

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

NASHVILLE, TENN., OCTOBER 10, 1907.

New Series Vol. XIX, No. 6

PERSONAL AND PRACTICAL.

\$16,458.71 for State Missions. Well, that is pretty good. But it ought to have been \$20,000, by all means. We must make it that next year.

A little over \$55,000 for all purposes last year. That was doing pretty well. But we ought to have done better. Let us make it \$70,000 next year. What say you?

Your pastor ought to go to the State Convention at Knoxville. See that he does. And the best way to see to it is to raise the money to send him. It will not take much. Do it!

Well, what about it? About what? Why, about going to the Convention. That is the question now. Have you made up your mind to go? If not, make it up—and go.

East Tennessee, of course, will be well represented at the State Convention. But what about Middle Tennessee, and West Tennessee? They ought to have a good representation, too.

The Baptist Pastors' Conference of Chattanooga last week decided to make the second Sunday in October, which will be next Sunday, BAPTIST AND REFLECTOR Sunday. We wish other pastors over the State will do likewise, and have a BAPTIST AND REFLECTOR day soon. We can send you sample copies.

Knoxville is a city of some 60,000 inhabitants. A large proportion of them are Baptists. Their homes will be thrown open to the Baptists of Tennessee during the meeting of the State Convention. They can accommodate easily 500, and would take care of 1,000, if they come. They invite, they want, they are anxious, for you to come. Gratify them.

We must not let those Methodists get ahead of us in Knoxville. There are more Baptists than Methodists in Knoxville as shown recently by Dr. Holt. There are more Baptists than Methodists in East Tennessee. Let us show the people of Knoxville that, if there are not more Baptists than Methodists in Tennessee there are at any rate a good many of them.

Patrick Henry said: "I have now disposed of my property to my family. There is one thing I wish I could give them and that is the Christian religion. If they had that, and I had not given them one shilling, they would have been rich; and if they had not that, and I had given them all the world they would be poor."

The Texas *Baptist Herald*, of Dallas, of which Dr. S. A. Hayden was so long the editor, has suspended publication. We do not know the causes of its suspension. We hope the result will be a new era of peace and unity and co-operation with our Texas brethren. What effect the suspension will have upon the General Association of Texas remains to be seen.

Dr. George B. Taylor died in Rome, Italy, on October 4. He was the chaplain of Stonewall Jackson; was the first pastor of Franklin Square church, Baltimore, and had been for 35 years a missionary of the Southern Baptist Convention in Italy, where he founded several churches and schools and had done a noble work. For some years he had been in failing health and his death was not unexpected. Drs. Whittinghill and Everette Gill are on the field ready to take up the duties which he discharged so long and so faithfully and which he has now laid aside forever.

Our readers are perhaps familiar with the story of Spurgeon's conversion. It is a story however, that will bear telling over and over again. In a note in the *Religious Herald*, Dr. Theodore L. Cuyler says:

READ OUR RECORD.

The following is the record of our churches for the convention year ending September 30, 1907:

Foreign Missions	\$17,097 22
Home Missions	13,136 26
State Missions	16,458 71
S. S. and Colportage	897 55
Orphans' Home	5,050 08
Ministerial Education	1,626 93
Ministerial Relief	1,210 70

It will be seen from this that we have lost over \$1,300 on Foreign Missions, and \$123.92 on State Missions, though we have gained on all the others. Our net gain is only \$1,525.28 on all the objects of the Convention over last year. It ought to have been \$15,000 increase. Let every one come to the Convention at Knoxville with the determination to redeem ourselves the coming year.

Yours in service,

W. C. GOLDEN.

"Perhaps some of your readers may be surprised to learn that the mightiest Baptist preacher of modern times was converted in a little 'primitive Methodist' chapel in Colchester. His father (as you know) was a 'Congregationalist' minister, and his son, Charles, strolled in on a stormy Sunday to that chapel. A marble tablet has been placed in the wall right above the seat in which the boy sat on that Sunday commemorating the fact of his conversion on that spot! That was the greatest day's work done on that Sunday; and it was done by an humble exhorter who kept repeating the words, 'Look to Jesus! Look to Jesus!' Only a few persons were present, and the preacher, seeing how sad and troubled the lad looked, told him that he only needed to 'look at Christ.' That night Charles told his father that he had given his heart to Jesus."

On the night following the adjournment of the Unity Association Dr. G. M. Savage delivered a very interesting lecture at Toone on his travels in Palestine. On account of a storm, the lecture was a little late in beginning, and we were compelled to leave before it was over, to catch a train. We enjoyed it very much, however, what we heard of it. In a simple, straightforward, earnest way, Dr. Savage talks to the people, and tells them about his observations in Palestine. In speaking of the River Jordan, he told about how, as it rushes on toward the Dead Sea, dark and sullen and gloomy, it seems a fitting place for a ceremony which symbolizes a death and a burial and a resurrection, and said that the nearer people get to the River Jordan, the more they realize that baptism was immersion, and could not be anything else but that.

Referring to what the *Religious Herald* calls the "Unsuccessful Experiment" in regard to the *Baptist Standard*, of Texas, reducing its price from \$2 to \$1.20 a year, the *Herald* says: "Of course, brethren who have never served on the 'Committee of Ways and Means,' which is in well-nigh perpetual session in the office of a denominational newspaper, will insist, every now and then, upon the practicability of publishing a first-rate denominational weekly at a lower price, and will undertake it. They invariably find out, however, after a very little experience, that they must either content themselves with a very inferior and unsatisfactory publication, or they must raise their price, or they must sink money—their own and other people's—in the enterprise. Not infrequently it turns out that they experience all three of these deplorable results. They make an inferior and unnecessary paper, and they have to raise the price on that, and they lose money. And yet brethren will go on starting papers and running them for a while—and losing money."

Sir Oliver Lodge, D.Sc., LL.D., one of England's most distinguished men of science, thus declares his personal creed in his recently published book, *The Substance of Faith, Allied with Science*.

"I believe in one Infinite and Eternal Being, a guid-

ing and loving Father, in whom all things consist.

"I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshiped by the Christian Church as the immortal Son of God, the Saviour of the world.

"I believe that the Holy Spirit is ever ready to help us along the Way towards Goodness and Truth; that prayer is a means of communion between man and God; and that it is our privilege through faithful service to enter into the Life Eternal, the Communion of Saints, and the Peace of God."

And yet some people say that scientists are, as a rule, not Christians. The truth is that many, if not the majority, of the most distinguished scientists in the world are humble followers of the lowly Nazarene.

Ever since 1644 when the Manchus, a nation to the north of China, conquered China, the reigning dynasty has been of Manchu, not of Chinese, origin. "They," says the *Watchman*, "have maintained a rigid distinction between themselves and the Chinese people. They compelled the subject Chinese to wear the queue in token of subjection and no member of the imperial family has been allowed to marry a Chinese wife. The Chinese have always resented the reign of the foreign conquerors in the Northern capital, Peking, and were not greatly stirred even at the peril of the overthrow of the Manchu dynasty by Japan and the capture of Peking by the foreigners in 1900. Many have been the attempts by the Chinese to overthrow the Manchu rulers but they have always been unsuccessful. But the sharp lines drawn between the races by the Manchus encouraged insurrections and fomented discord. The Manchus have now come to see the peril of keeping up the ancient distinctions and a council has been held at Peking to promote the fusion of the races. Hereafter Chinese will be allowed to marry into the imperial family; Chinese women will be required to abandon binding their feet and become like the Manchu women, who have never practiced foot-binding. The queue, the special mark of subjection, has now become so peculiarly a national characteristic that apparently no attempts are to be made to change the custom of wearing it. But the Manchus will give up their special military force and will assimilate their names to the Chinese. The ruling race evidently realize that the permanence of their power depends on assimilation with the people."

Speaking of "the singularly inaccurate assertion that 'there is no dearth of candidates for the priesthood in the Roman Catholic Church,' even though salaries for pastors in that church are lower than is common in Protestant communions" the Christian Advocate of this city says: "No one even partially acquainted with the real situation in that communion is ignorant of the fact that the indisposition of promising young men to enter the priesthood and the dissatisfaction and restlessness of the men who are already ordained together constitute for it a very grave problem indeed. It has brought in its train, for one thing, the custom of giving gratuitous education in theological seminaries to indigent boys, often of a low grade of intelligence, and from a low social stratum; and this has, on its part, lowered in all distinctly Catholic countries the intellectual and moral level of the priesthood. In those countries where Catholicism must compete with Protestantism and with the public school, practically no boys from progressive and self-respecting families offer to become priests. The remedy for this has been found in the importation of foreign priests. While therefore the Catholic Church seems to have an abundance of priests, it has in many instances provided them by means which Protestants cannot afford to employ, and, only too often, of a grade of men such as would not be welcome in Protestant pulpits." This is a pretty serious indictment to bring against Catholicism, but Dr. Winton spent a number of years as missionary in Mexico, and he knows what he is talking about.

MY NATIVE TENNESSEE.

(By Stephen Shannon, Dallas, Tex.)

I've wandered to the distant West,
Where sinks the dreamless sun;
And weary, watched his fading rays
Proclaim the day's work done:
I've felt the winds blow o'er the plains,
With perfumes laden sweet;
And oft have climbed their rock-ribbed slopes
With tired, aching feet,
And rested on the mountain's top
Besheathed by the trees;
Whose shading leaves were gently stirred
By nature's toning breeze.

I've roamed all through the sunny South,
Where orange blossoms grow;
And where the budding roses fair,
Are always by zephyrs slow,
Distilling on the ambient air,
A perfume that inspires
The soul to nobler deeds of love,
And life—beyond desires.
But, when the thoughts of bygone days
Come romping back to me
They bear me on their wings of love,
Way back to Tennessee.

Oh! Tennessee, dear Tennessee,
My boyhood's happy home!
How can thy children leave thy scenes
In other climes to roam?
I love thy vine-clad rocky hills,
I love the blue jay's calling;
Oft have I fascinated stood,
And viewed thy cascades falling
From boulders high of time-worn stone
Projecting from the mountains;
And stooping quenched my parching thirst
At thy pure bubbling fountains.

Oh! Mother State, I'm still thy son—
And sweet it is to me
When I remember I was born
In loyal Tennessee;
Loyal to thy sons of toil;
Once robed in suits of gray;
And loyal to thy sons in blue,
Born in a later day.
When feebleness shall be my doom,
And all life's worries cease,
Just bear me back to Tennessee,
There let me rest in peace.

—Nashville American.

FAITH AND LOVE."

(A paper prepared and read before his B. Y. P. U. at Alanreed, Texas, by Pastor Rev. J. W. Slater. He is a Tennessee boy.)

It is said by one that love makes the world go round. We say then, faith holds it together. Faith and love are twin sisters, going hand in hand, to conquer the world for Christ. Before the world is conquered, and when it is, it must be accomplished by faith and love. These are two of the mightiest powers in the world, and when coupled together, they are irresistible. Jesus said this is the victory that overcometh the world, even your faith. Without faith it is impossible to please God. With faith we can do all things through Christ. Without faith we can accomplish nothing. Love cannot dwell in our hearts except by faith. Love can never be perfected in our hearts except by faith. Faith becomes the measure, very largely, of what our lives are in the world. Faith is powerful and has done wonderful things, but never reaches its greatest point and work until it centers in love.

This is in harmony with the Pauline Theology, which says, "Faith is the substance of things hoped for; the evidence of things not seen." Hence the faith the world needs, then, is that belief to the point of committing self to God, at which yielding God, through the Holy Ghost, sheds his love in our hearts. Perfect faith is absolute yielding to and trusting God fully. Trusting God for both death and life constitutes absolute faith. This insures love with which we can claim the victory over the world.

Faith coupled with love is a melting fire which burns through the strong walls of opposition and superstition. Faith, with love, crowns the martyr with victory! Love leads out and faith realizes what love conquers, even beforehand. "It is the evidence of things not seen."—Paul.

Faith is like a silver thread that runs from the very foundation of religion and extends throughout the

whole Christian life and runs with the soul to the very gate of heaven. Christianity has no more important doctrine than faith. Faith means infinitely more than mere belief in God. The element of belief in the existing God is essential to faith, but that is not all of faith. The religious experience in man begins with belief in the existence of God, but goes beyond that to confidence in God, accepting Him in relation and position to all things. Mere belief can never change the heart and bring us into the relation with God as our heavenly Father. Confidence inspired by belief leads us to realize that God is true and right in all His ways. But these two elements, important as they are, do not constitute faith. These elements must culminate in a full and hearty response of the whole heart of man. Until this step is taken, there is no Christian life or power in the soul. Devils fear and tremble because they believe in God; they acknowledge His supremacy, but do not respond to His will and character by confidence in Him.

Such faith as we have described becomes a real life that throbs and vibrates in harmony with the law of God. Christ is the center, Author and finisher of our faith and as He lives in us by faith, so will we live in harmony with the law of heaven, and thus through the dominion of faith and love, win or lose the conquest over the world.

The results of such faith are wonderful! See examples in Hebrew, 11th chapter. We walk by faith, and not by sight. "The life I now live, I live by the faith of the Son of God who loved me and gave Himself for me," says Paul.

Faith has power. Being mixed with confidence and love, the soul is urged on to the battle-field to fight the good fight of faith and to conquer the enemies of God, and of the soul. By such faith we become connected with the Divine and receive the "end of our faith even the salvation of our souls." Let us have faith in God, as Jesus taught His disciples, Mark 11:22. O, for that faith that takes no denial!

O, for that faith that looks up to God!
O, for that faith that takes hold of God!
O, for that faith that unites the soul with the Divine!
O, for that faith that leads the soul out and on to the battle-field for God!
O, for that faith that sees victory for the soul!
O, for that faith that conquers the world through Christ!
O, for that faith that hears and sees the millions coming to God!
O, for that faith that hears the trumpet call and after that the victor's song.
O, for that faith that hears the melodies of heaven in the soul!
O, for that faith that realizes eternal salvation in Christ!
O, for that faith that worketh by love!
O, for that faith that shields from danger!
"As your faith is, so be it unto you." Let us sing the song of faith in our souls:

My faith looks up to Thee,
Thou Lamb of Calvary;
Savior Divine!
Now hear me while I pray,
Take all my sins away.
Oh, let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart.

My zeal inspire.
As Thou hast died for me,
Oh, may my love to Thee,
Pure, warm, and changeless be—
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide.
Bid darkness turn to day;
Wipe sorrow's tears away;
Nor let me ever stray
From Thee aside.

When ends life's transient dream;
When death's cold, sullen stream
Shall o'er me roll,
Blest Savior! then, in love,
Fear and distrust remove.
Oh, bear me safe above,
A ransomed soul.

Let us pray: "Lord, increase our faith." "Faith means victory. Fear not; have faith in God. Faith overcomes; faith means power." To sum up:

1. Faith inspires confidence and links us with the eternal and begets within us a spirit and consciousness that all is well.
2. Faithires our flagging zeal and places us on the

winning side with God. And if God be for us, who can be against us? We have the victory if we have the faith.

3. Faith gives us connection with the great power of God. By faith we are co-laborers with God, in the salvation of the world. Faith gives us power for every phase of the overcoming—life in Christ.

SOME TEXAS NOTES.

Although still beyond the borders of my native State, I am always deeply interested in all the work of our people at home. No one among you can rejoice more at your prosperity than I. I recall the years of smaller things, and cherish a feeling that down under the surface there, some work I tried to do, is abiding. I greet all the faithful in the Lord.

