

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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PERSONAL AND PRACTICAL.

On to Knoxville!

Now for the Convention!

Guard your weak points. A chain breaks at its weakest link, you know.

We trust that the Holy Spirit may preside over the deliberations of the Convention.

The commandment reads: "Remember the Sabbath day, to keep it holy," not "Remember the Sabbath day, to sleep it wholly," as many seem to understand it to mean.

The indications are that this is going to be the largest Convention in the history of Tennessee Baptists. May it also be the most harmonious and successful, as we believe it will.

In reporting our sermon at the Unity Baptist Association, the Minutes of the Association quote us as saying, "The Word says to Simon, come, to Christians, go." What we said, of course, was, "The Word says to sinners, come, to Christians, go." The mistake is more amusing than serious. It only shows, though, how typographical errors may occur.

As we announced last week the Folk-McQuiddy Discussion on the "Plan of Salvation," is now published in book form, and the books are ready for distribution. A good many had subscribed for the books before their publication. A number of these have already paid the subscription price—\$1.00. We should be glad to have the others do so. We should be glad also to have many others take the book. We should like for our Baptist brethren to have it, so as to be able to meet the arguments of their Campbellite neighbors. Send us \$1.00 and we will send you a copy of the book by return mail. We also want agents for the book. Write to us for terms.

Baron Liebig, the famous German chemist, is cited by a well known beer manufacturer as having called beer "liquid bread," and praised it as a nourishing drink for the poor. What Dr. Liebig actually said was: "If a man drinks daily eight or ten quarts of the best Bavarian beer, in the course of twelve months he will have taken into his stomach the nutritious constituents of a five-pound loaf of bread." And thus the mendacity of the liquor trade is again exposed. But what does it matter? When a person goes into the liquor business he does it simply for the purpose of making money; he sears his conscience and leaves all morality behind. He will even lie, or steal, or do anything to make money.

Says the *Journal and Messenger*: "United Delinquents' is what the *Cumberland Presbyterian* suggests as a name for a new denomination to be composed of those subscribers who do not pay for their paper. It seems that they have some of them among Presbyterians in Tennessee, as well as among Baptists. Well, we have always held that Baptists are just as good Christians as are other people." But ought they not to be a little better Christians than other people? *Noblesse oblige*. And so are not Baptists, with their principles of regeneration before church membership, which they hold more distinctly than any other denomination, under obligations to be better than others? And ought not this obligation to apply to subscriptions to Baptist papers as well as in other relations of life?

The Philadelphia Baptist Association celebrated its 200th anniversary on October 1st. Dr. Russell H. Conwell preached the introductory sermon. Dr. Conwell was elected moderator and Senator E. L. Tustin, vice-moderator. Dr. J. G. Walker was elected clerk by a unanimous vote for his thirtieth year of service. Noted

addresses were delivered during the session by Dr. William E. Hatcher, of Richmond, Va., on "Greetings from the South;" Dr. R. S. MacArthur, of New York City, on "Greater Baptist Efficiency;" Dr. Russell H. Conwell and Dr. P. S. Henson, of Boston. The Philadelphia is the oldest Baptist Association in America. It has exerted a great influence upon the Baptist life of this country. From it came the Philadelphia Confession of Faith, the oldest, fullest, and best confession of faith.

We have just finished the Associational season. During the season we have attended twenty-one Associations in various parts of the State. We do not know that we have ever passed through any Associational season which, on the whole, we have enjoyed more. Some Associations were not so enjoyable as usual, for various seasons. Others were more so. Taking the season all together, we have never attended more Associations; have never been more cordially received; have never had more kind words spoken of the BAPTIST AND REFLECTOR; have never secured more subscriptions; have never had better health; have never come out of the season more hopeful for the future. What a mighty host the Baptists of Tennessee are! Oh, that they knew each other as we know them! Then they would love each other as we have learned to love them.

Speaking of the fine of \$29,400,000 assessed against the Standard Oil Co., recently, we said that if we were fined that amount we would not pay it, either. We learn that some of our friends have construed our remark as an endorsement of the refusal of Mr. Rockefeller to pay the fine and incidentally as an endorsement of the Standard Oil Co., and its methods. We thought we made ourself clear, but to prevent any possible misunderstanding, let us simply say that we had no such idea in our mind. All we meant was that it would occasion us considerable inconvenience to pay a fine of \$29,400,000, and we should probably be compelled to decline to pay that amount. So far as the fine against the Standard Oil Co. is concerned, we know nothing of the merits of the case beyond what we have seen in the papers. We are inclined to think, though, that the fine is not only legal, but just, and that it ought to be paid.

That was certainly a noble gift of \$20,500 by the Sunday School Board of the Southern Baptist Convention for the Woman's Training School at Louisville. The gift fairly took the breath away from the congregation at Louisville and startled the denomination throughout the South. As President of the Board, we knew, of course, about the gift, but did not feel at liberty to speak of it before it was made public in Louisville. This makes over \$250,000 which the Sunday School Board has put back into denominational work during the sixteen years of its existence. Where did the Board get all that money? The answer is simple. It got it from the sale of Sunday School literature and books and tracts, etc. Every time a Baptist Sunday School in the South patronizes the literature of the Sunday School Board, it not only gets as good literature and as cheap literature and as sound literature to say the least, as it can get anywhere else, but it is also contributing to our denominational work in various ways.

Referring to the fact that the *Texas Baptist Standard* has recently increased its price from \$1.20 to \$1.50, the *Biblical Recorder*, which sometime ago decreased its price from \$2.00 to \$1.50, says: "If the Baptist brotherhood of North Carolina but knew the hardships, which the increase of cost of materials and labor have laid upon their own paper, just at this point in the great work and growth of the denomination when it needs better service, we feel sure that the remedy would be forthcoming. It is not possible to assure the Baptists of the State that the *Recorder* can maintain its present excellence without a financial remedy." Would not that "financial remedy" be found in increasing the price

of the *Recorder* from \$1.50 to \$2.00? Fifty cents is a small amount to each subscriber, but when you multiply that fifty cents by 5,000 it becomes \$2,500, or by 10,000 it becomes \$5,000. And that is the difference between life and death.

Says the *Cumberland Presbyterian*: "Only a little over half a century, and yet we have developed from the ox-team to the mile-a-minute express and the twenty-five-mile-an-hour steamship and—why not say the two-hundred-mile-an-hour airship and the five-hundred-mile-an-hour pneumatic tube?—for these means of transit seem close at hand. Where will it all end?" It will all end in the gospel being preached to every creature. This was what God meant by all these things. Man may have meant by them that he would be able to make more money, but what God meant was that these express trains and steam ships and air ships should be the means of carrying missionaries more rapidly to every part of this old world to tell the story of Jesus and of his love, and that these telephonic and telegraphic wires should make this old world one great whispering gallery where the name of Jesus should be spoken around the globe.

Along the line of our editorial recently, upon the subject of "Pastoral Support," the following dispatch from Chicago, will, perhaps, be of interest: "Reports received by the *Tribune* from ten of the Methodist Episcopal conferences in Illinois and neighboring States, show that the question of higher salary for the average minister of that church has reached a crisis. The generally expressed opinion is that religious work soon will suffer for lack of preachers if salaries are not raised. Many of the conferences just held said there was an exodus of preachers from the pulpit to enter business life. The higher salaries movement was discussed and advocated at practically all the conferences. Salaries have been advanced about \$100 each during the last four years, but this increase, which has not kept pace with the cost of living, has failed to stem the ministerial stampede into business life." And thus it seems that all denominations are having the same trouble. Something needs to be done about it. The preachers do not want to go into other callings. They are forced to do so against their will to support their families.

While at the Western District Association we accepted an invitation to preach in Paris on Sunday. It was found, however, on Sunday morning that the furnace would not work, and so the services of the church had to be dispensed with, as the weather was most too chilly to keep the congregation in the church for an hour or more without fire. Judging from the people who came to the church, there would have been a fine congregation. We regretted that we could not preach to them, but it gave us an opportunity to rest for the first time in many Sundays. We stated last week that Rev. W. F. Dorris had accepted a call to Hope, Ark. During his year's pastorate at Paris he did an excellent work, and we heard many kind words spoken of him. The church recalled its former pastor, Dr. W. H. Ryals, now of Corinth, Miss., and he has accepted, to begin his pastorate December 1st, or earlier, if practicable. We are delighted to have him back in Tennessee. Dr. Ryals has had rather a peculiar experience. This is the second time he has been called back to the same church in Tennessee—at Trenton some years ago, and now at Paris. Twice he was called to Russellville, Ky., but declined each time. Twice he has tried to get out of Tennessee, but was not allowed to remain. And now he is to be back in the State again—we hope for the balance of his life. He is a choice spirit, and one of the finest men in our Southern Baptist ministry. It was a great pleasure while in Paris to share the cordial hospitality of our friends, Rev. D. T. Spaulding, pastor of the West Paris church, and Hon. O. C. Barton, a prominent member of the First Baptist church, and one of the noblest laymen in the South.

BEAUTIFUL DREAMS.

They come to me just as the dawning
Is flushing the fair eastern sky;
They are radiantly bright like the morning,
And as sweet as a soft summer sigh.
And again in the glow of the noontide,
When the sunlight is crowning the hills,
And touching with gold the valleys wide,
And the murmuring musical rills.

These beautiful dreams, how they haunt me,
When the swift, purple twilight falls,
And forgetting, my thoughts drift backward,
At the sound of memory's calls;
Back when my heart was joyous
And had never been touched by pain;
Back to the olden days so sweet
That will greet me, never again.

How they fill my heart with gladness,
These dreams of the vanished years,
Ere life, with its manifold changes,
Had dimmed my eyes with tears.
They come in the sunny hours,
When the fair young day is crowned,
And when nightfall's mystic shadows
Are silently drifting down.

I hail them with sweetest rapture,
As friends from the long gone past,
And revel among the fancies
That are far too bright to last.
When the crimson shades of evening
Are shot with golden gleams,
My heart and I, while the radiance fades,
Are happy with beautiful dreams.

MAY E. McMILLAN, in *Golden Age*.

Belleview, Ga.

"THE TRINITY."

BY REV. R. D. CECIL.

(Text: Matt. 28:19.)

Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

We have selected as a text the last clause in the above scripture—"Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

These words of scripture, as you will observe, are found in what is usually known as "our Lord's Great Commission." Jesus, before giving this commission,



REV. R. D. CECIL,
Pastor of Highland Park Baptist Church

calls attention by saying, "All authority hath been given me, unto me in heaven and on earth." Yes, Jesus addresses his disciples as one who has the authority to command, and says, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." How befitting it is that the great doctrine of the Trinity is recognized in this great commission of our Lord to go into all the world and make disciples, and baptize them. The baptizing is to be done in the name of the Father, and of the Son, and of the Holy Spirit. There is a recognition of three, found in the text—the Father, the Son, and the Holy Spirit. This, no one would doubt or question, but some one may question whether each is divine, or whether each is a person. So, in this sermon we hope to be able to show that the Son is divine, and that the Holy Spirit is a person, and that the Father, Son and Holy Spirit are the triune God.

We shall also treat of the office work of Christ and the Holy Spirit briefly.

As we come to consider this doctrine of the Trinity,

we do not want to consider it either as new or with preconceived ideas, unless these ideas are correct; but we want to consider it in the light of the scripture teaching.

What we mean by this doctrine is set forth in our declaration of faith, to wit: "That in the unity of the God-head there are three persons—the Father, the Son, and the Holy Ghost—equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption." The statement found in Webster's Dictionary is: "The union of three persons, the Father, the Son, and the Holy Spirit, in one God-head, so that all three are one God as to substance, but three persons as to individuality." Now, according to either one of these definitions, there are three persons, and they constitute God, and that makes God triune—three in one. Do the scriptures teach a plurality of persons in the God-head? We want to see, and to this

saw him after he rose are sufficient evidence for us to know that he did rise from the dead and if so, then he is divine.

Another argument for his divinity is experience: If he has power to touch the human heart and life and make them new, then he must be divine; and how many would testify that he does have that power, whose testimony could not be questioned. These proofs are sufficient to establish the divinity of Christ.

The Personality of the Holy Spirit.

The Holy Spirit has been thought by some as a mere influence. What do the scriptures teach about him?

Is the Holy Spirit a person? First he is shown to be a person by the use of the personal pronoun. The Holy Spirit is spoken of as "he" and "him." Then again he is spoken of as a "teacher," "comforter," and "guide." "But the comforter, even the Holy Spirit,



HIGHLAND PARK BAPTIST CHURCH, CHATTANOOGA, TENN.

end we will give a few passages of scripture: "Let us make man in our image;" "Behold, the man is become as one of us;" "Whom shall I send, and who will go for us?" Undoubtedly these scriptures intimate a plurality of persons in the God-head. Not only so, but various passages may be cited to show that Jesus and his apostles taught the same. The text says, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. There is no consistent interpretation of these names that does not show that they are equal, then if we admit the deity of one we must admit the deity of all. One other scripture: "The grace of the Lord Jesus Christ, and the love of God, and communion of the Holy Spirit be with you all."

If the three persons are not the same in substance, would they be referred to in this way? Certainly, not. These scriptures teach very forcibly to me the truth, as set forth in the definitions of the Trinity. If so, the scriptures teach the doctrine and we should accept it, whether we understand it or not. There is only one question we should ever ask ourselves about any doctrine: Is it taught in God's word? If so, we should accept it without a word.

The Divinity of Christ.

The doctrine of the divinity of Christ is right at the foundation of the doctrine of the Trinity. While it has been very clearly set forth to me in the text and under the first division that Christ is divine, we want to develop the question more fully. Let us go to the Bible and see if we find a sufficient amount of teaching to justify us in claiming that Jesus is divine.

First Fulfilled Prophecy About Christ.

The prophets prophesied of one who would come and what he would do and be; and Christ came, and in him we see the fulfillment of this prophecy. We see this picture fulfilled in all Christ did, which to my mind is one of the strongest arguments for his divinity. Also the miracles of Christ offer an argument for his divinity in connection with his claim.

The Miracles.

The resurrection is an argument that cannot be refuted. His claim that he would rise and the teaching of the scriptures and the testimony of those who

whom the Father will send in my name; he shall teach you all things, and bring to your remembrance all that I said unto you." "But when he, the Spirit of truth is come, he shall guide you unto all truth."

We shall not dwell longer on these points, believing that the arguments offered establishes beyond all doubt that Christ is divine, and that the Holy Spirit is a person. We do not deem it necessary to speak of the personality of the Father and the Son. The mere use of the names—Father and Son—distinctly points out a relation between two persons. Then we have from the teaching of the scripture three divine persons: God the Father, God the Son, and God the Holy Spirit, and these three are the same in nature, essence and being, and they are one God. We speak of them thus because the scripture recognizes each as God and also recognizes them as God.

The Offices of Christ—Prophet or Teacher.

As we see the divine Christ we cannot but contemplate in Him one of the greatest teachers the world has ever known. He was both prophet and teacher. He taught by revelation, by example and by the lives of his followers.

Christ as Priest.—As we see Christ, divine and human, we can better understand the great sacrifice which he made for the sins of the world. As priest he offers himself as a sacrifice, making reconciliation between God and man.

The divine Christ, the God-man, has done this and has given himself a ransom for many. He bore our sins upon the cross; he became sin for us who knew no sin. As priest he intercedes with God for all blessings.

Christ as King.—He is a mediatorial king, and has a right to rule over the universe as the Son of God. This divine Christ is recognized in scripture as King of the universe, as Ruler of the spiritual kingdom, and his church, and over all creation. Do you recognize this Christ as your King, Priest and Teacher?

The Office Work of the Holy Spirit.

As we consider the work of the Holy Spirit, we want to get some lessons that will be profitable to us.

What is he doing?

"And he, when he is come, will convict the world in respect of sin, and of righteousness and judgment."

PASS IT ON.

Have you had a kindness shown?
Pass it on;
'Twas not given for thee alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on.

Did you hear the loving word—
Pass it on;
Like the singing of a bird?
Pass it on;
Let its music live and grow,
Let it cheer another's woe,
You have reaped what others sow,
Pass it on.

'Twas the sunshine of a smile—
Pass it on;
Staying but a little while!
Pass it on.
April beam, the little thing,
Still it wakes the flowers of spring,
Makes the silent birds to sing—
Pass it on.

Have you found the heavenly light?
Pass it on;
Souls are groping in the night,
Daylight gone;
Hold thy lighted lamp on high,
Be a star in someone's sky,
He may live who else would die,
Pass it on.

Be not selfish in thy greed,
Pass it on;
Look upon thy brother's need,
Pass it on;
Live for self, you live in vain,
Live for Christ, you live again,
Live for him, with him you reign—
Pass it on.

—HENRY BURTON, D.D., in *Christian Conservator*.

Then he is regenerating the souls of men. He is guiding into all truth. He is a helper. We should honor him as we honor the Father, and the Son.

What help do we get from the doctrine of the Trinity?

As we have seen, the doctrine of the Trinity is at the very foundation, the person of Christ. The doctrine being that three persons subsist in one divine nature. It was one of these persons that became incarnate, that is, the Father, and the Son, and the Spirit did not become incarnate, but the Son alone. So we get from the doctrine the divine Christ. The second person in the God-head who took upon himself human nature and did a work for man that man could not do for himself.

There are set forth in the text three persons—the Father, the Son, and the Holy Spirit and these three are one God. We have seen they are all the same in nature, essence and being; and are one God as to substance, but three persons as to individuality, each having his special work to do.

"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit."

Wonderfully befitting that all three of these persons are to be recognized in the discipling of the nations.

Away with any teaching that ignores the Trinity. Proclaim this doctrine to all nations: God the Father, God the Son and God the Holy Spirit, and these are one, not only one in substance, but one in purpose, and that, the salvation of a lost world. Hear Jesus again, as he says, "All power is given to me in heaven and in earth."

