of the State of Tennessee, and nothing else can be made of it, as the Supreme Court wisely decided.

In discussing the question, "Is Hard-shell Baptism Valid?" the *Baptist Standard* says: "There can be no doubt that the missionary Baptists are the ones that changed their practice, and it would seem that if either party lost the validity of baptism, it would be the Missionary Baptists." We beg to differ from the *Standard*. The Baptists were originally all missionary Baptists. Anti-missionism, or Hardshellism, was a departure from original Baptist principles, which were simply restored by Carey and Fuller in England and Judson and Rice in America. We may say, however, that we do not believe the validity of baptism rests upon the question of succession. There are four things which make baptism valid: 1. A proper candidate—a believer in Christ. 2. A proper form—immersion. 3. A proper design—to express the fact of our salvation, not in order to secure salvation. 4. Proper authority—the authority of a church founded on the essential New Testament principles.

Says the *Word and Way*: "Knox County, Tenn., has forty-five Baptist churches. Baptists are numerous in the South. Their strength and rapid growth may account for the emancipation of so much Southern country from the domination of the liquor traffic. Baptists are leading the hosts against the liquor business. They are winning in the battles. Let Baptists grow in Missouri and the saloon will disappear." This is all true. The last sentence is also true, on its reverse side. Let the saloon disappear from Missouri and the Baptists will grow there as never before. Baptists flourish best in a saloonless atmosphere, for the reason that their religion is essentially a spiritual one, and the less ardent spirits in any community, the more ardent will be the spirituality of the community, and so the greater will be the progress of the Baptist cause in that community. This has been illustrated over and over again in various communities in Tennessee and elsewhere. Catholics flourish in a saloon atmosphere, as witness New York, Chicago, New Orleans, and perhaps, we should add, Memphis.

The change of name of the Southwestern Baptist

University to Union University will be displeasing perhaps to some of the old students of the Southwestern Baptist University who have known the institution so long under that name, or, for short, the S. W. B. U. On the other hand, though, it will be especially pleasing to the students of the old Union University, of whom there are a number still living. It links the present institution back to the past. At no time before, perhaps, could the change so appropriately have been made as now, when Union University, of Murfreesboro, has entirely passed out of existence and Tennessee College for Women, has taken its place. Besides, the change of name will meet the approbation of a large number who were not students either at the Union University or the Southwestern Baptist University, but who found the latter name rather difficult to call on account of its length. The name Union University will be much shorter. Instead of Southwestern Baptist University, it is simply Union University, or, for short, "U. U." instead of "S. W. B. U.," or "Double U.," or "Ess Double U Bee U." Or you might call it "Two U's." By whatever name it is called, however, it will be the same strong, Baptist institution—except better and larger than ever before.

Home-coming Week was celebrated in Nashville last week with the greatest interest. Here came the ex-Tennesseans from all over the South and West and East and North. On Tuesday afternoon, special Home-coming exercises were held at the Fair. Mr. Rufus N. Rhodes, of Birmingham, Ala., presided with much grace. The address of welcome was delivered by Governor M. R. Patterson, to which Governor Joseph W. Folk, of Missouri, responded. While this Home-coming Week, however, was greatly enjoyed, both by visitors and by the people of Nashville, it lasted only a short while—a week at most, and with many, only a day, or two days. We thought of another home-coming in that homeland beyond the skies, at which people shall gather after while from all over the universe, from the East and the West, and the North and the South. There we shall meet and greet the loved ones who have gone before. But that will be a home-coming to which there shall be no ending. The hand-clasp shall be not for a moment, but forever. There we shall commune in delightful intercourse with friends, not for a day, but throughout eternity. Thank God for that Home-coming. Will you be there?

The State Fair held in this city last week was successful in every way. Being made the occasion for Home-coming Week it attracted a large number of ex-Tennesseans from all over the South and West, and brought people, too, from all over Tennessee to Nashville to meet their friends and to see the Fair. The exhibits were of unusual excellence. Rutherford County won the prize of \$1,000 for the best county exhibit, with Giles County second, Williamson third, and Coffee fourth. It was admitted, however, by every one that Coffee County had the most attractive display of any county, but not the greatest variety of products. The Fair will be repeated next year, probably on a larger scale. It is estimated that there were some 120,000 admissions this year. There were not, however, that many people who visited the Fair, as the same persons went several times in many instances. At a conservative estimate, though, there were at least 50,000 different people who visited the Fair. We were told that a deputy sheriff said that he had never seen so orderly a crowd as the visitors to this Fair. We could not help thinking how much better it is to have a Fair of the kind, where the useful products of the State, including horses themselves, will be exhibited, rather than to have the races which they used to hold in the same grounds before the passage of the Anti-Race Track Gambling bill. These races were attended, as a rule, by the lower elements, and with their gambling and drinking they were thoroughly demoralizing to the community, whereas the Fair is uplifting in its character.

THE WANDERER.

Upon a mountain height, far from the sea
I found a shell,
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came the shell upon the mountain height?
Ah, who can say
Whether there dropped by some too careless hand,
Or whether there cast when oceans swept the land,
Ere the eternal had ordained the day?

Strange, is it not? Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide—
Ever with echoes of the ocean rang.

And as the shell upon the mountain height,
Sings of the sea,
So do I ever, leagues and leagues away,
So do I ever, wandering where I may—
Sing, O my home! sing, O my home! of thee!
—Eugene Field.

SALVATION.

In the August 25 number of the "Kind Words," published by the Sunday School Board, is what appears to be an editorial on "Salvation," in which there are some teachings that need explanation if not criticism. I quote from this article as follows: "His aim is Christlikeness in the character. In that sense salvation is a process, not a state instantly achieved. Christ formed within us the hope of glory, the full salvation contemplated in the gospel. You hope you are saved. Some zealous souls insist on your saying: 'I know I am saved.' Let me tell you how far you are saved in literal fact; you are saved just in the degree that you are like Jesus in temper, spirit and deed. How much of Jesus Christ is formed within you? Do not misuse texts of Scripture, like: 'By grace are ye saved,' to obscure this inexorable demand of moral likeness to Jesus. Our Lord's salvation is slow in the individual life. Not one of us is good. Work out salvation because God within enables. You must be conformed to His image. You must live Christianly. It is a great salvation and should not be wronged by our small and narrow conceptions." I have thus quoted the objectionable features of the editorial.

Now, what is meant by "narrow conceptions?" Reference is evidently made to those who believe in salvation by what Christ has done instead of what Christ has done augmented by man "living Christianly." In other words, it gives man part in the working out of a salvation which God starts in man but only "enables" man to finish it. Now this writer would ask, which is the narrow conception, the one which attributes salvation alone to Jesus Christ and His righteousness or the one which attributes salvation to Jesus Christ and His righteousness augmented by man's righteousness? Certainly to the one who contends that the righteousness of Christ alone is sufficient to save belong the broader "conceptions," for he sees absolute perfection in the righteousness of Christ. He can't see how anything man could do, even though saved, could add aught to His perfect righteousness. The righteousness of God saves—whether it be by the righteousness of Christ wrought out on the cross or the righteousness of Christ wrought out in human character. Now if we are saved by righteousness wrought out on the cross for us, the doctrine of the substitutionary atonement is taught. But if we are saved by a righteousness wrought out in human character, then the example theory of the atonement is established and substitution must be rejected. Our editor seems to adopt the latter theory. Thus he seems to teach salvation by character. Then we are not surprised at his saying: "You hope you are saved;" "In that sense salvation is a process, etc." But according to his own theory, no one could be saved, for he says, "Not one of us is good." Then, pray, how can anyone be saved if he is not good, since he has no other recourse for his short-comings? If there is any other ground upon which he can make satisfaction for his failure to be good, then it must be the perfect righteousness of Christ wrought out on the outside of his character or on the cross, hence he must therefore abandon his character theory. But again it may be contended that God enables man to work out salvation, and if he does not do what God enables him to do he will be lost on that account. But even according to this theory it is part of Christ and part of man, and after all we are in doubt as to whether the glory belongs most to God, who enables,

or man, who is enabled. But the editor contends that "His method is by indwelling." Well, if man is saved by the indwelling Christ, it is by virtue of the righteousness wrought on the cross, for upon no other ground did he have the right to save. Hence, if the indwelling Christ saves, he saves by virtue of His character instead of man's character, in whom he dwells. For that is the ground upon which man accepts Jesus. "He was delivered for our offenses and raised again for our justification!" Paul says (1 Cor.; 15:1-3) "Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved . . . for I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures; and that he was buried and that he hath been raised on the third day according to the Scriptures." So the death and resurrection of Christ is the ground of his right to save and our right to receive Him. Hence, if saved by the indwelling Christ, it is the Christ of the cross. And, besides, the righteousness wrought on the cross is complete, and could not be augmented by being wrought out in man's character, else there is something man can do enabled by Christ better than what Christ could do apart from man, which is incredible. Hence, we conclude that according to that theory, no man could ever say I know I am saved, for he could never know positively about his character. Besides, the work of character building is not complete till the hour of death; hence, man must live and die in the awful doubt and dread of his future. This is as complete a gospel of despair as was ever proclaimed by mortal man, for all men have some spots on their character. Unless, indeed, men are saved upon a very low standard of character.

But to the record (Eph. 2:8-10): "By grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works that no man should glory. For we are His workmanship, created in Christ Jesus for good works, etc." Here salvation is called a gift. Then if it is a gift, it can not be a process in which man has a part other than acceptance. Salvation is here called a creation in which man can have no part such as could be called a process. God does the creating; man does the working. God does the saving; man does the working out. If I work out my field I must have a field to work out. If I work out my salvation, I must have a salvation to work out. I don't work to get my field; I work to make fruit. I don't work to keep it; I keep it another way. I don't work to get salvation nor to keep it. It is given to me. I work to make fruit. The working out is no part of the salvation. I have no surplus righteousness with which to purchase heaven. What kind of a heaven would that be constructed out of the righteousness wrought out by human character? God prepares mansions for us and then prepares us for the mansions. Let us give Him all the glory and all the praise.

W. ALEX. JORDAN.

Clarksdale, Miss.

TEN REASONS WHY I AM A BAPTIST.

BY CHARLES BRANSON.

Some seem to think there is not much difference between Baptists and others. This is a mistake. There is a great difference. The difference is fundamental and vital. I am a Baptist because of this difference on fundamentals. Every one ought to know why he is a Baptist, why every one should be a Baptist. The same reasons why I should be a Baptist are the same reasons why everybody else should be a Baptist. Here are ten reasons why I am a Baptist:

1. *Baptists are the only order of churches having Jesus Christ for their founder.* They are the only people extending back to the days of Christ and the apostles and holding the same doctrines and practice taught by Christ and the apostles. No other people even claim all this. This high antiquity of the Baptists is held by such Baptist theologians and scholars and historians as J. R. Graves, S. H. Ford, A. C. Dayton, D. B. Ray, J. M. Cramp, T. T. Eaton, John A. Broadus, Pengilly, Orchard, Benedict, C. H. Spurgeon, Dr. Buckland, W. A. Jarrel, and many others—men great for scholarship and for orthodoxy. This high antiquity of the Baptists is admitted by many great Pedobaptist scholars and historians—such as Mosheim, Zwingle, Dermont, Ypeij, Cardinal Hossins. These are men of worldwide fame as scholars and church historians. They admit this antiquity of the Baptists. No others have it. Neither the Roman Church nor the Greek Church goes that far back. No Protestant order reaches back to the year 1600. They all have uninspired founders.

Baptists alone reach back to the first century and have Jesus Christ for their founder.

2. *Baptists alone recognize Jesus Christ as their only lawgiver.* They recognize Christ's Word—the Scriptures—all His Word, nothing added to it, nothing left off; nothing substituted for any of it—as their rule in matters of religion. This is true of no other people. The scholarship of all creeds says immersion is New Testament baptism. Yet many sprinkle. The same is true as to infant baptism. The scholarship of all creeds says the Scriptures do not mention it. Yet many practice it.

3. *Baptists hold salvation by grace as no other creed does.* Presbyterian preaching often holds forth the doctrine very well. But their creed spoils it by making baptism a seal of the benefits of Christ and the New Covenant to believers. Baptists do nothing of the sort. Their Confessions of Faith make salvation entirely of grace.

4. *Baptists alone make baptism a symbol of regeneration instead of a means or seal of it.* They make it a symbol of our burial to sin and being raised to walk in newness of life. They make it a symbol of our being washed from sin by the Holy Spirit. All this takes place in regeneration. Regeneration occurs and is complete before baptism and without baptism. Baptism also symbolizes Christ's burial and resurrection and the burial and resurrection of our bodies. Believers' immersion is the only act that can convey any of this sublime symbolism.

5. *Baptists alone stand for no other than a regenerated church membership.* I mean no other creed does this. I am talking of creeds—not what certain individuals may believe.

6. *Baptists alone Scripturally administer the Lord's Supper.* A careful examination of the subject will reveal the truth of this statement in a number of ways. I feel that Dr. J. M. Frost's coming book on this subject will reveal this truth quite strikingly.

7. *Baptists alone hold an absolutely congregational church government.* No other kind is Scriptural. The Congregationalists are not such, because their infants who have been sprinkled cannot vote. All members in a Baptist church can vote. And each congregation is complete in itself and is independent of all outside authority. All this together can be said only of Baptists.

8. *Baptists stand for individualism in matters of religion as no other creed does.* Others spoil this by their unscriptural baptism and their unscriptural church government. The Campbellite does not baptize unconscious infants. Yet according to his doctrine, no man can take his Bible and read it and accept Christ and go to heaven; because, according to the Campbellite creed, the man must get another man to baptize him before he can go to heaven. So their doctrine of baptism ruins this individualism.

9. *Baptists are the only denomination, two centuries old, that have never persecuted others; but they have been most cruelly and bitterly persecuted.* A people, to be the church of Christ, must be a people that have both been persecuted and have never persecuted others. These two features are true of the Baptists alone. Some others have one or the other of these features, but not both.

10. *Baptists are the only people, two centuries old, that have always stood for full separation of church and State.* They did a great deal to make our American government free from any ecclesiastical entanglement. They have given America full religious liberty. This is a Baptist peculiarity. They have always said, "Give to Caesar his dues and to God His dues."

These ten points are differences between Baptists and all others. Baptists are scriptural on these points. All others are unscriptural on these points. So these points are ten reasons why I am a Baptist; why all should be Baptists; why we should teach Baptist doctrine; why we should try to make Baptists of others.

Rutledge, Tenn.

VACATION NOTES.

I have just returned to my work here after one of the most enjoyable vacations I have had in years. I was on the go almost all the time. I spent a few days pleasantly and profitably in northern Alabama, at Bailey Springs. This was the resort for years, during his vacations, of the late Senator Morgan, of Alabama. From Bailey Springs, I went to Trenton, Tenn., where I spent some days most delightfully visiting and mingling among the members of my old charge in that dear old town. I spent fifteen happy years as pastor there, and can testify to the fact that they are a long-suffering people. A very remarkable feature, characteristic of that goodly town is the beautiful, fraternal feeling and cordial fellowship that prevails, not only among the members of the several churches, but among the citizenship generally. The people are interested in each other, and seem concerned about each other's

THE MISSION OF THE BAPTIST AND REFLECTOR.

There is a Christian paper,
That tells of Christ above;
Of His dear promises
To those who know His love.

It tells of Christian brethren,
Of how they do and dare
To give the Bread Eternal
To people everywhere.