Prohibition and missions seem to be like two buckets in the well; as one goes up the other goes down. Let prohibition extend to the uttermost bounds, and missions will go to the deepest depths. Count them worthy of double honor who have helped to extend prohibition.

Over here, in Texas, we are still at it. And the fight will not be over till the open saloon is driven far away from our borders. Watch us grow.

We are now well into the most splendid and inspiring campaign for State Missions ever undertaken. Our figures are \$115,000. We have about 325 mission workers on the field, and we have never had so successful a work. There are a company of men whose hearts the Lord has touched that have not faltered for many years in the midst of the most heroic undertakings. Every man feels that if he fails, or "lies down on" his part of the field, he will be the only one. We believe in God and each other. It would astonish about 3,000 of the best pastors in the world if we came up to the Convention in San Antonio in November without the full amount. But it will take lifting to the very last pound for many of us. But the opportunity is inviting to the last degree. It just must be done.

In my own field the Lord is showing His kindness, and blessing our labors more than we deserve. I have been a little "under par" as to my health this summer. But am well and at work.

O. L. HAILEY.

Comanche, Texas.

FROM LAWRENCEBURG.

I take it that the brethren of the State will be interested to know something of the work of the Baptist church at Lawrenceburg. The early days of the history of this church were fraught with such a great struggle for existence; the discouragements were so many, sometimes almost amounting to despair that the brotherhood of the State of Tennessee will rejoice to know that better days have come to the church, and that brighter prospects still await them. 'Tis true the membership is not large nor strong except in faithfulness, yet they are going ahead, gradually gaining ground, and bringing things to pass. The pastor, Rev. J. K. Bone, who has been with them now nearly three years, grows in popularity and influence, not only with his own people, but he is very much beloved by the entire citizenship of the town and community. Few pastors have the confidence of the people to a more marked degree than Brother Bone.

The faithfulness of some of the brethren there is worthy of special mention, but we might not know where to end such a list should we begin it.

The State Board has spent at least some money wisely at Lawrenceburg. The work being done at present is being crowned with success, and is of a permanent nature. I write after spending five days there last week.

Respectfully,

SPENCER TUNNELL.

Commenting on the remark of a distinguished Scotch preacher that he always thinks of three things when he appears before an audience, first, that every person in the audience is mortal; second, that each one before him is immortal; and third, the latent power there is in such an assemblage, the *Christian Observer* says: "With these three thoughts constantly before him, every minister must recognize the high responsibility of his office, and the holy joy that responsibility brings. He will enter his pulpit with the prayer that he may bring the right message in the right spirit to those who are both mortal and immortal and who have such latent power."

Will begin a meeting at Spring Creek, the second Sunday in October. Brother J. H. Burnett, of Springfield, Tenn., will assist me. Brethren, pray that we may have a good meeting.

Clarksville, Tenn.

THE RECESSIONAL.

RUDYARD KIPLING.

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

Far-called our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the law:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding calls not thee to guard:
For frantic boast and foolish word,
Thy mercy on thy people, Lord!

FROM A FORGE.

By J. MARVIN NICHOLS.

Pray not for comfort, but pray for combat.

If you must copy, copy from a masterpiece.

The measure of power is in the obstacle overcome.

The optimist is always on the firing line.

In the realm of love to expand means to expend.

Professional politics is the great American game.

Let bitter feeling go—Time is the best avenger.

The strenuous life makes men old before their time.

There is a peace that rests on points of bayonets.

When dignity is not larger than the purse it is all right.

The mad race for wealth breaks the wings of happiness.

Over 2,000 boys in our nation become men every day.

There are 12,000,000 young men in the United States.

At last character never rises above its plane of thought.

The hands of modern commercialism are stained with blood.

A diamond glitter is incomparable to the flash of the human eye.

It pays to keep your eye on your clothes while you are in the swim.

A face that cannot smile is like a rose that cannot blossom.

This day is the summary of all the ages—and you are a part of the to-morrow.

The real secret of a happy life is putting one's powers as far as they will go.

I am for the fellow that toils for bread—and does it because he loves his own.

Many a man has been kept from a disgraceful, crim-

inal act by the very thought that somebody loved him, that somebody believed in him, that somebody trusted him.

But they did not—and now they have lost each other in a starless night. The undertone of a love that hides its weeping is like the moaning of a restless sea whose sighings will not hush. Here begins that sad and endless day—the parting of the ways. There is an inexpressible pathos when two hearts that really love cannot longer journey together toward the sunset glow. This is the sum of every tragedy, the death of every hope, the burying ground of every joy. Once a heart is bartered for the one it loves, it were a thousand fold better to be its slave and martyr than to wander alone with nothing but the recollections of life's early morning to haunt it like a ghost.

From any point of view, the world's strategic places are our great cities. It used to be that the outposts lay along the borders of civilization. But in this age, the frontier of civilization runs down our boulevards and our paved streets. On the one side, the idle rich in spacious palaces; on the other, the idle poor in squalid huts and crowded tenements. Either side proves to be the spawning ground for social leeches that suck the life blood out of the honest rich and the toiling poor. On the one hand, a refined debauchery that excuses itself with filthy gold and family prestige; on the other, a poverty so dense that the foulness of a no worse crime stalks into public gaze. A social crime is none the less flagrant because it exists amidst the gaudy glitter of a rich man's harem, or is perfumed by the breath of roses filched from the bosom of a social queen.

Once, a gentleman asked me if I had noticed that age, with its hitherto inseparable associations, brought two hearts into perfect likeness—physically as well as mentally. And the thought brought me a tender, yet pathetic memory. Away up on the "Denver," toward the wild enchantment of the Rockies—of this I thought. They had ridden near me all the night and it was now toward the sunset of another day. Poorly clad, all gave evidence of the hard lot of the toilers. Their faces each were furrowed and their forms were bent. But he never spoke that her eye did not kindle afresh with lustrous fire. She never smiled but what waves of laughter chased across her old and haggard face. When she grew thirsty the old man tottered down the aisle of the rocking train, just to bring her a drink. If the dust grew a bit stifling she fanned him as though nothing worried her. And when the shadows fell I noticed he sat up all the night through. Of course, he dozed, but the dream of his youth slept sweetly over a heart that had grown so mellow with the flight of years. Once more I thought of the big world's unspoken tragedies. They did not appear when in the morning glow the truth was plighted in some sweetly silent hour. There was no promise of impending gloom that night, when, amidst a wilderness of flowers and a multitude of friends, the perfume of the orange blossom lingered in her straying tresses. Amidst the scented groves and in the hush of eventime, the rich, red wine of love had throbbed on in every vein. As in the hour of unexpected storm one day the great cloud hung low. The tumult and din, in its very suddenness, made them forget—they forgot the sunny hours. Then came the overwhelming tide of perplexities, unavoidable reverses, the rashness of temper, and the wild rush of heated words. Like the magnolia and the lily, the blight came—for the delicate flower had been touched by alien hands. What a pity they had not wandered out afresh where the aroma of the flower would make them forget! What strains of sadness now, because when the tempest came they did not pass once more into the soft witchery of the star-light! The velvet touch might have cooled their heated hearts just like zephyrs from the hills will ease the wearied brow.

THE FINANCES OF THE HOME BOARD.

The receipts for the Home Mission Board up to Sept. 1 were relatively quite in advance of the receipts for the same time last year. Indeed, they were 51 per cent better. That is very gratifying, though it by no means equals our expenses. We are having to borrow heavily and we just now greatly need enlarged gifts. If we can keep up our ratio of increase over last year till January 1, and then double it till April, it will be glorious indeed. Our monthly expenses are far greater than we have ever had before and we must have generous contributions, otherwise our debt will rapidly increase.

The State Conventions are on hand for the fall and State Missions will have the chief attention. That is right, but there are many churches that have made their State Mission contributions. To these we make

an earnest plea for immediate and large gifts to Home Missions.

Moreover there are many individuals who can give as well at one time as another. These are among our larger contributors who can give individually from \$25 to \$50, \$100, \$250, \$500, or a thousand. To these highly favored brethren and sisters, stewards of the Lord, we make an earnest plea for help just now to tide over this season.

I present herewith a statement of contributions to Home Missions since the Southern Baptist Convention according to the States. Will not every reader observe it closely and see whether his State is in the right place? I am quite sure some of them ought to be brought steadily up.

The Lord is graciously blessing our work, but we are unable to answer hundreds of pitiful pleas that are made for help. Will not our brethren come to our aid in every way possible?

B. D. GRAY,

Corresponding Secretary.

Contributions to Home Missions from May 1, 1907, to September 10, 1907.

Virginia	.....	\$ 4,149 61
Kentucky	.....	3,705 39
Georgia	.....	3,680 98
Texas	.....	3,487 02
North Carolina	.....	3,170 49
South Carolina	.....	2,677 11
Missouri	.....	2,405 60
Tennessee	.....	1,894 41
Alabama	.....	1,204 76
Louisiana	.....	1,102 08
Florida	.....	1,052 54
Maryland	.....	905 68
Mississippi	.....	685 25
District of Columbia	.....	461 50
Arkansas	.....	349 10
Oklahoma	.....	274 18
Miscellaneous	.....	519 56

Total from all the States.....\$31,725 26
Atlanta, Ga., Sept. 11, '07.

DEATH-BED REPENTANCE.

A few months since I passed through the most trying experience of my ministerial life. A message came summoning me to the bedside of a dying man, and to make the occasion more serious, he was an unsaved person. To say he was alarmed would hardly express his condition, for he was fully at himself and realized that he was dying and not prepared to meet death. To heighten his fear some one had told him that there was no such thing as death-bed repentance. As soon as I could get ready I went and called upon the dying man, and after speaking the first question he asked me, while he looked me in the eyes with an expression of earnestness that I never saw before, if there was anything as death-bed repentance. If any one thinks it is a trivial matter to look into the eyes of a dying sinner, and answer the one question that is of importance to him, let him try it for himself. While I would not refuse to do so again, I would be glad to be excused from so trying an ordeal. I pointed out to him as best I could the danger of a man waiting to that time to make his peace with his God, yet I thought it possible for him to do so, referring him to the dying thief on the cross, and the workman that began work at the eleventh hour. I read the Scriptures bearing on his case and prayed as best I knew how, commanding him to the merciful and all wise Father. I called the next day and found a wonderful change had come over him, from almost despair to a confident hope, saying he had submitted everything into the hands of his Maker. He died the next day in the Christian's hope, a monument to the love and forbearance of an all wise and merciful Father. May the history of this poor, thoughtless man prove a warning to some careless, lost souls, and may they not run the awful risk he did of being lost. Some one has beautifully and truly said, "There is one case recorded in the Bible of a man being saved at the eleventh hour that man might not despair, and only one, that he might not presume."

C. A. BARNES.

Palmyra, Tenn.

I have recently made my twenty-fourth annual visit to Hamburg, Ark., my boyhood home, preaching and lecturing to the church which licensed me to preach 25 years ago. I have also visited the leading churches in the old Bartholomew Association, which body aided me for four years while taking my college course. The Lord is wonderfully blessing my work this season. I am receiving many invitations for fall and winter meetings.

FRANK M. WELLS.

Jackson, Tenn.

TO THE BAPTIST BROTHERHOOD.

Dear Brethren: New Orleans is a field in which the Baptists of the South ought to feel a deep interest. There is no more important point on the globe. Already New Orleans is the queen of Southern cities. She is the congesting point for all that is Southern and Western and destined by the geography of the earth and the trend of civilization to rival anything on the continent of America. For many years poor equipment and a dominant Catholic sentiment have conspired to make our history a tale of failures and hopes deferred. Thousands of Baptists have come to this city and been swallowed up either in the great maelstrom of sin or else swept by the tides of popular sentiment into other churches. We must stop this loss to the Baptists. It is for this purpose that I solicit your help. I am not speaking of contributions of money—we need money bad enough—what we want is your help in keeping in touch with the Baptists who are moving to the city.

We are better prepared today than we have been at any time in the past to care for those who come. The day is beginning to break. The prospects are encouraging. Our people are hopeful. In the last three Sundays I have had five conversions in the regular services; three at one Sunday night service. I have baptized some fifteen since last April; was away one month on my vacation and have three to baptize now. This is something I was told that could not happen in New Orleans. And yet it has happened, and that without special evangelistic services either.

In the spring we are going to have a great evangelistic campaign conducted by Dr. Hamilton. We are beginning now to prepare for that campaign. We would like to have the prayers of a million of God's people for the success of this meeting. God can shake this wicked city if we can get the praying people of the South to unite their efforts to this end.

We want to start a great campaign of prayer for the success of these coming meetings. We are hoping to begin in March. I believe that if we could get fifty thousand Christians praying for these meetings, that such a revival as has never been heard of would be the result of our meetings next spring. I would like to get in touch with those who are willing to enter into this covenant of prayer. It will give us strength to know that you are praying for us. Write me if you are willing to pray for this meeting. If you will enclose stamp to cover postage for reply I will send you some information concerning conditions here which will startle you.

I also want to get into touch with people coming to New Orleans. Mothers, if your boys are coming here to college write me, giving their address and I will look them up and get them into Sunday-school, if possible. Pastors, if you have members coming to the city, write me; I would be glad to welcome them to the city. If you are coming yourself, let us know; we would be glad to see you.

Address—

J. BENJ. LAWRENCE,

Pastor Coliseum Baptist Church.

1566 Camp St., New Orleans.

SEMINARY NOTES.

The "school of the prophets" had a great opening on Tuesday morning, October 1. 194 students were present—5 more than were present on opening day last year, and Dr. Mullins, the president, is sure that he will have to give the turkey dinner this year, as he has a standing promise to do so when the number reaches 300. Several have come in since, but I could not get exact numbers. Dr. Mullins was happy and made us a fine speech, exhorting us earnestly from 1 Cor. 16: 13: "Watch ye, stand fast in the faith, quit you like men, be strong." He thought this would be a good motto for us.

Dr. Robertson said he would have to look up the word "quit," for in one sense of the word he did not want us to quit and so proceeded to exhort us to "continue" like men.

All the professors were on hand and responded except Dr. W. O. Carver, who is abroad and Dr. J. R. Sampey, who is slightly indisposed. Dr. C. S. Gardner was duly installed as Professor in Homiletics and Ecclesiology, to succeed Dr. Dargan. He made a fine impression and starts out well. We are going to like him and we Tennesseans feel proud that he is from our State. We have four out of seven professors—Drs. Gardner, McGlothlin, DeMent and Carver—all good ones, too.

A notable event was the inaugural exercises of the Woman's Missionary Union Training School, held at Broadway Baptist church, Wednesday, 8 p.m. Addresses were delivered by Dr. E. Y. Mullins, on the "History and Purpose of the Training School;" Dr. J. M. Frost, on "Training for the Sunday-school;"

Dr. B. D. Gray, on "Training for the Home Field;" and Dr. W. H. Smith, on "Training for the Foreign Field." Dr. Carter Helm Jones, the retiring pastor, also made a splendid address. When Dr. Mullins, on behalf of the Sunday School Board, presented a check from them to the Woman's Missionary Union for \$20,587.83, to pay for the handsome building for the Training School, the great audience applauded heartily. Miss Fannie Heck, president of the Union was present, and received the check through the hands of Dr. S. E. Woody. Dr. Frost, in his modest way, told how it came about, but said that he did not deserve honor for it, for the Lord was in it. About 25 young ladies are in the school now with others to come in later. It has a bright future indeed. This school has no connection with the Seminary.

