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TENNESSEE BAPTIST CONVENTION

Tennessee Baptists were conveyed by every train into Knoxville, the beautiful city nestling among the picturesque hills of East Tennessee, to attend the Tennessee Baptist Convention in its thirty-third session and its auxiliary bodies which began their sessions Thursday, Oct. 17, a day or so in advance of that time.

PASTORS' CONFERENCE.

The president of the former session, Dr. A. J. Holt of Knoxville, called the Conference to order and announced the singing of the hymn, "Jesus I My Cross Have Taken." S. H. Price, of Nashville, conducted the devotions, reading Psalms I. Sang "Nearer My God to Thee." An unctuous prayer was offered by Bro. Price. Devotional remarks were made by the President, after which Dr. A. C. Davidson of Murfreesboro prayed. Sang "I Love Thy Kingdom Lord." Seventy-seven ministers were enrolled by the Committee, Revs. E. A. Cate of Knoxville and G. H. Crutcher of Dyersburg.

The election of officers resulted as follows: President, Dr. A. J. Holt of Knoxville; Secretary, Rev. Fleetwood Ball of Lexington.

The topic, "Conducting Funeral Services," was discussed by Dr. A. C. Davidson of Murfreesboro, who gave most helpful reminiscences of his experience in attending the bedside of the dying and the burial of the dead. He said Christ was the greatest gentleman in the world and every preacher ought to be just such a gentleman. He urged that the funeral be approached by prayer and with a heart mellowed to the deepest possible sympathy. Dr. G. A. Lofton of Nashville, spoke in the same strain urging that the preacher should never preach a stereotyped funeral sermon. He said the funeral ought always to be made the occasion for putting Christ on the hearts of the people.

Rev. T. G. Davis of Johnson City read a strong paper on "The Pastor's Religious Life," which was unanimously requested for publication in the Baptist and Reflector. Drs. J. J. Taylor of Knoxville and J. N. Prestridge of Louisville spoke briefly urging preachers to read the printed prayers of other great preachers as a help to devotions.

The theme, "The Pastor and Evangelism," was spoken to by Rev. E. H. Yankee of Nashville, who expressed the opinion that the modern professional evangelist is a greater hindrance to churches than a help. He favors pastoral evangelism.

Adjourned at 12 o'clock, after prayer by Dr. E. E. Folk of Nashville.

THURSDAY AFTERNOON SESSION.

At 1:30 o'clock promptly, President A. J. Holt of Knoxville called the Conference to order and conducted devotional exercises.

"The Pastor and the Suppression of Lawlessness" proved a live topic discussed by Rev. G. W. Swope of Nashville, who urged the necessity of the preacher setting himself with all his might against the tide of lawlessness everywhere and particularly the whisky devil. He urged that a pastor is recreant to his trust if he doesn't fight all forms of evil. Dr. G. W. Perryman of Knoxville made a vigorous speech enjoining pastors to be courageous and cry aloud and spare not any form of evil. He recited his own experience in Knoxville and other cities and expressed gratification that the preachers by being courageous had whipped the politicians and made them fall over one another to get in the prohibition ranks. He expressed the opinion that the morals of a community are measured by the morals of the preacher. Dr. E. E. Folk of Nashville urged that if the preachers could not get in with civic officials so as to influence them they ought to get after these officials.

NEW PASTORS INTRODUCED.

President A. J. Holt of Knoxville called for the new

pastors in the State who were present to approach the platform that they might be introduced to the Conference. The following responded: Dr. J. J. Taylor, First Church of Knoxville; Rev. J. W. Mount, Pulaski; Rev. T. G. Davis, Johnson City; Rev. J. N. Lawless, Memphis; Rev. M. E. Staley, Humboldt; Rev. L. W. Sloan, Waverly; Rev. J. I. Brock, Gatliff; Rev. C. D. Graves, First Church, Clarksville; Rev. E. A. Cox, Ashland City. Each was facetiously introduced.

The topic, "The Pastor and the Laymen's Missionary Movement," furnished the basis for a capital speech by Rev. C. D. Graves of Clarksville, who recited the history of the Laymen's Movement which began in the Haystack prayer meeting. This movement has reached only four or five churches in Tennessee. The laymen, said he, will furnish the gold and it is the duty of the pastors to be the men who will use this gold or through whom it shall become a blessing to the world.