It gives the beneficial news
Gleaned from the entire land;
But principally it culls
That of the Baptist band.

It is a clean, strong paper,
"Speaking the truth in love;"
Pointing the ready reader
To that blest Home above.

It dwells on the rich pleasure
Of culture of the heart,
Sealing the Christian graces
So they may ne'er depart.

It is a clear, bright mirror,
Reflector of the Right,
Proving the character
By rays of precious Light.

And when its mission's over,
Which now doth brightly shine,
O, may the influences
Be crowned with praise divine.

MRS. W. R. PHILLIPS.

R. R. No. 2, Trenton, Tenn.

ilege to preach the first sermon after its placement. I dare not venture to expatiate upon the joy it gave me to meet and greet my dear friends in that goodly town, not only of my own denomination, but others. There were some I sadly missed; among them were Col. O. C. Barton, Mrs. Barton and daughters, who were out West, and Brother J. K. Currier and Mrs. Currier.

From Paris, I came to Trenton, Ky., the home of my wife's father, Dr. Dickinson, where with my family, I spent the remainder of my vacation most pleasantly. On the first Sunday in September I preached by special invitation, to the Baptist church, Russellville, Ky., having already been called to the pastorate there. This is the second call that church has extended me. But thinking it unwise to sever my pastoral relation here just now I declined the call. I enter upon my work here with renewed vigor and with a hopeful heart. Pray for us.

Yours to count on,

W. H. RYALS.

Corinth, Miss., Sept. 10, '07.

FROM A FORGE.

By J. MARVIN NICHOLS.

Nothing but man can smile.

The joy of life is living.

The fast life always kills.

One's final judge is one's self.

Some day the silver chord will break.

Character is the product of antagonisms.

Our barks strand on hidden reefs. Ships do not often go down on high and open seas.

The majesty of man cannot be measured until he is seen standing in a magnificent minority.

The man who would go with the majorities, only borrows strength. He's a leech—nothing more.

Love demands some sort of secrecy. Otherwise it shrivels to the plane of the mere acquaintance.

Put on the brakes! Some day, by its awful momentum, the splendid machinery will go to the junk pile.

Don't be so fussy about your life-plans. The electric plant is ponderous and powerful, yet noiseless.

Your sense of the difference between right and wrong is the limit of your convictions on a given question.

Time is so rapid in its awful flight that it will not be long 'till we hear the swish of the boatman's oar.

In the sunset days the mind, weary with its years of toil, turns within for rest. We feed them on garnered stores.

Crosses here—crowns yonder. In the conquest here—sighs and sobs; in the triumphs yonder—wreaths and coronets.

The "yellow peril" is here now. It is gold that makes life perilous, and the heart's history one supreme tragedy.

Self-confidence keeps all the finer forces, as the blacksmith's bellows keeps the fires burning on the forge.

A certain woman joined The Don't Worry Club, and then worried herself nearly to death about the payment of her dues.

This must be a good old world if from out of it we are to enter a land where for ages the eye is flame and the heart is fire.

Avoid the break in friendship, for when it comes it cannot really be mended. The jar will mar the harmony in the grandest symphony. It is not alone a question of forgiveness; that may be full and complete. It is the hurt in the heart that will not readily heal and the confidence that will not fully come back.

Once, a young art student had just finished a picture and, with tears in her eyes, declared that it was another awful failure. Just then the instructor, seeing what she had done, took a brush and palette and put

a few strokes of light here and there; and lo! the "failure" and then won the prize after all. Oh, there learned to put on the finishing touches to her own "failure" and they won the prize after all. Oh, there are so many thousands who stand on the very threshold of success and then turn back. They need to just know the art of putting on the finishing touch. Half the world fails because they become discouraged at the critical moment. Dogged persistence is what we need so much. Perseverance is the open sesame to the door of every man's successes.

The memory of "the good-night kiss" in the stormy years which may be in store for your little one will be like a far-off, steady star in the years to come. "My father—my mother loved me." Lips all fever parched in a distant land will become dewy again when tender memories crowd in thick and fast. Kiss your child before he goes to sleep. The hour may come when you would give the gold of the world just to touch those ruby lips once more.

After all there is nothing that goes to the heart of another like the recognition of personal worth. Most of us can recall the days when we walked with a lighter step because there had come to us the cordial recognition of another human soul. We do not always think what resources of helpfulness and encouragement lie in an honest word of recognition of another's work and purpose.

Be brave! True, the scorching rays fall hot on your already blistered face; but somewhere the cooling winds will softly fan your feverish brow. You'll sometime come to cloudless skies; but someday there'll be the clouds that bring their shadows. Are your dear arms empty and your disappointed heart so dead and cold? Be strong! True, the icy winds carry the frost and chill; but somewhere there is a heart that will be true and he waits to pillow his head in the hollow of your shoulder. Sometime you will begin anew life's long sweet dream of love. Be brave and strong! True, the ocean winds have lashed the waves into wildest fury; but as certain as the clouds ever came, they shall drift away and your barque will reach the open sea.

I have known some men who have refused to stand by another in an unfortunate hour. They preferred to wait and see how the charge turned out—true or false. On this changing tide of public opinion they are willing to rest their fealty. Repudiate such a friend forever! The friend that forsakes you in an evil hour is utterly unworthy of your trust. You are under no obligation to warm a frozen viper in your bosom, that he may repay with the virus of his deadly fangs. Behind fawning smiles be wary of the spirit that's untrue. Such friendship would barter you in a jiffy, just like Judas sold his Lord for paltry silver. Stand by the suffering heart—be that suffering just or wrong. This is the mark of the heroic.

For many hours I had grown weary looking out over the Texas estacaddoes so limitless that the horizon almost vanished in the distance. Toward nightfall I noticed that far out on the distant rim there loomed up a granite peak—the first coming of all the Rockies that lay piled behind it in silent grandeur. And for many other hours I traveled on and on. And yet this first mute guardian of the plains, though ever approaching, was ever distant. I soliloquized—the inspiration was on. Yes; it is true! Our ideals rise like the towering hills right out of life's otherwise boundless reaches. We never reach them—some of the dizzy heights we shall never scale. But like this sentinel they keep their silent vigils over life's great pilgrimage. In their ceaseless approach they shall bring us more and more toward the spell of their matchless beauty.

Only the hidden boulders tease and fret life's river. Of these we will not speak lest we reveal their hiding places. But the worried waters themselves tell the story of our deadly secret.

It always interests me to watch these moguls on the Santa Fe pull and push their string of cars up the Rockies. And I always think of the world's poor unfortunates down at the foot of the mighty hills. Its no trick to bring that train down—the trick is to hold it back. But it takes three ten-drivers to put the train on the top of the range. Don't forget that! The reason so many fellows are yet far down the valley is that they need some help. After all, and in a very definite sense, you are to blame if the fellow stays down. He would pull the hill if he could. Many a man is casting a wistful, helpless glance toward the heights. Either the grade is too heavy or his boiler too weak—may be both. Can't you see that?

welfare. One great big family. It was not my good fortune to worship with them on Sunday, but I was present at one of their mid-week prayer meetings. And oh, such a prayer meeting! It was ideal. Notwithstanding the absence of the pastor, who was off on a well-earned vacation, and no visiting preacher expected; besides, a number of regular attendants out of town, there were by actual count, on a hot August night in mid-week, one hundred and forty-three present! "Why?" Well, they just love the prayer meeting, that is all; they have a mind to go and they get there. They talk about it and plan for it from one Wednesday to another. The pastor conducts the meeting only when his time comes around, which is just occasionally. The church is greatly revived, the whole town is revived, the very best citizenship, the lawyers, doctors, bankers, merchants, almost to a man, are enthusiastic, energetic Christian workers.

Much of this happy state of affairs is due to the great meeting held there last year by the Rev. Geo. C. Cates. The way for the meeting was prepared, however, by the faithful preaching and earnest prayers and labors of pastors and churches. The Baptists have as pastor, one of the finest preachers, and one of the noblest, best men in all the land. They are to be congratulated upon their good fortune, and Dr. J. H. Anderson upon his, in having such a charge. I love Anderson and regret so much I did not see him during my stay.

From Trenton, I came to Paris—Oh, Paris! What shall I say of thee? I had rather spend one week in dear old Paris than a "whole cycle in Cathay." Such cordiality, such unbounded hospitality, such warm-hearted greeting and welcome, to this undeserving scribe. If I forget thee, Oh, Paris, "let my right hand forget her cunning, and my tongue cleave to the roof of my mouth." Arrangements had been made prior to my coming, for me to preach at the First Baptist Church, on the morning of the 18th of August. All the pastors and churches except one (Cumberland Presbyterian, who had just called a pastor) called in their appointment and met with us. At night I was prevailed on to preach in the First Methodist Church, all the churches meeting with us again—house full at both services. Dr. W. F. Dorris, Baptist pastor was taking a vacation by holding a meeting in the country. He returned Saturday P. M., in time to be with us on Sunday. I was glad to meet him, although I saw but little of him, as he left next morning for the country meeting. Brother Dorris is doing, and has done during his short stay, a splendid work. He is a busy, energetic, conscientious pastor, impressing himself upon the people as a man of God. I give it as my conviction that the Paris church may possibly have an equal, but has no superior in all the country, in loyalty and faithfulness to the pastor, and unity of spirit within herself. The church had just installed and paid for a beautiful, sweet-toned pipe organ. It was my priv-

HOME MISSION DAY IN THE SUNDAY SCHOOLS.

SECOND SUNDAY, OCTOBER 13.

By agreement the Boards of the Southern Baptist Convention are given a Sunday each on which the Sunday-schools are asked to contribute to the work of the various boards. The Foreign Mission Board has January, the Sunday School Board, June, and the Home Mission Board has October—the second Sunday, which comes on the 13th of the month this year.

We want to make the most of that day. A contribution from every Baptist Sunday-school in the South and from every class and every individual is our aim. What a handsome total will come from this day of giving, if we all have a hand in the glorious work!

In a number of States the cause of State Missions is specially emphasized during the fall months, and we do not want this Home Mission offering in the Sunday-schools to interfere with State Missions, and it need not, and will not.

We have sometimes prepared special programs for Sunday-school "Home Mission Day." This year we have no special program, but the Sunday-school Board has generously prepared excellent material on different phases of our home mission work for their October periodicals. From this good programs can be prepared. The programs need not be long. In many cases the superintendent or the pastor, or both, can make brief talks on some phases of Home Missions. Some teacher can prepare a brief paper or deliver a talk.

Let the pastor from the pulpit, October 6, give special announcement of the Home Mission Day, one week off and urge all to make a large offering. Let the superintendent put it on the hearts of his school by a similar announcement.

GLORIOUS RESULTS.

We shall look for the pennies and dimes, and also for the dollars. Let us give as the Lord has prospered us. One school a year ago gave as much as \$75!

In addition to the articles in the Sunday-school periodicals the Home Board will gladly send without cost tracts and leaflets to all who wish them in the preparation of programs.

Should it be impossible for any schools to make their offering on the second Sunday, let it be done as soon thereafter as possible.

May the Lord be pleased with the offerings in our Sunday-schools to this great work.

Sincerely and fraternally,

B. D. GRAY,
Atlanta, Ga. Corresponding Secretary.

WAVERLY NOTES.

On Sunday morning, Sept. 15, at McEwen, one was approved for baptism, and at night one made profession of conversion, and the church instructed the pastor to offer opportunity for membership at the water's edge. The time of the administration of the ordinance was last Saturday afternoon, Sept. 21, and the place Gorman, on the N. C. & St. L. Ry., half-way between Waverly and McEwen. I went to the place, a beautiful little lake, in the creek bed, with water as clear as crystal, and with its smooth surface bedecked with varied colored autumn leaves, and with its liquid depths alive with fish and minnows, which could be clearly seen to a depth of three and one-half feet, and upon its either shore had gathered a company of men and women, young and old, and with the voice of God speaking in the thunders over our heads, and with the rain slowly, lazily drizzling down, a song was sung, a Scripture lesson, a prayer, a few remarks appropriate to the occasion, and then upon an invitation to those who might wish to unite with the McEwen church, which was represented by a goodly number of members, four came forward; two to unite with us by letter, and two upon a profession of their repentance, and faith in Christ and their baptism. I led the three into the water and buried them with Christ in baptism, and raised them "to walk in newness of life." I went out to baptize one, but instead, baptized three, and received two by letter, and I could but thank God that He had cast such honor upon me in calling me into His service. Such scenes and such experiences are worth a whole year's hard work and hardships. One of those baptized came from the Cumberland Presbyterians, and one from the Campbellites. I certainly feel like thanking God and taking courage.

LEON W. SLOAN.

Waverly, Tenn.

CONVENTION NOTICE.

By special act of the Tennessee Convention at its last session, the Convention will meet on Friday morning, instead of Thursday morning, this year. The pastors' conference will meet on the 17th (Thursday),

however. The Committee of Arrangements urgently request that all who expect to come will send their names at once. The cards of assignment will not be mailed before October 10, and will all be mailed on that day. Let all the notifications be in our hands by or before that date. We ask and expect a large attendance. Please state if you prefer entertainment at a hotel. But very few can be thus accommodated. But very few can be entertained near the place of meeting, which is in the heart of the business district of the city. All can be accommodated conveniently to street-car lines, all of which pass the doors of the First Baptist church, where the Convention will be held. Arrangements will be made for any who may come horse-back, or in buggies. Let such notify us of that fact. To avoid confusion let all notify.

Knoxville, Tenn.

A. J. HOLT,
Secretary.

TENNESSEE BAPTIST CONVENTION.

The Tennessee Baptist Convention will meet with the Knoxville Baptist churches in the First Baptist church meeting house, October 18, 1907, at 10 a.m.

REPRESENTATION.

Each church and Association shall be entitled to one messenger, and each church to one additional messenger for every fifty members above one hundred.

RAILROAD RATES.

Round trip tickets will be sold from all points in Tennessee October 16, 17 and 18, at one and one-third fare plus twenty-five cents for the round trip. These tickets will be good to return, leaving Knoxville not later than October 22, 1907.

FREE ENTERTAINMENT.

The Knoxville churches furnish free entertainment to all. Send in your name to G. W. Perryman, Chairman of Committee.

W. J. STEWART,
Secretary.

Nashville, Tenn.

BOARDERS, 102; ENROLLMENT, 160— TENNESSEE COLLEGE FOR WOMEN.

We have now enrolled 102 young women in the boarding department and expect to reach 110 in the next few days. We have 160 pupils enrolled all told. Our student body is a most excellent one and all are now down to work in earnest. On Friday night, October 4, we have our first missionary address. We will have one each month. The initial address will be delivered by Rev. J. H. Burnett, pastor at Springfield. Teachers and pupils are enthusiastic and all are delighted with the surroundings.

Fraternally,

GEO. J. AND J. HENRY BURNETT.

Murfreesboro, Tenn.

VIRGINIA INSTITUTE.

Virginia Institute had a good opening; there are twenty per cent more boarding pupils than there were a year ago. The friends in Bristol claim that the attendance is the largest the school has ever had. The coming of J. F. Hanshue as head vocal teacher, and E. E. Putnam, former Director of Music at Orangeburg Collegiate Institute, S. C., as first assistant in Piano, has added great strength to the conservatory faculty. Mississippi has twenty-eight students here and a telegram on yesterday announces the coming of two more. Oregon has three.

J. T. HENDERSON.

Sept 30, '07.