By request, Dr. Geo. B. Eager delivered the annual lecture Tuesday evening. His subject being: "Current and Christian Ideas of Progress."

Dr. Wm. Spurgeon, the great London evangelist, and cousin of the late C. H. Spurgeon, is holding a series of meetings at New Albany, Ind. He gave us a splendid address Wednesday on the great Welch revival. He loves the old gospel and preaches it with great power. He is to supply for Walnut Street church Sunday.

Dr. Porter, of Oklahoma City, has telegraphed his acceptance of the pastorate of the Walnut Street church. He is a man of splendid gifts and it is thought will make a worthy successor of the great T. T. Eaton.

Rev. G. B. Smalley supplied at Mt. Washington Sunday.

Have not been able to get names of all our Tennessee boys yet, but will do so next week. Let others come.

Your correspondent was at Rolling Ford Sunday, baptizing one in the morning and preaching to two large congregations.

Mrs. Joseph Connell and son are visiting home folks in Tennessee.

W. N. ROSE.

New York Hall, Louisville, Ky.

October 7, 1907.

STIRRED UP.

Brother Editor, I'm "stirred up" and you ought to be if you are not. Enthusiasm is the word. We want genuine enthusiasm awakened. We do not attend our State Convention like we should. Do we have the smallest attendance of any State in the South? We are not a whit behind the chiefest, in the excellence of our labors, or the excellency of our laborers. Texas is larger; they have more water, more air, more rich land, more poor land, more oil, more whisky, more "devil-upment," and more destitution. They have immense conventions—larger in attendance than the Southern Baptist Convention. But there should not be such great disparity between the attendance on the two Baptist conventions of Texas and Tennessee. Texas never saw the day that she could produce better water, or better air, or better preachers, or better people than Tennessee.

There are several reasons why we should have a better attendance this time at Knoxville than ever before. We are not apprehensive of any sensational developments. There is no danger of our having a Baptist (?) fuss. The cause of Christ is not in imminent danger of peculiar peril. But we do need the enthusiasm of a great convention.

At this writing the results of our State Mission campaign have not been given out. But we came perilously near an embarrassing debt; and we may have it! Our contributions to Home and Foreign Missions have doubtless fallen short. We just must bestir ourselves, else we shall have the humiliation of having fallen behind our sister States, and, indeed, our own past record.

If every pastor in the State were to be sent to this convention by his church, or churches, such pastor would reap rich results in the great uplift he would receive, and would carry back to his people such a spirit of consecrated effort that the cause everywhere would be immensely benefitted. We will have an interesting and inspiring layman's meeting. There should be 1,000 laymen present to catch the regnant spirit of the conquest of the world for Christ within the next score and a half years.

The Holston Methodist Conference meets in this city of Knoxville the week preceding the meeting of our State Convention. The Methodists with their accustomed zeal, are kindling fires of enthusiasm concerning this meeting. *They come. Lo, they come!* While this conference does not cover half the State, if we do not bestir ourselves, there will be twice as many Methodist preachers in attendance as there will be Baptist preachers in attendance at our State-wide Convention. People, ordinary people will not stop to consider why. But the popular verdict will be against the Baptists of Knoxville if we allow these hallelujah Methodists to excel us

in attendance or enthusiasm. Then come, ye Baptist people, from the cities, towns, countains, valleys, highways and hedges—come! Come in the name of the Lord, and great blessings will be ours. Send your name right now to—

A. J. HOLT,
Secretary.

Knoxville, Tenn.

TENNESSEE ANTI-SALOON LEAGUE CONVENTION.

We hold our annual State Convention at Chattanooga on Oct. 24-25-26. We have a very interesting program. This will be in many respects a most important meeting, as the policy of the league for the coming campaign will be outlined at this Convention. We want to ask that you will plan to be with us at this meeting. Each Anti-Saloon League organization is entitled to three representatives and each local church and other co-operating religious body one. We ask therefore that you see to it that the organization and churches in your community appoint or elect representatives to this meeting.

In buying tickets ask for a certificate, as we hope to be able to get reduced railroad rates on the certificate plan. Free entertainment will be given to all who desire it, provided they send their name to Rev. C. B. Waller, Chattanooga, Tenn., five days in advance of the Convention.

We will be glad to furnish any further information desire from this office. Write us about how many will be in attendance from your community. We are planning to have Field Day in Chattanooga on Sunday following the Convention. We hope you can remain over Sunday.

W. R. HAMILTON,
Acting Superintendent.

Nashville, Tenn.

FROM MISS HOPKINS.

Dear Readers of BAPTIST AND REFLECTOR:

Last evening I arrived in New Orleans, and at 2 p.m. this afternoon came aboard the steamer *City of Mexico*, bound for Vera Cruz, due there the second. From there I will go by rail, via Mexico City to Guadalajara, scheduled to reach the latter place at noon, October 4. After many sweet experiences I have said "good-bye" to my loved ones in Tennessee, and am now on the eve of departure from my native land.

About 4 p.m. the ship is to start. There are none here who know me to wave a last farewell, but as we shall sail out from harbor, I will, in my heart, say "Farewell till we meet again." How happy I am to be on my way to Mexico—the chosen field for my future work. You have assured me that your prayers shall go with me, and in my heart I feel the presence of the Lord, and know He will lead me. Not a tear have I as I go on the long trip. After reaching Guadaljara I will write and give my address. Remember to pray every day for, Your sister in Christ,

LINNIE HOPKINS.

On board the *S. S. City of Mexico*,
New Orleans Harbor, Sept. 28, 1907.

PASTORS, TAKE NOTICE.

The Baptist Pastors' Conference of Tennessee will convene in the First Baptist church-house of Knoxville, at 9 a.m. October 17. An interesting and instructive program has been prepared. It will be worth while for every pastor in the State to be present. Come, and come to stay through the convention. Send your name at once, to—

A. J. HOLT, Secretary.

Knoxville, Tenn.

SUNDAY SCHOOL WORKERS.

Knoxville is perhaps the greatest city in the State of its size, for Baptist Sunday-schools. An average of 4,000 children attend Baptist Sunday-schools here every Sunday. Come and see how it is done! Or if you can do better, come and show us how it is done. Send your names at once to—

A. J. HOLT, Secretary.

Knoxville, Tenn.

We are to have the much beloved Dr. W. M. Vines, of Norfolk, Va., in this city, to deliver a lecture on the evening of the 15th inst., his subject being "The Triumph of the Country Boy." I would like for you to give notice of this in the BAPTIST AND REFLECTOR. Say what you think best. We make it possible for all of Dr. Vines' friends to hear him, as the price is only to be 25 cents, and the auditorium will hold 1,500. This is his old home.

R. C. HUNTER.

Johnson City, Tenn.

PASTORS' CONFERENCES.

NASHVILLE.

North Nashville.—Pastor Swope preached at both hours. Morning subject: "Christian Love." Evening subject: "Consecration." One received by letter.

Lockeland.—J. N. Booth, pastor. Morning subject: "Conditions Producing a Revival." Evening subject: "Man's Disloyalty to Christ."

Immanuel.—Bro. W. J. Stewart preached at both hours. The church made a nice contribution to Tennessee College, at Murfreesboro, Tenn.

Belmont.—Pastor Francisco preached at both services. Morning theme: "Christ Able to Save." Evening theme: "What Shall I do With Jesus?" One received for baptism.

Central.—Fine congregations; 260 in Sunday-school. Subjects: "The Lord's Supper;" "The Traitor."

First Church.—Pastor Burrows preached on "The Example of the Seraphs" (Isa. 6:2), and "The Demonic of Gadara." Three added by letter.

North Edgefield.—Pastor Snow preached on "Scenes at the Crucifixion," and "The Call of Matthew." One by letter.

Antioch.—Brother S. H. Price preached on "The Abundant Entrance." Pastor Reid assisted in a funeral service in the morning, and baptized one in the afternoon.

Edgefield Church.—Arch C. Cree, pastor. S. S. 310. Average for the summer quarter, 277. Morning subject: "The Incarnation." Evening subject: "What Shall It Profit a Man?" The Baptist S. S. Union of Nashville met with this church in the afternoon. Subject: "The Coming Institute." Speakers: The S. S. superintendents of the Union. Two by letter and one baptized since last report.

Howell Memorial.—I. J. Van Ness preached in the morning. Good service. Conditions seem to be excellent on this field.

Third.—Pastor Yankee preached on "The Gospel Road to the Soul," and "How Jesus Dealt with a Bad Man." Communion at night. One approved for baptism; one by letter; fine audiences.

Union Hill.—We began a series of meetings with this church the 15th of Sept., which continued 10 days, and resulted in a number of professions, four baptized and others approved for baptism. Brother M. E. Woolridge did all the preaching and did it well, capturing the community. He has rare gifts as an evangelist. He has great faith in the power of the gospel and blessings of the Spirit. Churches and pastors securing his help may consider themselves fortunate in the acquisition. He uses no claptrap methods, but his appeals are direct and powerful. S. H. PRICE.

KNOXVILLE.

Great preparations for the coming Convention. We are looking for 500 delegates.

Deaderick Ave.—Pastor G. W. Perryman preached on "Moses' Farewell Address" and "The Wail of a Heart-broken Mother." One for baptism; 566 in S. S.

First.—Pastor J. J. Taylor preached on "The Perpetuity of Divine Love" (Jno. 13: 1), and "From Death to Life" (Jno. 5: 24). Two received by letter. One baptized; four professions of faith. 335 in S. S.

Broadway.—Pastor W. A. Atchley preached on "The Pre-eminence of Christ," and God's Omnipotence." 500 in S. S. One received by letter; one by baptism.

Gillespie Ave.—Pastor Dowell preached at both services. 191 in S. S.; 5 by letter; 1 by experience.

Bearden.—Pastor J. M. Anderson preached on "Investing in Religion." 100 in S. S. Young People's work at night.

Alpha.—Pastor D. L. Manis. W. L. Winfrey preached at both hours. Good S. S.

White Spring.—Preaching by Rev. W. L. Lunsford in the morning. At night by pastor, D. A. Webb. 102 in Sunday-school.

Oakwood.—Pastor J. W. Crow, preached on "With Christ on Calvary," and "Nathan's Parable." Lord's Supper. 118 in S. S.

Euclid Ave.—Pastor L. A. Hurst absent, holding a protracted meeting. Preaching at both hours by Bro. Jones. 165 in S. S.

Island Home—Pastor J. L. Dance preached on "Ezra's Conflict at Paria," and "The House Founded on a Rock." One addition by experience. 188 in S. S.

Third Creek.—Pastor J. C. Shipe preached on "Bringing the Children to Christ," and "Sowing and Reaping." 80 in S. S.

Immanuel.—Pastor E. A. Cate, on "The Durability of the Word," and "Mary Stood Weeping." 128 in S. S. 5 by baptism.

Bell Ave.—Pastor J. H. Sharp preached on "In Remembrance of Me" (1 Cor. 11:24), and "Life or Death" (Jno. 3:36). One conversion; 1 approved for baptism; 3 baptisms; 344 in S. S.

Mt. Olive.—Pastor G. W. Shipe preached on "The Innumerable Multitude" (Rev. 7:9), and "The Coming Lord." Lord's Supper. 83 in S. S.

Third.—Pastor A. J. Holt preached on "The Hidden Life," and "Be Not Weary in Well Doing." Lord's Supper. Two by letter; 168 in S. S. Scarlet fever in community.

Johnson City Baptist Church.—Since our last report there has been added to the church one by experience, one by letter and three under the watch care of the church. Sunday-school fine. Our prayer meetings are growing in numbers and interest. We are working and praying for a great outpouring of the blessings of God and an old time refreshing, as on the day of Pentecost, when men and women shall cry out, "What must I do to be saved?" It's coming and we fully believe it. Pray for us and that our prayers may be answered.

GEO. P. CROUCH.

October 7, 1907.

Roan St.—Preaching morning and evening by the pastor. Good congregations at each service. 187 in S. S.; 97 in West Chapel S. S. The pastor will preach every evening this week at West Chapel. We hope for results.

First Baptist Church.—S. S. attendance 287; collection \$9.12. Pastor absent. Services conducted by assistant pastor. Morning subject: "The Lord's Supper in History and Modern Practice." Evening subject: "A Character Study—Jesus as a Man." Attendance at both services very gratifying. Ordinance of Lord's Supper observed at close of morning service.

CHATTANOOGA.

Pastors' Conference.—Pastors present: Boyd, Cecil, Gorbet, King, Keese, Thrasher, Coffelt, Waller, Cecil, Chunn, Brown. Prayer by Brother Chunn.

St. Elmo.—Pastor Brown preached on "Progress," and "Healing the Woman's Daughter."

Rossville.—Pastor Chunn. Dr. Russell preached in the morning. The Lord's Supper observed. Pastor at night on "Counting the Cost." 160 in Sunday-school. One addition by letter. Good Junior Union. Large congregations at both services.

Harrison.—Pastor Thrasher preached on "The Law," and "The Prodigal Son." Planning to build.

Clift.—Rev. Coffelt preached. Seven reclaimed

Highland Park.—Pastor preached in the morning. Subject: "Christian Loyalty." At the evening service Dr. W. C. Golden, of Nashville, Tenn., preached—subject: "The Ways of Delusion." Three professions; 1 addition by letter; 1 addition by baptism. Rev. B. N. Brooks administered the Lord's Supper at the close of the morning service.

Alton Park.—Pastor J. W. Boyd preached morning and evening. Morning subject: Missionary sermon. Evening subject: "Young People and the Church." B. Y. P. U. interesting. Sunday-school pupils present fifty.

Mountain Creek.—No services yesterday. Preaching at night by Rev. J. J. Coffelt; text: Psalm 51:3. S. S. good. Seven reclaimed. Church without pastor. Will call soon.

Hill City.—Pastor King preached at both hours. Morning theme: "The Hidden Manna;" night theme: "The First Duty of Man." Dr. W. C. Golden preached at 4 p.m. 66 in S. S. Quite a number asked for prayer, meeting continues through the week. Bro. Cecil will do the preaching. Received one by letter.

Second.—Great day. Pastor Waller preached on "What Makes a Church Great, and "The Right Sort of Young Men." 353 in S. S.; 1 approved for baptism; 3 baptized. Great tabernacle packed at night; great interest; 9 professions. "Mute class" added to S. S.

Lonsdale.—L. P. White, pastor, preached in morning on "The Church," and at night on "Christ the Door." 140 in S. S. Good day.

MEMPHIS.

First.—Pastor A. U. Boone preached on "The Doom of Delay" (John 12:35), and "Condition of Ownership" (Joshua 1:3). Four by letter.

Seventh St.—Pastor I. N. Strother preached on "Four Elements of Success in Christian Work" (Neh. 6:15), and "The Price of Admission to the Kingdom" (Mark 10:28-30). One by letter.

LaBelle Place.—Rally Day in the morning. Dr. J. W. Conger of Union University, delivered a strong address. Pastor John N. Lawless preached in the evening on "Sighing for the Days that are Past" (Job. 29:2-11). Three added by letter.

Binghamton.—Pastor O. T. Finch preached in morning on "Bible Reading on Consecration." Brother Seilbinder preached in evening on "Our Duty to God." Six conversions; 25 additions; 16 baptized.

Poor House Mission.—Bro. DuBois assisted by twelve other brethren, held the services; increasing interest.