"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;" making them to recognize the Father, the Son and the Holy Spirit. Amen.

AN ELOQUENT RECAPITULATION.

Dr. Philip Schaff, the distinguished German-American divine, was the acknowledged peer of any theological scholar of the latter half of the nineteenth century. He surveyed the entire field of biblical science, as his numerous works testify—to name only two: "History of the Christian Church," and "The Creeds of Christendom." After reviewing in his "Christology," the diverse theories in regard to the Person of Christ, and allowing that each contains some elements of truth, he ends by saying: "Even the hu-

manitarian theory is correct as far as it goes, only it does not go far enough, and it becomes a serious error when it denies the higher truth beyond. For Christ is the eternal Son of God, who in infinite love renounced his glory and majesty, and lowered himself to a fallen race, entering into all its wants, trials, and temptations, yet without sin, and humbled himself even to the death of the cross, in order to emancipate men from the guilt and power of sin, and to reconcile them to God. He is the one undivided God-man, who, as man, calls out all our sympathies and trust, and, as God, is the object of true worship. In this respect we accept fully the faith of the church in all ages, and consider *the divinity of our Lord as the corner-stone of Christianity.*"

We are in full and joyous accord with Dr. Schaff in the view, here so clearly expressed, of the person of our Lord and Savior, Jesus Christ.

GEO. VARDEN.

IS LOYALTY TO CHRIST'S COMMANDMENTS WANTING IN CHARITY TO ANY OF GOD'S CHILDREN?

BY S. E. JONES, D.D.

Baptists are accused of wanting in charity to their Pedobaptist brethren because the former teach "restricted communion." Now the apostle Paul, in describing the qualities of charity—love, says it rejoices in the truth. It follows then that that sentiment which does not rejoice in the truth is a false one. Love is a mighty large circle, but all over its area and all around its periphery is written the truth as it is in Jesus.

It is so easy to raise a cry which provokes pity! There is in the very tone the pleadings of "injured innocence." It is so easy to prejudice the ignorant and people who make up their judgments from superficial investigation!

What is more seemingly plausible than that all Christians should commune together when the opportunity is open? And how narrow and selfish for any body of men and women to say we are *the* people, and we only can rightfully celebrate Christ's dying love!

It is very difficult to show the fallacy that lurks in that kind of appeal. Some of our professed Baptist people are carried away with that bit of sentimentalism—for that is what it is, pure and simple, when stripped of its guise. Now to an unsophisticated mind, to one who wants the truth to prevail, the plain English and *order* of our Lord's last Commission are sufficient to settle the doubts on the "communion question." There can be no quibbling or shirking that final utterance of our Lord. He says: "Go and make disciples, baptizing them, teaching them to observe all things whatsoever I have commanded you," etc.

1. Did our Lord mean for the apostles to carry out this commission just as delivered, or could it be changed, for instance, so that the apostles could first baptize and then disciple? Could the apostles have been loyal to Jesus in making disciples, then beginning a course of Christian training, have the disciples to do this, then that and then be baptized? This settles the order in a candid mind.

2. Now I present this syllogism:

Baptism is a duty precedent to observing any of the Lord's commands. The Lord's Supper is one of these commands. Therefore, baptism must precede the Lord's Supper. If it is the duty of one Christian to be baptized before celebrating the Lord's Supper, it is the duty of all. Again, if all professed Christians will conform to this plain, divine command there can be but one communion. The idea of open or restricted communion is eliminated from the category of denominational contention.

Who, then, are to blame for the present strife and grief over the Lord's table? Those who stand for the observance of the commission in its integrity, or those who persistently violate it, saying it makes no difference so one's heart is right. Shall those who are loyal to Christ yield the truth to a sentiment which appeals to passion and prejudice and ignorance? Not for one moment. Let open communions come to the truth and not ask us to violate that which is clearly revealed.

Enclosed find renewal for another year for the BAPTIST AND REFLECTOR. The Lord is blessing us with an awakening in educational interest in this great State. The brethren are doing nobly. Last Sunday I preached at Oneida, Ky., and this little mountain church gave over \$4,000.00, and the brethren declare they will not be happy until they make it \$5,000.00! I rejoice in the increasing prosperity of the S. W. B. U., or Union University, as we must now call it. My prayers and interest will ever be with it. I trust every Tennessee Baptist will loyally stand by President Conger in his great work. God bless Tennessee Baptists. They are a noble people.

P. T. HALE,

Louisville, Ky.

FROM A FORGE.

By J. MARVIN NICHOLS.

Work is as essential as breathing, and under normal conditions, is as joyous.

The most ignoble character in all the world is the mere money-getting American.

A real friend is the first person who comes in when the whole world goes out.

Character is no more than an inwrought ideal with more or less perfection.

Overtopping the hills of conscious self-abasement lies the summer-land of rest.

Both are evils, but the moneyless man is far better off than the friendless man.

Nothing has quite so delicate a poise as character. Whisperings may dislodge it.

That is a real friend who stands by you when the whole world forsakes and despises.

The struggle for life is the order of the world at which it is vain to repine.

Invest in brains. Every scholar adds something to the richness of a commonwealth.

Extreme wealth, like extreme poverty, is an atmosphere laden with deadly poison.

We ourselves are to be measured by the distance we have gone into other destinies.

Out of heroism comes faith in the worth of heroism. Believe in yourself and your ultimate triumph.

Excessive wealth generates no happiness. And yet we enter the race—the last one of us.

Forget the chill and damp of these low lands. Hurry across the valley to the hills beyond.

Only the truly great can stand alone. The Man of Galilee was majestic in his solitariness.

Love is the only power of the human heart that grows absolutely by giving itself away.

Down with the muck-raker who defames in order to create a market for his goods.

Love the glory of the battlefield infinitely more than the temptations of wallowing ease.

Some people are world-forgetting mortals and by the world forgot. They are a world to themselves.

In line, twelve abreast, the young men of the United States would form a column over 2,000 miles long.

No man can amass a fabulous fortune and at the same time hold intact the finer virtues of the soul.

The shadow reports true of the substance. There are no doubtful foreshadowings of your inner self.

The man who believes in himself is the man who gets there.

Experienced actors have told me that they feel the characters which they impersonate; that if they are playing noble, heroic characters, they actually feel the noble impulse, the strong tonic of the heroism assumed. On the other hand, when they are playing mean, contemptible parts they feel mean and debased. Here's the message for you! Don't put this paper down until you get it. There is everything in assuming, in life's great drama, the part you really desire to play. Consciously or unconsciously, it matters not, in the years to come we shall find ourselves like our models whose part we played on the stage of life.

I was at New Salem on the first Sunday. Had a good congregation. The Holy Spirit was present in great power. Three came forward for prayer, one, an old man over 70 years of age. I ask all to help me pray for that old white-haired man. Lord, save him!

R. B. DAVIS.

Carthage, Tenn.

A GIFT, AN UNDERSTANDING, AND AN OPPORTUNITY.

The heart of every Union Worker and every lover of missions leaped for joy when it was known that the Sunday School Board of the Southern Baptist Convention had given to the Woman's Missionary Union the handsome sum of \$20,500.00 for the purchase of the building already selected by the Union for the Woman's Missionary Union Training School.

October 1st, the opening day of our Training School for Foreign, Home and Sunday School Workers, situated in Louisville, Ky., had been prophesied as a great day in the Union annals ere it was dreamed that this day would be marked by such a gift. Thus when we go forward God opens the way before us; when we attempt larger things He delights to surprise us with a largeness beyond our hopes.

Did ever a school, we exclaimed, now that the opening is over, the day we proclaimed as a memorable one past—begin more auspiciously?

Housed in a beautiful new building, the gift of a strong friend and ally; looked to by every Board of our Convention for needed training for its workers and having the sympathy and encouragement of all; supported by the love of hundreds of loyal Baptist hearts in a large and influential city; having fully and gladly opened to it to the full extent of its needs, the doors of a Theological School of world-wide reputation; having besides a faculty of chosen women particularly filled to train young women in all womanly ways to meet every phase of woman's work in any land, and furthermore having behind it the belief, the enthusiasm and pledged support, not only of the women of the Union, but the whole Southern Baptist Convention, what more could be asked?

With such support the executive committee and the vice-president of the Union in semi-annual session have gladly assumed on behalf of that organization the understanding with which the Sunday School Board made this generous gift—an understanding plainly set forth in the letter from its financial committee and the deed of gift—namely that the entire amount of \$17,000.00 pledged for the purchase and equipment of this building, which they now present to us, shall be paid in and held as a nucleus of an endowment in so far as it may not be needed for improvement, equipment and enlargement of the building, and with the further hope that other gifts may be obtained so as to increase the amount in the near future to at least \$20,000.00.

This moral obligation, let me repeat, has been gladly and confidently assumed for the Union by its representatives and we, as general officers, State officers and personal contributors, stand pledged to the raising of an endowment fund of at least \$20,000.00 in the near future. Of the \$17,000.00 pledged at the annual meeting and Convention last May, and since that time for building and equipment, some \$4,000.00 has been paid into the hands of Mrs. Lowndes, treasurer of the Woman's Missionary Union, 602 Parkwythe Ave., Baltimore, Md. This amount is doubtless sufficient to cover necessary changes and present equipment.

We believe that there is not one who has an outstanding subscription to the building fund who will not gladly seize the opportunity to transfer that subscription to an endowment fund. Now this is all. We believe that many, owing to this gift and its conditional understanding, will gladly make new subscriptions or add to those already made.

The Sunday School Board together with the whole denomination will wait to see how we meet this opportunity and obligation. We are persuaded that they will not wait long nor in vain.

Through this unexpected opportunity we may begin at once to meet a need that must otherwise have had to wait for years. That an endowment is a need is self-evident. Since the school charges no tuition and the students pay a charge for board only sufficient to cover table expenses, the Union must this year and until a full endowment is raised, apportion among the States a sum sufficient to cover such amount for these expenses as are not provided for. This year the amount for these expenses is \$3,000.00 or the interest on \$60,000.00 at five per cent. This sum is to cover the salaries of principal, instructor in instrumental music, domestic science, elocution, nursing and physical culture and the cost of light, heat and the hundred and one incidentals of a household of some forty persons. It is only by rigid economy that this sum can be made sufficient.

It is evident that just in so far as we create a permanent endowment fund will we meet these current expenses and leave ourselves free to turn to other lines of mission endeavor. Sixty thousand dollars therefore, we make the ultimate end of an effort for an endowment and the raising of \$20,000.00 of this amount as the immediate sum.

For this year then, as has we trust been made plain,

we will have before us for the Training School two objects—the yearly current expenses of \$3,000.00, of which your State has its apportioned part, and the endowment fund of which we desire to raise by this present effort \$20,000.00.

To both of these tasks let us now, without delay address ourselves with heartfelt thanksgiving, with hope and with prayer.

FANNIE E. HECK,

President Woman's Missionary Union.

MRS. W. H. TIPTON.

The death of Mrs. W. H. Tipton in China cast a great gloom over Elizabethton, and a great sadness over the church and community. Rev. W. H. Tipton and his wife left here three years ago as missionaries, with their two beautiful and sweet little girls, Pauline and Ruth. They were stationed at Wuchow, where they labored for the cause with great interest. They kept up a constant correspondence with our people, and their going to China has caused much more interest to be awakened in the cause of foreign missions all over our Association. The Elizabethton church at the time of their going proposed to the Watauga Association that they would pay half of Mrs. Tipton's salary, provided the Association would pay the other half.

There was a most impressive and tender memorial service held in our church Sunday morning, and if it had been the funeral of Mrs. Tipton it could not have been more impressive. The singing and every part of the service was very appropriate. The W. M. U. and the girls auxiliary occupied the front pews. Mrs. E. G. Carpenter, President of the W. M. U., made the first talk, which was very fine, and was listened to very attentively as she told of Mrs. Tipton's connection with the W. M. U., and of her many virtues and the great sacrifice that she made to go to China. Most every one in the building was weeping while she was talking. She was followed by Lee F. Miller, in an impressive and excellent talk on "Our Duty to Bro. Tipton and Family and to the Work of Foreign Missions." Mr. Miller's talk was very impressive and the large congregation was greatly moved.

Mr. Miller was followed by W. R. Allen, who paid a very fine tribute to Mrs. Tipton and told of her consecration and beautiful life, which was impressive and solemn.

Pastor Jones preached a short and excellent memorial sermon.

The writer is sure that he never attended a more impressive and solemn service, and all present realized the presence of the Holy Spirit. The closing prayer was made by E. G. Carpenter, and the congregation adjourned to go to their homes to think and meditate over the sweet and pure life of Sister Tipton.

Mrs. Tipton was a native East Tennessean, and was born and reared in Jefferson county at Talbot. She was a daughter of M. A. Roberts, a prominent citizen of the county. While she only lived in our town the short space of one year, still she made many and lasting friends and when she left for the far off heathen land the people of our community were so anxious to have her return at some time and tell of her work. We will not be granted that pleasure, but we can meet her in the land where death never comes to break our ties.

Elizabethton, Tenn.

JAMES D. JENKINS.

SEMINARY NOTES.

Dr. John R. Sampey was able to meet his class in Old Testament today for the first time since the session opened. He has not fully regained his health, but is improving.

Rev. J. T. Early passed through the city today en route for Jackson, Tenn., to enter upon his duties as pastor of the Second church. His many friends offer congratulations and wish him abundant success. He has done fine work at Elk Creek and Waterford.

Two hundred and ten have matriculated to date and new students arrive almost daily.

Dr. W. H. Sledge is with pastor R. E. Reed, at 26th and Market in a great meeting. Seventy have been added and the meeting will go on this week.

Evangelist Ham has just begun a meeting with Clifton Baptist church. Pastor W. E. Foster is expecting a great ingathering.

Rev. Bailey H. Lovelace preached for pastor Halcomb at Pitts Point, Saturday.

Rev. A. C. Hutson preached at Germantown Sunday. The following have registered from Tennessee: A. C. Hutson, A. N. Hallis, J. L. Lynn, J. A. Lockhart, Spurgeon Wingo, R. H. Bloom, R. M. Faubion, W. R. Hill, B. H. Lovelace, S. E. Reed, G. B. Smalley and W. N. Rose—an even dozen. Is this the best Tennessee can do? Kentucky as usual leads in members with North Carolina as a close second with twenty-eight.

Canada, Brazil, Syria, Australia and Russia have one student each.

Rev. W. R. Hill has church work for each Sunday, besides carrying a full course in the Seminary.

Rev. S. E. Reed works hard and preaches every Sunday to his church at Eight-mile. They recently increased his salary.

Your scribe was with his Mt. Carmel Saints Sunday. At night I preached for Rev. C. H. Bailey at Lebanon Junction. Bro. Bailey has a noble people and is bringing things to pass. Mrs. Bailey is still in Tennessee.

Louisville, Ky.

W. N. ROSE,

New York Hall, Oct. 14, 07.

MADISONVILLE.

On Saturday morning, October 5, I left Harriman to spend Sunday with Field Editor T. F. Hendon and his most excellent people of Madisonville.

Madisonville is a typical East Tennessee town representing much that is best in an old East Tennessee community, and very little that is so hurtful of modern civilization.

On Sunday morning I met one of the best and at the same time, one of the most intelligent audiences it has been my pleasure to meet in the State—judging from their appearance in church. All the churches of the town worship together, that is, they have their meetings on separate days, and very much the same congregations attend all the churches. This plan of service gives the people a different preacher almost every Sunday in the month and the pastors, large and inspiring congregations.

Hendon is doing a great work, not only for the Baptist and Reflector, but for Madisonville.

His people are just completing a large, beautiful and commodious house of worship, with modern conveniences. Meanwhile the church occupies the Presbyterian meeting house.

On Sunday evening I spoke to an enthusiastic temperance meeting, and received much substantial encouragement for the temperance cause. On Monday Hendon and I addressed another temperance meeting in the court house.

The county is suffering from the evil effects of the jug-trade, and the liquor demon is putting forth his mightiest effort to debauch the people of the county. The county police are not equal to the emergency, and the law is not enforced in regard to liquor selling and public drunkenness as it should be.

I had the pleasure of enjoying the hospitality of Brother and Sister Laurence Henderson, Sr., and Brother and Sister Ghormly. I go away thanking God for Hendon and the good people of Madisonville.

S. W. TINDELL.

Our meeting which began September 30 closed October 9. Rev. S. N. Fitzpatrick did all the preaching until October 7. During the meeting there were seven professions of faith, six received for baptism, and fifteen received by letter and statement. This is said to be the best meeting held in Rockwood for three or four years. The devil began his work here immediately on the repeal of the jug law. Drunkenness has increased at least fifty per cent. There have been two serious shooting frays, and a drunken brawl at a street carnival. As the carnival interfered with our meeting, I took advantage of the occasion to preach on "The Evils of Popular Amusement" at the evening service yesterday.

Our congregations are the largest in town, as far as I am able to ascertain, but our Sunday-school is not what it should be, though it is better than for several years past. We hope to elect a council at the next election that will re-enact the jug law. Pray for us in this town of sin and corruption.

CHAS. T. BEALL.

Rockwood, Tenn.

On the morning of Sept. 26th, 1907, death again invaded our home and extinguished another light—took our only little girl, Lucile, the light of our home. Her life was short—scarcely seven years old—but how pure, innocent and sweet. How we loved her! How crushed and broken are our hearts over her departure. It is hard to realize that we will never see her bright face or hear her sweet little voice again on earth. It seems it must all be a dream, yet we know it is a reality that she has gone where she will never suffer more, where she will never know the heartaches and sorrow that we now know.