The fourth Sunday in September I assisted Rev. Willie Wilks in a meeting of one week at Hopewell church in Summer County, Tenn. The church was greatly revived. There were four additions by experience and baptism. Our congregations were good both day and night. Brother Wilks has in his church some of the very best men and women in Tennessee. I know some of them have been tested and tried in the days gone by. Brother Wilks has been pastor of the church twenty-four years. He was born and raised not far from the church. He is greatly loved and respected in the community as a man of God. I went from Hopewell to Friendship church, in Trousdale County, Tenn., and found Brother Cook their much beloved pastor, in a meeting with the church. I was pastor of Friendship for six years, some twenty-four years ago. Oh, what joy it afforded me to meet with the brethren and sisters and preach for them once more! The meeting resulted in four or five conversions. It continued only one week. Brother Cook has accomplished great good by his earnest preaching. Every one I met spoke very highly of him. I have a very warm spot in my heart for the members of Friendship. All of the old members with but few exceptions have gone to their reward. I expect by the grace of God to meet them in the sweet bye and bye. My earnest prayer is that their children

will prove faithful and true, enduring hardness as good soldiers of Jesus Christ. May they win many souls, and have stars of rejoicing added to their crowns in glory.

W. M. KUYKENDALL.

The series of meetings of the Baptist church at Medina, Tenn., began on first Sunday in August and were continued until the next Sunday night, Brother J. A. Carmack, assisting the pastor, Brother M. E. Ward. These two make a strong team. This was a meeting of great spiritual power, resulting in the conversion of 23 happy souls and 15 additions to the church. Brother Carmack greatly endeared himself to the church and community, by the earnest and faithful way in which he presented the truths of the gospel. There was a man of family, who was more than 40 years old, who stated that he had not felt the wooing of the Spirit for several years, but under strong appeal, was induced to come to the altar for one prayer; at the conclusion of prayer, he was urged to stay. He said, "No, I am too mean to stay here," and went to his seat in the back of the house. Brother Ward went to him, and soon he was calling for Christians to pray for him. It was but a short while till he shouted aloud praises to God. Just at this time Brother Carmack was beseeching a throne of grace in behalf of another hard sinner, and he too was led to find the Savior precious. There was not a service after Monday without a conversion. This was one of the most remarkable meetings I ever attended in many ways. For which we give the Lord all the glory, and continue to bless his holy name.

Medina, Tenn.

WILLIAM ASKEW.

On Monday night after the fourth Sunday in August we went to Lexie, Franklin County, to join Bro. Howell in a meeting there. We labored there for eight days: there were seven or eight conversions and six additions to the church by experience and baptism; and the church seems to take on new life. Bro. Marshall, of Bell Buckle, joined us the second week and preached until Thursday night, to the delight of the church. He preached a strong sermon on the Holy Spirit—its office and mission in the world. This church has had some trouble, but it has done remarkably well, and we believe now, after such a good meeting, it will do far better in the next year. May the blessing of God rest on these noble people, is our prayer.

Fosterville, Tenn.

L. D. AGEE.

My summer's revivals are over and I am soon to be settled in my pastorate, preparing and sowing for another harvest, also to gather up the gleanings of the past harvest. The Master has greatly blessed His cause in our part of His great vineyard this year. There have been 175 professions of faith in Christ and 128 baptisms; besides there were quite a number of baptisms in meetings in which I assisted the brethren. In our meeting at Waterford, Ky., the pastor preached two weeks. The results were 80 additions, 64 by baptism. Let us praise the Lord that every where in our Baptist cause He is blessing His church as never before.

Waterford, Ky.

J. T. EARLY.

We have just closed a good meeting with Walnut Grove church. Bro. J. A. Robinson, of Lenoir City, did most of the preaching, and it was well done and accompanied by the Spirit and reached the people with great power. Bro. Robinson is a splendid revivalist and will do any community and church good. Our meeting lasted one week. There were about 10 saved. On Monday following the fourth Sunday, at 9:30 o'clock, I baptized 10 in the presence of quite a number of people, and there are others approved for baptism. I have been pastor of Walnut Grove church nearly four years. It is a very nice little country church.

Decatur, Tenn.

J. P. MASENGIL.

I have just returned from Walnut Grove Church, Meigs County, Tenn., where I assisted Brother J. P. Massingale, the pastor in a very gracious revival of one week, in which there were eleven additions by experience and baptism. Brother Massingale is doing a good work, preaching two Sundays for this church and serving as Colporteur of the Eastanallee Association. The choir led by Brother N. F. Lawson, with Miss Sudie Adams, organist, inspired the congregation, as the well-trained choir lifted up their voices together, making melody in their hearts unto God.

J. A. ROBERSON.

Lenoir City, Tenn.

Rev. W. R. Hill, of Louisville, Ky., closed a very successful meeting with his Harrod's Creek, Ky., Church. The results were 11 by baptism, 1 by letter, 1 or more reclaimed. He was ably assisted by Evangelist W. H. Sledge, and Rev. J. W. Beville, singer. The church was greatly built up.

PASTORS' CONFERENCES.

NASHVILLE.

Lockeland.—J. N. Booth, pastor. Morning subject: "Christ Washing the Feet of the Disciples." Evening subject: "Paul's Chief Glory." Pastor has been away recently in meetings, but the new building is going up encouragingly.

Howell Memorial.—Pastor Cox preached at both services. Morning theme: "The Death of Death." Evening theme: "God Hunting for a Man." 210 in S. S. Good congregations.

Belmont.—Pastor Francisco preached at both services. Morning theme: "Requisites to Soul Winning." Evening theme: "Preparation to Meet God."

Union Hill.—Since last report we have had a series of meetings and baptized four young ladies. Brother Wooldridge did the preaching.

Centennial.—Brother Price preached at both hours. Morning subject: "Conformity to His Death" (Phil. 3:10). Evening subject: "To Hell Over the Cross" (Rom. 9:33).

Florence.—Brother Stewart preached in the morning and afternoon. Had good services.

Mill Creek.—Pastor Reid preached on "Heavenly Mansions." Good service.

First Church.—Pastor Burrows preached on "Resolution and Action" (Phil. 2:13); and "The Stilling of the Tempest."

Seventh Church.—Pastor preached on "Awake to Righteousness," and "High Time to Awake out of Sleep." One received by letter; one received by experience and baptism. Fine interest. Pastor returned from Eagleville, where there was a fine meeting.

Central.—Good congregation. Subjects: "Loyalty to Jesus Christ;" "Mary's Memorial." Five additions by letter. \$160 for State Missions.

North Edgefield.—Pastor Snow preached on "Some Results of Paul's Conversion," and "Lessons from a Dead Church." Three additions by letter. Offering for State Missions.

Paradise Ridge.—Assisted Pastor F. P. Dodson in meeting. Left last night. Five professions; meeting continued by pastor. Preached yesterday on "Excuses." P. W. CARNEY.

CHATTANOOGA.

Vine and Branch Gospel Work.—Rev. Ackland L. Boyle, superintendent; Casper Engert, secretary.

East Lake Baptist Church.—(Branch of the First Baptist, of Chattanooga.) 9:30 a.m., Sunday-school; 4:00 p.m., Children's Gospel Temperance Union, address by Mrs. J. E. Saul, evangelist; 7:30 p.m., preaching—subject: "What Must I do to be Saved?"

Fort Cheatham Branch.—9:30 a.m., Sunday-school; 10:30, preaching, "Somebody's Mother."

Ridgedale Branch.—2 p.m., Sunday-school; 3 p.m., preaching—subject: "The Making of a Man."

Sale Creek Branch.—9:30 a.m., Sunday-school; 7:00 p.m., prayer meeting, led by Rev. William Richards.

Pastors' Conference.—Scripture reading and prayer, by Bro. Boyd. Pastors present—Brown, Boyles, Boyd, Cecil Chunn, Gorbet, King, Waller, Thresher, Keese.

Second.—Greatest day in history of the church—"Opening day" of the new "Tabernacle." Pastor Waller preached—subject: "The Completion of the Tabernacle;" and "The Right Sort of Women." 386 in S. S.; 2 by letter; 4 approved for baptism; 3 baptized; fully 100 requests for prayer; 25 decisions for Christ. The great building seating 1,200 people was packed at night.

Rossville.—Pastor Chunn. Preaching in the morning by Rev. Hardin. Text, Luke 7:45. Pastor preached at night. Text, Gen. 2:18. Congregations large at both services. 175 in S. S.

Rev. Chunn preached at Chesterfield, Ala., Sunday morning and baptized 6 among them an old man 80 years old.

St. Elmo.—Pastor Brown. No preaching in the morning; evening subject: "Christ Knocking at the Door of the Heart." One profession; 1 received by letter.

Highland Park.—Pastor Cecil. Dr. E. E. Folk spoke at both hours—subjects: "The Relation of the Parents to the Sunday-school;" and "The Name Above Every Name."

East Chattanooga.—Pastor Gorbet preached at both hours—subjects: "Victory Through Christ;" and "Repentance." Eight baptized; 128 in S. S. Revival services continue with great interest; 85 professions to date.

Alton Park.—Pastor Boyd. Rev. Ezell preached in the morning. Children's Day exercises were held in the evening. Yesterday was a good day. Mission collections good. Revival closed with very good results. Many saved during the two weeks.

Harrison.—Pastor Thrasher closed meeting. 21 additions by baptism; 9 by letter. A great meeting.

Hill City.—Pastor King preached in the morning—subject: "Personal Work." Evening entertainment by the children for State Missions. Three by letter; large crowds.

Dr. E. E. Folk addressed the conference—subject: "Much Every Way." W. W. Hamilton of the Anti-Saloon League, in the interest of temperance announced that the State Anti-Saloon League would hold its State meeting on October 23-24, in Chattanooga.

MEMPHIS.

LaBelle Place.—Pastor J. N. Lawless preached on "Heartening Words to Struggling Men" (John 16:33), and "Steps to the Throne" (2 Kings 3:16). 3 professions of faith.

McLemore Ave.—W. J. Bearden, pastor, preached—subjects: "Standing for Something" (1 Cor. 16:13), and "Man's Excuses not Accepted" (Luke 16:18). Meeting closed; 31 professions; 7 joined by letter; 9 baptized; 3 awaiting baptism.

Rossvie.—Pastor N. B. Graves preached—subject: "Ye Are Christ's" (1 Cor. 3:23), and "Effective Preaching" (Acts 14:1). One received by letter.

Central Church.—Pastor Thomas S. Potts preached in the morning on "What is it to be a Christian?" (Matt. 16:24). Bro. A. Lichtenstein, supt. of the Jewish Mission in St. Louis, preached at night. Three additions by letter; 1 for baptism; 1 profession of faith.

First Church.—Pastor A. U. Boone preached at 11 a.m., on "A Prophetic Vision of the Christ" (Isa. 42:1). The pastor will begin preaching Sunday evening from this date.

Bellevue Ave.—Pastor H. P. Hurt preached at both hours. Subjects: "Selfishness and Service" (John 12:1); and "The Despondency of Elijah." Two by letter.

Seventh Street Church.—Pastor I. N. Strother preached. Subjects: "The Magnitude of the Work Committed to the Churches of Christ" (Neh. 6:3); and "Abounding Sin and Grace" (Romans 5:20).

Boulevard.—Pastor J. R. Wiggs preached at both hours. Subjects: "Every-day Life" (Titus 2:11, 12); and "Sinning Against God" (Prov. 8:36). Three baptized. There were present, visiting, Brethren Lichtenstein, T. T. Thompson, H. Haywood and W. H. Williams.

Binghamton.—Rev. W. H. Williams, of Clinton, Ky., preached. Morning subject: "Satisfaction." Text, Psalms 17:15. Evening text: Eccles. 9:11. Two by letter; 1 by relation; 1 by statement; 18 by baptism; 18 baptized; 44 professions since meeting began; meeting continues.

Union Avenue Church.—Pastor E. W. Reese preached at both hours. Morning text: Heb. 11:27; evening subject: "The Parable of the Talents." Large congregation. Meeting begins next Sunday.

JOHNSON CITY.

Roan St.—Regular services, morning and evening. Preaching by the pastor, Rev. T. G. Davis. 170 in S. S.; 109 in West Mission S. S. \$75 collected for State Missions. Six additions by letter since last report.

KNOXVILLE.

Broadway.—Pastor W. A. Atchley preached at the morning hour on "The Rejected Harvest Fields of Tennessee," and "God's Requirements Reasonable." One baptized. 400 in S. S.

Deaderick Ave.—Pastor G. W. Perryman preached on "What Went With the Investment?" (Ruth 4:5); and "The Lower Court Affirmed" (Matt. 16:19). Two by letter. 465 in S. S.

Third Creek Church.—Pastor J. C. Shipe preached on "Growing in Grace;" and "The Withdrawal of the Holy Spirit." Three baptized. 109 in S. S.

Bell Ave.—Pastor J. H. Sharp preached on "What God Requires of Thee" (Deut. 10:12); and "That Vacant Place" (1 Sam. 20:18). Nine additions, 27 conversions; 280 in S. S.

First.—Pastor J. J. Taylor preached on "The Changed Life" (2 Cor. 5:17); and "A Woe to Idlers" (Matt. 20:6). Three by letter; one profession of faith; 286 in S. S.

Gillespie St.—Pastor L. M. Dowell preached on "Governing Our Tongues;" and "Giving Our Best to the Lord." 129 in S. S. State Missions, \$10.

Euclid Ave.—Pastor, Hurst preached on "The Religion of Jesus," and "The Greatness of the Sin of Unbelief." 173 in S. S.

Immanuel.—Pastor E. A. Cate, on "Think on These Things" (Phil. 4:8). 104 in S. S.; 2 by letter.

Grove City.—Rev. F. E. White preached on "Character and Habit." 100 in S. S.; 1 by letter; 8 professions.

White Springs.—Pastor D. P. Webb. Preaching in the morning by Rev. M. L. Lunford; at night by the pastor on 2 Cor. 4:9.

Oakwood.—Pastor J. W. Crow preached on "The Ministry of Reconciliation," and "Near-sighted and Far-

sighted People." To the J. O. A. M. on "Master Builders." 108 in S. S. \$50 for State Missions.

Third.—Pastor A. J. Holt preached in the morning, on "The Paramount Duty of a Church of Christ." 176 in S. S.; 1 baptized; 2 by letter. Rev. W. L. Patton ordained in the afternoon and preached to an immense congregation at night.

Resolutions of sympathy were passed last Monday for the family of Dr. J. L. Lloyd, who died the day before in Dallas, Tex. Dr. Lloyd was once the efficient pastor of the First Baptist church, of Knoxville. Resolutions of sympathy were passed this morning, extended to our co-pastors, Rev. J. L. Dance, who yesterday buried his youngest sister, and Rev. G. W. Shupe, because of the death of a noble son.

Maryville.—Pastor O. C. Peyton preached at both hours. Subjects: "Sin Wrongs the Soul," and "No Cloak for Sin." Good attendance. One received by letter.

HARRIMAN.

Trenton St.—Good services last Sunday; large congregations; large Sunday-school. Rev. W. N. Rose preached Sunday evening. 46 were present in our Mission Sunday-school, which was organized a week ago. We are planning to pay off our church debt.

I preached to the deaf mutes at the First Baptist church yesterday afternoon. My subject was about the "Divinity of Christ;" my text was Jno. 1:1. All enjoyed my services so much. They said they will call me again some time when I come. ROY T. WHEELER.
Nashville, Tenn.