Boulevard.—Pastor J. R. Wiggs preached at both

hours. Morning subject: "A Welcome for Jesus" (Luke 8:40). Evening subject: "The Opening of the Five Seals and Their Signification" (Rev. 6:1-8).

Central.—Pastor Thos. S. Potts preached at both hours. One baptized. Subjects: "The Call to the Individual" (John 11:28), and "The Fool's Promotion" (Prov. 3:35).

Bellevue Ave.—Pastor H. P. Hurt preached on "The Banner of God's Love" (Solomon's Song 2:4). At night preached to the medical students on "Dr. Luke, the Beloved Physician." One for baptism.

Brother A. Lichtenstein preached three times. A number of Jewish people were present.

Rowan.—N. B. Graves pastor. Morning subject: "Necessity of Soul Winning" (Prov. 11:30). Evening subject: "How to Win Souls" (Acts 16:30).

Will the clerks of the various Associations in Middle and West Tennessee send me a copy of the minutes of their Associations this year. These minutes are almost necessary for the important denominational work of raising funds for Ministerial Education.

G. M. SAVAGE.

Jackson Tenn.

Is your pastor going to the Convention? Why not? Don't know? Speak to a few of the members, each of you put in a dollar, present that purse to him and tell him that you want him to go in time for the Pastors' Conference, Thursday, the 17th. Do this right now, and he will go.

GEO. H. CRUTCHER.

Dyersburg, Tenn.

Our meeting, conducted by Dr. W. W. Hamilton, closed September 27. Our church, as well as all who heard Dr. Hamilton's forceful sermons, was greatly blessed. The visible results so far were 41 professions of conversion, of this number 23 have united with our church for baptism; 20 of them had been baptized. One other who had previously united with the church was also baptized. There were eleven who joined by letter, making 35 additions during the meeting. Since the meeting closed we received (last Sunday) three by letter and one for baptism, making 39 additions since our meeting began. Bro. Byron H. Bibb, of Missouri, led the singing and was a great blessing to us in the work. We cannot too highly commend the excellent work done by Dr. Hamilton. More and more do we see the wisdom of the Home Board in sending out such evangelists as he.

Our people made an offering of \$125 for evangelism, and the tract fund, and the Sunday the meeting closed we took an additional offering of \$50 for State Missions. We are grateful to God for His blessings on our work.

J. A. TAYLOR.

Shelbyville, Tenn.

Last Wednesday we closed a twelve days' series of meetings with our church at Niota. Rev. J. T. Sexton (the blacksmith preacher) assisted us. Large crowds filled to overflowing our church. People from Atlanta, Mt. Harmony and surrounding territory were in attendance. We trust that great good was accomplished. Twenty-eight additions to our church; 24 baptized; 2 for baptism; 1 by letter, and 1 by relation. About 50 professions.

God gave us a good day at Sweetwater yesterday. Rev. E. K. Cox preached two able and appropriate sermons. We formally, and with our whole hearts, dedicated our new church to God for His glory. Two large congregations greeted Bro. Cox who was their former popular pastor. There must have been one thousand in attendance at the morning service. Many from Niota and surrounding country came to Sweetwater. Bro. Cox took a voluntary offering for a heating plant, etc., of \$260. We bless God for all He is doing for us.

Bro. C. B. Waller has promised to assist us in a series of meetings here in November. We want all your readers to pray that God shall do a great work of grace among us.

Yours in love,

ISAAC W. MARTIN.

Sweetwater, Tenn., Oct. 7, 1907.

YOUR NAMES!

We are preparing for a great host to attend the convention. If you fail to send your name you will embarrass the committee. By sending your name you will be assigned a home, and notified all before the meeting of the convention. If you fail to send your name, we cannot promise what will be the result. We will do our best, but we do promise that if we receive your name before the 10th inst., we will provide for you a home.

A. J. HOLT, Secretary.

Knoxville, Tenn.

MISSIONS

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

Home Missions.—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. T. S. Potts, D.D., Memphis, Tenn., Vice-President for Tennessee.

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

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

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

Ministerial Education.—For Southwestern Baptist University, address Rev. G. M. Savage, LL. D., Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

Ministerial Relief.—Rev. G. S. Williams, D.D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

Woman's Missionary Union.—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 904 First Avenue, South, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Avenue, South, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 610 Monroe Street, Nashville, Tenn.; Recording Secretary, Mrs. W. W. Kannon, Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, 18th and Marrow, Nashville, Tenn.; Bank Superintendent, ——; Editress, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

Mission topic for October, "Africa." I am giving you today a little quaint poem that will make a nice recitation for the October meeting of your Band. Assign it to some bright little girl right away. Learn all you can about the dark continent this month. There will be a beautiful program ready for you, if your leader or president will send a one-cent stamp for Our Mission Fields.

L. D. E.

FOR THE SUNBEAMS.

The Little Sisters.

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

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

One little fat sister who lives among snows,

She wears sealskin shoes, like all Eskimos,

The little fat sister who lives among snows.

Jack Frost is her brother, and gives her a kiss

On the rose of her cheek with never a miss,

The fat little sister who lives among snows.

And one little sister she lives among sand

Away on a desert, a hot, sunny land, The sister of deserts who lives among sand.

Her food is dates and the camel stalks near,

A child of the desert, she dreams not of fear,

The sister who lives among sand.

The gay little sister who lives in the hills,

Pure mountain air and cool, dancing rills,

Oh, happy and glad the sister who lives in the hills!

The squirrels and rabbits come skipping along,

The birds are at home, and she echoes their song,

The sister who lives in the hills.

There's a queer little sister who lives in the West,

Who wears tiny shoes, and thinks rice is best,

The small, smiling sister who lives in the West.

She eats with two sticks, bird's nest soup and drinks tea,

Often sleeps on the floor. How I wish you could see

The sister who lives in the West.

A little black sister lives far, far away, Where elephants live, and lions, they say,

Poor sister who lives far away.

No hat, no shoes, she lives in the sun, And sleeps in a tree when the day is done,

The sister who lives far away.

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

And the ball is the earth, so old and so new,

So hot and so cold, so green and so blue.

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

—*Youth's Companion.*

TREASURER'S REPORT.

Mrs. J. T. Altman, Treasurer. In account with Tennessee W. M. U.:

September 1. Brought forward, \$51.09. Seventh Church, W. M. U., \$1; Central Church, W. M. U., \$1; Edgefield Church, W. M. U., 50 cents; Belmont Church, W. M. U., 25 cents; Lockeland Church, W. M. U., 25 cents; Howell Memorial, W. M. U., 50 cents; Third, Knoxville, South Y. W. A., \$1; Sweetwater, First Church, W. M. U., \$1; Sweetwater Association, \$1.65; Hartsville, W. M. U., 10 cents; Harriman, Trenton Street, W. M. U., 50 cents; Riceville Association, \$1; Little Hope, W. M. U., \$1; Auburn, W. M. U., 50 cents; Chattanooga, Central, W. M. U., \$2; State Board, \$22.75; Grand Junction, W. M. U., 10 cents; Springfield, W. M. U., 50 cents; Chattanooga, Highland Park, W. M. U., 30 cents. Total, \$87.59.

Disbursements: To President—Postage, \$1; to Corresponding Secretary, postage, \$4.10; to Treasurer, postage, \$5; to Chairman of Literature, postage, \$6; to receipt book, Treasurer, 25 cents; to stationery and printing, \$19.25. Total, \$35.60. To balance, \$51.99. Remaining, \$87.59.

Report blanks sent, 268; report blanks

received, 40; letters received, 26; letters written, 38.

Respectfully submitted,
Mrs. J. T. ALTMAN,
Treasurer Tenn. W. M. U.

Report of Chairman of the Literature Committee for month of September, 1907:

Sent out the following literature, including a supply to be used for Enlistment Day:

Leaflets, 1,376; membership cards, 1,170; enrollment cards, 231; envelopes for State Missions, 230; programs for State Missions, 82; mite boxes, 36; constitutions, 7; Home Field, 14 copies; Foreign Mission Journal, 13 copies; Mission Workers' Manual, 3 copies; Mission Workers' Tool-Chest, 12 copies; Our Mission Fields, 11 copies; State Mission Quarters, 46 copies; topic cards, 34; Kind Words, 32 papers. Have written 3 letters and 5 postals.

Mrs. J. C. JOHNSON.

Report of the Corresponding Secretary for the month of September, 1907: Mimeograph letters written to the societies to accompany "Enlistment Day" literature, 301; letters to Vice-Presidents and report blanks sent, 30; miscellaneous letters, 36; postals written, 18.

Holston Association—Bluff City Church, W. M. S. President, Mrs. J. T. Pope; Vice-President, Mrs. J. E. Brown; Secretary and Treasurer, Miss Sudie White. Members in Society, 6.

Holston Association, Oak Dale Church, W. M. S. President, Miss Dora Ratliff, Limestone, Tenn., R. F. D.

Tennessee Association Valley Grove Church, W. M. S. President, Mrs. J. G. Johnston, Knoxville, Tenn., R. F. D. 8; Vice-President, Mrs. A. A. Garner, Bearden, Tenn., R. F. D. 2; Secretary, Mrs. Jas. Crawley, Bearden, Tenn., R. F. D. 3; Treasurer, Mrs. M. E. Bird, Knoxville, Tenn., R. F. D. 8.

Sweetwater Association, Athens Church, Sunbeam Band. Mrs. T. E. Moody, leader.

MRS. B. H. ALLEN,
Corresponding Secretary.

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

ELDER A. MALONE WRONG.

Brother Malone, of Franklin, Ky., says that no one knows that he will go to heaven. The Bible can not be wrong, therefore it is Brother Malone who is wrong. And I am so thankful that it is he; for I could be so unhappy if I did not know that heaven is my eternal home. King David said that "he would dwell in the house of the Lord forever" (Psa. 23: 6); and the apostle Paul said "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God an house not made with hands, eternal in the heavens" (2 Cor. 5: 1). Paul says "we know;" Brother Malone says "we do not know." Which one must we believe? I will believe the inspired Paul. Brother Malone quotes Rom. 8: 24 to prove his position: "We are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for?" And so interprets as to make Paul contradict himself. We must keep the writer's subject. When Paul says that we are saved by hope, is he writing of the soul? Of course not. Let us see if he is: He says that "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 21). And in the 23d verse he says that "we are waiting for the adoption, to wit, the redemption of our body." Paul does not say that we are waiting or hoping for the redemption of our souls; for he always preached that the soul of the penitent was saved, when he "believed on the Lord Jesus Christ." In

the very last words of the 23d verse of this 8th chapter of Paul's letter says that "we are waiting for the redemption of our body," and not for the redemption of our souls. And then in the first words of the very next verse, the 24th,

he says "we are saved by hope." Of course, speaking of the salvation of our bodies, and not the salvation of our souls. Paul said just before he said that "we are saved by hope," that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Creature means the fleshly body. The expression, "the creature also delivered," must imply that the soul had been "delivered," or saved, and hence Paul did not teach that the soul is saved by hope. Let the Campbellites and all their kind teach that the soul of the believer is not saved yet, and that we do not know that we will go to heaven, but it is a shame for a Baptist preacher to preach such a false doctrine. Bro. Malone says that he knows that he has been regenerated. So it is very evident that he believes in apostasy. To say that he knows that he has been regenerated and then say that no one knows that he will go to heaven, proves beyond a doubt that Brother Malone believes in apostasy. For we all do know that a regenerated person is a child of God, and hence not a child of the devil. And this being so, he does know that he will go to heaven, that is apostasy being false.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, as it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 35-39). "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." New version, "into life." God says that we "shall not come into condemnation." Brother Malone says that we do not know that we will go to heaven. He seems to doubt these scriptures.

G. H. DORRIS.

Gallatin, Tenn.

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

Saturday, September 21, was a sad day with our church at Mill Springs. Our pastor, Rev. J. A. Lockhart, offered his resignation as pastor, to enter the Seminary at Louisville, Ky. Bro. Lockhart's going away leaves five churches pastorless. He was pastor of churches at New Market, Talbot, Buffalo Grove, and Mill Springs. The members of these churches are very sorry to give him up as their pastor, but think it the duty of every preacher to prepare themselves the best they possibly can for preaching the gospel. Brother Lockhart lacked only two months of being pastor of Mill Springs Church six years. He has been a very faithful and efficient pastor. May God's richest blessings rest upon him, and His Holy Spirit lead him, is the wish of our church.

A MEMBER.

Dr. Thacher's Worm Syrup is absolutely nonalcoholic, and complies with the requirements of the Pure Food and Drugs Act without change of formula. The testimonial of Dr. A. J. Speers, Zalma, Mo., found in this issue, is identical with all who use this preparation.

MY SURRENDER.

(By Rev. Ed. G. Butler.)

(Written the day he decided to go as a missionary to China. Brother Butler is a strong man and will make a successful missionary.)

My heart is anxious to obey
My blessed Lord's command;
I want to know that every day
I'm guided by his hand.

I'm praying, Lord, that I may know
Thy holy, blessed will,
And where thou leadest, I will go,
Thy mission to fulfill.

If thou shalt keep me in this land
Of freedom's happy clime;
O help me lead poor, fallen men
To thee for joy divine.

Or if thou callest me abroad
To China's distant shore,
Make known to me thy will, dear Lord,
And open wide the door.

And I will gladly sail away,
With joy I'll cross the main,
I'll tell them of the narrow way
Through Jesus, who was slain.

No happier lot could be my fate,
No words so sweet from thee,
As these: "My son, I ope the gate;
Go preach to them for me."

But oh! the way is dark as night,
The way I cannot see.
I'll try to walk by faith, not sight,
And leave it all to thee.

And if I ne'er can cross the main
And preach to China's race,
I'll do the very best I can
To send one in my place.
Newbern, Tenn.

REV. W. L. PATTON.

BY A. J. HOLT.

I take pleasure in introducing to the Baptists of Tennessee and the South, the Rev. William LeRoy Patton, who, on September 29, 1907, was publicly set apart to the full work of the gospel ministry by prayer and the imposition of the hands of the Presbytery, according to Scripture precedent, and the custom of Baptist Churches. Brother Patton was baptized into the Third Baptist Church, the morning of his ordination, which took place in the presence of a large concourse of people in the afternoon of September 29. Brother Patton had been for many years an honored and efficient Methodist minister, having been a member of the Holston Conference of the M. E. Church, South. In his admirable statement before the church, and also before the Presbytery, he stated that he loved the Methodists, and it was the struggle of his life to leave them. That he left them with nothing but the kindest of feelings; that they had always treated him well; that many of the best people he had ever known were Methodists. He stated that several years ago he had begun to entertain doubts as to the scripturalness of several points of doctrine as held by them. That on one occasion an intelligent lady had come to him asking him to point out for her some of the passages of scripture that taught infant baptism; that she was in trouble about it, her Baptist friends insisting that she should show scriptural reasons for it. He felt himself in duty bound to admit to her in all candor, that he greatly feared there was no scripture to justify the practice.

So point by point was decided by this earnest, conscientious seeker for the truth, until he felt himself literally driven to the Baptist fold. Bro. Patton is

perhaps 38 years' old, and has a wife and three children. His wife joined the Third Baptist Church also on her Baptist letter, which had lain dormant for many years. She is an intelligent, cultured Christian lady, who will be a great help to him in his ministry.