Only fifteen months ago we gave up our little baby girl, Pearl Snow Yankee, seven months old. There have been sore trials for us. But it makes Heaven dearer, to know that our darlings, little Pearl and Lucile, have gone before and will be waiting for

PAPA AND MAMMA.

PASTORS' CONFERENCES.

NASHVILLE.

Belmont—Pastor Francisco preached at both services. Morning theme, "Our Possibilities in Christ"; evening theme, "That Other Comforter." Two received by letter; four by baptism.

North Edgefield—Pastor preached on "Our Denominational Organization." One received by letter. Quite a number of our people will go to the Convention.

Seventh Church—W. J. Stewart preached at the morning service; subject, "Laboring With God." Pastor preached at night; subject, "The Happy Man and the Unhappy Man." One baptized. Pastor returned from New Hope where they had a fine meeting.

Lockeland—J. N. Booth pastor; morning subject, "Christ Our Passover"; evening subject, "Faith."

Union Hill—Pastor Price preached. "Danger of Being Lost" Heb. 4:1; "More Abundant Life" Jno. 10:10. J. M. Frost—"Heard my pastor, Dr. Burrows, preach a great sermon setting out 'A Basis for Christian Union.' The sermon should be published in the Baptist and Reflector."

Centennial—A. H. Huff preached at both hours to very good congregations. One received by letter.

Central—Fine audiences. Subjects: "The Great Harvest"; "The Ideal Student." Fine Sunday School and B. Y. P. U.

First Church—Pastor Burrows preached on "The Baptist Platform for Christian Union" (2 Cor. 10:5) and "The Raising of Jairus' Daughter." Three added by letter.

Howell Memorial—Pastor Cox preached at both services. Morning theme "A Surrender for Service." Evening theme, "Walking With God." Good congregations at both services.

Third—Pastor Yankee preached on "Being Converted" and "Hypocrisy." One approved for baptism.

Edgefield Church—Arch C. Cree pastor. Morning subject, "Called to Be Saints." Evening subject, "It is a Faithful Saying." Interesting B. Y. P. U. meeting. Good interest in course of study of Life of Christ.

Resolved, That we express our fraternal congratulations to our brother Dr. Alfred Owen who in this present week completes a half century of efficient work in the ministry of the Gospel; rejoicing in the marked success which has attended him as pastor and educator, and that we rejoice in his gracious fellowship with us in this conference where we have so frequently profited by his ripe experience.

Una—Pastor Fitzpatrick preached at night.

Mt. View—Bro. J. D. Smith closed meeting. Church received eight.

Smith Springs—Bro. J. J. Carr closed meeting. The church received four.

Bro. Fitzpatrick and Pastor Beall 9 days at Rockwood. Church received 21. Bro. Beall continues meeting. He is a good pastor. Rockwood is a town of four thousand.

The meeting of New Hope Church was one of the most successful held during the past few years. Bro. J. H. Wright of the Seventh Church of Nashville, assisted in the services preaching the Bible with earnestness and zeal. During the meeting there were seventeen additions to the church, fourteen of whom come for baptism. Three names were also restored to the roll. The church was greatly helped and will welcome the editor of the Baptist and Reflector on the fourth Sunday in November.

Hermitage Tenn.

THE PASTOR.

MEMPHIS.

Binghamton—Pastor O. T. Finch preached. Morning subject: "Christian Fortitude" (Text, Psalms 107:2; evening subject: "Obstination" (John 20:25). One conversion; 1 by baptism.

First—Pastor A. U. Boone preached on "Religion Reasonable" (Isa. 1:18); and "Strengthening Weak Hands and Confirming Feeble Knees" (Isa. 35:3). Three added by letter.

Bellevue Avenue—Pastor Hurt preached at both hours. Subjects: "A Great Contest" (Rom. 6:23); and "A Great Question" (Acts 16:25-30).

Seventh Street Church—Pastor I. N. Strother preached on "Solomon's Prayer at the Dedication of the Temple" (1 Kings 8); and "The Condemned Judge" (Acts 24:24, 25). Two additions by letter. The church building was dedicated on the tenth inst., free of debt.

Rowan—Pastor preached at both hours. Morning theme: "Church Discipline" (Text, a part of Matt. 18). Evening subject: "Seeking God's Kingdom" (Matt. 6:23).

LaBelle Place—Jno. N. Lawless, pastor. Rev. A. Lichtenstein preached in the morning. Pastor preached at the evening service, on "The Bow of Promise" (Gen. 9:13).

Central Church—Pastor preached in the morning;

Brother A. Lichtenstein, of St. Louis, in the evening. One received by letter.

Boulevard—Pastor J. R. Wiggs preached both hours. Morning subject: "Christian Influence." Evening subject: "Eternity" (Isa. 57:15). One received by letter. Meeting continues.

McLemore Ave.—Pastor W. J. Bearden preached at both services. Two fine congregations. Morning subject: "Our Sufficiency in Christ." Evening subject: "Eternity" (Isa. 57:15). Two received by letter; 3 by baptism; 1 conversion.

Brother Lichtenstein has been preaching at the Central church of evenings. Some Jews have attended; interest good.

KNOXVILLE.

First—Dr. J. J. Taylor, pastor. Preaching morning and night by appointees of the Holston Conference.

Deaderick Ave.—Preaching by appointees of Conference. 500 in S. S.

Oakwood—Prof. S. W. Tindell preached at the morning hour on "The Healing Leaves." Pastor J. W. Crow at night, on "God's Proclamation to the Thirsty." 102 in S. S.

Grove City—Rev. Mr. Pagett preached in the morning and Rev. Mr. Humphrey at night. Church called Rev. J. C. Davis as pastor. Brother Davis is pastor at Mt. Harmony and this church is warmly attached to their pastor. It is not known whether Brother Davis will accept Grove City.

Immanuel—Pastor E. A. Cate preached in the morning on "Led by the Spirit." In the night service on "Running a Race." 143 in S. S. Two by letter; 4 by baptism.

Gillespie St.—Preaching by Pastor F. M. Dowell on "Let Me Alone;" and Heb. 2:3. 110 in S. S. One by letter.

Third Creek—Pastor J. C. Shipe preached in the morning on "Paul's Warning Against Worldliness," and at night by Prof. Tindell, on "Temperance." 91 in S. S.

Smithwood—Pastor J. M. Anderson preached in the morning on "Christianity," and "The Church Remembered." 100 in S. S.

Island Home—Preaching in the morning by Rev. J. Pike Powers. Pastor J. C. Dance at night. 212 in S. S. One by letter.

Sharon—Preaching by W. L. Winfrey. Church called Brother Wells.

Euclid Ave.—Rev. Mr. Goddard preached in the morning and Rev. Mr. Broyles at night. 145 in the S. S.

Bell Ave.—Pulpit supplied by appointees of Holston Conference. Three baptized at night by Pastor J. H. Sharp. 307 in S. S.

Broadway—Rev. Luther Freeman preached in the morning on "Our First," and Rev. R. B. Cook at night on "God is Among Men." Two by letter.

White Springs.—Preaching by Pastor D. P. Webb. 80 in S. S.

Third—Preaching morning and night by appointees of the Holston Conference. 158 in S. S.

Forest Hill—Church dedicated. Sermon by Rev. A. J. Holt. Preaching in afternoon by Rev. J. M. Walters.

Pastors' Conference went into a committee of the whole to attend to business pertaining to the entertainment of the State Convention.

Lonsdale—Pastor S. P. White preached on "Forgiveness." 140 in S. S. Four received by baptism. Church windows ordered.

JOHNSON CITY.

Roan St.—Day cold and inclement, preaching morning and evening by pastor; fine congregations; 167 in S. S.; 77 in West Mission S. S. The church will send pastor to Convention.

CHATTANOOGA.

Rossville—Pastor Chunn preached on James 1:27, and Ruth 1:16, 17. Good S. S. 25 in Jr. B. Y. P. U.; 20 young men came for prayer. Great day.

St. Elmo—Pastor Brown preached on "The Twelve-year-old Boy," and "Following Jesus." One baptized.

East Chattanooga.—Pastor Gorbet preached. Subjects: "We are Well Able to Overcome," and "Let Your Light Shine." 106 in S. S.; 13 baptized.

Highland Park—Pastor R. D. Cecil preached on "Enlargement," and "Eternity." 107 in S. S.; 23 in Jr. B. Y. P. U.; 14 in Sunbeam Band; 2 approved for baptism.

Hill City—Pastor King preached in the morning on the "New Life;" at night on "Obedience." The house crowded to its fullest capacity. Two professions; one reclaimed; two received by letter; an interesting program by the B. Y. P. U.; S. S. good. The meeting continues.

Second—Great day. Dr. J. M. Clark, of Morristown,

visiting minister at the Presbyterian Synod, preached at 11 a.m. Pastor C. B. Waller preached to a great crowd at night, on "The Right Sort of Young Women"—one of the greatest scenes ever witnessed at a regular service; fully 100 people came to the altar requesting prayer; 6 conversions; 2 by letter; 2 baptized; 2 by approved baptisms.

The Lord is greatly blessing me in my work in Florida. My meeting at Como resulted in doubling the church membership and the meeting I have just closed at the First Church of Orlando resulted in thirty-five additions to the church and \$115.00 given for State Missions. God bless you all.

Clearwater, Fla.

EARLE D. SIMS,

Florida Baptist General Missionary Evangelist.

I am glad the subject of Heaven is sprung between Bro. Dorris and Bro. Malone. I want the subject well discussed. Suppose we say that no man has ever gone to Heaven; or ever will go there. Heaven is God's throne. Jesus said no man hath ascended into Heaven save He that came down from Heaven. Bring saved and going to Heaven are two different things. Let's get it right.

R. N. CRAWFORD.

The watch came Saturday and I am much pleased with it. It seems incredible that a time piece with so many excellencies could be given as a premium for so little service. I had no difficulty whatever in getting the six subscribers at \$2 each. I can cordially recommend to others this method of securing a 10-year guaranteed gold watch. It is marvelous. Thank you for your kindness.

LEON W. SLOAN.

Waverly Tenn.

Enclosed find remittance for annual subscription to the Baptist and Reflector. God speed you in your great contribution through the Baptist and Reflector to the kingdom of God. Your stalwart defense of truth and your aggressive warfare against the devil, demon and other evils entitle you to the support of all who love the kingdom of God and his righteousness. That was a great word you wrote when you said you would rather be an ambassador of the King of Heaven than Governor of Tennessee.

The Lord has graciously blessed us in our work here. The First church received 226 into her membership during the Associational year just closed; 135 by baptism. The close of this year will bring me to the close of my ninth year as pastor here. At no time has the outlook been more favorable.

Jackson, Miss.

W. F. YARBOROUGH.

We have organized a new church near Milan Tenn. I have just closed a meeting at the place and organized a church there. We organized with five members and have had fifty additions up to the present, which gives us a membership of fifty-five. The name of the church is Right Angle Missionary Baptist Church. Have had thirty by baptism. We have had the finest meeting ever held in this country. I do not know how many conversions but a great number. Pray for us.

Milan, Tenn.

M. E. WARD.

P. S.—\$500.00 subscribed and all the rough lumber given. Teams to do all the hauling. We are going to begin to build the first of November.

I spent five hours in Tennessee College for Women yesterday and enjoyed taking a dinner with them. I was shown from cellar to garret.

I was pleased, delighted, charmed, with all that I saw. A fine body of girls, well behaved, and eager in their studies, with a healthful religious atmosphere manifest everywhere. Those who have not seen it can not imagine what a fine plant we have there. I wish that every Baptist who has to pass through Murfreesboro on their way to Knoxville would arrange to stop on their return and see what we have.

Dyersbury, Tenn.

GEO. H. CRUTCHER.

We suppose a line from perhaps the greatest country church in Kentucky would interest you. Our church has a few more than one hundred members. Our Sunday school has about as many on roster as church roll. The Sunday School is really alive.

We have preaching each Sunday morning; thus our services are concluded until next Lord's day. During the past year the Lord has blessed us with twenty-three additions; these come in all along through the year.

The Ladies Aid leads the State everything considered. They sent out two boxes, one valued at \$160 and the other at \$30. They have given in cash \$300 besides to missions. The church has increased in gifts to missions. Hope to have ye editor pay us a visit some time.

Pembroke Ky.

R. L. BAKER, PASTOR.

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.; Banb Superintendent, —; Editress, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

READ THIS.

Dr. A. E. Brown, superintendent of mountain schools, announces that the Yanceyville school, "in the very heart of North Carolina mountains," has been chosen as the "Annie Armstrong School." "There were 286 students in this school last year." Thus has the W. M. U. honored a loyal and zealous worker. M. B. W.

ANNUAL MEETING OF TENNESSEE W. M. U.

OCTOBER 17 AND 18.

While your eyes rest on these printed words will you not raise your heart in prayer to Him who presides over all that concerns His Kingdom, and beg a blessing upon us, who, in His name, are at this time meeting at Knoxville to confer together pertaining to His will in our work in Tennessee. Thank Him for excellence of His guidance thus far, for the signal advance that Baptist women of the State have made during the past year. Our able and efficient treasurer, Mrs. J. T. Altman, is rejoicing, and causing us all to be glad of the awakening of Tennessee Baptist women to their opportunities and obligations as shown by their contributions. It is time we were arousing from our indifference, my sisters. The call is louder and more insistent now than ever. "Larger things" is the watchword, and the Union of our sister State of Alabama has lately moved

forward, answering to the call. "Larger things" is echoing and re-echoing from Maryland to Texas, from Missouri to Florida. Sixteen Unions in sixteen Southern States, all shouting the cry. Surely the Baptist womanhood of Tennessee will not drowse, or trifle these morning hours away. Let us awake to nobler, more determined endeavor.

Now!

M. B. W.

RESOLUTIONS OF RESPECT.

To the memory of Mrs. Sadie Blair Jarrell, who departed this life August 15th.

A beautiful young life entered into its heavenly home when our dear Sadie "fell asleep in Jesus." So true and pure, so sweet and lovable was she that none knew her but to reverence and adore her. We cannot see from our earthly view why such a life should not be spared to work in her Master's Vineyard, where she never tired, ministering to the sick and needy with both spiritual and material food, ever "doing with her might what her hands found to do."

But it is not for us to question why. Her home was one of love and brightness and thoroughly consecrated to our God, whom she served so faithfully. No task was too great and no hour too long if she could speak to some lost soul and plead with him to seek the Savior before it was too late. So earnestly and tactfully she did this that few efforts proved fruitless and many were brought to the mercy seat through her prayers.

Therefore, Be it resolved,

That we, as the Woman's Missionary Circle and the Ladies Aid Society of the Humboldt Baptist church, try to emulate her Christian example.

That we extend to the bereaved family our love and sympathy, praying the Father to comfort them in this sad hour of affliction.

That a copy of these resolutions be spread upon the minutes of each society, a copy sent to the *Courier-Chronicle* for publication, and a copy sent to the family.

MRS. T. Q. WARMATH,
Chairman.

MRS. H. N. THARP.
MRS. A. R. DODSON.
MRS. R. B. WALKER
MRS. G. S. LANNOM.

A ROYAL GIFT.

Have you heard of the splendid gift made by the Sunday-school Board through Dr. J. M. Frost, secretary, to the Woman's Missionary Union, of Southern Baptist Convention? Last Wednesday, at Louisville at the opening of the Training School, a check for \$20,500.00 was presented to the Union for the purchase of a home for girls and young women, attending the Training School. Enthusiasm ran high over the announcement. One lady, who is deeply interested in the welfare of the Home, declares the gift "has advanced the work ten years." Another says it "was an epoch-making occasion."

A dual call was issued to officers of the Union by Miss Heck, to gather to Louisville. One, for the semi-annual conference (instituted last year), the other to attend the opening of the new Home (previously referred to), which occurred at the opening of the Training School. Miss Heck and Miss Crane, our new corresponding secretary, were both present, and representatives from various State Unions. Tennessee W. M. U. was represented by two of our ablest members, Miss Evie Brown of Nashville (who is of the Training School committee), and Mrs. O. C. Barton, of Paris. M. B. W.

FROM TEXAS.

Sickness laid us off from labor and service most of the summer. We were not able to engage in any meetings till the first week in September. That was a most gracious meeting of one week. Pastor Penrod, of the First church of this city, did most of the preaching. Missionary Pitts of our Association also aided much in the meeting. We baptized 16 candidates, at the close of the meeting. The building of a church-house is now contemplated. The Alvarado Association met with the Second church in this city recently. The session was probably the strongest in its history being its 43d session. There are over 40 churches, with some 5,000 members in this Association. About 650 baptisms were reported. The season has been remarkable for gracious revivals in the churches. The finances were reported in good shape. Building church-houses throughout the State is a leading feature among the people. Texas is truly in the harness, and something is being done.

The schools of our denomination are opening with the finest prospects. The Theological Seminary of Baylor University is exceeding the expectations of its friends. Dr. Carroll raised over \$50,000 during the vacation period to the endowment of a chair and emergency fund. Negotiations are now pending between this city and the Alvarado Association which recently convened here, as to the building and equipment of a Baptist college, the entire cost to be \$150,000. Prospects to success in this worthy enterprise are favorable. Dr. Gambrell, superintendent of State Missions, was in attendance upon our Association in this city, and delivered a great address upon the State work. He is cheerful and hopeful as to the rounding up the \$115,000 for the convention, which meets in San Antonio, in November. The present year, so far, is evidently proving the most successful and aggressive in the history of Texas Baptists. The spirit of dissension and wrangling of past years is gradually passing away, and peace and fraternity increasing among those who have suffered.

The writer would so much enjoy an attendance upon the Tennessee Convention, though it would be like a stranger among strangers. Texas Baptists would be glad to have Dr. Folk with them at San Antonio.