Brother J. D. Smith and I had a great meeting in Rutherford. I go this week to ministers' meeting at Rockwood, and will do some special work in East Tennessee before I return. I have four meetings to hold yet. Brothers Carr and Smith will each hold one while I am gone. S. N. FITZPATRICK.
Lebanon, Tenn.

We closed a great meeting with South Fork church, LaRue County, Ky., yesterday, Sept. 25th. The writer is pastor of this church and did all the preaching in this meeting. There were thirty-two additions, twenty-three of these were by baptism. The church was greatly revived. We thank God for his blessings and increase our efforts for the advancement of His cause.
Hodgenville, Ky.

On account of ill health I have been compelled to give up my church at Orlinda and have moved from that postoffice to Salem, Ky. Please change my paper. I regretted so much to give up my work. I certainly had an exceptionally fine field. Trust the Lord may send the proper man. Hope my health may soon be such that I can resume work. Continue to give us the same good paper you have been giving and it will do great good. W. C. PIERCE.
Salem, Ky.

The Weakley County Association convenes with McKenzie church, Wednesday, October ninth, and each church is requested to fill out letter sent to the church clerks last week. One or more churches will knock at our door for admission, the churches have taken on new life and we believe will be the greatest meeting in the history of the Association. Dr. W. C. Golden has accepted an invitation to be present and I hereby invite Dr. E. E. Folk to be present also.
Greenfield, Tenn. HOMER L. HIGGS,
Clerk.

DEDICATION SERVICE.

Sunday, September 15, was a great day with the Baptist church at Russellville, Tenn. This beautiful new church-house was dedicated, free of debt, the church, heretofore receiving help from the State Mission Board, declared itself self-sustaining, and also took a collection for State Missions amounting to \$27.50 on that day. Rev. W. J. Stewart, of Nashville, preached the sermon, and Rev. W. C. Hale, of Morristown, led the dedicatory prayer. Rev. P. H. C. Hale, the pastor, through whom so much has been accomplished for the Baptists at Russellville, convalescing from a long spell of sickness, was present and spoke feelingly of the blessings of the Lord and the hearty co-operation of the brethren and friends in the building of their commodious church-house.

The writer greatly enjoyed preaching to the large congregation that filled to overflowing the large auditorium. There is a bright future for the Russellville church. May the Lord continue to bless them.

W. J. STEWART.
Nashville, Tenn.

MISSIONS

"WE CAN DO IT, IF WE WILL."

These words of Samuel Mills, spoken a hundred years ago, when his glowing spirit of devotion to the kingdom of God was used by our Father to kindle the same missionary purpose in the hearts of Adoniram Judson and other young men, have been sounding in our ears many times of late. The Woman's Missionary Union has before it a program of "larger things" for this year, not the least of which is a great increase in membership, in every State, on Enlistment Day, October 1, 1907. Every Society has been asked to meet on that day and to prepare for the service of it by enlisting beforehand the personal interest and enrollment of those not yet members. You who are reading this, can you not help by obtaining at least one new member for your Society? Surely you believe in Missions, or you yourself would not be a member of the Union; and if you believe that Jesus Christ wants more of His followers to join in His great loving purpose to give His gospel to every creature, can you not, for Him, ask your neighbor, or some friend to come with you to the meeting of your Society on October 1 as a new member? "We can do it, if we will." Do we will? It is a small thing for one person to do, but if this little service is faithfully performed by thousands of members all over our Southland, the results will tell mightily upon our year's work for God. May He help us to change Samuel Mills' strong words to express the joyful purpose of our will to win others unto this work, and say "We can do it, and we will."

EDITH CAMPBELL CRANE,
Corresponding Secretary W. M. U.

A MISSIONARY MEETING.

The peach blossoms were falling, petal by petal in Peach Lane; and yet none seemed to be missed from the trees, so pink and plummy they looked. Down this lane, made glorious by the spring time, trotted four little feet—the slender, dainty ones belonged to a little girl named Alice, the two fat ones in stout shoes belonged to her baby brother, named Bob. Bob didn't care that the lane was made into a lovely bower by the trees on each side, full of pink bloom; his little soul was filled with a desire to dig. He kept saying to Alice: "Let us 'top and dig." But she coaxed him on, for she was going to visit her bosom friend and playmate who lived at the end of the lane.

These little girls were "nearest neighbors" to each other and loved to play in the lane between their homes. But when they came to Gracie's gate, the fat legs planted themselves firmly on the ground and Bob said: "Won't go in." So Alice climbed on the gate and called "Gra-a-ce-e," ever so many times, until Grace's flying feet brought her down the walk.

"Come out under the trees, Gracie," said Alice, "Bob won't come in; he is just as bad as a heathen today."

Then Gracie came out and the two little girls put some stones under a tree and placed a board on them and sat down. Grace had a very thoughtful little face this morning and, for a while, both silently watched Bob digging with his little iron shovel.

Suddenly Gracie said: "Allie, don't you wish that every one of these pink leaves were dollars, and that more and more would float down?" "No," said Allie, "I don't wish that. I wish Bob would let us make a playhouse without coming to dig just where we don't want

him to. Why do you wish we had so many dollars?"

Grace looked very solemn when she said: "Allie, you don't ever think of the missionaries, how they want chapels to preach in and houses to live in; and if these leaves were dollars we could build them for them."

Alice, almost crying, answered: "O, I forgot about them, and I meant to pray for them, and I forgot to ask Uncle John to buy a brick on my chapel card; and I called my dear little Bob a heathen—O, I am worse than a heathen myself, for they don't know any better."

"Alice, let us pray," said Grace, "let us pray for the missionaries and the chapels and the money." So two dear little girls knelt down under the peach blossoms and made a simple little prayer; and some pink petals drifted down on them and Bob stared at them and said: "Dis ain't bedtime."

When they arose Allie said: "Let us sing 'Greenland's Icy Mountains.'" And Bob stared again and remarked: "Dis ain't church." But the Father in heaven heard the prayer and heard the praise, for His promise reads this way: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14: 13.)

MRS. WILLIAM NIMMO.

AN URGENT CALL.

EDITH CAMPBELL CRANE,
(Corresponding Secretary, W. M. U., of
S. B. C., Baltimore, Md.)

To be a young woman in this year of grace 1907 means privilege and responsibility of no small sort: and the action of the W. M. U., in convention at Richmond in May, increased both for the young women of Southern Baptist churches. It is a pleasure to read in the Convention Report that the desire for a missionary organization distinctively for the young women has found expression in our definite adoption of the name, "Young Woman's Auxiliary" for this branch of our work; and in the outlining of a constitution for local organizations. For this time as we see in every line of the world's work, is a time when young men and women are being asked to share with older and more experienced men and women the duties and the usefulness of many lines of service. We may not now plead inexperience as a reason for inactivity, for the world has come to realize the necessity of definite training of those who are young, so that they may do effective service now as well as later.

In the line of missionary thought and activity it is a day of remarkable expansion. The determined attitude of the Church of God today, toward establishing His Kingdom in the earth, the vigor of service in missionary advance both at home and abroad, make life a more stirring thing than ever before. The latest news from Japan, when the great World's Student Christian Federation met in conference in Tokyo in April, is, that the young men and women of that country are marvellously ready to confess their personal loyalty to Jesus Christ. The same is true to a great extent in China, and yet more in Korea. We might look too at the advances being made in all parts of our own country; and all these facts must win us to feel that we want to share to some extent in the glad service of bringing the knowledge of Christ everywhere.

Now in order that we may so share in the work of God's kingdom at least two things are necessary: we must know the facts of the case, and we must unite with each other. I need hardly say that our missionary meetings, missionary libraries, and best of all, mission study classes are provided just that we may

fulfill the first of these conditions—may know the facts. A lady said to a well-known leader in the work of the Young People's Missionary Movement: "But Dr. —, I don't see anything interesting in the study of missions. Why should I think of doing it?" And he answered politely, "Pardon me, if I knew as little about missions I should not be interested either." Believe me, friends, who have not done any mission study, you will find it attractive once you begin.

The second condition—uniting together—we may fulfill in part the way suggested at the Convention, and that is by forming in our churches, where there are no missionary organizations for young women, branches of the Y. W. A. There is no work so satisfying for young women, and for all other people, as that which is done unitedly for the spread of God's Kingdom in the world; and we should be winning other young women all the time to share in the joy of doing it.

We are called this year to a great advance; that which has been done by Southern women for missions in the past, summons us to put the mark far ahead, for standing still or taking only a little step, in view of our greater resources, would be just failure. The very difficulty of the programme is a call to strong hearted service. From the young women of our churches this year an increase of gifts, prayers and interest for missions is expected by the Union, and shall we not say that God expects them of us too? We can if we will.

We are called to spread missionary education among people whose lives are busy, and it is only by convincing them of the importance of mission study that we can help them to give time to it.

We are called to a great advance by the words that have been chosen for the motto of the Auxiliary—"They that turn many to righteousness shall shine as the stars forever and ever." My friends, shall we not make this a year, when we not only go forward into a deeper spiritual power in our own lives, but when we also unite with each other to equip and send out those who can work for turning many to righteousness in broader and more difficult fields than we can fill?

OXIDINE.
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A MISSIONARY BOX.

"Listen, girls!" said Aunt Lois, when the sewing circle had settled itself to work, and needles and tongues were merrily busy. "Here's something that will interest you." And she read from a newspaper an item in which appeared the name of Rev. Philo A. Townsend, and some good thing he had done.

"What of it, Aunt Lois?" asked one of the younger women. She was "Aunt Lois" to them all, and they were all "girls" to her.

"Why, that's the man we packed a missionary box for—it must be forty years ago. I don't suppose any of you remember, but I do. He was a student then, and a bright one, too, but had to stop for awhile for lack of money. We had no minister at the time, and he came here as a supply. Everybody liked him, and said he would grow to be a great man if he could only finish his education. But that was the trouble. He was in debt already, and our church was small and couldn't do much to help him, and I don't know whether he ever could have succeeded if we women hadn't taken hold and helped. We made him up a missionary box. We knit stockings, and made under-clothing—good warm flannels, too—and ever so many useful things. He hadn't spent much money for such things, I'm pretty sure. And besides the useful things, we put in a good many nice

little knickknacks and notions. I remember that box just as well, and how we sent it to him when he first got back to school. He wrote us a beautiful letter of thanks. And now he's pastor of that great city church! I tell you girls, this Society has done some real good things."

"Do you suppose he remembers it?" asked one of the members.

"I'll believe I'll write to him and see," said Aunt Lois.

The next meeting of the little society found every one ready to hear the letter which, as they had learned already, Aunt Lois had received. The man had not forgotten. He remembered the very day of the month on which he received the box, and Aunt Lois's letter reached him almost exactly forty years after. It brought back his earlier gratitude with a new meaning when he recalled it all through the memories of forty years. Aunt Lois removed her spectacles twice to wipe them while reading his letter. Then she recalled some of the sacrifices which the little society had made in the doing of such deeds in the years of its history, and added, "But just one letter like that is enough to pay for all the work of the forty years."

Further inquiry had been made by the members of the society, who now told what they had learned of Mr. Townsend. The good work done for Him had been passed on to others. A man who did good in many ways, he had taken a special interest in young people who had to struggle. He had given financial aid to at least fourteen young men to enable them to complete their education. He had been a discoverer of genius. One of his proteges was a writer of note. Another, whom he had adopted as his son, was a sculptor, and had recently completed for a Western city a ten-thousand-dollar statue which critics praised highly.

"O girls," said Aunt Lois, when these were rehearsed, "when I think how far a little good goes, when once it gets started, and how it keeps on multiplying itself in ways we can never know, I take new heart, and it makes hard work easy."—*Youth's Companion.*

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Of the Wonderful Pyramid Remedy Is Sent Free of Charge by Mail to Everyone to Test Thoroughly.

The use of the wonderful Pyramid Pile Cure avoids the danger and expense of an operation. You cure yourself with perfect ease, in your own home, and for little expense.

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Mr. George Braneight of Schellburg, Pa., says: "I was a terrible sufferer of piles for fourteen (14) years, and during all this time I found no relief.

"After trying but one treatment of your 'Pyramids,' I am absolutely cured. Your Pyramid Pile Cure will cure when all others fail."

You can get a full regular-sized treatment of Pyramid Pile Cure at your druggists for 50 cents. If he hasn't it or if you want to prove this matter at our expense, before purchasing, send your name and address to the Pyramid Drug Co., 94 Pyramid Building, Marshall, Mich., and receive a sample packet free by return mail.

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THE DRUNKEN MANIAC.

BY ROSWELL DAVIS.

He stood at the bar; his last cent was gone.
He was sadly debauched; his clothes were torn.
His face was haggard and wan and pale.
His deep sunken eyes told a terrible tale.
While we stood gazing at this wreck of a man,
He turned up a glass with a trembling hand,
And drank its contents to the very last drop.
His eyes grow glassy—his teeth close with a pop.

The delirium seizes his broken-up brain.
11—REF 123456 7890979
He sees demons of darkness in one long train.
His face grows paler, his form grows weak;
Consciousness fails and he falls in a heap.
The fall revives him; his breath comes fast;
He madly raves and talks of the past.
"I was reared by Christian parents," he said,
"And under their care was protected.

But, alas! I wandered from under their care
Into the bar-room—the pit of despair.
My father died, only mother was left;
I should have comforted one so bereft.
But my waywardness always seemed to grieve her,
And when death was coming at night I would leave her.
I was at the bar on the night that she died,
But I'd forsaken her love, my manhood and pride.

"O, my God! Why hast thou spared me to this?
Why dost thou deny me a mother's dying kiss?
It was at the bar I was tempted and fell,
And now I must die and my soul go to hell.
It has blighted my life; it has filled me with woe,
And I now must die, and to hell I must go.
O God! they are after me—the demons of despair,
I feel their hot breath—my God! look there!

"I can't stand it, oh, save me you men;
Look! See! they are coming to me again."
He seems to grow easy after this spell.
We left him lying there just as he fell.
He half way raises up and gazes around.
Not a man of us dared to make a single sound.
He sprang to his feet, clutched wildly his breast
As though caged within was a horrible pest.

And then with a scream another spell came on.
He sprang through the door in the night and was gone.
And what have we seen in this wreck of a man?
Only the work of a demon's dark hand.
Where does the good come, can any one tell,
In selling our souls to the demons of hell?
So seeing its work let us carefully think
Ere we go to the bar to take the first drink.
Humboldt, Tenn.

WATAUGA ASSOCIATION.

The thirty-ninth session of the Watauga Association met with Stony Creek Church September 5th-7th.

Leaving the Sweetwater Association Thursday evening at 5 o'clock, and after traveling all night, I reached the Watauga Friday morning at 10 o'clock, the second day of the Association. I found the meeting in full blast.

The first day was given over to reading letters, organization, receiving visitors, preaching of the introductory sermon and discussion of State Missions.

Rev. W. H. Hicks, the former moderator, was re-elected, and presided with dignity and authority. Brother Hicks makes an ideal moderator. He has a great influence in the Association, and the people love and honor him.

Brother T. L. Harden, of Hampton, was elected clerk, and Brother W. B. McBride, treasurer.

After hearing letters read and organization, Rev. A. J. F. Hyder preached the introductory sermon. I did not hear this sermon, but from the echoes it was a splendid sermon and did much good.