Brother Patton preached for our church on the night following his ordination. His sermon was full of melody, and brimmed with glowing gospel truth. Rarely has it been the privilege of the writer of these lines to listen to a more gracious delivery of the sweet gospel message.

This brother comes to us without the promise or prospect of work, yet with the full determination to spend his life in preaching the glorious gospel of the blessed God.

Personally, I have known Brother Patton for some seven years; during most of which time I have been in correspondence with him. I know him to be a man of spotless character, of high ideals, of deep consecration. He is well educated and well trained as a public speaker, and will render efficient service wherever called to labor. I unhesitatingly commend him to the brotherhood as worthy and well qualified for the work whereunto he is called. His last "charge," of which I am informed, was with an intelligent congregation in the city of Atchinson, Kansas, who gave him an annual salary of \$1,000, and a beautiful home. His present address is Rev. W. L. Patton, Crab Orchard, Tenn.

Knoxville, Tenn.

WHY?

They have changed the name! Yes, it is done, but why? To honor some man? Or was it to give us a shorter name? Or one more euphonious? Or one fuller of Christian sentiment? Ah! "Union"; that sounds nice—but does it always mean *union*?

Does it sound more euphonious than the word "Baptist"? Well, perhaps it does to smart men; but to an unlearned backwoods layman, like myself, it does not. You could apply no name to the University which would sound sweeter or more euphonious, or more charming to me, than the name "Baptist." I suppose there are thousands of other little "baptists" (with a small b) like myself, who would prefer the name "Baptist."

What are we to understand the word "Union" means?

What or whom does it unite? The Baptists, all Christians, all denominations, all people, all the world? Whom?

Ah! How precious the name "Baptist" sounds to all Baptists. When you say "Baptist" we all know you mean "us." When you say "Union," we are not so sure about it. I do not think the name should have been changed in honor of any man, or any set of men, but should have remained South Western Baptist University, in honor of all Baptists.

I hope the Trustees at their next meeting will have changed their minds, and will change the name back to the old name, "Southwestern Baptist University."

Now, brethren, that is just how I feel on the subject, and I do not know any better than to say what I think about it. However, it amounts to about the same as the old woman's shaking the broom at the enemy: "It shows which side I am on!"

R. W. SMITH.

Saulsbury, Tenn.

Our meeting closed Sunday night with 12 conversions. It was good to be with the Culleoka Church and its pastor. The members are a splendid people, and they know how to feed and clothe a preacher and his family. I want to go again.

G. A. OGLE.

ORDINATION.

At the call of the Third Baptist church of Knoxville, Tenn., the following presbytery was invited to set apart William LeRoy Patton, to the full work of the gospel ministry:

Revs. G. W. Perryman, J. J. Taylor, W. A. Atchley, F. E. White, W. L. Winfrey, J. M. Medlin, and A. J. Holt. Rev. G. W. Perryman was chosen as Moderator, and Rev. J. M. Medlin as Secretary. Rev. J. L. Dawes and Rev. J. H. Sharp were also invited and expected, but were providentially prevented from attending.

The scriptures were read by Dr. J. J. Taylor, and Brother F. E. White offered prayer.

The candidate was presented by Deacon J. G. Johnson of the Third church. Brother Patton then stated his Christian experience, his call to the ministry, and his trials of conscience in leaving the Methodist church to unite with the Baptist church, and also gave a brief synopsis of his views of the doctrines of the Bible, all of which were pronounced eminently satisfactory, and it was unanimously decided to proceed with the ordination.

The ordaining prayer was offered by Dr. W. A. Atchley, and the laying on of hands by the presbytery. Dr. J. J. Taylor delivered a most appropriate charge, and the Bible was presented by the pastor of the Third church. The hand of fellowship was extended by the presbytery and the church, and the benediction was pronounced by Rev. W. L. Patton.

C. W. PERRYMAN,
*Moderator.*J. M. MEDLIN,
Secretary.

Knoxville, Tenn., Sept. 29, 1907.

Seeing so many accounts of glorious revivals all over the State, and nothing from the meeting at old Harmony church, I am at a loss to know why it was not reported to you, for I think it deserves special mention, and believing that you will be glad to hear from your old home church, I will give you a short account of same. On the second Sunday in September last, a meeting of days was conducted by Rev. I. N. Penick, of Martin, Tenn., and I want to say that for sound gospel, profound reasoning, and impressiveness, it has seldom been our privilege to meet his equal. Brother Penick is a great revivalist. He is one of those men who make you glad and sorry, too, when he comes among you—glad when he comes and sorry when he leaves. The church was greatly revived, and eleven converts added to the church. This is the second time Brother Penick, our pastor, has had Brother Penick to assist him here, and it speaks well of Brother Penick's good judgment in his selection of help. Bro. Penick was loved and admired by all who heard him. And when he bade us good bye our people did not forget that the laborer was worthy of his hire.

W. F. S.

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

I was at Dixon's Creek last Sunday. A large congregation was present and we had a strong spiritual service. This old body has been keeping house for God over one hundred years and it still lives, and it has a great history. I feel like it is a great privilege to stand where John Wiseman and his son Jonathan stood and preached the gospel. This church knows their duty towards preachers. I enjoyed being at the great Home-coming in Nashville last week. I witnessed many happy meetings, and it made me think of the great home-coming after while, where there will be no good-byes. Who would not want to be

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves From the Agonies Caused by Female Disease and Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Left the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-injurious, always reliable and effective. Obtainable at all prominent drug stores in \$1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

there? I do; don't you? There we can sing "Home, Sweet Home" in the city of our God.

R. B. DAVIS.

Carthage, Tenn.

A few days ago Bro. T. T. Thompson closed a good meeting at Greenwood church, near Doyle. There were fifteen conversions and nine additions to the church. Bro. Thompson did good preaching, as he always does. The church was spiritually revived. They are without a pastor, but hope to have a man on the field soon. Yesterday closed my first year's work with the church at McMinnville. The church has had a slow, but steady growth in membership. Our gifts to missions have more than doubled any previous year.

The outlook for our work here is encouraging. The church is much encouraged over the past year's work, and are undertaking greater things for the coming year.

R. L. PEOPLE.

McMinnville, Tenn.

Baptist and Reflector

(PUBLISHED WEEKLY.)

FOLK AND HOLT — — — Proprietors

The Baptist, established 1835; The Baptist Reflector, established 1871; consolidated Augt 14, 1889.

EDGAR E. FOLK Editor
A. J. HOLT Associate Editor
F. BALL Corresponding Editor
T. F. HENDON Field Editor

Entered at the post office at Nashville, Tennessee, as second-class mail matter.

Subscription per annum, in advance: Single copy, \$2; in clubs of 10 or more, \$1.75; to ministers, \$1.50.

Office: No. 207 Union Street; telephone No. 1543.

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Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tennessee. Address only personal letters to the editor, individually.

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NEW SALEM ASSOCIATION.

This Association, as its name implies, came out of the Salem Association. It was organized in 1888. It has now 28 churches with a membership of about 2,600. It met this year with the Macedonia Church at New Middleton, on October 2. The following officers were elected: Moderator, S. M. Gupton; Assistant Moderator, T. J. Eastes; Clerk, J. T. Oakley; Assistant Clerk, T. E. Bryan; Treasurer, L. C. Smith. The pastors in the Association present were W. P. D. Clark, T. J. Eastes, L. S. Ewton, Roy Fuqua, S. M. Gupton, J. T. Oakley, G. A. Ogle, Geo. W. Ramsey, M. W. Russell. The visitors were J. M. Cason, H. M. Eastes, W. C. Golden, J. M. Phillips, A. J. McNabb, L. D. Ragan, J. H. Vickers.

The introductory sermon was preached by Bro. Roy Fuqua. When we reached the Association on the morning of the second day the house was full and the yard full of people. Bro. L. S. Ewton was in the midst of a fine speech on Home Missions. He was followed by excellent speeches by Brethren M. W. Russell on State Missions; W. P. D. Clark on S. S. and Collegiate; J. M. Cason on Foreign Missions. Bro. Cason was formerly a missionary in Africa, and gave an interesting account of his experiences there. Bro. Cason was requested to answer the question, "Will the heathen be saved without the gospel?" He answered it in the negative very strongly and satisfactorily.

Dr. Golden came in during the afternoon and made a helpful speech on State Missions.

Tuesday morning was rainy, but the people came anyhow until they filled the house. Speeches were limited and there were a number of short and pithy speeches on Periodicals, Obituaries, Orphans' Home, State of Religion. The Association adjourned about 12 o'clock with singing and handshaking. After dinner Dr. J. M. Phillips preached an earnest sermon, which formed a fitting close to the Association. Sermons were

preached during the meeting out in the grove by Brethren J. M. Cason, A. J. McNabb, E. E. Folk, and G. W. Ramsey, and in the house Wednesday night by Bro. L. D. Ragan, and on Thursday night by the editor, and by Brother J. T. Oakley in a school-house nearby on Thursday night.

The congregations on Wednesday and Thursday were very large, there being perhaps as many as 2,000 present on Thursday. Really there were most too many present, for the good of the Association. They grew restless, especially in the afternoon, and it was hard to hold them in the house.

The hospitality was equal to the occasion. Long tables were loaded with abundant provisions.

The Macedonia Church is an old and honored church. Rev. James Barrett was for many years its beloved pastor. He exerted a great influence. The present house of worship was erected in the 60s. It has recently been repaired and presents quite a neat appearance. It has now a membership of 160. Bro. G. A. Ogle is the present popular pastor. We are indebted to him for much courtesy. It was a great pleasure to spend a night in the home of Bro. Wm. Barrett. He is the son of Rev. James Barrett, and is a prominent and influential member of the Macedonia Church.

RIVERSIDE ASSOCIATION.

This Association is located on Cumberland Mountains. It met this year at Monterey. We had never had the pleasure of attending it before, but as it met in so convenient a place, we ran up from the New Salem Association. The Association had been organized by the election of Rev. W. S. Guthrie as Moderator; Rev. A. W. Duncan, Assistant Moderator; Clerk and Treasurer, J. W. Key; Assistant Clerk, B. M. Allison.

In the absence of the appointee, Dr. W. C. Golden preached the introductory sermon. We heard echoes of it as a strong missionary sermon, which it was believed will do much good.

This was the 20th session of the Association. It was organized by Bro. W. S. Guthrie. He came to Tennessee about 35 years ago from Kentucky, locating in Livingston. He found no Baptist Church in the country around; went to work to organize some; then organized them into an Association, which he named the Riverside, because it is located between two rivers, the Obed and the Cumberland—an appropriate name for a Baptist Association. It now has 18-churches, with over 1,000 members.

The Association has never been as thoroughly missionary as it should have been. This has been due, however, more to lack of information than to lack of inclination. They have had several missionaries in the bounds of the Association, who have been doing good work. It was decided that the Association will co-operate with the State Board. They had an interesting discussion on Missions, with excellent speeches by Brethren F. E. Elrod, A. W. Duncan, J. M. Stewart and others. The other subjects were discussed with a good deal of interest. The brethren were quite enthusiastic on temperance. Sermons were preached during the meeting by Brethren W. L. Patton on Friday night; W. S. Guthrie, Saturday night; and the editor Saturday morning and Sunday morning. We trust that good was done. Rev. J. M. Stewart preached Sunday night.

We enjoyed our visit to the Association very much, and hope to have the pleasure of going again some time.

Monterey is located on the Southern Railway, in the Cumberland Mountains. It has a population of about 2,200 inhabitants, and is

growing. The Baptist Church was organized a few years ago under the labors of Bro. Earle D. Sims, with 18 members. Four months ago, when Rev. A. W. Duncan took charge as pastor, it had 51 members. Now it has 76. They have a new house of worship. They are expecting in a short while to repaint it and put in new seats. As an expression of appreciation of Bro. Duncan, the members recently gave him a pounding to the value of \$25 worth of goods. He is popular also with other denominations, and promises to do a fine work not only in Monterey, but throughout the Association.

The hospitality was very cordial. We had a delightful home with Bro. and Sister P. H. Huffine, who are among the most active and influential members of the church at Monterey.

THE COMMERCIAL TRAVELER.

Under the head of "Sayings and Doings of Nashville Commercial Travelers," Mr. W. T. DuBoise writes in the *Nashville Banner*:

"I see Bob Blank has again changed houses. Bob is a fine fellow and would make a great salesman, but he will take too much tea." This remark was made by a fellow traveler about a friend who promised well on the road, but failed to hold his place for any length of time. The art or science of the present day salesman requires a strong body and a clear brain. A salesman must be in possession of every one of his faculties and have them all right at his finger's end for use when occasion requires. Intoxicants produce that 'don't care' feeling, that's what they are taken for. In this condition one is not capable of meeting in successful competition which is keyed up to a high pitch and ready with all sorts of resources to meet and successfully overcome every obstacle. Beside this the shrewd buyer is averse to putting his business in the hands of a man he thinks is under the influence of whisky. But more than that, a firm is unwilling to trust its affairs in the hands of an inebriate. But in spite of all these facts the public regards the travelers as a class of hard drinkers. This is not written from the standpoint of a temperance reformer. The same ideas of business prevail in the saloons. Many of those who serve at the bar never touch their own beverages, and no first-class saloon would permit a man behind the bar to be intoxicated. It is true that the traveling men are not all teetotalers, but many are, and it is a business in which its followers must be more careful in the use of intoxicants than any other if they hold their positions and their trade."

This is all true. We have been saying something like it in speeches on temperance. We are glad to have our statements confirmed by a commercial traveler. The time was, and that not so very long ago, when nearly all commercial travelers drank. They seemed to think it the proper thing to do, to treat their customers, and to drink with them. The time is, however, when the commercial traveler does not dare to take a drink.

In this connection the following true story will be of interest: It is the life story of the most famous drummer in the world. He received the largest salary of any drummer in the world, \$15,000. His stories were published in the papers all over the land. Merchants liked so well to have him come around that they would buy goods from him whether they needed them or not. He was so popular with his fellow-drummers that they would miss their trains to travel on the one he was to be on. They counted it an honor not only to shake his hand, but to shake the hand that had shaken his hand. He was held in high esteem by every one. He was genial, social, liked by every body. He had only one fault—he would take a drink with his friends. Alas! that fault, as with others, proved his downfall. The strong drink after a while dulled the keen edge of his wit. He could not tell his stories with so much effectiveness. He lost some of his popularity. He lost his position, with his salary of \$15,000; got another with a salary of perhaps \$10,000. But he still drank. He lost that position, with the salary of \$10,000; got another with a salary of about \$5,000. He drank more and more. He dropped down the ladder round by round, until he was compelled

to go west for his health. He spent some time in a hospital in New Mexico. But it was too late. The appetite for strong drink had been fastened upon him. He could not control it. The last we read of him he was found by a reporter for a daily paper sitting on a bench in a police court, with blear eyes, bloated face, fingers like bird claws, unable scarcely to tell his name, waiting to be tried for some petty larceny. And that was your famous drummer! If we should call his name he would be known from one end of this country to another. We refrain from calling it, hoping that by some miracle of grace he may yet, like the prodigal son, recover his lost manhood and return to the Father's house.

THE DENOMINATIONAL PRESS.