T. E. MUSE.

Cleburne, Tex., Sept. 24, 1907.

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

BRO. AND SISTER DAVID.

I have just received a letter from Bro. and Sister David, of Rasheye, Syria. The brethren of Illinois, who are supporting that mission at Rasheye, have recently doubled the salary of these missionaries. Prior to this time, they had been receiving, all told, only \$400 per year. Bro. David is a native Syrian, born and raised at Rasheye. He spent a few years in America, where he got acquainted with a woman of culture, whom he married. I have been in the home of Bro. and Sister David; too much could hardly be said of her consecration and ability. By her industry and economy, they were enabled to live on \$400 per year, but their work could not be much enlarged. I am glad that their salary is increased. The last letter under date of September 2, tells me that they have recently baptized three young men. The next work on their minds is to buy a suitable lot and put up a church and school buildings. I am personally acquainted not only with Bro. and Sister David, but with a fine consecrated Chris-

tian woman in Rasheye, a native Syrian, who is teaching their school. Suitable school buildings and a church building site will put the work at Rasheye in a fair way of a large success. The building site, which is ample for a parsonage, church, and school buildings, will cost about \$320—this, I think, is very cheap, considering the prominence of the site in which they are located. I write this in the hope that some reader may be interested and will join with me and a number of others in sending a contribution for this special purpose. I know Brother and Sister David well, and can assure the donors that their gifts will be used as directed, and wisely so used.

G. M. SAVAGE.

MY SUMMER'S WORK.

I have just returned to Jackson, Tenn., to enter Union University again. I have had a hard summer's work, but the good Lord has wonderfully blessed me during the summer. I have conducted eight revivals, which resulted in over 200 conversions, 150 additions, and about 135 baptisms. During the time I organized one new church, near Milan, Tenn., with five members, and had 55 additions, 32 by baptism, and some others to follow. We named the church Right Angle, on account of the peculiarity of the meeting; also because of its being located where the public road makes a right angle. I began the meeting in a Hardshell church, but did not get to preach but one time, until they put us out. We stretched a nice tent and continued the meeting in the nearby grove. I baptized one of their best members, and feel sure others will follow. We have a nice 1 1/2-acre lot given us and the rough lumber for the house, and about \$700. Brethren, please send me your contribution, if you wish to put something in this new church. They called me as pastor at a salary of \$150. So you can see that these new converts mean to do something. The first collection taken after the organization was to pay a young minister's board at Laneview College, the collection amounting to \$6. They are missionary at heart and want to lead others to the great King. They have given all they are able to give. Will you help us to build? If you will we shall appreciate it. If you don't we will build without your help, and when you come to see us you will be sorry that you did not put something in this new church. Don't say, "I will just let them do it by themselves," but send me a check for what you are able to give, and you will feel good over it.

M. E. WARD.

504 Hayes Ave., Jackson, Tenn.

P. S.—Please send me something if it is but 50 cents. Brother or sister, please don't forget us. We mean business.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of leucorrhoea, ulceration displacements, falling of the womb, scanty or painful periods, tumors or growths, hot flashes, desire to cry, creeping feeling up the spine, pain in the back, and all female troubles, to all sending address. To mothers of suffering daughters I will explain a successful home treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 241, Notre Dame, Ind. July 17, 1907.

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

THE SOUTH IS GOING DRY.

Let the jest about the julep in the
camphor balls at last;
For the miracle has happened and the
olden days are past;
That which makes Milwaukee thirsty
doesn't foam in Tennessee,
And the lid in old Missouri is as tight-
locked as can be—
Oh, the comic paper Colonel and his
cronies well may sigh,
For the mint is waving gaily, but the
South is going dry.

By the stillside on the hillside in Ken-
tucky all is still,
For the only damp refreshment must
be dipped up from the rill;
No'th Ca'lina's stately ruler gives his
soda glass a shove,
And discusses local option with the
South Ca'lina Gov.
It is useless at the Fountain to be
winkful of the eye,
For the cocktail glass is dusty and the
South is going dry.

It is water, water, everywhere, and not
a drop to drink,
We no longer hear the music of the
mellow crystal clink,
When the Colonel and the Major and
the Gen'l and the Jedge
Meet to have a little nip to give their
appetites an edge,
For the eggnogg now is noggles and
the rye has gone awry,
And the punch bowl holds carnations,
and the South is going dry.

All the nightcaps now have tassels and
are worn upon the head—
Not the nightcaps that were taken when
no body went to bed;
And the breeze above the bluegrass
is as solemn as is death,
For it bears no pungent clove tang
on its odorific breath.
And each man can walk a chalk line
when the stars are in the sky;
For the fizz glass now is fizzless, and
the South is going dry.

Lay the jest about the julep 'neath
the chestnut tree at last,
For there's but one kind of moonshine
and the olden days are past;
Now the water wagon rumbles through
the Southland on its trip,
And it helps no one to drop off to pick
up the driver's whip,
For the mint bed makes a pasture and
the corkscrew hangeth high;
All is still along the hillside, and the
South is going dry.

—Chicago Post.

LETTER FROM ROME.

Every time I hear of one of my coun-
trymen being Protestant, and especially
Baptist, I feel so good that I almost
shout. Some time ago I learned
through your paper and the Foreign
Mission Journal, the names of some
Italian Baptists in Italy, among whom
was the name of a prominent one, Sig-
nor Lodovico Paschetto, who is editor
of a Baptist paper in Rome, *Il Testi-
monio*. I wrote him, expressing my
gladness for the light of the gospel that
is winning its way in Italy, and my de-
sire to see the whole Italy converted
into the Gospel of Jesus Christ, and
of my conversion, and asked him for
a copy of the paper, that I would sub-
scribe for it. By the way, I think this
Lodovico Paschetto is the man who re-
cently won \$200 in gold from the Pope
for an historical prize essay. He an-
swered my letter, which I have trans-
lated in English that I may have it
published. This is what he says:

"Rome, via Teatro Valle, Sept. 8,
1907. Mr. B. Centi, Brownsville, Tenn.,
U. S. A. Dear Brother: I thank you

for your good letter of Aug. 16. It
gives me ever a great pleasure to know
that one of my countrymen has been
converted to the Gospel of God, pro-
fessing the Baptist principles. And es-
pecially I rejoice in hearing that you
are burdened for our countrymen who
have not tasted of the goodness of our
celestial Father, revealed in Jesus. God
bless your noble sentiments, and may
He grant that you be an instrument for
the salvation of many Italians. I now
respond to your demand regarding our
Baptist paper, *Il Testimonio*. The
price of subscription is L. 3. 50, (70c).
The paper comes out twice per month—
on the 10th and on the 15th. The mon-
ey should be sent to the Administrator,
William K. Landels, via Bertola 35, Tur-
rin. Mr. Taylor, the oldest Baptist mis-
sionary, in Italy, is now sick in bed
nearly all the time, though he is ever
strong in his great faith. We all love
and revere him. He would certainly
be very joyous to receive a letter from
you. His address is Rev. Geo. B. Tay-
lor, D.D., via Giulio Romano 52, Roma.

"I am glad that you are so well in
America, and especially that you are
glad of having given your heart to God.
Yes, this is the best remedy! I sent
you, as sample, two copies of the *Testi-
monio*. We hope to have you, from
now on, a faithful friend of the *Testi-
monio*, whose only preoccupation is to
sell *Testimonianza* to the truth, which
is in Christ of God.

"Wishing you showers of blessings
from the Lord, I am, Your brother in
Christ, Lodovico Paschetto, Director of
the *Testimonio*."

B. CENTI.

Brownsville, Tenn.
[We know Brother Centi. He was
converted a few years ago and baptized
by Brother Lawrence. He is an excel-
lent man and a genuine Christian. We
his fellow Italians.—Ed.]

STATE B. Y. P. U. AT KNOX-
VILLE.

The Baptist State Convention at its
session last year at Clarksville, Tenn.,
turned over the B. Y. P. U. work, and
all of its interests to the State B. Y. P.
U. organization, with the provision that
the evening preceding the meeting of
the Convention be given to a considera-
tion of that work and the State B. Y.
P. U. furnish a program for that eve-
ning. The State B. Y. P. U. met in its
annual encampment at Estill Springs
last June, and the executive commit-
tee was instructed to prepare a pro-
gram for the meeting to be held at the
First Baptist Church, Knoxville, Tenn.,
on the evening preceding the meeting
of the Baptist State Convention, Octo-
ber 16, at 8 p. m. The program is as
follows:

1. "The B. Y. P. U. and Missions,"
Dr. T. B. Ray, Richmond, Va.
2. "The B. Y. P. U. and the Church,"
Dr. Arch C. Cree, Nashville, Tenn.
3. An open parliament and echoes
from Estill Springs encampment; led
by the President.

Let all interested in B. Y. P. U. work,
who can possibly do so, arrange to at-
tend this meeting, and boost the B. Y.
P. U. work in our State. Time: the
evening of October 16, at 8 p. m.
Place: the First Baptist Church,
Knoxville, Tenn.

R. H. PENDLETON,
President.
CLEM E. WHEELER,
Secretary.

Dr. Thacher's Worm Syrup is abso-
lutely 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 iden-
tical with all who use this preparation.

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

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. Z. J. Amerson, pastor First
church, Lufkin, Tex., is enjoying splen-
did success in the work. About 25 have
united with the church during the two
and a half months of his pastorate. He
is now in the midst of a great meet-
ing.

The *Religious Herald* rises to remark
that if the Hardshell baptism of Rev.
R. S. Kirkland was satisfactory to Wal-
nut Street church, Louisville, and him-
self, his rebaptism by Rev. J. G. Bow,
to satisfy the "sensitive consciences" of
some brethren, was useless and distinct-
ly injurious. The *Herald* thinks the
ordinance was degraded and is amazed
and distressed. Poor *Herald*! We be-
lieve in orthodoxy down this way, be-
loved! The moral dignity of the or-
dinance was heightened.

Rev. M. E. Ward, of Jackson, Tenn.,
has just closed a meeting of remarkable
power at Bryant's School-house, near
Milan, Tenn. At the invitation of the
Hardshell Baptists, Bro. Ward began
the meeting in their church, but after
the first service they couldn't stand the
pressure and asked him out. Undaunted,
he went to the grove near by and con-
tinued the revival. A church of five
charter members was organized, to
which there were 50 additions in a few
days, 30 by baptism and 25 by letter.
The church will be called Right Angle
church. A subscription of \$700 has been
made to build a house. Bro. Ward was
unanimously and enthusiastically called
as pastor.

Rev. L. D. Summers, of Greenfield,
Tenn., is being assisted in a revival this
week by Rev. D. A. Ellis, of Jackson
and the outlook is encouraging.

A touching farewell service was given
Rev. Paul P. Medling, at Salem church,
near Laneview, Tenn., on the eve of his
departure for Japan. It was the last
service of a rousing Fifth Sunday meet-
ing of Central Association. It was re-
markable to see strong young men weep
as they clasped Bro. Medling's hand to
bid him god-speed in his work. He made
the most sensible, practical speech we
have ever heard from an out-going mis-
sionary. The crowd was captured.

At the Fifth Sunday meeting with Sa-
lem church, near Laneview, Tenn., Dr.
H. C. Irby, of Jackson, presided and Rev.
M. E. Ward was made secretary. Rev.
C. P. Roney, of Milan, preached the
opening sermon. Topics of practical in-
terest were discussed by J. H. Anderson,
of Trenton, Revs. Roswell, Davis, P. P.
Medling, M. E. Ward, W. H. Hughes,
W. G. Inman, Dr. H. C. Irby, and L. D.
Spight. A collection of \$28.48 was taken
for missions on Sunday.

Rev. J. Wesley Dickens, of Crystal
Springs, Miss., spent a part of the home-
coming week in Nashville, preached last
Sunday at both hours for the Second
church, Jackson, and Tuesday night at
Bolivar, Tenn., and made himself other-
wise happy and useful on a visit home.
He belongs in Tennessee anyhow.

Rev. J. J. Bennett, correspondent sec-
retary of State Missions in Georgia, has
been called to the care of the First
church, Valdosta, Ga., and many fear he
will leave the great but strenuous work
he is doing for the quiet attractions of a
pastorate.

Rev. O. T. Moncrief has resigned at
Monticello, Ga., but has not disclosed
his plans for the future.

There is another church in Atlanta,
Ga., that city of Baptist churches. It
was organized last week and will be
known as the North Side Park church.
There were 20 charter members.

Dr. J. C. Moore, of Laneview, Tenn.,
a leading physician of West Tennessee,
and a stalwart supporter of every Bap-
tist enterprise, has suffered greatly to
the last three weeks from appendicitis.

SALVATION ARMY WORKER

Wife of a Captain in Charge of
Army Work at Jonesboro,
Ark., Writes Interesting
Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark.,
a well-known worker in the Salvation
Army, found herself ten years ago in
very poor health, as the result of hard
work, a weakened constitution and house-
hold cares.

In a letter recently written, she tells
the story of how, after much suffering,
she finally managed to permanently cure
herself at home.

She writes: In 1895 and 1896 I suf-
fered much with ovarian trouble. My
limbs would swell, until great ridges
would form out over my shoes. I was
weak, with scarcely energy enough to do
house-work at all.

Having read much of the merits of
Wine of Cardui for female complaint,
I decided to try it, and after taking two
bottles was never troubled again.

During change of life, four years ago,
my mother, Mrs. G. W. Wadsworth, near-
ly died. She had from sixteen to twenty-
four cramping or sinking spells during
a day and night, and many times we
laid her down for dead. At last I per-
suaded her to take Wine of Cardui and
Thedford's Black-Draught, which cured
her.

In De Kalb, Ill., a young woman had
taken cold and was irregular six months
I recommended Cardui, and after taking
three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxi-
cating medicine for sick women. It
has a specific, healing action on the
womanly organs, which it builds up
adjusts and restores to health. It re-
lieves womanly pains and regulates
womanly functions, and should be taken
by all women, especially those who suf-
fer from any of the ailments peculiar to
their sex.

Thousands of women have written to
testify of its great value in all cases
of female weakness and disease.

You need it, dear reader, whether you
are young, middle-aged or old—married
or single. Get it at the nearest drug-
gist's, in \$1 bottles.

If you want Medical Advice, write us
freely and frankly, in full confidence,
and we will send you the advice you
need, in plain, sealed envelope. Address:
Ladies' Advisory Dept., The Chattanooga
Medicine Co., Chattanooga, Tenn.

He was carried Monday to Nashville
that an operation might be performed.
May God spare this useful man.

W. L. Patten, of Crab Orchard, Tenn.,
for many years a Methodist preacher,
has come into the light, united with the
Third Baptist church, Knoxville, Tenn.,
last Sunday, and was ordained. He is
said to be a gifted man.

Rev. M. T. Webb has resigned at Jud-
sonia, Ark., to take effect instantly. He
has been with the church four years.

Rev. W. A. McComb of Gloster, Miss.,
has been called to the care of Emanuel
church, Alexandria, La., and will take
charge Oct. 1. He is much esteemed
in Mississippi.

SAM JONES
LIFE AND SAYINGS
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wanted at once, also carry our
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Atlanta, Ga.

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BAPTISTS.

Brother M. E. Dodd, in the *Baptist Banner*, recently gave a list of various kinds of Baptists, as follows:

"Just the plain Baptists, who are content to be such. Then we have (1) Six Principle Baptists, 1639; (2) Seventh Day Baptists, 1671; (3) Free Will Baptists, 1780; (4) Original Free Will Baptists, 1729; (5) General Baptists, beginning of 18th century; (6) Separate Baptists, originated in the Whitefield revival; (7) United Baptists who sprang up in opposition to Whitfield; (8) Baptist Church of Christ, 1808; (9) Primitive or Old School Baptists, 1832; (10) Old Two-Seed-in-the-Spirit Predestinarian Baptists, 1807."

In the BAPTIST AND REFLECTOR, Brother O. C. Peyton mentioned the following Baptists:

"Fat and lean, short and tall, handsome and ugly, strong and weak, workers and shirkers, helpers and hinderers, growlers and grumblers, pullers and kickers, strong-backed and weak-kneed, wise and otherwise, shiners and whiners, defenders and pretenders, co-workers and on-lookers, possessors and professors, courageous and cowardly, clean and mean, liberal and stingy, commenders and critics, listeners and sleepers, prayers and payers—some do both and some do neither—'used-to-be' Baptists, ought-to-be Baptists, trunk-Baptists, big B Baptists, baptists and 'baptists.'"

To these might be added: Missionary Baptists, Anti-Missionary Baptists, Omissionary Baptists, No Missionary Baptists; Live Baptists, Dead Baptists, Graveyard Baptists, Deep-water Baptists, "Sort of" Baptists, All-wool-and-a-yard-wide Baptists, Baptists in the nominative case (positive, suggestive), Baptists in the genitive case (ready to initiate something), Baptists in the dative case (on the giving hand), Baptists in the accusative case (ready to accuse their brethren), Baptists in the vocative case (calling on some one else), Baptists in the ablative case (taking away anything they can), Baptists in the possessive case (possessing, never giving), Baptists in the objective case (always objecting to something), Present Baptists (about 5,000,000), Imperfect Baptists (very numerous), Perfect Baptists (rare), Pluperfect Baptists (extinct), Future Baptists (everybody), Baptists in the Indicative mood (indicating something, aggressive),

Baptists in the Subjunctive mood (conditional and uncertain), Baptists in the Imperative mood (commanding, demanding), Baptists in the Infinitive mood (broad, liberal), Active Baptists (some), Passive Baptists (many), Transitive Baptists (in state of transition), Intransitive Baptists (can't move 'em), Regular Baptists (that's us), Irregular Baptists (the others), Defective Baptists (very defective), Redundant Baptists (overflowing, bigoted), Reflexive Baptists (reflecting on somebody), Definite Baptists (can count on them), Indefinite Baptists (never know where to place them), Remittent Baptists (those who pay their subscription to religious papers), Intermittent Baptists (off and on, hot and cold, with chills and fevers), Different Baptists (many kinds, as seen above), Indifferent Baptists (indifferent to duty), and so forth, and so forth, and so on and so on.