Our beloved Secretary, Dr. Golden, was not able to get to the Association. Rev. J. H. Sharp, pastor of Bell Avenue Church, Knoxville, represented State Missions, which is a guarantee that it was well done.

Brother Sharp moved the great crowd with his appeal for missions. A contribution of \$20 in cash was made up for State Missions. This is Brother Sharp's native county. It was beautiful to hear the people among whom he was reared speak so beautifully of him.

Brethren Hicks, A. J. F. Hyder, and Dr. Hyder also made strong speeches on State Missions.

Brother J. T. Pope preached a strong sermon on Thursday night to a packed house.

FRIDAY'S SESSION.

Home Missions, Education and Temperance had the right of way. Strong and interesting speeches were made by Brethren Pope, Hicks, Hyder, J. W. Watson, Stout, Shaun, Sharp, Allen, Jones, Carpenter, S. C. Low and John Low. These addresses had the right ring, and created quite an enthusiasm.

The Orphanage and Periodicals also were given attention, and good speeches were made by several on these important subjects.

The question of ministerial support created quite an interesting and lively discussion, led by Brother Cox, followed by several of the other brethren.

Brethren Low and Jones especially made splendid speeches. I believe our pastors are getting better support now than ever before, and indications point to still better in the future. There is much room for improvement along this line.

Saturday, the last day, was as good if not better than all. Everybody seemed happy and anxious for a good day. Most of the delegates remained to the last moment. Foreign Missions was the principal report of the day, which was read by Brother Carpenter. Brother Lee Miller, of Elizabethton, was Chairman of this committee, but was unavoidably detained at home. He sent his report to Brother Carpenter, who read it and made one of the best speeches of the Association. Several others spoke. Brother Jones led in an earnest prayer for our foreign mission work and for our beloved Secretary, Dr. Willingham, and wife, who are now on the high seas on their way to visit the various fields. This Association is greatly interested in foreign missions, being one of our smallest Associations, yet gave over \$400 to foreign missions alone last year.

Mrs. Carpenter read a splendid report on Woman's and Young People's Work,

followed by excellent talks by Mrs. Carpenter, Mrs. H. B. Jones and Mrs. Crouch, of Johnson City.

Watauga Association is making rapid progress along all lines. It raised for all purposes last year \$5,299.68. This is a fine showing for this field. It is composed of country churches, with the exception of Elizabethton, Hampton, Butler and Mountain City. Butler school made a splendid showing for the past session. Prospects are flattering for a good year this year. Prof. Shoun and his splendid corps of teachers, are doing fine work.

The Association adjourned at 3:30 p. m. Saturday, with hand shaking, singing and weeping, to meet with Bethel Church next year.

I shall look forward with much pleasure to the next meeting. Brother Hicks is pastor of Bethel Church, and with his excellent people we are anticipating a great time.

On my way from Watauga Association I stopped with Brother H. B. Jones for a service Sunday morning. Brother Jones has just moved into the handsome parsonage hard by the church, just purchased by those excellent people. They are certainly providing a splendid home for their pastor. I could almost hear the clatter of horses feet and rumbling of dray wheels going toward the parsonage loaded with good things for the pantry. I heard the rattle of kitchen furniture before I left, as Brother Lee Miller's class gave \$22 in cash for a handsome stove for the kitchen, while a class of little boys brought in \$12.70 for the same purpose. Others were rattling money and talking of big things to be done this week. I am sure Brother Jones will be well cared for. Elizabethton Church knows how to appreciate a good thing. They are certainly fortunate in securing the services of Brother Jones. He is just out of the Seminary and full of his work. He is one of the best young men. He, with his good wife, have taken hold with a firm grip on the church and entire city. Their people are certainly devoted to them. I had the pleasure of preaching for Brother Jones at the 11 o'clock hour to a good congregation. I also had the honor and pleasure of addressing Brother Lee Miller's large class of men. It was certainly an inspiration and pleasure to see this large body of men interested in the work. Brother Miller certainly knows how to get men to church. It was a great pleasure to worship with this splendid people. The Sunday School is growing and everything working in perfect harmony.

I left Elizabethton at 2:45 p. m., and stopped for a short while at Johnson City. I found Pastor Hodge happy in his work with the good people of the First Church. Brother Hodge is getting the situation well in hand and preparing for a vigorous campaign this fall. He would have me preach for him at the evening service. I enjoyed it very much, as the splendid congregation seemed to appreciate the effort made by the stranger. Brother Hodge preaches to a splendid people. He had the pleasure of receiving three into the fellowship of the church at this service, making twenty-three additions during his pastorate of two and one-half months.

I did not have the pleasure of meeting Brother T. G. Davis, the pastor of Roan Street Church. Brother Davis has been on the field only a week. I heard good things of the start he is making. I am sure with these two splendid, consecrated, wise and zealous young pastors, Johnson City churches will soon find their way among the great churches of the State. The Baptists have a great opportunity there, and they seem to appreciate it and are taking advantage of it.

T. F. HENDON.

A DOCTOR'S PRAISE

What a Conscientious Physician Has to Say About a Great Female Medicine.

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Thedford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit.

"I have also lately used Wine of Cardui in four cases, two of amenorrhea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

STATE CONVENTION.

The Tennessee Baptist Convention will meet with the First Baptist Church of Knoxville, Tenn., October 17, 1907. The convention will be the guest of the Baptists of Knoxville, all the Baptist churches of the city uniting in the entertainment and support of the convention. Those who expect to attend will please notify one of the committee whose names appear below. A card of assignment will be mailed to each one assigned. Please attend to this at once, and thus facilitate the work of the committee.

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J. J. TAYLOR,
J. H. SHARP,
A. J. HOLT.

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PASTORAL SUPPORT.

The Baptist Standard says:

"It has been estimated from carefully prepared statistics that the average salary of pastors the country over is not above \$400 a year,—in the Northern States possibly \$500."

In the same editorial the Standard says:

"The striking telegraphers are demanding \$30 per week for eight hour work and extra pay for work over. Bricklayers get from \$4 to \$6 per day. Carpenters get not less than \$2.50 to \$5 per day. At this season of the year most any cotton picker can make \$2 to \$3 per day. None of these men have to spend thousands of dollars in preparing themselves for efficient work as does the preacher. Few of them have the same expense of living. None of them are expected to take the lead of the congregation in giving."

In view of these facts, and with the increased cost of living, how preachers manage to get along we do not understand. If they were not the best financiers in the world they would not be able to do so. That they are the best financiers is shown by the fact that they raise more children on the smallest salaries of any class of people in the world. If they were to apply their financial ability in other directions they could be presidents and cashiers of banks, successful merchants, etc. As a matter of fact, though, they are glad to preach, they love to preach, they feel with Paul that "necessity is laid upon me that I should preach the gospel," they are bound to preach, they had rather preach on smaller salaries than to go into other lines of work with double or quadruple the salary. Some of them, though, out of sheer necessity, are driven either to farming or merchandizing, or teaching school, or doing other things during the week, and then preaching on Sunday. Of course, however, not having the time for preparation, they cannot preach so well as they could otherwise. The marvel is that they preach as well as they do, under the circumstances. Some of them, too, are compelled to give up preaching entirely and devote themselves to business so as to support their families. Some, anxious to preach, are leaving Tennessee and going to other States where larger salaries are paid.

Brethren, these things ought not so to be. It is a reflection upon the Baptists of this State

whenever any one leaves here because of inadequate support. It is still more a reflection, it is a shame, when these brethren are driven into secular work to support themselves and family. Listen at what Paul said about ministerial support:

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple—and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9: 7-14.)

We do not see how the doctrine of ministerial support could have been taught more clearly, more plainly, more strongly than it is in this passage. You say that Paul made tents while he preached to the Corinthians. So he did. But he apologized to them afterwards for doing so and said to them, "Forgive me this wrong." Remember, that while preachers do not preach for money, they must have money for preaching in order to live.

Allow us to suggest a way by which country churches may support pastors for all of their time: Let two or three or four country churches join together and buy a pastor's home, with not more than ten acres of ground, enough so that he may have a room for a garden and chickens and pasture and orchard, and to raise feed for his horse and cow, thus enabling him to live at home and furnishing him enough work to do to give him good exercise, without taking very much of his time. He will then be able to live cheaply, can spend most of his time in study, and will live in the neighborhood, so that he can visit among his people, sympathizing with the sick, helping the poor, comforting the sorrowing, marrying the living and burying the dead. In addition to the home each church ought to pay from \$150 to \$250 a year. If the members wish to pay the pastor in produce rather than in money, it would be the same thing to him. We believe that in this way, not only will pastors get a much better living, but they will have more time for study, and so will be able to do much better preaching. The churches will flourish. Sunday Schools and prayer-meetings and Woman's Missionary Unions and other things can be maintained, and the cause of Christ generally will be more prosperous in those communities. Try it, brethren.

ANOTHER PERSONAL WORD.

We take the following paragraph from the *Word and Way* of last week:

"E. E. Folk, editor of the BAPTIST AND REFLECTOR, of Nashville, Tenn., is a brother of Joseph W. Folk, of Missouri. Tennesseans are talking of putting Edgar E. in the gubernatorial chair. It is possible for a Baptist editor to make a good governor—a Baptist editor who has such grace and sense as has Edgar E. Folk."

With reference to the above paragraph, allow us to say: The suggestion has frequently been made to us that we should run for Governor, and by some we have been urged to do so. At several Associations this year the suggestion was made publicly, and was received with evidences of cordial approval. In order that the matter may go no farther, we take the occasion of the above paragraph to repeat here what we felt called upon to say at these Associations, that we have no ambition in that direction. We are a preacher. It is our sweetest pleasure and, as we regard it, our highest privilege to preach the gospel. We consider it a higher honor to be a Baptist preacher than to be Governor of Tennessee, or President of the United States. Of course, in preaching the gospel, we regard it our

business at the same time to fight the devil whenever there is any occasion to do so, so as to pave the way for the reception of the gospel. But we love to preach the simple, old-fashioned gospel of salvation by grace through faith in Christ.

We may say candidly that we would rather be pastor of a Baptist Church than anything else in the world. Next to that would come, perhaps, the editorship of a Baptist paper. At present we have no higher ambition, no other desire, no other expectation, than to serve the Baptists of Tennessee as editor of the BAPTIST AND REFLECTOR to the best of our ability. All that we ask is that they will co-operate with us and stand by us and help us make the BAPTIST AND REFLECTOR the best possible paper, so that it may serve them best. It would, of course, be a great pleasure to us to sign a bill putting saloons out of Tennessee. But such a bill can be, and we believe will be, signed by some one else. So far as we are concerned, we are a candidate only for the love and confidence of our brethren, and for the honor of serving them.

We ought to add that we appreciate very much the compliment contained in the suggestion—if it be a compliment—and especially the kind expression of the *Word and Way*.

IGNORANCE OF THE BIBLE.

Says the *Western Recorder*:

"And now it is a Professor in Cornell University who laments the ignorance of the Bible on the part of the students. He gives several illustrations of this ignorance. A reference was made in the class-room to a remark of the German statesman, Bismarck, that socialism should be regarded by the propertied class as the handwriting on the wall. A student whose marks averaged ninety, showed his ignorance by asking the Professor what was the origin of that expression.

The Professor put the question to the class, which numbered fifteen, and not one of them could answer. One said that Socrates saw letters of blood on the walls of his cell. Another thought the expression was connected with Nebuchadnezzar. Another searching in the depths of his recollection, recalled in a hazy way that it had something to do with a name which began with B. and declared the handwriting on the wall was concerned with Beelzebub! Others made wild guesses, others said they did not know. The Professor asked them, then, if they had ever heard of Belshazzar's feast, and not one of them had any recollection of hearing of it. He called for a Bible and read to them the fifth chapter of Daniel, and he says 'it was heard with the attention that would naturally be paid to an impressive story never heard before.'

All over the country the presidents of the colleges and universities are expressing their surprise and their distress at this ignorance of the Bible which they find among the students. And these students be it remembered are not the sons of ignorant immigrants crowding the back streets of the cities. They are not young children starting to school for the first time. They are men who have finished the preparatory schools, and for the most part come from Christian homes. No wonder the presidents are amazed as well as grieved."

These schools, it should be remembered, are secular schools. They are not denominational institutions. We will venture that such ignorance of the Bible could not be found among a similar set of students in any Baptist college in the South, such as, for instance, Carson and Newman College, or Union University. What about it, Drs. Jeffries and Conger? Suppose you try your students on these matters sometime.

CHATTANOOGA.

We spent last Sunday at the Highland Park Baptist Church, Chattanooga, of which Rev. R. D. Cecil is the efficient pastor. The special occasion of our visit was what was termed Parents' Day. We spoke in the morning on the subject of "The Relation of Parents to the Sunday School," urging upon parents their duty to see that their children go to Sunday School, that they know their lessons, that the parents go with them whenever practicable, and if they can not go with them that they will join the Home Department and study the lessons at home. We hope that good was done.

There was a large audience in the morning, and a larger one at night, filling the house. Bro. Cecil is doing a noble work at the Highland Park Church, as shown by the letter to the Association, which was read before the church at

night. There were some 75 additions to the church during the past year, making a total membership at present of about 250. The Sunday School, under the superintendency of Brother Wesley Grimstead, is quite prosperous, as is also the Baptist Young People's Union, to both of which we had the pleasure of speaking. The house has recently been enlarged and new rooms have been added for Sunday School and B. Y. P. U. purposes.

By request we remained over and addressed the Baptist Pastors' Conference on Monday morning. All the Baptist pulpits of Chattanooga are filled, and well filled. All the pastors seem to be doing good work. Dr. Jones has a fine membership and a fine building at the First Church, Rev. F. K. Mathews, of the Central Church, expects to build soon a handsome house of worship. The Second Church has just enlarged its house of worship to accommodate the audiences that flock to hear their eloquent pastor, Rev. C. B. Waller. They entered the new building, which is now known as the Tabernacle, last Sunday. The house will seat about 1,000 persons. It was full in the morning and overflowing at night. Rev. R. J. Gorbet, of East Chattanooga, is now in the midst of a great meeting. We spoke recently of the fine work which Dr. L. A. Brown is doing at St. Elmo. Other pastors of Chattanooga, Brethren A. L. Boyle, J. W. Boyd, and G. A. Chunn are also doing excellent work. On the whole our cause in Chattanooga was never in a more prosperous condition than now.

THE SLEEPING SICKNESS.

It is reported that Dr. Koch of Berlin, famous for his discoveries in the antitoxin treatment of various diseases, who went to Africa to study the sleeping sickness, has now found a successful treatment of that dreadful scourge of Africa, by a substance which he calls Atoxyl.

The *Watchman* says:

"The sleeping sickness has hitherto baffled all attempts at amelioration or cure. The cause has never been discovered, although in recent years it has been thought to have been found in a parasite of microscopic size, known as 'trypanosoma,' which is communicated by flies as the malaria parasite is injected by the bite of the Anopheles mosquito. Persons affected with sleeping sickness show little change for a time; but gradually grow dull and weak, with a tendency to fall asleep, and finally die after a period which may vary from a few months to several years. There are whole regions of Central and Western Africa which have been nearly depopulated by the ravages of the sleeping sickness. It is a disease which exceeds in the deadly certainty of its fatality any known in any other portion of the earth."

It is no wonder that Dr. Koch has become known throughout Central Africa as "The Great White Wizard," and that the calls for the services of himself and his assistants are far beyond their ability to respond.