Dr. Henry G. Weston, President of Crozer Theological Seminary, recently wrote these words for the *Examiner*, New York:

"But I wish there could be some way in which expression could be given to the debt the Baptists owe to the denominational press. I have been associated with men whose character and work have been most blessed and God has honored their work. But my settled judgment is that the States in which I have been pastor have owed more to the editors of their denominational paper than to any other class of the same number of men. I wish it were proper to speak by name of some of those departed ones and tell the debt which their State Convention and General Associations owe them. Others have exerted and still exert, a wider sway; over other States 'one blast from their bugle horn is worth a thousand men.' Dr. Broadus once told me that the Baptists in Virginia hold a higher relative position than in any other State in the Union. 'Yes,' said a friend to me, 'but what could Virginia have done with out the *Herald*?'

"It is much to be regretted that influences are at work very unfavorable to our denominational papers. I know not what can be done to counteract this, but I hope that many will join in the prayer, 'God help the right and God especially bless our editors.'

Along with this we may put the following expression from Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, which we recently quoted:

"Our Baptist people everywhere ought to support their denominational paper. If the paper were to cease to exist, our denominational life would in large measure fall to pieces. And every Baptist ought to consider this point when thinking about the matter of subscribing to his denominational paper: What would become of the denomination if it had no paper? Shall my example of neglecting to subscribe for the paper be one which if followed by all others would virtually undermine all our work? No Baptist can afford to take this position. Let every Baptist throughout the land realize that in subscribing for his denominational paper he is assisting every good cause, and not merely indulging himself as an individual in that which will promote his spiritual life at every point. I think if the subscriber to the denominational paper would reflect more deeply, he would be influenced more by these considerations. His subscribing is personal and private in the sense that he derives personal and private benefit from it, but it is denominational and patriotic in the true religious sense in that through his support of the denominational paper he is supporting every cause dear to our hearts."

These things being true, why should not Baptists stand by their denominational papers—subscribe for them, pay for them, read them and get others to read them? In doing so, they are not only helping the editor, but they are helping themselves, helping their denomination and helping the cause of Christ. Pastors continually tell us about the great assistance which the BAPTIST AND REFLECTOR gives to them in their pastoral work. Why, then, should they not make an effort to put the paper in every home in their congregation? They are standing in their own light when they fail to do so. Methodists understand the value of their denominational papers, and each Methodist pastor is required to be an agent for his paper. Of course, we cannot make such a requirement of Baptist pastors, but they ought to do it anyhow.

BEULAH ASSOCIATION.

This Association met on October 1-2 at Gardner. It embraces 41 churches with about 4,500 members. Last year they had 448 baptisms,

which was doing quite well. The introductory sermon was preached by Rev. E. L. Watson, of Union City. We heard fine reports of it. Bro. Watson was elected Moderator and Bro. I. N. Penick Assistant Moderator. Bro. G. L. Ellis was reelected Clerk for about the twentieth time, and Bro. T. B. Smalley was elected Treasurer.

The morning of the second day was taken up with the discussion of Education, with fine speeches by Brethren J. W. Conger, I. N. Penick, H. E. Watters and A. B. White. Between three and four hundred dollars were subscribed for the Hall-Moody Institute, which is within the bounds of the Association. The early part of the afternoon was occupied with the discussion of Missions, with speeches by Brethren Golden and Penick. We were compelled to leave before the adjournment of the Association. Sermons were preached during the meeting by Brethren A. A. Jones on Tuesday night; W. M. Barker in the grove Wednesday morning, and W. C. Golden in the grove Wednesday afternoon.

The Association was largely attended, nearly every church being represented. The meeting being near Martin, which has about twenty resident Baptist preachers, and some thirty or forty ministerial students at Hall-Moody Institute, there was a large number of ministers in attendance—so many that we did not get the names of all.

The Hall-Moody students were much in evidence, about 100 of them being present the second day. Bro. J. E. Glenn, a ministerial student of the Institute, is the popular pastor at Gardner, which has about 100 members.

The hospitality was sufficient for all. Long tables were loaded with abundant provisions.

The next meeting of the Association will be held at Ridgeley, Lake County.

LETTER FROM COL. STEPHENS.

We take the liberty of publishing the following letter from Col. E. W. Stephens:

"My Dear Dr. Folk: Accompanied by my wife and daughter I expect to leave on Tuesday next for a tour around the world. We will sail from San Francisco on October 16th, on the *S. S. China*; will stop over eight days at Honolulu and then take the *S. S. Manchuria* for Japan. We will visit Japan, China, Philippines, India, Egypt, Palestine, Asia Minor, Turkey, Greece, and other European countries, returning next spring or summer. I fear we may not return in time for the Southern Baptist Convention.

Dr. and Mrs. R. J. Willingham will join us in China and we will probably have the pleasure of a considerable part of our Asiatic tour with them. Hon. Joshua Levering and wife are also en route for China, and we hope to meet them there.

We expect to visit as thoroughly as our time will allow, our mission stations over there, and will go through Palestine, Egypt and the Bible lands as thoroughly as we can.

May God be with you till we meet again.

Sincerely yours,

E. W. STEPHENS."

Columbia Mo., Oct. 3, 1907.

Col. Stephens is the popular President of the Southern Baptist Convention, and thousands of Baptists all over the South will join us in the prayer that he may have a safe and prosperous tour. We are glad that he and Brother Levering are going to visit our mission fields in the far East, as well as Secretary Willingham. They will be able to confirm any statements which he may make about those fields upon their return, and will also be able to add much interest to the fields by their account of them.

THE STATE CONVENTION.

Remember the meeting of the State Convention at Knoxville next week. Are you going? You ought to go. Every Baptist pastor in the State ought by all means to be there. Really, he cannot afford to miss the information and inspiration he will receive from it. Then there ought to be a large number of laymen also.

We have been having about 300 delegates and visitors at our State Conventions. We ought to have at least 500. And then, if we could just multiply the number until it would reach up into the thousands, as in Texas, it would result in largely increased contributions, as has been the result in Texas.

If you have not already decided to go to the Convention, then decide now—and go!

RECENT EVENTS.

Rev. W. A. McComb, of Mississippi, has accepted the call to the pastorate of the church at Alexandria, La. This is one of the most important pastorates in that State.

The *Baptist Argus* announces that Dr. H. A. Porter, of Oklahoma City, has accepted the call to the pastorate of the Walnut Street church Louisville, Ky., which was recently extended to him.

Rev. T. W. Fowler of Nacogdoches, Tex., has been spending a few days in Tennessee, resting after a long evangelistic campaign. While here, he preached for Brother D. T. Foust at New Hope Church, and at the Hermitage. He is a fine man. We should like to have him in Tennessee permanently.

Brother J. T. Williams informs us that a meeting is to be held with the Concord church in Davidson County, beginning on the third Sunday in October, in which the pastor, Rev. J. D. Smith, is to be assisted by Rev. J. H. Wright, of this city. We hope to hear of good results.

The dedication services of the First Baptist church at Sweetwater, Tenn., were held last Sunday. The sermon was preached by Rev. E. K. Cox, of Nashville, who was for several years the popular pastor at Sweetwater, and under whose pastorate the building of the church was begun and nearly completed.

Miss Kate B. Reeves, daughter of our friend, Col. T. H. Reeves, of Morristown, Tenn., and Mr. R. L. C. Hawley, of that place, are to be married on October 16. It is to be a quiet home wedding, with only the relatives and friends of the young people present. We extend cordial congratulations to the couple, with our very best wishes for happiness and prosperity.

Dr. A. C. Cree, pastor of the Edgefield Baptist Church, this city, is giving a course of studies on the life of Christ. He has a large and enthusiastic class. The purpose of the course is not to preach nor teach, in the sense of interpreting, but simply to learn the life of Christ. Each Saturday the Nashville *Banner* will contain an article from him covering the lesson of the following week. The first of these appeared in the supplement of last Saturday's issue.

A meeting is to be held in the First Baptist church, of Chattanooga, beginning the latter part of November or the first of December, in which the pastor, Dr. Howard Lee Jones, is to be assisted by his brother, Dr. Carter Helm Jones, of Lynchburg, Va. The *Visitor* says: "Dr. Jones preached in a series of meetings held in Chattanooga some years ago, and the church has never forgotten the great power of those services. The whole community was stirred and many brought into the Kingdom."

We learn with deep regret that Miss Mary G. Burdette, corresponding secretary of the Women's Home Mission Society, who has been in the Baptist Hospital in Chicago for several weeks, passed away on September 27. Her illness, it is said, was caused by cancer of the brain. The *Examiner* says: "She was one of the remarkable women of the denomination, and her death will be a blow to myriads of friends, and a severe loss to the Society, which she has served with signal devotion and ability for the greater part of its history."

"The Holy Rollers" is the name given a religious sect which is attracting a great deal of attention in Florence, Ala. Their meetings have been in progress two months, at first in East Florence, but as the contagion spread a location was secured up town and large crowds witness the performers. The following description is given of them: The mourners are first attacked with a jerking and shaking that grows in intensity until the symptoms are alarming. In this stage they "speak the language" which only the elect can understand. After the shaking has continued until the subject is exhausted it is succeeded by a trance and every night the space in front of the platform is filled with men and women flat on their backs and uttering queer sounds. Some have remained in this state thirty-six hours and when they come out of the trance they claim to have been talking with spirits. According to the leader the world is coming to an end in 1908, as eight different mourners have been told, so he says, by the Holy Ghost while in trances. The sect, according to the leader, was originated five years ago in Georgia, and has now established itself in five different localities in the South.

THE HOME

THE MOTHER'S APPEAL.

MOTHER.

O, Mr. Saloonman, I beg you don't sell
The stuff to my son that may send him
to hell;
Remember how dear to my heart he
must be,
And let him to-night return sober to
me.

SALOON-KEEPER.

They licensed me, madam, to sell him
the stuff—
The fool ought to know when he's had
enough.
You can't expect me to refuse all who
come;
My business is to sell drinkers their
rum.

MOTHER.

O, Mr. Saloonman, I beg you to think
How much it will mean if you sell him
the drink.
His soul's in peril; don't wreck it for
gain;
Don't make it another young life you
have slain.

SALOON-KEEPER.

Go yonder, and talk to the men who have
said
I may sell—to the voters who stand at
the head
Of the church where you pray; don't
be whining away
In this place they have licensed—go
yonder, I say.

MOTHER.

O, Mr. Saloonman, they say you may
sell;
But whose is the sin if you send him to
hell?
He buys at your bar what must bring
him to shame;
For all that may follow, God holds you
to blame.

SALOON-KEEPER.

No, madam, the sin's not mine at the
first.
For it shall I be the only one cursed?
The men who permit me to sell are the
Ones.
To settle with God if I ruin your sons.

Alabama Citizen.

HARRY'S HORSE.

BY HILDA RICHMOND.

"You have too heavy a load, my little
man," said an old gentleman kindly as
Harry rattled down the walk with Tags
hitched to his little wagon. "The poor
dog is tired out, and it is cruel to make
him drag the wagon."

"O, I guess not," said Harry. "Dogs
do not care for such things. He's big
and strong."

"But a dog gets tired," went on the
gentleman. "See how he pants and lets
his tongue hang out. Little boys are apt
to forget to be kind to their faithful pets,
and the poor things cannot talk to tell
their troubles."

I am sorry to say that Harry hurried
away with Tags, and did not think he
should take some of the parcels out of
the wagon. His mamma was sick, and
the maid allowed him to do very much
as he pleased as long as he did not get
into mischief. Harry was in the habit
of doing errands for the neighbors, and
it was great fun to go to the grocery
with the good-natured dog hitched to
the little wagon, and bring home sugar
and coffee and other things. To-day
he had a sack of flour for Mrs. Bliss,
and Tags had to pull with all his might
to drag the load along.

"Did you feed Tags, Mary?" asked

Harry, long after dinner time, when the
poor fellow wagged his tail and looked
so wistfully at his little master. "I forgot
all about him."

"You must not expect me to remember
that dog, Master Harry," said Mary.
"I never did like the nasty beasts. I'll
get you some cold potatoes, for they
will be good enough for him."

So Harry threw the cold potatoes into
the dirty dish, and gave the dog some
fresh water to drink. It was a very poor
reward for the hard work he had done
in the morning; but Tags swallowed the
small portion of food in a few mouthfuls
and looked eagerly for more. Harry
thought he would ask Mary for some
cold meat; but just then his chum,
Fred, came in, and Tags had to go hungrily.

The next day Harry's mamma was
much worse, and an old lady in the
neighborhood offered to take care of
Harry and the baby, so the house could
be perfectly quiet. Harry was hurried
over to her home and told not to make
trouble before breakfast was served,
while the baby was carried over in his
night clothes, still sleeping.

"I do wish breakfast was ready,"
thought Harry over and over again as
he watched the old lady with her work.
"Papa said not to be a bother, so I can't
ask, but I'm nearly starved."

"Haven't you had breakfast?" said
the surprised old lady when Harry, at
last, had to tell her. "I thought Mary
said you had eaten at home. Oh, well,
dinner will soon be ready, and here is
a piece of bread and butter till then."

The bread and butter was very good,
but there was not enough of it, and
Harry would not ask for more. "I
guess Mrs. Reed never had any little
boys," he said to himself as he looked
again and again for some sign of dinner
in the tidy kitchen. Just then Tags
came up, wagging his tail, and slipped
a cool nose into his master's hand, as
if to say, "I feel very sorry for you."

"Poor Tags!" sobbed Harry. "I've
been a mean, wicked boy, for I know
you've been hungry many a time. I'm
going to do better when I get home
again. See if I don't?"

"Dinner!" called Mrs. Reed. "Come
on, Harry, and bring Tags. I have a
big bone and some nice meat for him.
Dinner is a little late, but I don't sup-
pose you're hungry after that big slice
of bread and butter."

Mrs. Reed discovered some things
about the appetites little boys have, be-
fore Harry's mamma got well, and she
was always careful to keep a jar of
cookies on the shelf of the pantry, where
he could reach them, after that first day.
Nobody ever had to tell Harry to be
kind to his dog after that time, either,
for the little boy had learned a lesson.

"I'm glad I was hungry," said Harry
to his mamma, when she was able to be
out again, "for I found out how dread-
ful it is to let a poor dog wait. I'm
going to tell all the boys about it, so
they won't be cruel to their pets." —Ex.

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

THE COST FOR SOME OF INDIA'S WOMEN.

Miss Lillingston, of Bangalore, India, in the 27th Anniversary Meeting
of the Church of England Zenana Missionary Society told the following
touching incident of what it costs to be a Christian. Verily this is leaving all
to follow Jesus and puts to shame the sacrifices made by Christian America.

In that hospital, at Bangalore, between eight and nine hundred out-patients
are treated annually. We try not to waste your money; the whole cost
of treating these patients is not more than £450 a year.

If you went there you would see amongst the nurses, in their white saris
and red jackets, one nurse whose story

I should like to tell you. I have often
told it before, but it is well worth re-
peating.

She came to us as a patient about two
years ago just for a week. She was a
caste wife and mother, about twenty-
two years of age. As a girl she had
learned to read, and some one had given
her a Gospel, so she knew something
of God's Word. During her week in
the hospital she shared the general teach-
ing, morning and evening, hearing the
gospel story and learning texts. After
leaving she came to the dispensary,
where she heard more. On her dispensary
paper she read the texts, "All have
sinned," "The Wages of sin is death,"
"Christ Jesus came into the world to
save sinners."

One day the nurse said to me, "This
patient wants to be a Christian." I
replied, "She is a caste wife and moth-
er; does she not know what it will
mean?" "Yes, she says so."

I asked her when next she came,
"Do you know your husband will turn
you out of your home and take your
children? Are you ready for that?"
Then she said so simply, "I dare not
come."