THE CUMBERLAND ASSOCIATION.

This Association was organized about thirty years ago by Dr. A. D. Sears, to meet the destitution along the Cumberland River. Until a few years ago the Association was the largest in the State, embracing most of the churches of Nashville, together with those of Clarksville, Springfield and others, making about sixty churches. Since the organization of the Nashville Association, seven years ago, the Cumberland is still one of our strongest Associations, with forty-one churches, and about 4,000 members.

The Association met this year with the Lebanon Church in Robertson County. The following officers were elected: J. H. Burnett, Moderator; Dancy Fort, Clerk; R. B. Rossington, Treasurer. The introductory sermon was preached by Rev. W. S. Shipp, and the missionary sermon at night by Rev. W. M. Kuykendall. We heard good reports of both of them. We heard good reports also of the fine speech on Temperance by Hon. Dancy Fort, a member of the last State Senate, and to whom the abolition of saloons in Clarksville is largely due. We spent the second day at the Association. The morning was taken up with a discussion of Missions, with excellent speeches by Brethren F. P. Dodson on State Missions, P. W. Carney on Foreign Missions, C. D. Graves on Home Missions.

In the afternoon there were discussions on Woman's Work, Education, and Religious Literature. The speeches of Brethren E. A. Cox and J. H. Burnett on Education were particularly striking. The Association adjourned about 4 p.m. to meet with the Spring Creek Church. This will be the 100th anniversary of the church. Rev. G. W. Featherstone, the oldest minister in the Association, is to preach the sermon. He is 84 years of age, but still vigorous in body and in mind. The missionary sermon will be preached by Rev. P. W. Carney.

The hospitality was most abundant, long tables being loaded with rich provisions.

The following ministers in the Association were in attendance: J. H. Burnett, P. W. Carney, F. P. Dodson, G. W. Featherstone, C. D. Graves, W. M. Hall, W. M. Kuykendall, A. H. Rather, W. F. Shannon. Among the visitors were Brethren E. T. Adams, E. A. Cox, J. E. Martin.

WEAKLY COUNTY ASSOCIATION.

It is a close race between Sevier County, in East Tennessee, Wilson County, in Middle Tennessee, and Weakly County, in West Tennessee, as to which has the largest number of Baptist Churches in them. We are not sure but that Sevier County is a little ahead at present. But the others are not far behind. Weakly County has now forty-two Baptist Churches. A number of them are in the Beulah Association, but most of them are organized into the Weakly

County Association, which includes also a few churches in some other counties. It has now thirty churches with about 2,500 members. It met this year at McKenzie. Rev. L. D. Summers was elected Moderator; Homer L. Higgs, Clerk; and John West, Treasurer.

The following ministers in the Association were present: J. N. Argo, J. R. Garrett, C. H. Felts, W. F. Matheny, J. H. Davis, L. D. Summers, J. W. Wood, C. T. Moore, A. A. Jones, G. C. Jones, G. S. Jones, C. C. McDearmon, W. C. Gilbert, B. L. Elsberry, C. L. Skinner, H. W. Jackson.

Among the visitors were: J. M. Blalock, J. W. Crawford, W. C. Golden, J. E. Miles, T. F. Moore, T. J. Perry, Andrew Potter, D. T. Spaulding.

The introductory sermon was preached by Rev. L. D. Summers. Brethren Blalock and Crawford conducted services on Wednesday night. It was proposed to raise \$500 to put a colporter in the field. \$235 was subscribed. Bro. L. D. Summers was appointed to raise the other, and it was thought it would be raised in a short while, and a man put on the field.

Bro. C. L. Skinner read one of the finest reports and made one of the best speeches on Temperance we ever heard. At the close of another speech a good deal of enthusiasm was manifested. Bro. W. C. Golden made one of his strongest speeches on Missions, which was greatly enjoyed, and will do good. Bro. J. E. Skinner also made a very fine speech on Missions.

At night a business session was held. There were discussions on Fifth Sunday meetings, Education and Publications. The speech of Prof. H. E. Watters, of Hall-Moody Institute was especially strong. The Association adjourned about 10 o'clock with song and hand-shaking. It was a pleasure to share the hospitality of Bro. A. D. Fuqua and Sister L. S. Young. The McKenzie Church has a membership of about 160. They are among the best people of the town. Bro. C. L. Skinner is the consecrated pastor. He is a young minister, having graduated at Bethel College last summer. But he is one of our most promising ministers—active, sympathetic, full of the missionary spirit, thoroughly in line with all of our organized work, an uncompromising Baptist, a strong preacher, and a beloved pastor. Being a new man in the State, we take this method of introducing him to the Baptists of Tennessee.

NASHVILLE ASSOCIATION.

Until a few years ago the churches of Nashville were members of two Associations, most of them of Cumberland, some of them of Concord. Some brethren thought it would be a good thing for all of the churches to be members of the same Association, that they would thus be able to do more for Nashville, and that the union would bring a greater unity and harmony and co-operation among the churches of Nashville. We may say that we, together with Dr. John O. Rust, opposed the organization of the Nashville Association, believing that it is best that an Association shall be composed of both city and country churches, for their mutual benefit. There are some country churches in the Association, but most of them are in Nashville. We mention this now because the event has proved the correctness of our position, and we could not help saying, I told you so.

The Association met at Dickson on October 10. There was only a small attendance—ridiculously small, for an Association like the Nashville. The Baptists of Dickson are few. Some of them had business elsewhere. The other people of Dickson did not know the Association was in session. The Baptists of Nashville were too busy to attend. Those who did come could re-

main only a few hours, or a day at most, except some of the pastors, and not all of them.

Dr. G. A. Lofton was re-elected Moderator, Rev. E. K. Cox was elected Assistant Moderator, R. M. Turner, Clerk; W. W. Pardue, Treasurer. Dr. Lofton presided the first day, but had to return to Nashville, and Brother Cox presided the second day. The introductory sermon was preached at night by Dr. A. C. Cree. We heard fine echoes of it.

The discussions were lively and spicy. There were plenty of speakers. The only trouble was the small audiences. It was not only a shame; it was a disgrace to our Baptist cause that the attendance should have been so small. It should be stated that the attendance upon the Association has usually been much larger than this year. The next meeting will be held at the Third Church, Nashville. The North Nashville Church will help in the entertainment. It is to be hoped that there will be a much better attendance, both from the city and the country, and a very interesting meeting. Rev. A. H. Huff is to preach the introductory sermon. Dickson has always been a hard field for the Baptists. We have a small church there. It is a mission point of the State Mission Board.

For several years Rev. R. J. Wood has been pastor. He has done a good work there, but has accepted a call to Reagan, Texas, and had just left for his new field. The church is on the lookout for a new pastor. Though small, it is composed of some excellent people.

WESTERN DISTRICT ASSOCIATION.

This is the oldest Association in West Tennessee. It met this year in its 85th session with the Spring Creek Church, near Mansfield. Rev. D. T. Spaulding was elected Moderator; Q. E. Routon, Clerk.

The introductory sermon was preached by Rev. L. D. Summers, and from what we heard of it was a very helpful sermon. There are now 21 churches in the Association, with about 2,300 members.

When we reached the Association on the morning of the second day, Rev. Asa Cox was speaking on Prayer-meetings. He is 86 years of age and has been a very useful minister of Jesus Christ. Brethren L. D. Summers and A. B. White made excellent speeches on Education. Subscriptions for Ministerial Education were taken, amounting to about \$150, and also to purchase a tent.

In the afternoon they had to hurry to get through. Speeches were limited to five minutes, and three speeches to a subject. A visiting brother was called out on Missions, Temperance and Literature. The Association adjourned about 4 p.m. Rev. L. D. Summers preached in the neighborhood that night, and the hardest sinner in the community was converted. Prof. H. E. Watters, of Hall-Moody Institute, preached to a large audience Sunday. The hospitality was abundant.

The Spring Creek Church has a good membership. Bro. R. M. Hastings, a student at Hall-Moody Institute, is the popular pastor.

RELIGIOUS PAPERS.

A good brother writes us as follows:

"What a wonderful thing a newspaper is. How much it can accomplish in so short a time. Surely it is a vehicle of grace and help. It performs a unique and rare service to the denomination and occupies a large and important place, indeed, in our denominational life. How we should get along without it I do not see."

The above kind words are greatly appreciated, and especially as we believe they were sincere. At the same time, however, we want to say that they come in connection with the request for a large amount of space in the BAPTIST AND REFLECTOR. The space was not to be

used by this brother personally. He would not have asked it for himself, but is to be used for a denominational enterprise in which he is especially interested. The enterprise is a most worthy one, and we shall be glad to lend it all the assistance we can. At another time when we gave a large amount of space to this enterprise, this same brother was very profuse in his expressions of appreciation of the service of a religious paper, and of his desire and determination to help the BAPTIST AND REFLECTOR in return for that service. But truth compels us to add that if he has ever done anything for the paper, or at least if he has put himself out of the way to do so, we do not know it.

He is one of our best friends personally, and we believe he knows that we are one of his best friends. For these reasons we take the liberty of referring to him as an example of those—entirely too numerous they are—who use a religious paper for the advancement of the enterprises in which they are interested, yet will never do anything in return for the paper, and all the appreciation they express is in words. We wrote to this brother, however, that we had been editor of a religious paper long enough to know that all the use people have for an editor is to get all they can out of him and to give nothing, or as little as possible, in return, but that we should do all we could for his enterprise without asking or expecting anything in return.

SEGREGATION.

We have frequently been asked how segregation works in Nashville. In some respects it is satisfactory. It has taken the saloons out of the residence sections of the city and put them in the down-town districts. This is gratifying, of course, to the people in the residence sections. On the other hand, though, the law works very unsatisfactorily, for several reasons:

1. It is an easy matter for men or boys in the residence districts to get on the street car and come to town where they can get as drunk as they please, and then go home to do their devilment. This is continually occurring.

2. The saloons in Black Bottom, the worst district in the city, have only had to move a short distance away and open up again. And now they are turning Broad street into another Black Bottom, making it unsafe for people, especially women and children, to pass that way.

3. The saloon-keepers, short-sighted fools that they are, persist in breaking the law. All they are after is the dollar—and the dollar nearest their eyes. With a number of saloons crowded into the down-town districts it has become a struggle for existence with them, and they seem to think they cannot live unless they violate the law by selling liquor on Sunday and to minors. Some of them also started out to run several saloons on one license, but through the efforts of Revenue Agent Jetton and County Clerk Shelton this scheme was broken up. It is becoming more and more evident that the only solution of the saloon problem in Nashville, as elsewhere, is NO SALOON!

RECENT EVENTS.

Rev. M. W. Gordon, of Brewton, Ala., has accepted call to the pastorate of the First Baptist church, D Ala. This is an important field.

The sudden death recently of Judge Noah M. Givan, of Missouri, was the cause of much sorrow to the Baptist brotherhood of that State.

Rev. A. H. Huff, of Portland, Tenn., preached last Sunday at the Centennial church, this city. They had a fine day. The congregations were large and the interest great.

C. J. F. Tate has resigned the pastorate of the First Baptist church, of Carbondale, Ill. His future plans

are not given. He is a strong preacher and has done a good work at Carbondale.

The Anti-Saloon League Convention will be held in Chattanooga, on October 24, 25 and 26, instead of October 23 and 24, as at first announced. An interesting program has been arranged. It is hoped that there will be a large attendance and a successful meeting.

The death of Dr. F. B. Converse, editor of the *Christian Observer*, of Louisville, was a great loss to our Presbyterian brethren. For 50 years he had been connected with the *Observer*, being associated with his father, who was editor of it from 1839 to 1869, and then being himself the editor from 1869 until the present. Under his able editorship the *Observer* has become one of the leading religious papers of the country.

Says the *Biblical Recorder*: "Brother Thos. Dixon has been pastor of Prospect church for sixty years. He protracted a meeting under a brush arbor, and at the end of one week he baptized forty-six members. They built a frame house which lasted about sixty years. They now have a brick house." This is a remarkable record. Brother Dixon is the father of Dr. A. C. Dixon, of Chicago, and of Rev. Thos. Dixon, the famous writer.

It is stated that Oyster Bay, the summer home of President Roosevelt, has a Baptist meeting house a century old and in its original condition. It is the third building since 1724. The first house was used as a stable by the British. Locust trees 250 years old stand near the church. One of the pastors, Rev. Marmaduke Earl, was 50 years over the church, and died in 1856 at the age of 87. The present pastor, Rev. Charles S. Wightman, has served the church 39 years. His wife is a granddaughter of Mr. Earl. Many of the members of the families remain in the line of their ancestors in the church.

Dr. O. P. Gifford, pastor of the Delaware Avenue church, Buffalo, N. Y., has been called to the pastorate of the Brookline church, Mass. Dr. Gifford was formerly pastor of the Warren Avenue church, Boston, and also of the Brookline church. Since then, says the *Watchman*, "the Brookline church has given up the old location in the center of Brookline Village, and is building a noble new house in one of the finest suburban districts of Boston. It is easily reached by many car lines, and is itself surrounded by an increasing population of the finest class of people. There is no better opportunity today to build up a church which shall stand among the strongest in greater Boston than this new opening which is offered to Dr. Gifford."

During the pastorate of Rev. S. C. Hearne, the church at Gadsden, Tenn., has grown in numbers and in spirituality and in liberality. The house of worship has been repaired. Last Sunday the church not only recalled Brother Hearne, but called him for two Sundays in the month instead of one, doubling his salary. Brother Hearne is one of the strongest preachers, as well as one of the noblest men in our State. May the Lord's blessings continue to rest upon him. We should add that Col. J. W. Rosamon is a prominent member of the church at Gadsden, and perhaps to him more than to any other one member is due the success of Brother Hearne's work at Gadsden.

Referring to the suspension of the *Texas Baptist Herald*, the *Missionary Worker*, of which Dr. J. B. Gambrell is editor, says: "Another significant event has occurred. Ten years ago, in a friendly and honest effort to save Dr. Hayden and his paper to the work of the denomination, we remonstrated with him on his course, finally saying to him, that it was not even possible that he could succeed; that if he forced issues and his policies of destruction, that he would destroy himself and his paper. His last word on the subject to this writer was, 'I am going through on this plan.' He has 'gone through,' and the *Herald* is suspended. The brethren put in many thousands of dollars to hold it up, and it has gone down, carrying the money with it. Dr. Hayden is a man of tremendous ability, well educated, with enormous working power. No man ever pressed destructive policies under more favorable conditions, but the inevitable has come. It never was possible for him to succeed, but 'his eyes were holden.' This is a still further demonstration that whoever sows discord will reap it, and whoever attempts the destruction of men doing God's work will reap destruction. Men and papers ought not to go that way. Men ought not to ruin themselves. They could do better, and they ought to do better. But it is demonstrated beyond a doubt that no man can pursue a policy of destruction and not himself be destroyed." There is a world of truth in this.

THE HOME

PERFECT PEACE.

Peace, perfect peace, in this dark world of sin;
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed;
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round;
On Jesus' bosom naught but calm is found.

Peace, perfect peace, with loved ones far away;
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future—all unknown;
Jesus we know, and he is on the throne.

Peace, perfect peace, death shadowing us and ours;
Jesus has vanquished death and all its powers.

It is enough; earth's struggles soon shall cease,
And Jesus calls to heaven's perfect peace.

E. H. BICKERSTETH.

BOY WANTED.

People laughed when they saw the sign again. It seemed to be always in Mr. Peter's window. For a day or two—sometimes only for an hour or two—it would be missing, and passers-by would wonder whether Mr. Peters had at last found a boy to suit him; but sooner or later it was sure to appear again. "What sort of a boy does he want, anyway?" one and another would ask; and then they would say to one another that they supposed he was looking for a perfect boy, and in their opinion he would look a great while before he found one.

"All he wants is for a fellow to run on errands; it must be easy work and sure pay"—that was the way they talked to one another; but Mr. Peters wanted something more than a boy to run errands. John Simmons found it out, and this is the way he did it. He had been engaged that very morning, and had been kept busy all the forenoon at pleasant enough work; and although he was a lazy boy, he rather enjoyed the place. It was towards the middle of the afternoon that he was sent up to the attic, a dark, dingy place, inhabited by mice and cobwebs.

"You will find a long, deep box there," said Mr. Peters, "which I want to have put in order. It stands right in the middle of the room—you can't miss it."

John looked doleful. "A long, deep box! I should think it was!" he said to himself as the attic door closed after him. "It will weigh a ton, I guess; and what is there in it? Nothing in the world but nails and screws and pieces of iron and broken keys and things—rubbish, the whole of it. Nothing worth touching. And it is as dark as a pocket up here, and cold besides. How the wind blows in through those knot-holes! There's a mouse! If there's anything I hate, it's mice! I'll tell you what it is, if old Peters thinks I'm going to stay up here and tumble over his old, rusty nails, he's mistaken. I wasn't hired for that kind of work."

Whereupon John bounced down the attic stairs three at a time, and was found lounging in the show-window an hour after when Mr. Peters appeared. "Have you put the box in order al-

ready?" was the gentleman's question.

"I didn't find anything to put in order; there was nothing in it but old nails and things."

Precisely at 6 o'clock John was called and paid the sum promised him for a day's work; and then, to his dismay, was told that his services would not be needed any more. He asked no questions. Indeed he had time for none, as Mr. Peters immediately closed the door.