Now, if Dr. Koch, or some one else, could just discover a remedy for the church-sleeping sickness, to cure those who are afflicted with the disease of sleeping in church, he would perform a great service to humanity.

A GREAT MEETING.

A recent issue of the *Graphic*, published at Halls, Tenn., says:

"Last Sunday, Sept. 8, was a notable day in the religious history of West Tennessee. In the beautiful Forked Deer River, just below the steel bridge at Chestnut Bluff, 112 persons were baptized by immersion. There were three different administrators. The Rev. George W. Smith, pastor of the Baptist Church here, baptized 99 persons in forty-five minutes. The Rev. Mr. Barker, pastor of the Baptist Church at Friendship, baptized seven, and Rev. R. M. Vaughn, pastor of the Methodist Church, here, baptized six. All three ministers were baptizing at the same time, and the scene was truly inspiring. There were about 5,000 people present to witness the unusual scene. It is thought that this was the largest number of people ever baptized at one time in this State."

This is quite interesting both as regards the number baptized and the fact that three ministers were baptizing at the same time—one of them a Methodist minister—and that Brother Smith baptized 99 persons in 45 minutes. We want to give this problem to our friend, Dr. Burrow, editor of the *Midland Methodist*. If one Baptist preacher can baptize 99 persons in 45 minutes, how long would it have taken twelve

Baptist preachers to baptize 3,000 persons? We are sure Dr. Burrow has not forgotten his arithmetic. We hope that he will work out this sum and publish the answer in the *Midland Methodist*.

QUESTION BOX.

1. Did the Home or Foreign Mission Board ever refuse to appoint any one as missionary whom the Southern Baptist Convention endorsed as a body and requested them to do so?

2. How are members of these Boards elected, and by whom?

J. T. L.

Answer 1. No. We have the authority of Dr. Lansing Burrows, Secretary of the Southern Baptist Convention since 1880, for saying that the Convention, as a body, never endorsed any missionary.

Answer 2. The members of the Home and Foreign Mission Boards are elected by the Southern Baptist Convention, which is composed of representatives from churches and Associations and Conventions over the South.

RECENT EVENTS.

We had a pleasant visit last week from our friend Brother W. R. Wheeler, who is one of the most active members of the Antioch church.

We were glad to have a visit last week from Brother M. A. Webb, of Whiteville. He is one of our most substantial men—a banker and a prominent member of the Baptist church at Whiteville.

The Central church, Newman, Ga., of which our friend, Dr. J. S. Hardaway is pastor, recently gave \$1,652.50 towards the erection of a building at Kumamoto, Japan, at which Dr. Hardaway rejoices.

Prof. Robert E. Royall, of Wake Forest, has decided to support a native missionary in China, and Mrs. Royall another, in addition to their regular contributions to other classes of missionary work. A Chinese missionary's annual salary is \$100.

The *Central Baptist* says: "Rev. Fleetwood Ball, whose call to the pastorate at Clinton, Mo., was announced, has determined that he cannot accept." This means, we presume, that Brother Ball has decided to remain in Tennessee, at which we and thousands of others rejoice.

The butter-making contest at the State Fair this year was won by Mrs. Kate Gleaves, Hermitage. Last year it was won by Mrs. Fred D. Fuller, of the Hermitage. It was rather remarkable that the contest should have been won both years by a lady from the same neighborhood. Both are Baptists, we are glad to say.

"A Prayer to Diabolus, Silent Prayer of the Liquor Trade to His Satanic Majesty." Price 10 cents. Special price in quantities. Page A. Cochran, Publisher, Essex Junction, Vt. As its name would imply, this is quite a striking and rather startling little pamphlet. Write to the author for copies.

In the article published in our issue of September 19, by Mrs. T. E. Moody, on "How can we influence others to join our societies," there were several typographical errors which perhaps need correction, the most important of which is "a few yawn" instead of "a few games" in the remarks of the President. Preserve the article and make this correction.

Among the Home-comers last week was Rev. J. W. Dickens, of Crystal Springs, Miss. He is a Tennessean, a graduate of the Southwestern Baptist University and the Southern Baptist Theological Seminary. He has been pastor at Crystal Springs for about two years. The church has a membership of some 340 and it gave about \$500 for Foreign Missions this year—a fine record.

It was with much regret that we read of the death last week of Brother I. M. Fort, of Adams, Robertson County, Tenn., Brother Fort was a deacon of the Red River Baptist church, the oldest Baptist church in Middle Tennessee. He was a strong Baptist and a noble Christian man. We counted him among our best friends. We tender to his family our deep sympathy in his death.

Says the *Journal and Messenger*: "Secretary Taft is a Unitarian Episcopalian. His father's first wife was a Baptist, member of Ninth Street Baptist church, Cincinnati, and during her lifetime his father was accustomed to attend her church. Secretary Taft is the

son of a second wife, and was not brought up in a Baptist church." Will the *Journal and Messenger* please tell us what a "Unitarian Episcopalian" is?

A prominent politician remarked to us recently, "You preach Christ and him personified." He meant, of course, "Christ and him crucified." Whether he used the expression on purpose or ignorantly we were not quite sure. It sounded, however, like the latter.

Rev. A. H. Huff, of Portland, was in the city last Saturday and gave us a pleasant call. He came in response to an invitation to preach at the Centennial church, but on reaching the city found a telegram calling him to Mulberry, where he was so long pastor, to preach a funeral. His work starts off at Portland quite promisingly. As we have had occasion to say before, Brother Huff is an uncommonly fine preacher, and he is also one of the cleverest men to be found anywhere.

We learned with deep regret last week of the death of Lucile, the little daughter of Brother E. H. Yankee, the beloved pastor of the Third Baptist church, this city. She died at Church Hill, in East Tennessee, where Brother Yankee's family had been spending the summer. She was quite a sweet child. Her loss is all the sadder because Brother and Sister Yankee had the same experience last year of losing a child while on their vacation at the same place. We tender to them our deep sympathy in their great sorrow.

Rev. T. T. Thompson left on Sunday night for Paragould, Ark., to assume the pastorate of the Baptist church at that place, to which he was recently called. Paragould is a city of about 6,000 people. The Baptist church has about 400 members, thus presenting a great field for work. Brother Thompson is a fine preacher. He has the remarkable combination of being strong along both doctrinal and evangelical lines. We regret very much to lose him from Tennessee. We pray God's blessings upon him in his new field.

"One hundred years ago Robert Morrison, the first Protestant missionary in China, landed at Canton. One of Morrison's contemporaries declared that if after a hundred years the Christian church could claim a thousand native converts it would be more than they could reasonably venture to hope. But at the close of that century we are able to count 3,000 missionaries, 17,500 native workers, 180,000 church members, 400,000 boys and girls in the mission schools and a Christian constituency reliably estimated at one million." With such growth in 100 years, what will the next hundred years bring forth?

The *Baptist Advance* announces that Rev. W. F. Dorris, of Paris, Tenn., has accepted a call to the pastorate of the church at Hope, Ark. The announcement takes us completely by surprise. Brother Dorris is a Tennessee boy. He was pastor for ten years in Camden, Ark., and did a splendid work there. Only a little over a year ago he came to Paris, where he was doing well, as shown by the fact that during the year there has been a net increase of 31 members, 17 by baptism. The church has recently installed a beautiful pipe organ. We shall be very sorry to lose Brother Dorris from Tennessee.

Rev. J. H. Tharp, of Lakeland, Fla., has been spending a few weeks of his vacation at the Moody Institute, in Chicago. He writes: "At the Tabernacle Church, the sermon was seven minutes in length, and 125 people were in attendance; at the First Church, the sermon was twenty-five minutes, and 210 were present; at the Immanuel (with 2,100 members), the sermon was thirteen minutes, and 250 were present; with Moody's Church there are 1,200 to 1,500 in regular attendance, and the sermon is about forty-five minutes." People insist that the preacher should preach short sermons, especially during the summer. And they say that the shorter the sermon, the larger the congregation. This claim, however, is not borne out by the above figures. In speaking of the work of Dr. Dixon, Brother Tharp says: "We of the South can hardly appreciate the situation, that leads Dr. Dixon to take this work. The spirit of Higher Criticism that questions the inspiration of the Bible and the atonement through the blood of Christ, is not anything like as pronounced with us as it is here. Were Dr. Dixon not here to meet that, and counteract it somewhat, the outlook of this section would be dark." Brother Tharp says again: "Dr. Dixon insists that he is not lost to the denomination, and that he is still a Baptist, and preaching a full Gospel. We heard him come out plainly on most of the things to which we hold, and plainly said to the entire school a few days ago that Christ's baptism was a prophecy of His resurrection."

THE HOME

"BREAD CORN IS BRUISED."

Bread corn is bruised that it may be life-giving.

The crushing stone
Must grind it first, ere it be food for living,
Itself alone.
Snow-white the meal, but not till bruised and broken
The golden grain;
And thus, hereby, a parable is spoken
Of loss and gain.

Not pearls, nor sparkling stones with radiance clearest,
Are crushed and bruised;
No gems in monarch's diadem the dearest,
For food are used.
That only which has ministry thus vital,
Is torn and ground,
And afterward, the measureless requital
In this is found.

Life, health and growth, and power for highest daring,
Renewed and fed,
Are debtors to the corn, its life-germ sharing
In wholesome bread.

Take meed of joy, nor shrink from blow and bruising,
O broken heart,
In feeding those whom God will soon be using

You have a part.
—By Julia H. Johnston, in *The Interior*.

A KITCHEN DETECTIVE.

BY LAURA GILBERT GUNTHER.

Aunt Katie stood in the kitchen doorway and looked toward the barn. The morning sun, sifting through the leaves of a chestnut tree, threw little patches of glory on her brown calico dress. It touched her thin hair and made a path of gold across the gray.

"Beats all, how David manages to git out o' my sight so quick," she said, turning again to the kitchen. "There ain't no saleratus in the house, and I wanted to git my cake stirred up while the bread was bakin'. He can't be so far away that he can't hear all the screechin' I've been doin'."

She went back to her molding-board, and pinched and folded the creamy dough into smooth, generous loaves, finishing each with a pat as she laid it in the pan. As she worked, she kept looking toward the window. Presently she saw David saunter out of the barn.

He came in with an air of forced unconcern, glancing slyly out of the corners of his eyes at his wife, as he walked over to the stove.

"Got wood enough?" he asked, fumbling with a peach basket which stood at the side of the stove, and was half full of kindlings.

Aunt Katie dropped her hands to her sides, and stared:

"Well, David Summers! Didn't you fill up the wood box this morning?"

"Yes, that's so, I did," he answered, confusedly; "but I was thinkin' maybe you wanted some chips or kindlin's."

She came up to him then, and turned him around to the light.

"Ain't you feelin' well this mornin'?" she asked, anxiously.

He worked his shoulders, as if to free himself from her grasp.

"There ain't nothin' the matter with me, as I know. I thought I heard you call, and that maybe you was wantin' somethin'."

"I did. I wanted some saleratus for my molasses cake. I forgot to tell you

yesterday. But I don't want you to go for it if you're sick. We kin do without the cake—'twon't be the first time."

A look of annoyance crossed David's face at the mention of the saleratus. Usually, he was glad of a pretext for going to the store.

"I suppose I kin go git it, if you want it," he said. "You're all fixed for bakin'."

His old soft "felt" hung on a nail near the back window. As he reached for the hat, his eyes turned longingly toward the barn. Aunt Katie was watching him, sharply; he knew it, and he smothered a sigh that rose to his lips.

"I won't be any longer'n I kin help, Kate," he said, as he made for the door.

"You needn't hurry on my account, nor the cake's, neither," she answered. "You'd better set in the store a while and rest afore you start back."

She stood back in the doorway, and watched him out of sight.

"There's somethin' the matter," she said, when his tall, stooping figure had turned the corner. "He ain't used to actin' like this. I'm going up to the barn, and see if I kin find out what's takin' him up there so much."

She searched the lower floor carefully, but there was no sign of anything that might have disturbed her husband's peace. A ladder led to the loft. Aunt Katie looked at it, and shook her head.

"I ain't done it in thirty years," she said, "and then I puffed like a steam engine. I'd break it now, with all my heft."

Nevertheless, she stepped to the ladder and shook it to see if it was firmly placed. Then she raised one foot, and placed it on the first round. She brought up through the square opening into the dim uncertainty of the loft. "Taint likely there's anything up there, anyhow," she decided, and backed down laboriously.

Throughout the day David was kept busy on one pretext or another. Night came, and he had not been able to steal away from Aunt Katie's watchful eyes even for a moment.

At 9 o'clock she took down the little lamp from the kitchen shelf.

"Come, David," she said gently, walking toward the stairway.

David was sitting on the wash bench, just outside the door.

"I don't feel just like goin' to bed yet, Kate," he answered. "It's so nice out here, I think I'll set up a while. Don't you stay up, though, on my account. I'll come along after a spell."

Aunt Katie stood a moment as if undecided. Then she walked to the door, and held the lamp so that its rays fell on David's snow-white hair and round, rosy face.

"You'll git the rheumatiz settin' out there in the damp," she said. "You'd better come in and go 'long to bed."

David sighed; but he rose meekly, and followed his wife.

Aunt Katie awoke in the night with a vague sense that something had gone wrong. The moonlight was shining, full and strong. It filled the room with its glory, and fell on the snowy bed, lighting it with a strange whiteness. She sat up and looked about. David was not there.

She rose and looked toward the barn, half expecting to see a light in the hay-loft, but there was none.

Then she listened at the head of the stairs, knowing if David was in the house, his clumsy stepping would betray him. The big kitchen clock ticked noisily, but there was no other sound.

"He's out there in the barn, and up to something or other," she said to herself; "and I'm going to find out what it is."

She went back to the room, and slipped into the brown calico dress. Then she stole noiselessly down the

stairs, out of the front door, and around the side of the house.

Under the shadow of the trees she crept toward the barn. Her heart beat loud and fast as she stepped inside the door. There was a light in the hay-loft. David must have hung something at the window to blind the glow. There was something he was hiding from her—she knew it now. A dozen fancies flashed through her brain, but she put them from her. Whatever it was it could not be wrong—if David was himself. But people often did strange things as they grew old. "Was David gettin' queer?" she wondered.

She looked at the ladder, and measured the distance she would have to climb. Then she raised herself slowly up.

David was bending over a table, with his back toward her. As she attempted to step from the ladder she fell clumsily, and he started and turned around quickly.

"Katie!" he exclaimed. Then, seeing her plight, he stepped forward and helped her to her feet.

The two old people stood for a moment gazing silently at each other. David's tall form seemed to have shrunk, and he looked the picture of disappointment. Aunt Katie's eyes wandered from her husband to the table he had left.

In his youth David had been a carpenter; but time and rheumatism had so stiffened his fingers that he was able to do only the roughest kind of work. The object which Aunt Katie saw on the table must have cost him hours of painful toil.

It was a spice cabinet, like one they had seen the last time they went to the city. He had fashioned it of pine, and painted it a pale gray, and the tiny compartments were lettered with black. He was just finishing the last drawer. A shaky "C" and part of an "L" glistened dully in the lantern's feeble rays.

"I didn't—want you—to know, Kate," he stammered huskily. "It's your birthday—to-morrow—and—the young uns—was coming home—and—"

Aunt Katie's face was working. Her chin quivered and her lips moved tremulously. She put a hand on her husband's shoulder and looked up into his face.