She came, bringing her children, a
little tot of four or five and a baby in
her arms.

Soon after her husband came, ent-
reating her to go back, and not to
bring disgrace upon them and shame
and trouble, adding that they would
give her whatever she wanted at home,
but she stood quite firm and silent
all the while.

I said to her husband: "She is a
Christian, but her place is with you
and her children; will you take her
home as a Christian?" He replied,
"No."

Then he went away and sent her sis-
ter to see her. But the interview con-
sisted rather in the Christian sister trying
to persuade her heathen sister to come
out boldly for Christ, than the latter
trying to influence the former to
come home again.

Then, one morning, the husband
came again, and I watched a miracle.
He said: "Give me your wedding tok-
en." She took it off from her neck
and handed it to him. Then he said,
"I am going to take the children." She
let him take the little girl and handed
him the baby; then she stood there si-
lent, as he went downstairs with the
children.

She watched him from the window
going out of the gate. But she never
flinched or wavered. And yet the aching
of her heart was as great as that of
any English woman's would have
been—possibly more, if that can be;
for an Indian woman has nothing to
fill her mind beyond her children.

A day or two later she had high
fever and said, "I shall never get well
till I see my baby again." But we
prayed that God would comfort her,
and he did.

She remarked shortly afterwards, "I
have been looking at the hospital ba-
bies, and when I see them they make
me want my baby so much. Then I
think, all these children have nobody
to look after them and God sent them
here to be taken care of, and so he
will take care of mine."

In that faith she has gone forward.
She let us send her away to be pre-
pared for baptism, and she has been
baptized, and is back now in the hos-
pital working amongst her Hindu sis-
ters, teaching them to count all things
loss that they "may win Christ."

Do we give anything that costs? We
expect those Indian Christians to be
miracles of grace in a day, and indeed
they are. Let us learn from them, pray
for them, and work for them. May
there be many more such Hindu Chris-
tians as the one I have just told you
about!—India's Women and China's
Daughters.

ENTIRE FAMILY'S SKIN AFFECTIONS

Mother Suffered Six Years with Eczema—Baby Cured of Heat Rash—Father, Mother, and Child Have Scalp and Hair Troubles.

ALL GIVE THANKS TO CUTICURA REMEDIES

"My wife had eczema for five or six
years. It was on her face and would
come and go. We had read so much
about Cuticura Remedies that we
thought we would give them a trial.
We did so, and it has now been about
four years, and she has never had a sign
of eczema since. She also used them
both about a year ago for her scalp.
She had very thin hair and Cuticura
helped her hair greatly. I myself
used Cuticura Soap and Cuticura Oint-
ment some time ago for falling hair. I
now have a very heavy head of hair and
it does not fall out. We used Cuti-
cure Remedies for our baby, who was
nearly bald when young. She has very
nice hair now. She is very fleshy, and
we had so much trouble with heat that
we would bathe her with Cuticura Soap
and then apply Cuticura Ointment, it
would dry the heat up so much quicker
than anything else. We give thanks to
the Cuticura Remedies. Mr. H. B.
Springmire, 323 So. Capitol Street,
Iowa City, Ia., July 16, 1905 and Sept.
16, 1906."

SKIN IRRITATIONS

Soothed by Cuticura, when All Else Fails.

For rashes, itchings, chafings, inflam-
mations, blotches, strong perspiration,
scaly, crusted humors of skin and scalp, red
rough hands, itching, tender feet, and san-
ative, antiseptic, cleansing of infants, children,
and adults, Cuticura Soap and Cuticura
Ointment, the great skin cure and purest
and sweetest of emollients, are indispensable to all who would
enjoy life free from these distressing
ailments.

Complete External and Internal Treatment for
Every Humor of Infants, Children, and Adults con-
sists of Cuticura Soap (25c.) to Cleanse the Skin,
Cuticura Soap (25c.) to Stop Heat Rash, and
Cuticura Resolvent (50c.), (or in the form of Choco-
late Coated Pills, 25c. per vial of 60) to Purify the
Blood. Sold throughout the world. Potter Drug &
Chem. Corp., Sole Prop., Boston, Mass.
Mailed Free. How to Cure Skin Humors.

PREACHERS' SONS.

There is in the current *Munsey's*, by
D. O. S. Lowell, an explosion of the
popular notion that sons of ministers
usually turn out bad. He makes the
point that according to the United
States census one man to every 221 men
in this country is a minister. Then
one boy to every 221 boys would be a
preacher's son. But in the list of notable
men in "Who's Who in America?" one
to every twelve is a minister's son.

Here are some preachers' sons: Oliver
Wendell Holmes; John Hancock,
first signer of the Declaration of Indep-
pendence; Jonathan Edwards; George
Bancroft, the historian; Louis Agassiz,
the scientist; Henry Clay; Ralph Waldo
Emerson; Cyrus W. Field, founder
of Atlantic Cable; John B. Gordon;
Samuel F. Morse; James Russell Lowell;
Chester A. Arthur; Robt. G. Ingersoll;
Francis Parkman, the historian; Henry
Ward Beecher; E. H. Harriman;
Henry C. Potter; Grover Cleveland;
Tom Dixon; Chief Justice David J.
Brewer; Levi P. Morton; Lyman Abbot;
Henry James, novelist.

In the Hall of Fame at the New York
University, of the thirty-seven men al-
ready selected by electors from every
State as worthy to have a place with
the 100 immortals to be selected—out
of this thirty-seven, seven are sons of
ministers of the Gospel.

Ware's Baby Powder For Bad Bowels in
Infants Perfectly Harmless, Soft and Soothing. Write Patton-
Worsham Drug Co., Dallas, Texas, for Circular.

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

Now! The State year is ended, and the first half of our fourteenth year. We must thank God afresh and take courage. We ended well and we begin well!

There are ten messages awaiting you for this first week in October. By the way, I am anxious for a good month. I want to send word to Knoxville what we have done since October 1, 1907, and I want to tell them what we have done towards the next year. So won't you ask your treasurer if there are some offerings not yet sent in, and let me have them at once? Will you not ask yourself, if God does not need a gift from you for Japan or China, or in our own home land? I want to tell those ladies that the Young South is still doing its very best.

I had the pleasure of sending Mr. Woodcock \$71.81 for work in our own Tennessee, and Miss Rowsey \$34.35, contributed during this quarter.

Now, let us see what there is today: No. 1 comes from Martin and says: Find enclosed \$2. Give \$1 to Mrs. Rowe in Japan from me, and the other to the Orphans' Home in West Nashville from my daughter. We pray God's blessings on these gifts.—Mrs. V. Ellis.

Thank you so much. The Young South has always had good friends at Martin. May they grow each year.

Grand Junction comes next in No. 2: Enclosed find \$1 from my S. S. class for support of Orphans' Home. May the Lord bless it and the Young South in its work.—Lida H. Lee.

Many thanks. The orphans need so much in the fall. Every dollar is most welcome.

No. 3 is from Rhea Springs: Enclosed you will find \$1, a birthday offering for the Orphans' Home. Having lost my own dear father, I realize what it means to be fatherless, and I fully sympathize with the dear little orphans.—Effie Ashley.

They certainly ought to appeal to all of us, and we are most grateful to you.

Those faithful Juniors at Harriman come again with No. 4:

Enclosed please find \$4, \$2 of which we want to send to Japan for our own missionary, and \$2 to Miss Rowsey for the church at West Shiloh. The Trenton St. Juniors are organized and at work for the winter, and we hope to let you hear from us regularly.—Mrs. Sublette.

It would not be the Young South without the Trenton Street Juniors. They have been our faithful workers from the first, and we wouldn't know what to do without them. Please thank each one, Mrs. Sublette.

Here come the "Busy Bees" in No. 5, those Sunbeams of Bellevue Church, Memphis:

Enclosed please find FIVE DOL-

LARS from the Busy Bees for State Missions. We hope it will cheer Dr. Golden a little bit.

"He who gives best
Feeds three, himself,

His hungry neighbor, and me." This Band is helping on our city missionary's salary, but will still continue to "buzz" around the Young South. Our aim for 1907-8 is \$100. Pray that we may reach it. Our little workers will soon be at home from their summer trips, and will be ready to sip the dew drops for winter honey.—Mrs. M. G. Bailey.

That's well done! Tell them how much we appreciate them, Mrs. Bailey. We count on the "Busy Bees" always.

No. 6 comes from Greenfield:

Enclosed find FIVE DOLLARS AND FIFTEEN CENTS, from the Greenfield Sunbeams. Give \$1.85 to Mrs. Rowe, and \$3.30 to educate our Bible woman in Japan. The latter sum was collected with star-cards, Florence Crocker getting \$2.10; Connie Crocker, 60 cents; Lida West, 30 cents, and Mary West 30 cents. Some of the Sunbeams have not sent in their collections yet, but I shall be glad to send them later. May God continue to bless the noble workers of the Young South.—Mrs. M. B. Smith.

We are especially grateful for this timely aid to Japan. Please tell all the givers as much, Mrs. Smith. That must be a fine Band.

No. 7 is from Buffalo Church, Rutledge, and encloses

TEN DOLLARS AND THIRTY-SIX CENTS for the Orphans' Home at West Nashville.

Will Mrs. Will Yates thank each one who so kindly contributed to this "sweet charity."

No. 7 is from New Market: Enclosed find

FOURTEEN DOLLARS AND FIFTY CENTS,

collected in mite boxes from the Sunbeams of Dumplin for State Missions.—Mrs. J. H. Bull.

Isn't that charmingly done. Tell them, won't you, Mrs. Bull, that the Young South is proud of them, and deeply thankful for their help.

And now, just listen to No. 8 from Ripley:

Our Young South Band had its annual mite-box opening at my house on Saturday afternoon, with great success, both socially and financially. We send you

TWENTY-TWO DOLLARS AND TWENTY-FIVE CENTS.

(Have you caught your breath?) Give as follows: For State Missions, \$6; for Mrs. Rowe, \$6; for Orphans' Home, \$3; for Sunbeam School, El Paso, \$3; for Mrs. Maynard's Bible woman, \$4.25. Our Band seemed so happy over the result of their summer's work, and I am sure the leader gives thanks to the Great Giver of all good things.—Mrs. Jas. A. Porter.

Isn't that a fine culmination? Please voice our sincere gratitude, Mrs. Porter, to the happy Band at Ripley. May they be truly blessed in their giving!

In No. 10, Miss Mattie Hafford enquires about \$2.18 sent to the Orphans' Home from the "Willing Workers" of Enon Church. She will find it duly acknowledged in the paper of September 19, and Mr. Woodcock has the money in his hands to use for the Home.

Now, do you not agree with me that this is an excellent beginning? I feel so much encouraged to press on in spite of all hindrances, and am so grateful to each and every one who has helped. God bless you all!

Fondly yours,
LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

First half year, 1907 \$501.39

First week in October, 1907:

For Foreign Board—

Mrs. V. Ellis, Martin, J.....	1 00
Trenton St. Juniors, Harriman, by Mrs. Sublette	2 00
Greenfield Sunbeams, by Mrs. S. J.....	1 85
Young South Band, Ripley, by Mrs. P.....	6 00
For Orphans' Home—	
Miss Ellis, Martin	1 00
Mrs. Lee's S. S. class, Grand Junction	1 00
Effie Ashley, Rhea Springs.....	1 00
Buffalo Ch., Rutledge, by Mrs. Y.....	10 36
Young South Band, Ripley, by Mrs. P.....	3 00
For Home Board (El Paso School)—	
Young South Band, Ripley, by Mrs. P.....	3 00
For Shiloh Church—	
Trenton St. Juniors, Harriman, by Mrs. S.....	2 00
For State Board—	
"Busy Bees," Bellevue Church, Memphis, by Mrs. B.....	5 00
Dumplin Sunbeams, by Mrs. B.....	14 50
Young South Band, Ripley, by Mrs. P.....	6 00
For Japanese Bible Woman—	
Greenfield Sunbeams, by Mrs. S.....	3 30
Young South Band, Ripley, by Mrs. P.....	4 25

Total \$566.65

Received since April 1, 1906:

For Foreign Board	\$217.94
" Orphans' Home	70.58
" Home Board	47.78
" Shiloh Church	64.29
" Foreign Journal	10.75
" Home Field	2.75
" Literature	1.10
" Missionary Relief	14.80
" Missionary Education	7.05
" B. Y. P. U.	4.75
" Tichenor Memorial	2.00
" S. S. and Colportage	11.00
" State Board	90.39
" Margaret Home	2.95
" S. S. Board	85
" Y. S. Pins	1.50
" Japanese Bible Woman	14.05
" Training School	1.00
" Postage	1.12

Total \$566.65

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"What is true of him in so many ways is also true of his estimable wife, whom we all love and whom we shall miss so much, as no one was more ready to respond when the call came for her help or advice, and her friendship, as well as Mr. Wood's, is most valued by those who know them best.

"In bidding them good-bye we shall desire to express our grief at their departure and bid them godspeed in their new field of labor.

"We recommend that a copy of this letter be spread upon the minutes of the church, a copy presented to the pastor and his family, also that copies be given to the local paper and the Nashville dailies. —Respectfully submitted,

"FRED S. HALL,
"PITT HENSLEE,
"MRS. D. M. HENSLEE."

Capt. John W. Morton will be candidate for re-election, office Secretary of State.

THE B. Y. P. U. MANUAL.

The B. Y. P. U. Manual, by L. P. Leavell, Field Secretary. Cloth, 12 mo., 159 pages, 50 cents postpaid.

Table of Contents—1. The B. Y. P. U. Defined.—What the B. Y. P. U. is; What the B. Y. P. U. is not; Relation of the B. Y. P. U. to a Church; Scriptural Authority; Why Have a B. Y. P. U.; Ten Reasons.

2. The B. Y. P. U. Differentiated.—Has the B. Y. P. U. a Place?; The Great Discouragement; The B. Y. P. U. Differentiated from the Sunday-school; The B. Y. P. U. Differentiated from the Prayer Meeting; The Place of the B. Y. P. U.; The B. Y. P. U. Discovers and Develops.

3. Organization—Officers.—How to Organize; The Pastor; Some Pastoral Possibilities; In the Meeting; Between Meetings; Why do so Many Pastors Neglect This Work?; How May a Pastor Become an Expert in B. Y. P. U. Work?; The President; Some Presidents' Plans; Personal Precepts; Between Meetings; The Vice-President; The Secretary; Corresponding Secretary; Treasurer; Chorister; Librarian; Installation of Officers; Keys to Success. 4. Committees.—Membership Committee; Missionary Committee; Devotional Committee; Social Committee; Executive Committee.

5. Educational Work of the B. Y. P. U.—The Educational Work of the B. Y. P. U.; The Plan; Sources of Information; The Bible Reader's Course; The Missionary Course; Study Courses; Advanced Courses; Study Classes; The Combination Meeting.

6. The Meeting.—Material for the Meeting; Caution; The Dead Line; The Time of Meeting; The Place; Who Should Be Members?; A Chat With the Leader; The Leader's Chat With Himself; How to Prepare; How to Follow Up a Meeting; "I Can't Speak Well in Meeting;" "I Don't Feel Like Doing Any Work."

7. Some Real Results.—Some Real Results; Encampments; A Dozen Don'ts; Question Box.

8. The Junior Department.—The Junior Department; Membership; Object; The Leader; The Officers; The Time; The Place; Material for Meeting; The Meetings; Graduation; Literature.