Rev. B. R. Downer of Newport followed in the same strain urging the point that the layman is Christ's steward. He said preachers ought never to degenerate into mere money beggars. They should emphasize the stewardship of wealth and the Master's injunction to lay up treasures in heaven. In getting laymen into line with the work, the pastor's personality is the chief factor. The man is greater than the message.

"The Town Pastor and Rural Churches," was the theme of a bright, attractive and telling paper by Rev. W. H. Major of Covington. He said God had joined country and city Baptists together and what God hath joined together, let no Baptist demagogue put asunder. Emphasis was given to the usefulness of bringing country churches out so that they might have preaching more often and support the work of the Lord more actively.

Rev. W. H. Bruton of Covington emphasized the far-reaching work of Bro. Major in and around Covington, and Dr. E. E. Folk of Nashville called attention to the work of Rev. G. H. Crutcher of Dyersburg on the whole of Friendship Association in bringing it out in missionary contributions to thrice larger contributions than previously given.

Motion prevailed that the paper of Bro. Major be requested for publication in the Baptist and Reflector.

Rev. M. E. Staley of Humboldt discussed "The Pastor's Duty to Young Converts," in a well prepared paper. He emphasized the duty of the pastor to lead the convert into obedience, liberality and service. The theme was further discussed by Rev. W. J. Bearden of Memphis who said young converts were saved to save others and should be told their duty along that line, as well as how they can best win souls. The pastor should also teach them the Apostles' doctrine. Teach them the life of prayer.

Rev. G. H. Crutcher of Dyersburg moved that the paper of Rev. M. E. Staley of Humboldt be published in both the Baptist and Reflector and the Baptist Banner, it being eminently practical.

On motion the President appointed G. H. Crutcher of Dyersburg, G. W. Swope of Nashville and B. R. Downer of Newport a committee on program for the next Conference.

A motion was made by Dr. G. W. Perryman of Knoxville that the Conference adjourn sine die, that its time might hereafter be given to the interests of the great Convention, but the motion was opposed so vigorously by President A. J. Holt and Dr. E. E. Folk of Nashville that the motion was withdrawn. Dr. Folk claimed the honor of having suggested the Conference years ago and therefore felt a fatherly interest in it. For that reason he hated to see his baby killed.

It was moved to adjourn until 8:30 Friday morning. After the Doxology had been sung, Dr. J. N. Prestridge of Louisville led in prayer.

FRIDAY MORNING SESSION.

President A. J. Holt, of Knoxville, called the Pastors' Conference to order at 8:30 a. m. Rev. A. F. Baker of Jellico led the devotional exercises, reading Psalms 34 and offering prayer.

Dr. G. M. Savage of Jackson discussed the topic,

"The Urgency of Matt. 9:38," which reads: "Pray, ye the Lord of the harvest that he send forth more laborers into his harvest." He said it seemed difficult to understand why workmen would solicit the Lord to send laborers into the vineyard when the urgency ought to come the other way. The urgency of the text can be seen in its language and imagery. The word "send" means to thrust forth. The speaker expressed strong belief in a divine call to the ministry. God knows best who is qualified for the work. Attention was called to the call of Dr. T. T. Eaton while a young professor of mathematics in Union University, to the Christian Ministry in answer to earnest prayer. Churches should pray as never before for God to send laborers into the vineyard.

Dr. J. N. Prestridge of Louisville said we got over our Hardshell position as to conversion and now believe that God uses human instrumentality in bringing this about, but we are still rather Hardshells on the call to the ministry. We ought to put it up to the boys to preach Christ.

Dr. W. J. McGlothlin, of Louisville, said the question belonged for discussion to the brethren on the field and not to the professor in the seminary. He stated that the prayer for laborers is the only specific prayer Jesus urged us to make.

Rev. F. K. Mathews of Chattanooga spoke and was followed by Dr. J. J. Taylor of Knoxville who said that the reduction of the number attending the theological seminaries counts for very little in knowing whether the number of preachers is on the decrease, for the Lord counts men who have never seen a seminary.

"Open Air Preaching" was briefly discussed by Rev. R. D. Cecil of Chattanooga who spoke of the good accomplished by such work. He recounted his success in holding services in front of his church, preaching from the steps.