"I've been—mean, David," she said. "I was feared—maybe—you was—goin'—queer—and I guess—it's me!"—*Er.*

OXIDINE.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

"TODAY IT'S QUINCES."

Mrs. Ashley sniffed as she entered.

"Quinces?" she said. "You must not let me interrupt if you're preserving; I can just as well come another time—oh, very well, then. My, my, how good they do smell! There's no preserves anywhere's near as rich and fruity to my mind; and then they always make me think of Mary Glynn. Mary Glynn's quinces are a sort of byword in our family when there's trouble. I'll tell you about it."

"You see, I was the one to break it to her when that wretched cousin of the Glynn's muddled up his own affairs and theirs and the firm's, and then bolted. It seemed likely they'd lose everything; and I'd about as lief have walked up to a cannon as into Mary's door to tell her. "After all the other troubles she'd had—there'd been a perfect siege of sickness for one thing—it did seem the last straw. Just as things had seemed to be getting comfortable at last too.

"I found her putting up quinces, and I told her, plain and straight. I'm not one to have patience with feeble sisters; but I don't know's I'd blamed Mary, considering all things if she had fainted or had hysterics or any other sort of breakdown. I was prepared.

"But she was as quiet as quiet—just

BABY'S FACE IN TERRIBLE STATE

Awful Humor Was Eating Away Face and Ears—Body Mass of Sores—Three Doctors Tried to Help Little Sufferer But She Grew Worse—After Spending Many Dollars On Doctors and Medicine

CUTICURA CURES IN TWO WEEKS AT COST OF 75c.

"I feel it my duty to parents of other poor suffering babies to tell you what Cuticura has done for my little daughter. She broke out all over her body with a humor, and we used everything recommended, but without results. I called in three doctors, they all claimed they could help her, but she continued to grow worse. Her body was a mass of sores, and her little face was being eaten away. Her ears looked as if they would drop off. Neighbors advised me to get Cuticura Soap and Ointment, and before I had used half of the cake of Soap and box of Ointment the sores had all healed, and my little one's face and body were as clear as a new-born babe's. I would not be without it again if it cost five dollars, instead of seventy-five cents, which is all it cost us to cure our baby, after spending many dollars on doctors and medicines without any benefit whatever. Mrs. George J. Steese, 701 Coburn St., Akron, Ohio, Aug. 30, 1905."

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A warm bath with Cuticura Soap and a single application of Cuticura Ointment, the great Skin Cure, will afford immediate relief, permit rest and sleep, and point to a speedy cure of the most distressing forms of torturing, disfiguring, humors, eczemas, tetter, rashes, itchings, and irritations of infants, children, and adults when all other remedies and even physicians fail.

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
62 Mailed Free, How to Treat Skin Diseases.

sat still a while, with the long spoon in her hand, and the clock ticking, and the kitchen all sweet and hot and quincy. Then she got up all of a sudden and says she: 'Well, anyway, I must finish preserving all these quinces.'

"Dear soul! I told her not to bother. I'd see to 'em; she had enough else to attend to; but no, she wouldn't have it. She said, smiling a little:

"'You've your work on hand and I've mine. To-morrow there'll be plenty I'll have to attend to, but today is quinces.'

"Of course it was only 'the duty next at hand'—one thing at a time—just what we're always been told. But it's one thing to be told and another thing to see. Many's the time when I've needed to fight off worry and keep to work I've remembered that sweet, hot kitchen and Mary's queer, little, brave smile, and I've told myself, 'Never mind to-morrow; today it's quinces.'"—Youth's Companion.

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Allen's Foot-ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all druggists and shoe stores. By mail for 25c in stamps. Don't accept any substitute. For free trial package, also free sample of the Foot-ease Sanitary Corn Pad, a new invention, address Allen S. Olmstead, Le Roy, N. Y.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. L. D. Eakin, 302 E. Second St., Chattanooga, Tenn.

Young South Motto: *Qui non proficit, deficit.*

Our missionary's address: Mrs. J. H. Rowe, 141 Machi, Kokura, Japan, via San Francisco, Cal.

MISSION TOPIC FOR OCTOBER:
AFRICA.

YOUNG SOUTH: CORRESPONDENCE

I had a good many things to say to you this afternoon, but there are so many of you waiting to be heard from that I can't think of taking a minute. Only just let me say to each and all how grateful I am that you end the State Convention year so grandly. Last year this time we had taken in since April 1, 1906, \$479.06. This year since April 1, 1907, the Young South has received \$501.49, a gain of \$22.43. Now, is not that encouraging? Let us thank God and take courage, and press on.

Now, we will listen to all who come in on the home stretch:

No. 1 is from an old friend, faithful and true, at Mt. Juliet: "Enclosed find \$2, one for our missionary, and one for China."—Mrs. R. A. Martin.

These who cling to us year after year touch my heart.

No. 2 is from Trezevant: "I am seven years old today, and I enclose you 20 cents as a birthday offering. Divide it between our missionary and the Orphans' Home. My auntie gave me this money, because I'm a good little boy, and do as she says. I have never failed to write you on my birthday. My best little friend, Russell Smith, has been with me all day, and I have had a happy day, for my auntie has been a child with us. Please always love me and remember me to Dr. Folk and all the members of the Young South."—Duese Ghee.

Seven years and never missed a birthday, writing to the Young South! Isn't that nice? May God send you many more happy anniversaries of your birth.

Ripley sends No. 3: "The primary class of the Durhamville Sunday-school sends 95 cents to help swell the State Mission offering this month."—(Miss) Myra L. Bacon.

Dr. Golden will be delighted to have the little ones come to his help.

No. 4 is from Jackson and says: "I enclose 20 cents for 'Our Mission Fields.' I find it very, very helpful. This has been our 'week of prayer' for State Missions, and God's spirit has filled our hearts, and it has been sweet to meet each day. Blessings on the Young South."—Mrs. G. M. Savage.

We observed it too, and found it most pleasant and profitable. I shall send on your name at once to Baltimore.

No. 5 bears date West Point and says: "Please find enclosed 50 cents, birthday offerings from my two grandchildren, Joe Edward Styles, one year old, and Hansford Paul Levy, two years. My Sunday-school class, send the rest—55 cents—all for the Orphans' Home."—Mrs. W. S. Martin.

There can be no kinder act than for children with homes and friends to remember those who are without such blessings.

Maryville is next in No. 6: "My little Sunbeams wish to become members of the Young South band, and work with it for the Lord's cause. We are not many in number, but we hope to

do our part. Enclosed find \$2.25. We wish \$1.25 to go to State Missions, and \$1.00 to the Orphans' Home. Later we hope to take up the other objects."—Mrs. O. C. Peyton.

The Young South welcomes the Maryville band most heartily. We hope they will remember the Japanese baby next. Thanks for postage.

Selmer sends No. 7: "Find enclosed \$1.10 from Selmer Sunday-school, for State Missions. I wish it was many times as much. I hope we will be able to help more in the future."—Mrs. J. L. Smith.

You will say to the school how much their offering is appreciated, will you not, Mrs. Smith? If every school in Tennessee did as well, what smiles would come over Dr. Golden's face.

And Athens in No. 8 tells us: "Please find \$1 for Shiloh church. May the Lord's blessing go with it."—A well-wisher.

We have quite a good offering to send Miss Rowsey. This finishes it off nicely:

No. 9 comes from New Market: "Enclosed find \$4.55 from the Sunbeams of Dumplin, to be used where you think it is most needed. We have a live band, and we hope to do more in the future."—Mrs. J. N. Bull.

We are certainly grateful to the Dumplin band. Shall we give \$2 to the State Board, and \$2 to our missionary, and 55 cents to the school at Yingtain, China? I shall write to Dr. Gray about the Home Field at once, and send the literature.

No. 10 is a very sweet letter to me. It comes from friends of many years, the children that have grown up with the Young South. They date from Springfield, now: "We send you FIVE DOLLARS, as a sort of thank offering. We have been members of the Young South since our oldest girl was a little tot, but we have been a little negligent of late. We used to get our mail from Adairville, Ky., 5 miles away, then from Ashburn, 2 miles, but now we get it at our front gate every day. That is something to be thankful for. Lovie May and Jessie Dean are now in our own Tennessee College, at Murfreesboro and Joe is at home with us. All of us are well and we are most thankful for this.

"Mrs. Eakin is still the Young South leader and Mrs. Maynard is getting better, and for that we are thankful. The Young South has grown so much during this score of years. Yes, we have so much to be grateful for.

"Give \$2 to Japan, \$2 to the Orphans' Home and one to Shiloh church, and just credit it to us."—The Taylor family.

I am certainly proud to have been connected with such a family. May they long live and prosper. Perhaps, some day, I may meet the girls at the Tennessee College, as I am often at Murfreesboro. My own little granddaughter is a pupil there. I was fearing they had all outgrown us. So glad that is not true.

No. 11 will please you all, I am sure. It comes from our old stronghold, Henning: "The Henning Sunbeams send NINE DOLLARS AND FIFTY CTS., their State Mission offering for September. May the Lord bless and more thoroughly arouse all bands as to their obligations to our dear Father, who gives us all good things."—Mrs. A. F. Posey, Leader; Myrtle Alston, Treas.

That is certainly a fine example! Dr. Golden will rejoice over the work of the Henning band. They have always done splendidly by the Young South in all its lines. May God's blessing rest upon them.

And now Clarksville, who never fails us, rounds up the dozen on this last week of the year: "I enclose FIFTEEN DOLLARS, the amount collected by the Sunbeams in their mite-boxes during

July and August. They want you to give \$10 to State Missions, \$3 to the Sunbeam school at El Paso, and \$2 to our missionary's salary. We are yours with best wishes."—Sallie Fox.

In the "Convention" number of the BAPTIST AND REFLECTOR, I shall give the report of the year. I think you will not be ashamed of it. Good bye.

LAURA DAYTON EAKIN.

Chattanooga.

| | |
|-----------------------------------|-----------------|
| April offerings, 1907 | \$131 76 |
| May offerings, 1907 | 55 42 |
| June offerings, 1907 | 55 29 |
| July offerings, 1907 | 83 56 |
| August offerings, 1907 | 78 41 |
| September offerings, to 18, '07.. | 53 83 |
| Last week in Sept., 1907 | |
| For Foreign Board— | |
| Mrs. R. A. Martin, Mt. Juliet— | |
| Japan | 1 00 |
| Mrs. R. A. Martin, Mt. Juliet— | |
| China | 1 00 |
| Duese Ghee, Trezevant | 10 |
| Dumplin Sunbeams, by Mrs. B. | |
| —Japan | 2 00 |
| Dumplin Sunbeams, by Mrs. B. | |
| —School in China | 55 |
| The Taylor Family, Springfield | |
| —Japan | 2 00 |
| Clarksville Sunbeams, by S. F. | |
| —Japan | 2 00 |
| For Orphans' Home— | |
| Duese Ghee, Trezevant | 10 |
| J. E. Styles, West Point, by Mrs. | |
| M. | 25 |
| H. P. Levy, West Point, by Mrs. | |
| M. | 25 |
| Mrs. Martin's S.S. class, West | |
| Point | 55 |
| Maryville Sunbeams, by Mrs. O. | |
| C. P. | 1 00 |
| The Taylor Family, Springfield.. | |
| —Japan | 2 00 |
| For Home Board— | |
| Clarksville Sunbeams—School at | |
| El Paso | 3 00 |
| For Shiloh Church— | |
| The Taylor Family, Springfield.. | |
| A. Well-wisher, Athens | 1 00 |
| For Foreign Journal— | |
| Mrs. Tiller, Chattanooga | 25 |
| For Literature— | |
| Mrs. Savage, Jackson | 20 |
| For State Board— | |
| Primary Class, Durhamville, by | |
| M. L. B. | 95 |
| Maryville Sunbeams, by Mrs. O. | |
| C. P. | 1 25 |
| Selmer S. S., by Mrs. L. J. S.. | |
| Dumplin Sunbeams, by Mrs. J. | |
| N. B. | 2 00 |
| Henning Sunbeams, by M. A. | |
| Treas. | 9 50 |
| Clarksville Sunbeams, by S. F.. | |
| For postage | 07 |
| Total | \$501 39 |

Received since April 1, 1907—

| | |
|-------------------------------|-----------------|
| For Foreign Board | \$207 09 |
| " Orphans' Home | 54 22 |
| " Home Board | 44 78 |
| " Shiloh Church | 62 29 |
| " Foreign Journal | 10 75 |
| " Home Field | 2 75 |
| " Literature | 1 10 |
| " Ministerial Relief | 14 80 |
| " Ministerial Education | 7 05 |
| " B. Y. P. U. | 4 75 |
| " Tichenor Memorial | 2 00 |
| " S. S. and Colportage | 11 00 |
| " State Board | 04 80 |
| " Margaret Home | 2 95 |
| " S. S. Board | 85 |
| " Y. S. Pins | 1 50 |
| " Japanese Bible Woman | 6 50 |
| " Training School | 1 00 |
| " Postage | 1 12 |
| Total | \$501 39 |

BAPTIST ORPHANAGE NOTES.

Seeing an interesting article on the Murfreesboro College, we wish to tell you something of the Baptist Orphanage, lest you forget. We are indeed proud

and justly so, of our new college. But down at Nashville is a cause more worthy. At present there are just 50 children in the home. Fifty children whose parents long since folded their hands and joined the innumerable throng in the Great Beyond.

Nobly have Tennessee Baptists contributed to this home in the past, and at present these happy, healthy children bear witness to their generosity.

Fifty children? Yes, we are fifty still, though this morning, at break of day, the messenger came, loosened the silver cord and bore away to Glory-land, the spirit of little Frank Fair, aged twelve, and tonight all that is mortal of Frank rests with us in his little white casket.

A few days ago our home circle was broken, but in quite a different way. Mr. and Mrs. William Rieves, of Antioch, Tenn., came in and took a little girl, to be a sister to the little boy they took from us one year ago. God, in His wisdom has not gladdened this home with children, and now they are filling their home with orphans. How great their reward. "For inasmuch as ye have done it to the least of these ye have done it to me."

Are there not other homes in our fair State whose gloom and silence could be so happily broken by the prattle of a little child?

If God has called your darling home can you not listen to the call of the orphans as they cry out to you, "Give us a home and love."

As the sun sinks in the golden west the chimes of bells call the happy children from play to the chapel where Scripture is read and repeated, songs are sung and prayers said. Oftentimes the children pray, and oh, such prayers these little people can pray; indeed, it might put to shame some of our amen brethren could they just hear them. Goodnights are exchanged. Around the workers crowd the children, hugging and kissing them and whispering, "I love you," "I love 'oo.'" Then each little child goes to its little white bed to dream of the dim past, or the beautiful air-castles they some day will own.

"What to send" is the burden of many inquiries. We would say, "The needs of our children are practically the same as those of your own, happy home.

Forty of our children are now attending the public school and domestic, gingham, hose, shoes, caps, cloaks, or coats, etc., are needed as well as eatables, for a large supply is needed. Money too, would be appreciated.

When in the city come out to see us. Help us with your presence and encouragement. We are very enthusiastic, desiring this home to be one to which all Tennessee Baptists can point with pride. Come over and help us.

Winter, with its chilling blasts is fast approaching. Harvests have been garnered. As God has prospered you, can you not lay by in-store for those whom God has given in to the keeping of this Home?—*The Home Workers.*

NOTICE.