9. A Study Course in Doctrine.—Doctrines Which We Hold in Common With Other Denominations; Distinctive Doctrines of Baptists.

10. The Local B. Y. P. U. a Training Agency for Church Activity.—The Local B. Y. P. U.; A Training Agency for Church Activity; A Personal Experience; Committing Oneself Openly; Training in Speech About Christian Things; Magnifying Church Fellowship; Training for Initiative in Church Work.

11. Constitution Recommended.—Local Constitution, Recommended by Baptist Young People's Union of America; Model Constitution for Junior Baptist Young People's Union.

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OXIDINE.
A Chill Cure in Every Bottle.
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Oklahoma City, Okla., wires his acceptance of the call to Walnut Street Church, Louisville, Ky., as Dr. T. T. Eaton's successor. What a great and trying task is before him!

Rev. C. C. Winters resigns at Garland, Tex., to become pastor at Magnolia, Ark., succeeding Rev. W. S. Ronney, both esteemed exiles from Tennessee. Bro. Winters has just closed a meeting on his Texas field resulting in 47 additions, 34 by baptism.

Dr. H. M. Wharton, formerly of Baltimore, Md., the noted evangelist, is assisting Rev. T. H. Plemons in a revival with the First Church, Cynthiana, Ky. This church gives \$2,000 to Baptist education in Kentucky.

Rev. W. B. McGarry, of the First Church, Hillsboro, Tex., has been called to the care of the First Church, Jellico, Ky., where he labored so effectively several years. He has not signified his acceptance as yet.

The West Jackson Church, Jackson, Tenn., has called Rev. J. T. Earley of Waterford, Ky., and he has accepted to begin work October 15. He will give himself at once to the construction of a \$10,000 church on one of the choicest lots in the city.

The First Church, Salisbury, N. C., has called Rev. V. M. Swain, as assistant pastor, and he has accepted to begin November 1. The church recently enjoyed a revival conducted by Rev. J. B. Phillips, which resulted in 28 accessions by baptism.

Rev. I. E. McDavid of Rockingham, N. C., lately held a meeting at Steele's Mill, N. C., in which he was assisted by Rev. A. B. Candle of Wadesboro, resulting in 65 professions and 42 accessions. There were 41 conversions one night.

Rev. F. C. Edwards, managing editor of the Southern Witness of Ocala, Fla., is in a newspaper discussion with Rev. N. H. Williams, Methodist, of Jacksonville, Fla., on the subject of baptism. Bro. Edwards is bringing to the Methodist man's mind arguments from the scripture which stagger him.

An evangelistic institute for the Baptists of Florida is to be held at Ocala with Rev. B. P. Robertson as Superintendent. No imported talent is to be heard.

Dr. A. J. Battle, one of the leading Baptist educators and ministers of Georgia, died in Macon last week. He was 81 years old and had led a remarkably active life.

It was a delight to fill an appointment at Maple Springs Church, near Mercer, Tenn., last Sunday. One accession by letter, Dr. Manly Siler, son of the lamented Rev. W. D. Siler, and the hand of fellowship given to three others. A weekly prayer-meeting is regularly maintained and the Sunday School has taken on new life under the superintendence of Prof. J. R. Windes, who is as good as the best.

The church at Lexington, Tenn., has unanimously recalled the writer, and the outlook is promising for the best work in the history of the church.

SELECT NOTES.

A commentary on the International Sunday School Lessons for 1908. By Rev. F. N. Peloubet, D.D., and Prof. Amos R. Wells, M.A., 386 pages. Cloth, \$1.25; cloth, interleaved edition, \$2; French Morocco, limp, round corners, gilt, \$2.

That greatest commentary on the International Sunday School Lessons, Peloubet's "Select Notes," appears for the 34th time. It seems almost impossible that any volume could stand such a test, but the fact remains that today it stands unrivaled as an exposition of the Scriptures.

Over a million and a half of these books have been sold during a generation, and today the volume stands leagues in advance of all others. Each

year it has been noted for the absolute fullness of the material incorporated into it. Its scholarship has been accurate, broad, and fresh in every respect, while it has gained a large army of friends through its practical character, for the material given has been tried and proved. The quality which has been most apparent has been the suggestive and wise arrangement whereby teachers could appropriate its contents most readily and use it most effectively. These qualities are particularly noticeable in the volume for 1908, which renders it as complete and valuable a book for Sunday School workers as experience and the highest grade of scholarship can make it. Each year new departments have been added to meet changing conditions, and this year we notice the introduction of a large number of suggestive questions, given, not in a new department by itself, but interwoven with the information presented and in sprightly question and answer form, just as they would be used in the class. In fact, the busy teacher can find all that he desires in a nutshell, while to him who can devote more time to the study of the lesson, this volume offers a tremendous range for personal research.

In addition to the accurate maps, chronological tables, and small pictures, which have always run through the volume, the publishers have added this year four beautiful full-page illustrations in color, which are instructive and most pleasing to the eye. Every Sunday School teacher and every student of the Bible should own a copy of this volume.

The Lord is good, bless His holy name. We have held a week's meeting here at Lawrenceburg, in which God manifested His saving power. There were 18 additions to the church. We will administer the ordinance of baptism next Sunday. Two came to us from the Methodists. Our Methodist and Presbyterian brethren stood with us in the work, and rendered noble service. Brother Kellum, pastor of the Methodist Church, Brother Louis, pastor of the Presbyterian Church, and Brother Strickland, pastor of the M. E. Church, Brother Racpin, pastor of the Cumberland Church, was away on another field, and could not be with us, but his people were. Brother Tunnel, of Florence, Ala., did most of the preaching, which was done in power and demonstration of the Spirit. Bro. Tunnel is an all-round, or combined man, having all the needed traits to make a great preacher, and a good man. May God bless Him, and may his tribe increase, are the sentiments of all who heard and came in touch with him. The Lord willing, we will have him with us again next spring. Our little band has been greatly strengthened. Our good ladies have got part of our floor carpeted, and will soon have the work done. Thank God for our noble women. This poor preacher feels like it—and will say it. Glory to Thee, oh, God! Glory to thee, for thou hast done it. With the Holy Spirit to lead us, and this noble little band to stand by me, who could fail. Victory through Jesus Christ is ours.

J. K. BONE,
Missionary.

Lawrenceburg, Tenn.

Our meeting continues with great interest. People must be turned away for want of room. Fourteen additions to the church by the week's meeting. I am in a straight two weeks' meeting started in my own field, and this one here I am asking God to direct.

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A.M.	P.M.	A.M.	Lv.... Athens... Ar.	P.M.	P.M.
9.30	1.30	9.00	Ar... Englewood... Lv.	12.00	4.50
9.55	1.53	9.28	Ly... Englewood... Ar.	11.37	4.28
10.20	1.56	9.28	" Nonaburg..."	11.35	4.20
10.30	2.00	9.38	" Wilson Station: "	11.30	4.15
10.45	2.00	9.42	" Mt. Vernon..."	11.21	4.06
11.09	2.20	9.54	" Tom...."	11.09	3.54
11.20	2.29	10.05	" Rogers..."	11.00	3.45
11.27	2.35	10.10	" White Cliff Sta."	10.55	3.40
11.30	2.87	10.12	Ar... Tellico Plains... Lv.	10.53	3.38
11.35	2.40	10.15		10.50	3.35
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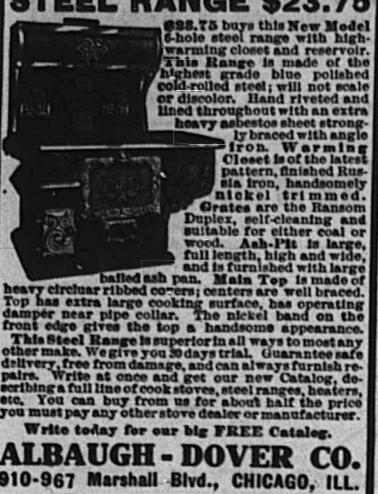
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OBITUARIES.
BAKER—Death's angel has again visited our ranks and taken our beloved brother, and faithful friend, Rev. I. S. Baker from this life. Brother Baker was a good man, an excellent preacher and a splendid pastor. He showed no partiality in his church work among his members, but into the homes of both rich and poor he went endeavoring to lead men and women to Jesus. Eternity alone can tell the good he has done. He has served as pastor at McMinnville, Rockwood, South Pittsburg, and other churches in Tennessee. At the time of his last illness he was pastor at New Haven, Ky.

The sad news of Bro. Baker's death will bring sorrow to many hearts. He was one of the best and truest friends I ever had, and how I shall miss him. He was ever loyal to his brethren and was ever ready to serve them. He was faithful to the church and obedient to his Master. He was an affectionate father and a devoted husband. My heart goes out in tenderest sympathy for the bereaved family. May God comfort

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No sense in running from one doctor to another. Select the best one, then stand by him. Do not delay, but consult him in time when you are sick. Ask his opinion of Ayer's Cherry Pectoral for coughs and colds. Then use it or not, just as he says. We have no secrets! We publish the formulas of all our preparations.

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HARRISBURG, PA.
My conscience tells me that I must fulfill my duty towards humanity and Vitae-Ore by telling publicly the great good



It has done for me. It has certainly proven a God-send to me. I suffered for years with Rheumatism and was led to think from repeated failure to cure that there was no hope for a cure. Today I am cured and all through this efficient remedy. It drove it all out of my system and there has been no return. I recommend it most highly for the great good it has done me and want everybody who suffers the terrible torture of Rheumatism to know how it cures this disease. I believe it will help any Rheumatic case and cannot find words to say enough good in its praise. MRS. HANNAH WELLER.

Our 30-Day Trial Offer

If You Are Sick we want to send you a full sized \$1.00 package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

WHAT VITAE-ORE IS

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative healing value many gallons of the world's powerful mineral waters, drunk fresh at the springs.

EVERY DAY IN THE YEAR

We get letters from people in all parts of the United States and Canada, testifying to the efficacy of Vitae-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anemia, Sores and Ulcers, and worn out, debilitated conditions. Why shouldn't it cure you?

It Is The Personal Duty of every sick and ailing person to use every possible means to be cured of their ailments. It is not fair to one's family nor to society to remain ill, in an unnatural condition, unfit for the fullest duties of life, if a cure can be obtained. Any sick and ailing person who fails to give Vitae-Ore a trial on this offer fails to take advantage of one of the cheapest as well as the best curative agents ever offered, the only one honestly offered on the "No Benefit, No Pay" Plan.

Start Your Cure Now! Don't Delay A Day or An Hour Before Sending For A Trial Treatment of The Remedy Which Does The Work.

You Don't Pay For Promises, you pay only for the health it brings you. You pay for the work, not words, and if the work has not been done to your satisfaction, you don't pay for it—No, not a penny! You are to be the judge, and you can easily hear it does not bother you. You know whether or not your organs are acting better, whether or not health is returning to your body. If not—DON'T PAY. But you must try it to know, must give it a chance, must get it and take it, so send for it immediately AT OUR RISK.

Address, Theo. Noel Co. Vitae-Ore Bldg. Chicago, Ill.

B. & R. DEPT.

Vitae-Ore Bldg.

Chicago, Ill.

Cured of Cancer of the Stomach

Returned To Work After Using One Package, Although Doctors Said He Could Not Live.

BROWNSVILLE, MINN.—I have been ailing for many years and for a long time I had been unable to do any of the farm work, for severe pains came upon me as soon as I exerted myself. In the least and totally disabled me so I was helpless. The pains were mostly in the Stomach, but my Head was also affected. I consulted several physicians; one said I had Consumption, the other that I had Liver Troubles, and the third said that I had Heart Disease, but none of them helped me. I also tried various patent medicines and an electric belt; but all with the same result—a little relief and then the same thing over again. I finally became so low that I once more consulted a noted physician, who cleansed my Stomach by means of a stomach pump and examined the Stomach carefully. He then declared that I had Cancer of the Stomach and said that he could not help me, and that I could live only a few months longer.

I read about Vitae-Ore and as a drowning man grasps at a straw, so I grasped at this remedy. I hardly had faith in it, but thought, "I will try it as a last resort, it will not harm even if it should not help me." After using Vitae-Ore for two weeks I felt an improvement, and after using one entire package I could do some work. Then I ordered another package and after using it I could help along with all the work. I even assisted in harvesting and hay-making, and this year I feel better than since a very long time ago. I am 61 years old now, own my home to God's help and this medicine. I recommend it whenever I find a person who is sick and needs it, telling every one how it is sent on trial without a penny to pay until the sufferer is benefited.

FRANK HEMRD.

One Dose of Vitae-Ore Proves it different from other remedies—different in appearance, in smell, in taste. A hundred doses (one month's treatment) prove it different in its curative action, a difference that explains its efficacy where ordinary medicines failed, a difference that has won praise from thousands—a difference that cures. It contains substances which, when the body is in ill health, are needed for the work of recuperation, and in supplying such materials it promotes health in those organs upon which health in the entire body is dependent. Whenever there exists an abnormal symptom, Vitae-Ore assists nature to remedy the disturbance which causes it. It is a vitalizing, tonic, healing, corrective and strengthening force that arouses nature to correct action in vital functions. It acts always in a natural way, by assisting nature to properly perform functions which always are properly performed in good health, and thus helps to establish good health in all parts.

HAD DROPSY FROM A FEVER

Feet and Limbs Were Badly Swollen—Had Kidney and Heart Trouble.

ABALINE, ARK.—I was taken down with a Fever a year ago, which resulted in Dropsy and Kidney Troubles, and after a time I became afflicted with Tonsillitis and Heart Trouble. My feet and limbs were so swollen I thought they would burst; there seemed to be an ulcer in my Stomach, and I had no appetite whatever. I was treated by two of the best doctors in this country, but they did me no good. One of them said that I would have to go to Hot Springs and have an operation performed on my throat before I could be cured. I was in a terrible condition, and did not think I could live to see another winter. I sent for a package of Vitae-Ore, but had small hopes of it helping me, for I thought I was beyond the reach of medicine. I began taking Vitae-Ore and after three weeks' use the swelling was disappearing and my throat was well; my heart was beating normally and the color had returned to my face; the fever had left me and I had regained my appetite. After taking two packages of Vitae-Ore I was in better health than I had been for ten years; I felt like a different woman entirely. I cannot praise V.-O. enough, and even though I were to write for a week I could not tell all it did for me. It has saved my life, and I tell all my friends, as well as the doctors, who are surprised at my improvement, that Vitae-Ore has cured me. I also advise those who are ailing and wish to get well to take it as I did. I have since used it for Piles and Cramps, and I find it good for all; in fact, we cannot do without it.



GERTRUDE JOHNSON.

Its Cures Are Permanent

Like a house built on a rock in their positiveness and completeness. First is created a structure of health in the blood, a substantial basis for all else to rest upon. Then the edifice is built naturally, stone after stone, day after day, nerve, tissue, muscle and ligament are placed in a normal, healthy, natural condition, drains put in thorough working order, parts cleansed, healed and purified, and the completed work is then turned over to the tenant's hands. The foundation is right, the work is right, and it lasts. Dosing stops—there is nothing to require it. Suffering ends—there is nothing to cause it. Vitae-Ore strikes the disease at its root. Its cures are permanent and for this reason it itself is a permanent remedy, one that has come to stay, that is growing in popularity and selling more rapidly from year to year, curing with permanent cures, satisfying with permanent satisfaction.