The Conference adjourned with prayer by Dr. A. J. Holt of Knoxville.

THE YOUNG PEOPLE'S UNION.

The Baptist Young Peoples Union of Tennessee held a session Thursday night beginning at 7:30 p. m. presided over by Vice-President J. H. Sharp of Knoxville, in the absence of President R. H. Pendleton of Nashville.

With much enthusiasm, "Stand Up, Stand Up for Jesus" and "All Hail the Power of Jesus' Name," were sung. Revs. A. F. Baker of Jellico and J. N. Prestridge of Louisville offered prayers.

Secretary Clem E. Wheeler of Nashville submitted a report of the meeting of the Executive Board of the Tennessee Baptist Encampment and State Baptist Young People's Union which occurred on the last day of the Baptist Encampment at Estill Springs in July.

The report announced the election of the following officers of the State Baptist Encampment and B. Y. P. U. Convention for the ensuing year as follows: President, R. H. Pendleton, Nashville; Vice-Presidents, W. D. Hudgins, Estill Springs, G. H. Crutcher, Dyersburg, H. L. Jones, Chattanooga, J. H. Sharp, Knoxville; Secretary, Clem E. Wheeler, Nashville; Treasurer, J. W. Cole, Nashville. Other members of Executive Committee: J. F. Brownlow, Columbia; H. P. Hurt, Memphis; I. B. Tigrett, Jackson; W. J. Stewart, Nashville; E. H. Rolston, Chattanooga; I. J. Van Ness, Nashville; R. B. Stoddard, Nashville. It was decided that the first two days of the Encampment next year at Estill Springs be given to a B. Y. P. U. Convention.

Dr. A. C. Cree of Nashville was introduced to speak on the theme, "The B. Y. P. U. and the Church." He said, preacher-like, he would take a text recorded in Eccl. 1:9, "There is No New Thing Under the Sun." In essence and purpose the B. Y. P. U. is no new thing. There is nothing new in the world not even new theology. The B. Y. P. U. is as old as the hills. It is as old as the first young individual God laid his hand on for service. It is only new in form. It has a solid foundation and a magnificent view. It is not mere machinery. The B. Y. P. U. is more than organization.

(Continued on fourth page.)

THE CORN.

O, the rustle of the corn
On a cool September morn!
The tassels whisper to the leaves
Of mysteries unborn;
And the wind that softly blows,
Through the arching sylvan rows,
Breathes a greeting from the woodland,
Where the crimson sumac glows.

O, the drowsy, noonday corn,
When the distant dinner horn
Winds faintly 'cross the stubble fields,
All brown and newly shorn;
When the dreamy, autumn sky
Seems to shimmer with a sigh,
And the noonday heat has hushed to sleep
The crickets' rasping cry.

O, the rustle of the corn
When the moon's ethereal form
Bathes the peaceful fields in dimness
That is misty and forlorn;
In a leaden blackness gowned,
Lie the shadows on the ground,
And the stalks, grim phantom guardsmen,
Stand in solitude profound.

—Richard Braunstein.

THE COMING OF THE CHINESE PREACHER.

BY REV. N. R. PITTMAN.

That group of thirty-four Baptist preachers stays in my heart like a radiant memory that grows more like heaven as the years come and go upon it, like a hope whose base is absolute verity. In China are 3,800 missionaries from all lands and all denominations, and they occupy five hundred and sixty centers, and work in and about these centers of population. These denominations claim 180,000 church members. In this estimate I do not include Roman Catholics and Greek Catholics. But



Students of the Union Baptist Theological Seminary, Shanghai, China.

though the gain in church membership has been great within a decade, I am certain that the most progressive and triumphant churches have Chinese pastors and Chinese evangelists.

I reached this conclusion after traveling more than three thousand miles among the missions in China. Matthew T. Yates went to Shanghai sixty years ago this year. I think the Foreign Board that sent him in the name of the Lord acted in its expenditures as if it believed that the foreign missionary was to do all the preaching; that the foreign missionary was to depend not at all on educating preachers, and that medical work was out of the question. Yates preached at the North Gate a long time. He projected the work to Chinkiang on the Yangtse river. I found there F. F. McCrea and wife, and A. Y. Napier and wife, and a Chinese evangelist, who preaches every evening. I visited Soochow, where Yates established a mission. His plan contemplated the evangelization of a sort of triangle—Chinkiang, Yangchow, Soochow, Quinsan and Shanghai. As long as I live I'll remember his cry for more workers. If he had worked along lines at present pursued he would have had trained Chinese preachers about him.