The influence of a good sounding bell on a church is certainly far-reaching. There are a great many different metals used in making bells. There is one special metal known as steel alloy, which makes the bell of which it is composed one of the most popular bells on the market. The manufacturer of steel alloy bells is The C. S. Bell Co., of Hillsboro, Ohio. This company has been making steel alloy bells for a period of almost fifty years, and today steel alloy bells are giving satisfaction to thousands of churches and schools throughout the world. It would be well for those interested in the purchase of a bell to write to these people, as their catalogue and special prices will be sent for the asking.

A GREAT MEETING.

The Baptist church at Harrison, Tenn., recently closed a glorious meeting with 25 conversions, 4 restored and 27 additions to the church, 6 by letter and 21 by baptism. The pastor, the Rev. J. S. Thrasher, held the meeting and much good was done. The church was spiritually revived and gave the pastor a unanimous call for another year, and by the grace of God, will build a Baptist church at this place. Pray for us.

A MEMBER.

Harrison, Tenn.

Ware's Black Powder For Stomach and Bowel Trouble, Indigestion, Flux and Headache. Write Patton-Wood Drug Company, Dallas, Texas, for Circular

Our church is making some headway; the congregations are fine. Sunday was State Mission day and we collected \$8 for State Missions. We are few in number, but I don't believe there is a more liberal hearted people to be found anywhere. They are people who believe in making things come to pass. We have purchased a lot on which to build a new church house. We have

purchased a beautiful lot in the best part of town and expect to start our new building soon as possible. Our Ladies' Aid Society is doing some earnest work; they presented the church with one hundred dollars to pay on the lot. Pray for us.

G. T. KING.

Hill City, Tenn.

I ran up to Round Top and preached five times last week. This is one of the places where Bro. Raikes was preaching when he died. Bro. S. Robinson had begun the meeting, and one profession had been made when I reached there. The meeting was rather cold until Saturday night, when I preached on the necessity of the new birth. We had a great service and between 12 and 15 professions. It was an old time hallelujah meeting. Sunday we had a great crowd and a sweet and tender service. I was kindly remembered by the good people in a nice financial gift. God bless them all. I expect to meet ye editor at New Salem Association this week.

J. T. OAKLEY.

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Ayer's Hair Vigor was good, the best that was made. But Ayer's Hair Vigor, new improved formula, is better. It is the one great specific for falling hair. A new preparation in every way. Ask your druggist to show it to you, the new kind. Does not stain or change the color of the hair. J. C. Ayer Co., Lowell, Mass.



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For Free Sample send to the Pyramid Drug Co., 96 Pyramid Building, Marshall Mich., or you can buy Pyramid Pile Cure in any drug store for 50 cents a box.

Our meeting is having fine interest. Extra chairs must be brought to seat people. The Campbellites here are of the most politic kind. They say there is no difference between them and Baptists. I am doctoring them.

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OBITUARIES.

RICHARDS.—It has pleased God in his wisdom and goodness to remove from our midst Sister Lena R. Richards. Sister Richards was the daughter of Brother E. H. and Sister Amy C. Glover. She was born on May 22, 1879, and died on February 19, 1907. She professed faith in Christ and was baptized into the fellowship of the Chinquepin Grove Baptist Church on January 24, 1894. Sister Lena was afflicted for a number of years, but she bore her suffering patiently. Her spirit has gone to be with her Savior, and her body was laid in the Chinquepin Grove Cemetery to await the resurrection morn. Sister Richards leaves a husband, two children, father and mother, brothers and sisters and a host of friends to mourn her loss. We commend the sorrowing ones to the Giver of all things, Jesus Christ, who can heal all sorrows.

RESOLVED, That a copy of this be spread on the church record, a copy be given the bereaved family, and a copy sent to **THE BAPTIST AND REFLECTOR** for publication.

S. J. WATSON,
D. U. LYON,
Committee.

MCBRIDE.—Whereas, God in his all-wise providence has seen fit to remove from our midst, our dearly beloved sister, Lucy J. McBride. Be it

Resolved, That we bow in submission to his will, for he doeth all things well. He hath said in his blessed word that even a sparrow shall not fall to the ground without his knowledge. How much more then will he care for his children who love and serve him. Such was our dearly beloved sister Lucy J. McBride. She was about 39 years of age at the time of her death, which took place at her house near Robertson Creek Baptist church, on July 26, 1907, at 8 o'clock P.M., and on the following day her remains were laid to rest in the Bent Creek Cemetery, near Whitesburg, Hamblen County, Tenn., surrounded by a large concourse of weeping friends and relatives.

She professed faith in Christ when 16 years of age and at once united with the Robertson Creek Baptist Church, of which she lived a consistent member. She was loved by the church and community for she was raised in the community, and lived exemplary from childhood. She leaves a dear husband and four children, besides a step-son, and many relatives and friends to mourn her loss. We can't understand God's providential dealings with us. "He moves in a mysterious way his wonders to perform." But when his chastening hand is laid upon us we know it is for our good, for he hath said in his blessed word: "All things work together for good to them that love the Lord." We know from his precious promises our beloved sister is resting in that continuing city not made with hands.

Resolved, That a copy of these resolutions be placed upon the church record and a copy be sent to the **BAPTIST AND REFLECTOR** for publication.

W. W. PHILLIPS,
SALLY LONDY,
Committee.

WALKER.—Adam Walker was born September 3, 1853, and died March 4, 1907, at his home near Straw Plains, Tenn. He was converted in early life, and joined the Baptist church. He lived a consistent Christian life till death called him to the great beyond. The home, the community and the church have lost a godly man. He leaves a wife, daughter and a host of friends to mourn their loss. But the weeping will be turned into rejoicing some sweet day by and by.

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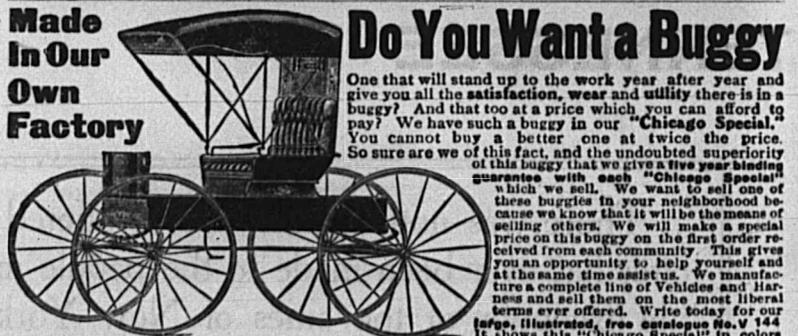
(say 200 to 500 pounds to the acre) will meet this deficiency. You know the highest grades are always cheaper, as they produce greater yields. These fertilizers on account of the phosphoric acid they contain, promote the growth and development of the grain and hastens maturity; the nitrogen or ammonia of which they are a part, increases the growth of leaves and stalk and its potash gives strength to the stalk and assists in the development of the grain.

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It's our "Nitro Special" and positively the best value ever offered in a gun at any price. Has best grade Nitro Steel Barrel, 12 gauge, 30 inch, with powerful re-enforced breech, heavily nickel plated frame, high grade selected Walnut Pistol Grip Stock. It's a beauty in appearance and far ahead of any ordinary gun in shooting qualities. We honestly believe it is better value than guns others sell for \$12.00.

ONLY \$10.98 for a high grade Double Damascus Steel Barrel Breech Loading Imperfect Shotgun with Silver Dog Inlaid Locks - 12, 15 or 16 gauge with 30 or 32 inch barrel and wonderful value at the low price we quote.

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The services were conducted by his pastor, D. F. Manley, and his body was laid to rest in Trentville cemetery to wait the resurrection. He was an earnest member and a kind husband and father, a sympathetic and faithful friend and an upright Christian citizen. Farewell, husband, father, neighbor, friend,

The parting to-us is grief; But from pain and the languishing bed, The hand of death grants relief.
BERTIE FRENCH,
DOCIA YOPP,
MAGGIE KIDD,
Committee.

GIVING.

How little thought we give this subject. Some times I think we resolutely refuse to think about it because we fear we shall feel compelled to give more, and I am sure we would. Who can think of the Lord Jesus giving his life for us and then withhold the substance he has so graciously given us? How readily we accept such promises as "He shall give thee the desires of thine heart;" yet how slow we are to hear "Every man shall give as he is able according to the blessing of the Lord thy God, which he hath given thee." How willing to pray, "Give us this day our daily bread;" how loath to say "Of all that thou shalt give me I will surely give the tenth unto thee." Hear the words of the Master, "Freely ye have received, freely give." You who have groped in sin and darkness, feeling there was no hope to be found anywhere, but at last heard the voice of the Lord saying, "My son, give me thine heart and I will give unto thee eternal life," can realize how freely ye have received. Did you ever notice when expenses are to be cut down, for some reason, how often the church expenses are the very first to be trimmed? When we read Brother Golden's appeals for Missions we think "O I hope he will get it, but I'm not able to give any." At the same time we are planning some luxury or pleasure for ourselves—a trip to the State Fair, a new horse and buggy, a new carpet or piano. We never count the money paid out for fine cigars, fancy drinks, new magazines, novels, chewing gum, snuff, and other things; but we remember every penny we give to some old worn-out minister of the gospel, or poor widows and orphans, or to carry the gospel to the heathen. "Ask of me and I will give thee the heathen for thine inheritance." Have you asked? Then surely you are doing all in your power to bring it about. Remember, "it is more blessed to give than to receive." Lord, help us to give, not grudgingly, and to work for the coming of thy kingdom as well as pray for it.

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Y. M. C. A.

During the past twelve months the Young Men's Christian Association of Tennessee report 1241 professed conversions among young men and boys. This is an average of nearly four men per day and over 100 men per month for an entire year. 665 young men have been directed to boarding houses with proper moral surroundings. 211 young men found employment through the Association Employment Bureaus. With such work of course there has been marked increase in material things. Detailed reports of the work may be had from the State office at Nashville.

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| EASTBOUND | | | STATIONS | WESTBOUND | | |
|----------------|----------------|-------------|------------------------------|----------------|-------------|----------------|
| 2d Class | 1st Class | | | 1st Class | | 2d Class |
| No. 5 Ex. Sun. | No. 3 Ex. Sun. | No. 1 Daily | | No. 2 Ex. Sun. | No. 4 Daily | No. 6 Ex. Sun. |
| A. M. | P. M. | A. M. | Lv. Athens. Ar. | P. M. | P. M. | P. M. |
| 9.30 | 1.30 | 9.00 | Ar. ... Englewood. ... Lv. | 12.00 | 4.50 | 3.45 |
| 9.55 | 1.53 | 9.23 | Lv. ... Englewood. ... Ar. | 11.37 | 4.23 | 3.15 |
| 10.20 | 1.58 | 9.28 | " ... Nonaburg. ... " | 11.35 | 4.20 | 2.55 |
| 10.30 | 2.00 | 9.33 | " ... Wilson Station. ... " | 11.30 | 4.15 | 2.48 |
| 10.45 | 2.09 | 9.42 | " ... Mt. Vernon. ... " | 11.21 | 4.06 | 2.35 |
| 11.09 | 2.20 | 9.54 | " ... Tom. " | 11.09 | 3.54 | 2.20 |
| 11.20 | 2.29 | 10.05 | " ... Rogers. " | 11.00 | 3.45 | 1.55 |
| 11.27 | 2.35 | 10.10 | " ... White Cliff Sta. ... " | 10.55 | 3.40 | 1.47 |
| 11.30 | 2.37 | 10.12 | Ar. ... Tellico Plains. Lv. | 10.53 | 3.38 | 1.44 |
| 11.35 | 2.40 | 10.15 | | 10.50 | 3.35 | 1.40 |
| A. M. | P. M. | A. M. | | A. M. | P. M. | P. M. |

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AMONG THE BRETHREN.

BY FLEETWOOD BALL.

On the ship *Minnesota*, which sailed from Seattle, Secretary W. H. Taft sailed for Japan, and Dr. R. J. Willingham and wife were passengers aboard the same vessel for our various mission stations. Secretary Willingham is the greatest ambassador.

The church at Madisonville, Ky., secures Rev. J. A. Kirtley, of Hopkinsville, Ky., as pastor. For some years he has served strong country churches near that city.

Dr. Rufus W. Weaver, of Mount Auburn, Ohio, because of precarious health has been ordered to Canada for some months. He is one of our brightest.

Dr. Geo. W. Truett, of Dallas, Tex., lately preached one of his matchless sermons on "The Supper of Our Lord" and the Sunday-school Board of Nashville is publishing it in tract form.

Evangelist W. H. Sledge, of Atlanta, Ga., and his assistant, Rev. J. W. Beville, lately held a meeting with Rev. Warren R. Hill, at Harrodsburg, Ky., which resulted in 11 accessions by baptism and one by letter.

Evangelist M. F. Ham assisted Rev. J. R. Johnson in a revival at Eminence, Ky., lately, and 65 people united with the church.

Rev. J. S. Rogers leaves the pastorate at Searcy, Ark., where he succeeded so well and enters the work at the Second church, Pine Bluff, Ark. He will be a splendid co-laborer for Rev. Ross Moore.

Rev. L. V. Edwards has resigned the care of the First church, Cameron, Mo., and it is said will accept the hearty call to Pierce City, Mo.

Rev. T. W. Chambliss, of Immanuel church, Bevier, Mo., is given to Wadesboro, N. C., very reluctantly by the Missourians.

Dr. W. F. Dorris, of the First church, Paris, Tenn., resigned there to accept a hearty call to the church at Hope, Ark. Tennesseans had begun to feel so safe and secure with W. F. Dorris at the helm in Paris, but now it is all spoiled. He goes to a strong church.

The *Word and Way* says Gov. A. H. Longino, of Mississippi, is a Baptist, which is correct, but errs in the next breath by saying that he is superintendent of the Sunday-school of the First church, Jackson, Tenn. The First church, Jackson, Miss., is what was meant.

Dr. Myron W. Haynes, of Seattle, Wash., has accepted the care of Delmar church, St. Louis, Mo., and will take charge Nov. 1. He has been greatly blessed in former pastorates.

Rev. W. H. Sloan, for twenty-three years a Baptist missionary, has become the manager of a large printing and publishing house in the City of Mexico, having retired from the ministry.

The church at West Plains, Mo., is pastorless, Rev. E. H. Robinson having resigned. It is a capital field and will not long be vacant.

Rev. S. W. Bennett, of Phoebus, Va., has been called to the care of the church at Lincolnton, Mo., and accepted, to take effect Nov. 1.

Rev. M. J. Derrick, of Palacios, Tex., becomes pastor of the Grand Avenue church, Beaumont, Tex., succeeding Rev. P. N. Bentley, who takes charge of the newly organized Guffy Street church in Beaumont, Tex.

Rev. J. H. Clouse has resigned the pastorate at Stratford, Tex., to take effect Nov. 1. The church has developed greatly during his ministry.

Rev. R. W. McCann, of Waco, Tex., accepts the care of the First church, Eureka Springs, Ark., and the people are delighted. Will J. O'Connor, formerly of Jackson, Tenn., is superintendent of the Sunday-school.

Bethel church, near Huntingdon, Tenn., has recalled to its pastorate Rev. J. G. Cooper, who accepted. A collection of \$12.30 for Foreign Missions was taken on a recent Sunday. During the year this splendid country church has paid about \$75 for missions.

Rev. J. J. Cloar, of Owensboro, Ky., assisted Rev. Chas. S. Gregston, at Kuttawa, Ky., lately, in a revival which resulted in 50 professions and 40 accessions, 25 by baptism.

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