It was Crawford Mills who was hired next. He did not know the other boy, and so he did his errands in blissful ignorance of the long box until the second morning of his stay, when, in a leisure hour, he was sent to put it in order. The morning passed, dinner time came, and still Crawford had not appeared from the attic. At last Mr. Peters called him: "Got through?"

"No, sir, there is ever so much more to do."

"All right. It is dinner time now. You may go back after dinner."

After dinner he went back. All the short afternoon he was not heard from, but just as Mr. Peters was deciding to call him again he appeared.

"I've done my best, sir," he said, "and down at the very bottom of the box, I found this."

This was a five dollar gold piece.

"That's a queer place for gold," said Mr. Peters. "It's good you found it. Well, sir, I suppose you will be on hand tomorrow morning?"

This he said as he was putting the gold piece in his pocketbook.

After Crawford had said good-night and gone, Mr. Peters took the lantern and went slowly up the attic stairs. There was the long, deep box in which the rubbish of twenty-five years had gathered. Crawford had evidently been to the bottom. He had fitted shingles to make compartments and in these different rooms he had placed the articles with bits of shingle laid on top and labeled thus: "Good Screws," "Picture Nails," "Small Keys, Somewhat Bent," "Picture Hooks," "Pieces of Iron whose use I don't know." And so on through the long box. In perfect order it was at least, and very little that really could be called useful could be found within it.

But Mr. Peters, as he bent over and read the labels, laughed gleefully, and murmured to the mice, "If we are not both mistaken, I have found a boy; and he has found a fortune."

Sure enough the sign disappeared from the window, and was seen no more.

All this happened years ago. Crawford Mills is errand boy no more, but the firm is Peters, Mills & Co.—A young man and a rich man.

"He found his fortune in the long box of rubbish," Mr. Peters said once, laughing. "Never was a five dollar gold piece so successful in business as that one of his has been; it is good he found it."

Then, after a moment of silence, he said gravely: "No, he didn't; he found it in his mother's Bible. 'He that is faithful in that which is least, is faithful also in much.' It is true; Mills the boy was 'faithful,' and Mills the man we trust."—*Exchange.*

A SPELLING LESSON.

It was at a private day school for little girls that mother had told the teacher that Grace could spell all such words as "cat" and "dog" and "rat."

Soon after the mother had gone spelling class was called out.

"Phoebe," said the teacher, "you may spell 'pig,' and then tell us what kind of a noise little pigs make."

"P-i-g," spelled Phoebe correctly, "and this is the noise they make; 'Que, que, que, que.'"

"That is excellent," said the teacher.

"Now, Rosalin, you may spell 'dog,' and tell me what kind of a noise he makes."

"D-o-g, dog," replied Rosalin, "and our doggie says 'Bow-wow-wow,' and sometimes he growls very ugly when the cat comes around."

"Very good, indeed," the teacher said. "Sallie, you may spell 'cat,' and tell what noise she makes."

"C-a-t, cat," responded Sallie. "She sometimes says 'Mew, sometimes she purrs; and when the dog bothers her, then she hisses at him."

"Splendid!" exclaimed the teacher. "Now Grace, you spell 'love.'"

"Oh," laughed Grace, "I can spell 'love.'" Then she ran up to the teacher, threw her arms around her neck, and gave her a sweet sounding kiss. "That is the way I spell 'love' at home," said Grace, demurely, while the teacher and all the little spelling class girls laughed.

"That is a beautiful way to spell 'love.' Do you know of any other?" asked the teacher.

"Why, yes, ma'am," answered Grace, looking around. "I spell 'love' this way, too." Then she picked a raveling from the teacher's dress, brushed a fleck of dust from her sleeve, and put in shape the topsy-turvy books on the platform desk. "I spell 'love' by working for mamma, papa, little brother, and everybody when they need me!" she said.

The teacher took the little girl on her lap, and said: "Grace, that is the very best way of all to spell 'love.' But who can spell 'love' the way the book has it?"

"Why, I can!" exclaimed Grace. "L-o-v-e, love!"

The teacher hugged her, called her a dear little girl, and then dismissed the class.—*Southern Churchman.*

THE NEW SCHOLAR.

When the first class in geography was called, Polly Carter stepped out into the aisle and up to the front with the other children, her shoes squeaking at every step. The girls smiled at each other.

To be sure, they did not mean to be unkind, but Polly Carter was a new girl; her people had just moved to the old farmhouse on the marsh road.

"I'm glad you're the one that lives her way," said one of the other girls to Dorothy May, when school was over. "You'll have to walk home with her and be polite. My, don't her shoes squeak!" Dorothy's face flushed, and she poked the dirt in front of the schoolhouse step with her slim little shoe.

"I guess I sha'n't walk with her!" she pouted. "I don't like squeaky shoes any more than the rest of you!"

The teacher had been talking to Polly Carter; they thought she was out of hearing, but just at that minute she walked out of the door with her head held high, and hurried along the broad walk toward the corner.

"There, she heard what you said," whispered one of the other children.

Then they all ran off up the road, followed by the teacher.

"Come along with us and get some blueberries!" But Dorothy did not stir. Her way lead by the board walk toward the corner, and she did not seem to care much for blueberries just then.

"If she heard, I can't help it," said Dorothy, as she started slowly along. "Nobody ought to wear such squeaky shoes."

When she had almost reached the corner, Dorothy's foot slipped where there was a broken place in the board. Her foot slid into the rough hole, and her poor little ankle had a twist that hurt. The foot would not come out. "Won't somebody he-elp me? Won't somebody he-elp me?" cried Dorothy.

Suddenly, squeak! squeak! came the sound of hurrying steps.

"What's the matter?" asked Polly

LITTLE BABY CURED OF ECZEMA

Parents Applied to Hospitals and Doctors but Could Get No Relief—Grew Worse Under Doctor's Prescription—Friends Recommended Cuticura—Result

A SPEEDY AND PERMANENT CURE

"We express to you herewith our best thanks for the cure of our baby from eczema. The eczema appeared when the child was three months old. We applied to several doctors and hospitals, each of which gave us something different every time, but nothing brought relief. A physician recommended a salve which we threw into the fire after two days' use as the eczema became worse so that the baby scratched his face. At last, one of our friends recommended to us Cuticura Soap and Cuticura Ointment. A few days afterwards improvement could be noted. Since then we have used nothing but Cuticura Soap and Cuticura Ointment, and now the baby is six months old and is quite cured. All that we used was one cake of Cuticura Soap and two boxes Cuticura Ointment, costing in all \$1.25. Even the poorest man can pay that instead of throwing it into the doctor's lap. I myself only make twelve dollars a week as a teamster, but I recommend the Cuticura Remedies strongly to all mothers whose children suffer from such diseases. They are cheap, harmless and good. C. F. Kara and Wife, 343 East 65th Street, New York, March 30, 1906."

FOR SORE HANDS

Soak the hands on retiring, in a hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, and in severe cases spread the Ointment on thin pieces of old linen or cotton. Wear during the night old, loose, kid gloves, with the finger ends cut off and holes cut in the palms, or a light bandage of old cotton.

Complete External and Internal Treatment for Every Humour of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Pills (Choccolate Coated, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Depots: London, Newbery, 37 Charterhouse Sq.; Paris, Roberts, 5 Rue de la Paix. Mailed Free, "How to Cure Skin Tortures."

Carter. Her eyes were red, but her round freckled face look pleasant. "Is your foot caught? I'll get it out."

One strong, little hand pulled the board up just enough for the other hand to lift out the poor foot.

"You've hurt it, twisting it so," said Polly Carter. "You sit down and let me look at it. Oh, your ankle's all swollen! You can't wear that shoe home."

She hesitated a moment; then she sat down and put her shoe on Dorothy's lame foot. "I'll go barefoot—I don't mind a bit. Now you stand up, and I'll put my arm around you, so you won't have to bear your weight on that foot."

"Polly Carter," said Dorothy, with a little catch in her voice, I'm just as ashamed! I'm going to love you, and I shall love squeaky shoes, too, forever, after this!"

Polly Carter laughed as she put her arm around Dorothy. "You needn't," she said, "Mine won't squeak when father has had a chance to fix them. I don't like squeaky shoes a bit, but sometimes I like people that are in them—that is, when they are kind."

"So do I," said Dorothy, squeezing her arm.—Elizabeth L. Gould, in *Youth's Companion.*

AGENTS GET THIS \$200

Taking only one order a day for our high-class medium priced made-to-order Suits, Overcoats and Trousers, will give you a steady monthly income of \$200.00 or more. No previous experience need to succeed—our special guarantee plan gets the orders. Large Sample Outfit in Traveling Case furnished live buyers free. Write now and get into business backed by a big house. We will make you a cracker-jack, well-dressed sales man with money. WARRINGTON WORSTED AND WOOLEN MILLS Dept. 76, 173 Adams St., Chicago.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

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Young South Motto: Qui non proficit, deficit.

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

MISSION TOPIC FOR OCTOBER:
AFRICA.

YOUNG SOUTH: CORRESPONDENCE

I am delighted to present to you in this State Convention number, the report of the Young South for 1906-07. Ponder over it well and see where it can be improved next year. We have begun remarkably well as you will see by noting the "receipts at the end of this week's record.

I regret so much that I cannot meet my fellow-workers in Knoxville this year. I always miss not attending the convention the whole year through. May the meeting be a grand one in every department. The children's bands are to receive special attention and I trust a new era will be begun for Tennessee.

No. 1 today comes from South Chattanooga: "Enclosed find \$2.80 for Mrs. Rowe. Please make us a visit, Mrs. Eakin, to see us in our new room, furnished with 100 of the sweetest little chairs. We are happy and still at work."—The Little Givers.

Thank you so much. I want to come very much and hope to some time soon.

No. 2 is from Ripley and Mrs. Porter had grown anxious about the splendid contribution reported last week. It came just too late to get in with the September offering. My "copy" goes in ten days ahead. I always give notice of the "last day" some weeks before hand, but Mrs. Porter failed to notice, I think. In No. 2 Noeton tells of being "rained out" on Sept. 22, and deferring the collection until the 29th and so the Young South lost the pleasure of receiving \$9.12 which was sent to Nashville. It was raised with our literature, however, and I am glad Mrs. Bassett was so successful in the end.

Bearden is next in No. 3: "I am a little girl almost four years old. I love to go to Sunday-school, and I am always there when it does not rain. I send you \$1 for the little orphans in West Nashville. This is my first letter, but I mean to write again some day."—Ella Mae Walker.

We are most grateful, dear child, and will certainly hope to hear again from you.

No. 4 brings a fast old friend from Madisonville: "You will find enclosed \$2 to be equally divided between Mrs. Rowe and the Orphans' Home."—Daisy Isbell.

We are so glad you do not forget us and so thankful for your much needed help.

No. 5 is from Tellico Plains: "Enclosed find \$2 for Foreign Missions. I pray God to open the hearts of the people to this great cause."—Mrs. G. W. Kimbrough.

Amen. Thank you so much. We are anxious to push this department of Young South along rapidly now and we certainly appreciate all the help we are getting.

Surgoinsville in No. 6 sends 50 cents

for "Bible buttons." I have none on hand now, but have sent the order to the American Baptist Publication Society, where I used to get them, and I trust Mr. Smith will receive them at once.

No. 7 is a sweet letter from Riceville: "Please find enclosed \$1.50, a birthday offering from my four children. Alma and Coralie each send 50 cents for the Orphans' Home and Otho and Pauline send 25 cents each for the little baby in Japan."—Mrs. Chas. A. Long.

Such pretty names these little ones have! May they all be written in heaven. We are greatly obliged for their kind thoughtfulness of other children.

And No. 8 closes the record for today, and comes from near Knoxville: "Find enclosed SEVEN DOLLARS, from the Sunbeam Band of Third Creek church. Please give \$4 to our missionary in Japan and \$3 to the Orphans' Home. "We are yours with best wishes."—Miss Emma Matlock.

Thank the band, Miss Matlock. May they grow stronger all the time, and be greatly blessed in giving.

Now, we are fairly off on the last half of our 14th year. Let's do our very best the last two weeks of beautiful October. I am anxious to hear from at least a score before next Wednesday.

I hope some of our good friends will write us of the convention, and you who are kept at home like me, must read all the accounts. Faithfully yours,

LAURA DAYTON EAKIN.
Chattanooga, Tenn.

RECEIPTS.

First half-year, 1907	\$501 39
First week in Oct., 1907	65 26
Second week in Oct., 1907
<i>For Foreign Board—</i>	
Little Givers, 2d. ch., S. Chat. (J)	2 80
Daisy Isbell, Madisonville (J)	1 00
Mrs. G. W. Kimbrough, Tellico Plains	2 00
Otho & Pauline Long, Riceville (J)	50
Third Creek Sunbeams, near Knoxville, by E. M.	4 00
<i>For Orphans' Home—</i>	
Ella Mae Walker, Bearden	1 00
Daisy Isbell, Madisonville	1 00
Alma & Caroline Long, Riceville	1 00
Third Creek Sunbeams near Knoxville, by E. M.	3 00
<i>For Bible Buttons—</i>	
B. A. Smith, Surgoinsville	50
Total	\$583 45

Received since Oct. 1, 1907:

For Foreign Board	\$228 24
For Orphans' Home	76 58
For Home Board	47 78
For Shiloh Church	64 29
For Foreign Journal	10 75
For Home Field	2 75
For Literature, buttons, etc.	1 60
For Ministerial Relief	14 80
For Ministerial Education	7 05
For B. Y. P. U.	4 75
For Tichenor Memorial	2 00
For S. S. and Colportage	11 00
For State Board	90 39
For Margaret Home	2 95
For S. S. Board	85
For Y. S. Pins	1 50
For Japanese Bible Woman	14 05
For Training School	1 00
For Postage	1 12
Total	\$583 45

WORK FOR THE DOLLAR.

Quoth the dollar to the cent: "Look at me, how big I am, and how shining is my face, and pious, too, with this profession of faith printed plainly over my forehead, 'In God we trust!' I am worth a hundred miserable little coppers like you."

"That may all be true," replied the

cent, "but for all that, although you are so broad and bright and pious; you are nevertheless a hypocrite. Where you go to church once, I go a thousand times; and, moreover, you hardly ever get to Bible school, while I am a regular attendant. You are a slanderer, too. You have called me a 'dark faced barbarian, a native, with feathers in my hair.' I must confess, I once was a heathen, a barbarian and an outcast, but a thousand of my converted sisters cause the gospel to be preached to me as well as you. If you were not blinded by pride and love of self, you would follow the noble example of my sisters, and send a thousand workers in the field too."

The dollar: "Woe is me, I am undone, I am of unclean lips."

The cent: "For though I preach the gospel, I have nothing to glory of for necessity is laid upon me, if I preach not the gospel! For if I do this thing willingly, I have a reward but if against my will, a dispensation of the gospel is committed unto me."

"What is my reward then? Verily that when I preach the gospel, I may make the gospel without charge, that I abuse not my power in the gospel."

The dollar: "This I will do for the gospel's sake that I may become partaker thereof with you."

Moral: "Pray for the conversion of the backsliding dollar, that it may come into good and regular standing."—Sel.

ANNUAL REPORT OF THE YOUNG SOUTH.

From Oct. 1, 1906 to Oct. 1, 1907.

For Foreign Missions	\$523 92
For Home Missions	100 67
For State Missions	119 05
For Orphans' Home, W. Nashville	242 65
For Shiloh Church	129 18
For Foreign Journal (102 subs.)	25 50
For Home Field (36 subs.)	5 30
For Literature (W.M.U.)	2 46
For Ministerial Relief	22 05
For Ministerial Education	12 60
For B. Y. P. U. (encampment)	10 00
For Tichenor Memorial	2 00
For S. S. & Colportage	11 00
For Margaret Home (S. C.)	2 95
For S. S. Board	3 40
For Y. S. Pins	1 50
For Japanese Bible Woman	6 50
For Training School, Louisville	1 00
For Postage	2 27
Total	\$1,200 00

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

AN APPEAL FOR HELP.

Wanted—To know if all Baptists are interested enough in the building of a Baptist Church to give something, if only five cents, for the purpose of helping to build a Baptist Church in Cherokee, Okla., where there is a splendid opening? Cherokee has about 1,200 inhabitants, is a county seat under the new State Constitution, has two railroads—Sante Fe, and K. C. M. & O., four houses of worship—Friends, M. E., Catholic, and Christian, and never had any saloons.

We have eighteen members, but are holding services in the school-house; have a good Sabbath School, and preaching once a month.

Shall the cause prosper in Cherokee, is a question that all able Baptist givers should consider. We have lots secured, and will appreciate any help on the building.

Please send all donations to Rev. J. W. Davault, Pastor, or Mrs. F. M. Burroughs, Treasurer, Cherokee, Okla.

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

THE OCTOBER AMERICAN BOY.

Pau-puk-keewis, the Mischief-Maker, is the central figure of the two-color cover of the October American Boy, it being the third of a series of attractive Hiawatha covers this popular publication is running. The October American Boy will delight the boys; it is full of matter of interest to grown-ups, as well. There appears the first installment of a new serial pronounced by the Editor to be the best sea story published in recent years, entitled Jimmy Jones—Pirate, by Dr. Orville Ward Owen. The first chapters of another new serial, A Boy of the Revolution, by Arthur J. Burdick, also appear. Further chapters of Off the Reservation, by Edward S. Ellis, and The Boy and the Beast, by J. T. Trowbridge, and short stories entitled The Slop Brigade Saves a Washing, A Narrow Escape, Two Schoolmasters, and Mrs. O'Shea Seeks a Job for Mickey, make a lot of good story matter. Special articles include, The Fight for Peace, Gen. Grant's Love for Horses, The Florida Alligator, The Life of the Harvest Fly, The Sacred Bronze Bull and India Rubber Roots are many short articles, and pages filled with matter of interest to boy hobbyists along the line of athletics, stamp, coin and curio collecting, photography, mechanics, and electricity, puzzles, etc. Under Chats With Big Americans for Young Americans, Hugh C. Weir has written an interesting account of Edward M. Morgan, postmaster of New York City. Under the title Keeping Tab on the World, we read about Morocco, Uncle Sam's Water Police, Kite Flying, The Passing of the Gipsy, and Newsboys Who Have Become Famous. In all there are 63 separate articles, illustrated by 56 pictures. One dollar a year. The Sprague Publishing Co., Detroit, Mich.

We, the second division of the Nola-chucky Association, met with New County Line Church. Rev. J. J. Jackson was elected Secretary, and Rev. T. H. Noe, Moderator. Topics were discussed by Elder J. B. Bundren, E. F. Witt, Rev. Hewitt, and others. Rev. J. B. Bundren preached an able sermon from the text, "If a man die, shall he live again?" Dinner was furnished by the good people. The meeting closed with an old-time revival. The church was wonderfully strengthened in the faith. Many clouds that for years have been hanging over New County Line, have been removed, and we are now able to sing "There's better day's a-coming." There were good collections for Missions. May the good work go on. J. J. JACKSON.
Morristown, Tenn.

GRIP-IT
does not make you sick or otherwise inconvenience you; cures the worst cold
QUICK!
GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripe. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.
Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need **PORTER'S CA-TARRH-O.**
The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by **PORTER'S CA-TARRH-O.**
A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50 cts.; send stamps if not kept by your dealer
PORTER MEDICINE CO., Paris, Tenn.



Classified Advertisements.

OPPORTUNITIES AND INVESTMENTS.

Wanted.—Young men and women to prepare for positions paying \$50 to \$150 monthly. R.R. fare paid. Positions guaranteed. Wheeler Bus. College, Birmingham, Ala.
ADVERTISERS: Big Bargains! Increase business; ads. inserted in 150 different magazines only 10c line (for whole bunch). Lists, particulars, "Reasons Why" FREE. Queen City Advertising Co., 44 St. Paul, Cincinnati, Ohio.

AGENTS WANTED.

Gypsy Smith's Best Sermons, 12 mo., 25¢ pp. Bound in paper, 25¢; bound in cloth, \$1.00. Sent by mail on receipt of price. Agents wanted to sell it, and we give 50 per cent. commission. Address, J. S. Ogilvie Publishing Co., 37 K Rose Street, New York.

9 CORDS IN 10 HOURS



BY ONE MAN, with the FOLDING SAWING MACHINE. It saws down trees. Folds like a pocket knife. Saws any kind of timber on any kind of ground. One man can saw more timber with it than 2 men in any other way, and do it easier. Send for FREE illustrated catalog, showing latest IMPROVEMENTS and testimonials from thousands. First order secure special. Address: FOLDING SAWING MACHINE CO., 180-184 E. Harrison Street, Chicago, Illinois.

Bookkeeping Course, \$3.00 per month.
 Shorthand Course, \$3.00 per month.
 Telegraphy Scholarship \$30.00
 Main line wires and modern equipment.
 Expert teachers. Write Southern Business College & Telegraph School, Newman, Ga.

WATSON'S

Jeffersonian Magazine

Profusely Illustrated. \$1.50 per year
 Write for sample
 Address, THOS. E. WATSON, Thomson, Ga.



FREE TO YOU
 Useful information on the Eye and our "Perfect Eye Tester." Write today. PEELER OPTICAL CO., St. Louis, Missouri.

PERIODICALS

of the Southern Baptist Convention.

Each Order contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

PRICE LIST PER QUARTER.

The Convention Teacher, single copy, 15 cents; in orders of 5 or more, each	\$0 12
Bible Class Quarterly, single copy, 8 cents; 6 or more, each	4
Advanced Quarterly	2
Intermediate Quarterly	1
Primary Quarterly	2
Lesson Leaf	2
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large four-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2
B. Y. P. U. Quarterly (for young people's meetings), in orders of 10, each	6
Superintendent's Quarterly, 56 pages	15

Children's Day Programs for June FOR THE BIBLE FUND.

OTHER SUPPLIES.

Sunday School Record (simple, complete and accurate), each \$.00
 Class Books (for keeping class records,) per dozen 40
 Class Collection Envelopes, per dozen 40
 Excellent Maps (see catalogue).
 B. Y. P. U. Supplies.
 Topic Card, Price per dozen, 15 cents; 75 cents per 100.
 Pled. e Cards, 50 cents per 100.
 How to Organize—with Constitution and By-Laws. Price, 10 cents per dozen; 50 cents per 100.
 See B. Y. P. U. Quarterly in list above.
 Home Department Supplies.
 Its Plan. J. M. Frost. Price, 25 cents per 100.
 An Experience. Junius W. Millard. Price, per dozen, 5 cents; 30 cents per 100.
 Class Books. For visitor's use, 2 cents each.
 Collection Envelopes. Price, 25 cents per 100.
 Superintendent's Quarterly Reports. Price, 1 cent each.
 Application Cards, 50 cents per 100.
 Membership Certificates, 50 cents per 100.
 Superintendent's Record, 40 cents each.

Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

Baptist Sunday School Board,
 Nashville, Tennessee.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to all applying at once two full months' medicine free to prove his ability to cure permanently Deafness, Head noises and Catarrh in every-stage. Address—Dr. G. M. Branaman, 1338 Walnut St., Kansas City, Mo.

A GOOD MEETING.

The Palestine church has had one of the best meetings that she has had in several years, beginning the third Sunday in September. It continued for a week. Bro. J. W. Jamison did most of the preaching. Thirteen professed faith in the Savior. Bro. Jamison baptized ten, among whom were three young men—operators on the N. C. & St. L. R. R. They will be a great help to the church. They are interesting young men. Our church has called Bro. McPherson. We don't know whether he will come or not, as yet. Bro. Jamison is a splendid man, sound in the faith. He came to us lately from the separate Baptists. He has gone to the Seminary. He is a member of this church. May the Lord bless him.

A. J. BRANDON.

Christiana Tenn.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, a powder. It cures painful, smarting nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all druggists and shoe stores. By mail for 25c, in stamps. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, LeRoy, N. Y.

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

After seven years' work with Shellsford church as pastor, I offered my resignation some months ago, on account of being trustee of the county, and could not meet with the church on Saturdays. My resignation was reluctantly accepted Saturday night October 12, and Bro. R. L. Peoples, the pastor of McMinnville Baptist church, a promising young minister, was called for the ensuing year. With such a leader we can but expect a very prosperous year's work. During these years of work I have, of course, become greatly attached as pastor to the church, and it has been as seven years of feast to both pastor and church. When I took up the work here they had been accustomed to paying pastors about \$25 per year but paid these years about \$100 per year and helped some along the line of missions.

I have baptized into the fellowship of this church during the seven years, 170 people. Very few that professed religion under our work at this place joined other churches. While her membership is scattered and generally poor it is doubtless the most wide-awake of any church in the Association. May she continue to grow in numbers and in power.

J. W. COOLEY.

McMinnville Tenn.

I CURE CANCER.

My mild Combination Treatment is used by the patients at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for free book, "Cancer and its cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once.—Dr. O. A. JOHNSON, 1335 Grand Ave., Kansas City, Mo.

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

DON'T PAY TWO PRICES FOR STOVES & RANGES

Order direct from our Stove Factory and save for yourself all Jobbers' and Dealers' big profits.

Hoosier Stoves and Ranges

"The best in the world." Are sold on 30 days' free trial. We pay the freight. Guaranteed for years, "backed by a million dollars." Hoosier's are "fuel savers and easy bakers." Very heavily made of highest grade selected material, beautifully finished, with many new improvements and features. Our large Stove and Range Catalog shows the greatest bargains ever offered. Write for catalog and Special Free Trial Offer. Hoosier Stove Co., State St., Marion, Ind.

When You Want Results

USE

The Classified Columns OF THE Southern Religious Weeklies

The Religious Weeklies, representing every denomination, go wherever there is a church and reach every postoffice in the South. Their readers are a receptive audience, and rely on these their favorite publications for information, reading them from cover to cover. These readers represent the substantial purchasing element of the white people—no indigent whites or negroes—people who live well, having all the comforts and many of the luxuries of life. Living as they do—mostly in towns and the country, and many of them not close enough to a large city to do their purchasing personally, a good mail order proposition appeals to them.

We Cover the South Like a Blanket.

The Religious Press Advertising Syndicate represents the advertising departments of forty prominent weeklies representing thirteen denominations and covering fourteen states, with a combined circulation of 352,137. This circulation represents two million or more readers—and prospective buyers.

The Classified Department

will reach all these readers. For general publicity and mail order business it is by far the biggest and best advertising proposition in the South. The rate, \$3.52 per line of eight words—three line minimum—is for the insertion in the forty weeklies with their combined circulation and millions of readers. Minimum classified 3-line adv. \$10.56 cash with order. One letter and one check represents the work of the advertiser, he being relieved of all the work incident to running his ad. in 40 individual papers, and with the same results as if dealing direct with 40 publishers. You can't afford to take chances when you advertise. You want results. We know the field and its possibilities and will give you our candid opinion if you will write us stating your proposition.

THE RELIGIOUS PRESS ADVERTISING SYNDICATE,
 Clinton, South Carolina.

Write for display rates if interested in using the list on display advertising.

Send Your Printing to the Baptist and Reflector

There's Wealth in SILVER



The great Silver mining district of Montezuma Colorado, will soon be one of the most famous mining camps of the West. Twenty big silver-lead mines in this wonderfully rich district will soon be paying to stockholders millions in dividends every year. The Sarsfield Mine is one of Montezuma's oldest, richest properties and has already produced one hundred and fifty thousand dollars in silver-lead ore, which was carried down the steep mountain slope on burros. Much of the Sarsfield ore is so valuable that it could be carried down the mountain by men at a big profit. Improved transportation and milling facilities—which are now already available or provided for—means added millions in Montezuma's output and enormous dividends for the holders of shares in the great Sarsfield, Colorado's mines have produced \$1,200,000,000 and are now producing each year more than \$50,000,000. I believe Montezuma is the greatest mineralized district in America. I want to send you free maps and illustrated literature telling the true story of the Sarsfield and why it is the best buy in the investment world today. I will tell you why you can for a short time secure stock in this famous producer at the low price of

10 CENTS A SHARE

I will tell you how you can go and see the Sarsfield mine at my expense and verify every statement I make. I have seen the Sarsfield and many of the great mines of Colorado and I am firm in the belief that the Sarsfield will soon rank with the best of this great rich state as a producer and dividend payer. I doubt if there is another mining company offering its stock to the public that can produce such absolute proof of merit as the Sarsfield. Only a limited amount of Treasury stock is to be sold at ten cents a share, and when the present allotment is taken up the price will be advanced to a higher figure. If you can invest only one dollar a month I want you to write me. If you can invest more, so much the better for you. But act NOW, if you would be in time to share in this first allotment of Sarsfield stock at 10 cents. Let me send you full information regarding this splendid opportunity TODAY. Address E. S. KELLOGG, Financial Agent, Sarsfield Silver Mines Co., 725 Century Bldg. KANSAS CITY, MO.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Evangelist Geo. C. Cates, of Louisville, has succumbed to the inevitable, and is off to Europe for several months' rest and travel. A recent physical and nervous collapse made this imperative. And God richly blesses Geo. Cates in his work of soul-winning despite the carping critics that whine at his heels.

Evangelist E. D. Solomon is assisting Rev. J. N. McMillin in a great revival with Columbia street church, Hattiesburg, Miss. Already there have been 38 accessions.

Rev. A. U. Nunnery, of Huron, Tenn., has resigned Jack's Creek church, of which he has been pastor eight years, and Luray church, which he has only served a short time. He accepts the care of Bethel church, near Humboldt, Tenn. There are no more consecrated, earnest ministers in the ranks than Bro. Nunnery.

Rev. C. E. Kirkwood, of Rustburg, Va., has accepted the care of East church, New Market, Maryland, and took charge October 1. Rev. J. C. Newman, of Martindale, N. Y., brother of Prof. A. H. Newman, of Baylor University, succeeds him at Rustburg, Va.

The death of Dr. Geo. Boardman Taylor, of Rome, Italy, who for more than 34 years has been a missionary on that field, is much regretted by Southern Baptists. He was a man of marked piety and distinguished ability.

In a recent able article in the *Religious Herald*, Dr. J. W. Porter, of Newport News, Va., takes a position squarely against the theory of a universal invisible spiritual church, and in a subsequent issue of that paper Dr. E. B. Pollard, of Chester, Pa., criticizes Bro. Porter for that position and rushes to the defense of the aforesaid universal, spiritual, invisible. We would enjoy a series of articles *pro* and *con*, on the subject from these giants.

Rev. J. H. Oakley, of Jackson, Tenn., has accepted the care of the First church, DeFuniak Springs, Fla., resigning at Royal Street church, Jackson. He succeeds Rev. Charles L. Neal in the Florida pastorate and will take charge December 29th. We regret to lose an Oakley from Tennessee.

Rev. R. R. Brasher, of East Lake, Ala., lately assisted Rev. W. F. Merrell in a revival at Elora, Tenn. The visible results were four accessions to the church, but untold good was accomplished.

Hon. Rutherford Brett, of Cordell, Okla., was recently elected County Attorney of Washita County, Okla., by the largest majority ever given any man in that county. It will be remembered that Bro. Brett was once a Baptist minister and the popular pastor at Carthage, Tenn.

Mrs. Tennessee McKelvey, of Chesterfield, Tenn., aged 82 years, a member of Union church, and one of the Lord's elect, has gone to her reward.

Rev. H. E. Rice, who after a pastorate of six years, lately resigned the care of the Dallas Avenue church, Huntsville, Ala., has been called to the West Huntsville and Merrimac churches. Rev. C. T. Culpepper, who resigned the care of the West Huntsville church, has accepted a call to Marbury, Ala.

The Woman's Missionary Union of the Southern Baptist Convention have inaugurated a Woman's Missionary Union Training School in Louisville, at a net cost of \$20,500. The Baptist Sunday School Board, at Nashville, Tenn., through Dr. J. M. Frost, made them a gift of that amount to pay for original cost of the building. The ladies have a subscription of \$17,000 already. Mrs. Maude Reynolds McLure is the principal of the new Training School.

The wife of Rev. Terry Martin, of

Wingo, Ky., formerly of Jackson, has been sick of typhoid fever twenty days and is in a precarious condition. When last heard from the doctors had pronounced the case practically hopeless. May God comfort the loved ones.

Dr. E. S. Alderman, of Yonkers, N. Y., has been called to the care of Fourth Avenue church, Louisville, formerly McFerran Memorial church, and accepts. He has been much identified with the work in Kentucky and his return will be a source of delight.

Since going to the First church, Owensboro, Ky., Dr. L. B. Warren has had 26 additions in the first month. He has to have ushers at his prayer-meeting. He is now in a revival with Dr. J. L. White in the First church, Beaumont, Texas, where he was formerly pastor.

Dr. W. H. Ryals, of the First church, Corinth, Miss., has been recalled to his old pastorate, the First church, Paris, Tenn., and this is as it should be. He always filled the bill there and should return.

The *Christian Index* is to issue a book containing about 350 pages, bound in cloth, which will be a superb compendium of Baptist doctrines from the pen of Dr. J. H. Kilpatrick. Judging from the table of contents, a great book is about to be put in circulation.

Columbia College, the new Baptist school in Florida, opened the present term with 136, and in a few days the number ran to 150. President G. A. Nunnally delivered the opening address, which is said to have been remarkable in many respects. A number of students for the ministry have enrolled.

Evangelist Raleigh Wright, of Cleveland, Tenn., is to hold a meeting at Lakeland, Fla., beginning November 1st.

The Southern Baptist Theological Seminary, at Louisville, opened October 1st, with the record-breaking enrollment of 194 on the first day. Dr. Geo. B. Eager delivered the opening address on "Current and Christian Ideas of Progress."

Rev. L. Sproles has entered upon the pastorate at Weatherford, Okla., having resigned at Lumberton, Miss.

Rev. N. B. Graves, of Marianna, Ark., is now a Tennessean, having taken charge of the Rowan Memorial church, Memphis. We cordially welcome him to Tennessee.

Two young ladies from the church at Murray, Ky., will probably be in the new Woman's Missionary Training School, at Louisville, this year, fitting themselves for mission work. This is not surprising when you take into consideration the fact that Rev. H. Boyce Taylor is their pastor.

Evangelist T. T. Martin, of Blue Mountain, Miss., is assisting Dr. Chas. W. Daniel in a revival at the First church, Fort Worth, Texas.

A lady boarding the train at Medon, Tenn., last Sunday night, remarked: "Oh, we have had a great time at Clover Creek church today. Dr. J. B. Moody, of Martin, gave us one of his big ones." Clover Creek is a strong country church near Medon, of which Rev. O. F. Huckaba, of Jackson, is pastor.

Rev. E. A. Wesson reports a great revival in his pastorate at Hobart, Okla., in which he did the preaching, assisted in the singing by Prof. H. L. Hiatt, of Fort Worth. There were 116 professions and 100 accessions.

Rev. Hubert L. Sparks becomes assistant pastor to Dr. J. L. Gross, of the First church, Houston, Texas.

Evangelist Sid Williams, of San Antonio, Texas, has sufficiently recovered from his six months' illness to begin a meeting with Rev. Z. J. Amerson, at Lufkin, Texas. Bro. Williams says that during his illness he has lost sixty pounds in weight and got \$1,200 in debt.

Rev. M. E. Dodd, of Fulton, Ky., severs editorial connection with the

sprightly *Baptist Banner*, of Martin, Tenn. We will miss his pertinent paragraphs.

Rev. G. W. Smith, of Halls, Tenn., lately assisted Rev. S. P. Andrews at Bogota, Tenn., in a revival, which resulted in 27 professions and renewals. Old Friendship Association seems to be the body as to baptisms in West Tennessee.

Rev. T. A. Waggener, of Martin, Tenn., succeeds Rev. B. F. Smith, of Hornbeak, in the pastorate at Mt. Pelia, Tenn.

The revival at Greenfield, Tenn., in which Rev. L. D. Summers was assisted by Revs. D. A. Ellis, of Jackson, and Andy Potter, of Paris, resulted in 31 additions.

Oak Grove church, near Puryear, Tenn., lately enjoyed a splendid meeting in which Rev. N. S. Castleberry, of Benton, Ky., assisted the pastor, Rev. John R. Clark, of Paducah, Ky. There were 16 conversions and 24 accessions, 20 by baptism. Bro. Clark resigned the care of the church.

Asheville, N. C., recently voted whiskey out by a big majority. We are confident no small factor in the accomplishment of that end was the influence and work of Dr. William Lunsford.

The old Dixon home, near Shelby, N. C., where Thos. Dixon, Jr., the noted author, and Dr. A. C. Dixon, of Chicago, spent their boyhood days, burned a few days ago.

In the revival with the First church, Fayetteville, N. C., in which Dr. J. J. Hall was assisted by Rev. R. E. Neighbour, of Salisbury, N. C., there were many conversions and 31 accessions by baptism.

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

RESIGNATION.

Rev. W. W. Bailey tendered his resignation of Indian Ridge Church on Saturday, Oct. 5, '07 of which he had been pastor for five and one-half years. Oh how sad to sever the sweet relations this church has had with her pastor for that length of time. Words are inadequate to express the many good things that this church would like to say about him. In the resignation of Rev. Bailey this church fully realizes that she is losing one of the strongest pastors in the history of this church and his departure will be looked upon as a source of deep general regret. During his brilliant pastorate here this church has been built up wonderfully and has enjoyed a season of prosperity never before equaled. In his going away this church while regretting very much to lose him as pastor will join in the very best wishes that he may have a happy and useful pastorate wherever he may go.

A member of the church.

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

The people of this neighborhood felt the great need of a meeting, but we had no house in which to hold it. The Old Baptists agreed to let us have their house. We had service one night and then they turned us out doors. We then took our tomato canvass and sewed them together and made a real nice tent and went to the sawmill and got lumber to make seats.

The Lord was with us. We had a great meeting, about thirty conversions. Bro. M. E. Ward held our meeting for us.

On Sept. 21 he had the honor of organizing a church. We are weak in number and weak in the finance question, but strong in the faith.

Now we come to you begging for help. Now can't you Bro. Folk and

editor, state our case before your church and send us a liberal contribution?

SALLIE MAE NESBITT.

P. S.—The name of our church is the Right-Angle Baptist church, located three miles east of Milan.

Among the many notable successes of recent years in the Mail Order business the firm of Tyrrell Ward & Co., stand well to the front. Eight years ago this concern was started with a capital of less than \$2,000 with the two mottoes: "The greatest possible value always for the least amount of money," and "We never consider a transaction closed until our customer is fully satisfied," they have built up a mail order business exceeding \$1,500,000 yearly.

The idea around which this business has been built was to furnish families and thrifty housekeepers supplies of household necessities, such as toilet and laundry soaps, toilet preparations, perfumes, extracts, baking powder, teas, coffees, spices, cocoa, chocolate, etc., direct from the manufacturer and importer, and with each order a premium equalling the cost of the goods is given. The premium represents the saving effected by the housekeeper through cutting out the wholesalers' and retailers' profits and traveling salesman's expenses, etc., which they claim altogether add 100 per cent. to the cost of these necessities of life but nothing to the value.

Elsewhere in this paper you will find their advertisement which speaks for itself. Write today for one of their catalogs which thoroughly explains the savings you can make by becoming a customer of this well established and progressive mail-order house. It will cost you only a postal and more than likely prove the means of saving you many dollars each year. Address, Tyrrell Ward & Co., 74-80 North DesPlaines St., Chicago, Ill.

The Fifth Sunday meeting of Big Hatchie Association was held with Woodland church September 28-29, '07.

Visiting brethren: Dr. J. W. Conger, President S. W. B. U.; Rev. F. L. Hall, Gaugh, Davis and Jackson of S. W. B. U. and Rev. Gilbert Dobbs of Brownsville church. Rev. Gilbert Dobbs preached Saturday at 11 o'clock to a large audience. Text Matt. 25:28. In the evening some other subject taken up. Speeches by the visiting brethren. Sunday morning S. S. talk by Bro. Hall. At 11 o'clock preaching by Rev. Gaugh. Text John 3:7.

In the afternoon Dr. Conger spoke on "Education," which was highly appreciated by all. Collection for Ministerial Education amounting to \$12.01. Woodland church at its last meeting called Rev. J. T. Early of Jackson.

G. W. GLASS, SEC.

I was at Maxwell Sunday. Baptized seven into the fellowship of the church, all grown people. Maxwell is coming to the front in every good work. Preachers will have to have better salaries if they go to the Convention.

G. A. OGLE.

FREE BOOK ABOUT CANCER

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in the case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, DR. L. T. LEACH, Box 138, Indianapolis, Indiana.

OBITUARIES.

DAVIS.—Rev. J. N. Davis was born in Meigs Co., Tenn., Oct. 10, 1840, and died August 21, 1907. He professed faith in Christ at Rogers Creek Baptist church, at the age of 20 years, and joined Pisgah Baptist church same year, and was baptized by Rev. Jas. McCollon. He was married to Miss Mary Atkinson in 1862 and to them were born 11 children—8 girls and 3 boys. He leaves a loving wife and mother, and 9 children and a host of relatives and friends to mourn his loss. He was a loving husband, father and friend. He helped to organize Walnut Grove church, in 1869 and became a member of same. He was made a deacon in 1874, and ordained to the ministry on Sept. 11, 1889, by Walnut Grove Baptist church, the presbytery consisting of Revs. J. R. Lawrence and W. P. Hill. He served as pastor of his home church for a number of years. Most of his ministerial work was done in Eastanallee Association. He was a Confederate soldier during the Civil war. He was an honored member of the Masonic fraternity. He will be missed in his home, in his church, in his community, in the Eastanallee Association, and in the State, but we would not call him back if we could, for we believe that our loss is his eternal gain.

His funeral was preached at Walnut Grove Baptist church, Meigs County, Tenn., August 24, 1907, by Rev. R. D. Cecil, his nephew, from 2 Tim. 4:7-8. After which his body was laid to rest by the Masonic order in the old Walnut Grove graveyard to await the resurrection. May the hope of the gospel which he loved and preached cheer our hearts and may we be faithful as he was faithful until life is over, and then we will meet him in the home of the soul.

R. D. CECIL

Chattanooga, Tenn.

WALKER.—God has seen fit to call from the trials of this life to the joys of that above, Sister Adeline Walker. Sister Walker was born Nov. 19, 1831. At an early age she professed faith in Christ, and joined the church at Mansfield's Gap, of which she was a consistent member until she fell asleep in Jesus, on May 26, 1907. She was a devoted Christian, a loyal member of the church, and an affectionate wife. Therefore in recognition of her many Christian virtues the high esteem in which she was held by the church and the public generally, be it resolved by the Mansfield's Gap church, that in the death of Sister Walker the church has lost an ever faithful and loved sister, the husband and children a loving and devoted wife and mother, that we as a church tender to the bereaved husband and children and other relatives, our most sincere condolence and sympathy, and commend them to Him who giveth and taketh away. They mourn her loss, but their loss is her eternal gain, for she is at rest with the angels, and while we greatly deplore her death, we know that our heavenly Father doeth all things well.

Resolved, That these resolutions be spread upon the church book, a copy given to the family, also a copy be sent to the BAPTIST AND REFLECTOR for publication.

A. KIMBROUGH,
JENNIE CHARLTON,
AMANDA VANCE,
Committee.

SNARELY.—Senia L. Fletcher was born August 1, 1831. She professed religion in her fourteenth year, under the preaching of a Rev. Mr. Morris. She was married to Jonas Snarely August 20, 1850. To this union were born 14 children, 12 of them, and the aged husband still survive her. She departed

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on the contrary, can be, and are, adapted in composition and quantity of ingredients to any soil or crop. Those most used, perhaps, contain 8 or 10 per cent. phosphoric acid, 2 or 3 per cent. nitrogen and 2 to 4 per cent. potash. Particularly on some clay soils, these furnish a well-balanced ration for the wheat. On some clay and most sandy lands, however, fully twice this percentage of potash should be used, while many soils need nitrogen. Buy only the high-grade VIRGINIA-CAROLINA FERTILIZERS, and you cannot make a mistake if your seed selection and cultivation are proper. They will "increase your yields per acre."
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this life August 13, 1907, at the ripe old age of 76 years and 12 days. She was devoted to her church, her family and her God. In her early life she became a member of the Missionary Baptist church, of which she remained a consistent member until her death. Of her it may be truthfully said, she was a Christian. In all her experiences with life's real trials she continued "steadfast in the faith." She passed through the bloody conflict between the States. Through the reconstruction period and through 57 long years filled with household duties. But in all these she was unmovable. The Bible was her constant companion. Prayer was her veritable friend, and she learned that the greatest blessings often come of blessing others. But she is gone from earth forever. A husband, twelve children, and a host of relatives and friends mourn her loss; but we commend the grief-stricken family to the God of all grace, and rejoice in the fact that we shall all meet again beyond the surging tide of time, where life's weary conflicts will all be forgotten and loved ones never die.

By request,
REV. J. A. PHILLIPS,
Cumberland Gap, Tenn.

VINES.—Whereas, God, in his alwise providence has seen, best to remove from our midst by death one of our beloved sisters, Mrs. Belle Scott Vines, wife of our esteemed townsman, James A. Vines. Mrs. Vines was a daughter of the late John Scott, of near Jacksonville, Ill., was married to James A. Vines October 25, 1894. Was born October 21, 1872, and died August 10, 1907, leaving her husband, two sons and two daughters, one sister and one brother to mourn her departure. She was a model mother, devoted to her husband and children; kind and affectionate to all whom she met. Sister Vines made a profession of religion during Bro. W. M. Vines' pastorate of the Baptist church, and was baptized by Bro. S. H. Johnson, August 20, 1902. She was a faithful, consecrated worker in the Master's vineyard, until she was called up to dwell with Jesus in the paradise of his saints. She died in the full triumph of faith, while she desired to remain with her loved ones, whom she loved as a mother and a devoted wife can only love; when she saw that the parting must come she committed her loved ones into the hands of God, and trusting in the bye and bye to meet them again where parting is no more.

Resolved, That in the providence of God, that in the death of Sister Vines, the church has lost a faithful and well beloved member, who is greatly missed.

Resolved, That a copy of these resolutions be sent to the bereaved family, and be spread upon the minutes of the church, and published in the BAPTIST AND REFLECTOR and city papers.

GEORGE P. CROUCH,
MRS. W. A. HUNTER,
MRS. J. H. PIERCE,
Committee.

IT IS PRESUMPTION TO SAY YOU HAVEN'T A MIND OF YOUR OWN.

Yet that is what is practically said to you, when you ask for an advertised article and are offered a substitute by a dealer. He would give you what you made up your mind you wanted, but for the fact that a substitute pays him a larger percentage of profit. Such a dealer's interest lies only in making as much money out of you as possible. The first class dealer would have given you what you asked for, by that course admitting that you had a mind of your own and were capable of exercising it. Show the substitutor that you have a mind of your own by getting WHAT YOU ASK FOR.

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Convenient Schedules,
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For the occasion of the Jamestown Ter-Centennial Exposition, Norfolk, Va., April 26 to November 30, 1907, the Southern Railway will sell round trip tickets at exceedingly low rates. These tickets will possess many excellent features, which will be made known on application to any agent of the Southern Railway, or by writing to J. E. Shipley, District Passenger Agent, 204 Fourth Avenue, North, Nashville, Tenn.

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EASTBOUND			STATIONS	WESTBOUND		
2d Class	1st Class			1st Class		2d Class
No. 5 Ex. Sun.	No. 3 Ex. Sun.	No. 1 Daily		No. 2 Ex. Sun.	No. 4 Daily	No. 6 Ex. Sun.
A. M.	P. M.	A. M.		P. M.	P. M.	P. M.
9:30	1:30	9:00	Lv. Athens ... Ar.	12:00	4:50	3:45
9:55	1:53	9:23	Ar. ... Englewood ... Lv	11:37	4:23	3:15
10:20	1:56	9:23	Lv. ... Englewood ... Ar.	11:35	4:20	2:55
10:30	2:00	9:33	" Nonaburg ... "	11:30	4:15	2:48
10:45	2:09	9:42	" Wilson Station ... "	11:21	4:06	2:35
11:09	2:20	9:54	" Mt. Vernon ... "	11:09	3:54	2:20
11:20	2:29	10:05	" ... Tom. ... "	11:00	3:45	1:55
11:27	2:33	10:10	" Rogers ... "	10:55	3:40	1:47
11:30	2:37	10:12	" White Cliff Sta. ... "	10:53	3:38	1:44
11:35	2:40	10:15	Ar. ... Tellico Plains. Lv.	10:50	3:35	1:40
A. M.	P. M.	A. M.		A. M.	P. M.	P. M.

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JOHN B. STETSON UNIVERSITY.

The John B. Stetson University, DeLand, Florida, opened this year with the largest registration in its history, and with tremendous enthusiasm. The dormitories were filled to overflowing, and arrangements had to be made with boarding houses in town to accommodate the overflow. The new Carnegie Library building is under course of construction, and when completed will be the most magnificent monument of the sort in the South. The building will cost \$40,000—the gift of Mr. Carnegie. It is endowed with \$40,000—the gift of Mrs. John B. Stetson of Philadelphia, and started with an endowment of \$20,000, the gift of Hon. W. T. Sampson. This will make a library of \$100,000 actual money paid in.

John B. Stetson University is unique in this: It started out with the highest standard for college entrance anywhere in the South. When it opened, it had only one student in the college. Its standards were so high that not a single preparatory school in Florida, except its own academy, could meet its requirements. The college refused to lower its standard and the result has been the High Schools have had to meet it. The standard of the college was fixed in 1897 when William R. Harper, President of the University of Chicago, solicited Stetson to enter into affiliation with the University of Chicago. The two institutions adopted precisely the same standards of admission requirements, Stetson accepting those of Chicago. That standard has never been lowered. It is rigidly maintained on the principle that there are plenty of low grade institutions. There is need of a few that shall be high. Stetson will not budge from that standard.

DeLand Fla. LINCOLN HULLEY.

A GREAT MEETING.

I began our meeting the fourth Saturday in Sept., 1907, at Tellico Junction.

The meeting continued for eighteen days and nights. Bro. S. W. Hall of Pinnacle, N. C., was with me one week, doing all the preaching while he was here. He is a safe and sound gospel preacher. His preaching has the old time ring. He preaches repentance and faith. We all love him for his works' sake. After he left Brother F. M. Dixon assisted in the meeting. He is a young preacher of great promise. He is full of enthusiasm and determination. The good women who had the unsaved on their hearts did good and faithful work. The meeting resulted in twenty conversions and twenty-four additions. I baptized sixteen happy men and women. Others stand approved for baptism.

It was a great revival, perhaps the greatest in the history of the church. The people opened their hearts and purses and gave Bro. Hall \$32.70 and myself \$25.28.

We are hoping to have a new house soon—our old house is too small. The little town deserves a better house.

The women will organize a woman's union soon. God be praised.

H. C. PARDUE.

Sweetwater, Tenn.

Each denomination is burdened with the care of orphan children and none of us give as liberally to this object as we should. Let us remember if whisky was removed from us, we would not have near so many orphans to care for. Let us remove the hindering causes. There is no economy in carrying useless burdens. To remove whisky, do personal work for Jesus Christ, and the church, is the need of the hour.

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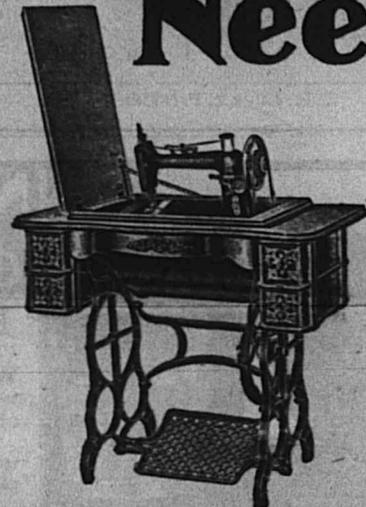
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in your home where you will have the opportunity of testing and examining it thoroughly. If you do not consider it a bargain ship it back. We pay freight both ways.

The Southland Sewing Machine is the latest improved in every particular. Made of best seasoned golden oak, highly polished, ball bearings, high arm, self setting needle, shuttle self threading, automatic bobbin winder, full set of attachments, four drawers, has patent dress guard and is guaranteed for 10 years. It runs lightly and almost without noise.

If you really intend buying a machine, fill out the coupon attached, mail to us and we will ship the one you specify at once. Remember, you are under no obligations to keep it if you are not pleased.

SOUTHLAND SEWING MACHINE CO., Dept. 1 Louisville, Ky.

Dear Sirs—Ship me freight prepaid one Model..... Southland Sewing Machine on three weeks free trial. If I do not like it I will return it at the end of three weeks, you to pay freight both ways. If pleased I will send you \$..... within three weeks from date machine was received.

Name _____
P. O. _____
County _____ State _____
Nearest Freight office _____