Soon after R. T. Bryan came from Chinkiang, to take up the work at the North Gate church, he decided to leave the church to its own resources. It secured a Chinese pastor. Bryan went to work in other communities. Now there are five Baptist churches in the modern part of Shanghai. Are you surprised that

Bryan reached the solid conclusion that a school for the education of preachers must be established?

You remember that he came to America and raised money for Yates College. He let fall a suggestion that the Baptists would do well to plant a "Union Baptist College and Seminary." The Missionary Union have a group of churches south of Shanghai. Ningpo is 120 miles south of Shanghai. Huchow is 110 miles south of Shanghai. Close to these great cities are Hangchow and Shaoksing. These centers have more churches than are in the group of Southern Baptist Convention churches, Shanghai, Soochow, Quinsan, Yangchow, Chinkiang. John T. Procter, of the Boston Board, who was working in Huchow, came to America soon after Bryan went home. Brethren of the Boston Board and the Richmond Board agreed upon a plan which was presented to the two bodies when the Convention met in Kansas City, and the Missionary Union met in St. Louis. The boards gave each fifteen thousand dollars to the work of building fitting homes for the Union College and Seminary. The committee in China bought more than twenty acres on the northern bank of the Whangpoo river, about eight miles south of the Bund at Shanghai. R. T. Bryan is president of the Seminary, and John T. Procter is president of the College. Bryan, of North Carolina, and F. J. White, of Drexel, Mo., are teaching in the Seminary, which is at present located near Bryan's home, on North Szechuen road. Procter is superintending building work on the ground by the Whangpoo. My last visit to the growing buildings was on a lovely morning near the last day of June. R. T. Bryan and his charming son, Robert, and I rode on bicycles. The Seminary dormitory was almost ready for the roof. The foundations of the residences were laid.

There may be some Baptist brethren who do not see why we should spend money for the education of Chinese men whom God has called to preach the gospel. Do you know that the Kiangsu Association, in which Yates worked so long has not yet five hundred church members. The preacher's earnest eyes were ever searching for penitent sinners whom he might lead into the kingdom. I went with Bryan to his Mandarin church and

preached for him. At the close of the sermon he gave an invitation to those who accepted the Savior to come forward. Five young men came forward. He prayed for them. His eyes were searching for a man whom God had called to preach; and so he prayed not only that these might know and love the Savior, but that God might use them to lead many to Jesus Christ.

Why is he so anxious that God may raise up men in China to preach the gospel? A Chinese preacher is more effective among the Chinese than the foreign preacher. In the second place, the cost of supporting one foreign missionary will support ten or a dozen Chinese preachers. In the third place, a great many of the Chinese pastors are supported now by the Chinese churches. Soon we'll have to change our language about missionaries and native helpers. Instead of saying the foreign missionary and native helpers, we'll say "the Chinese church and the foreign helper." The Japanese Methodist Conference elected a Japanese bishop because the Japanese felt that they could get on without a Methodist bishop from America. Is it not our purpose to so train the Chinese churches that they can evangelize the ancient Empire? Brother Li is pastor in Pingtu, and is general evangelist.

The Bush Theological Seminary, at Hwanghien, is supplying more and more preachers for our North China work. If this work be carried on mightily we'll soon have Baptist churches in Tientsin, in Keifing, and in Peking, the proud capital of 433,000,000.

GREATER BAPTIST EFFICIENCY.

BY DR. R. S. MACARTHUR, D.D.

(Outline of an Address Delivered at the Bicentennial Anniversary of the Philadelphia Baptist Association.)

I thank God for the noble men and consecrated women of your past history and pray that we may prove worthy of the legacy they have handed down to us, and that we, in our turn may give to our descendants an enriched inheritance. With the enthusiasm of youth, and the maturer judgement of riper years, and with our wider experience, our loyalty to Christ and His kingdom should be stimulated and intensified. The past is triumphant, the present regnant, and the future resplendent. The martyr's crown well becomes the brow of our heroic past, with her prison-soiled and blood-stained garments. The brains of the man whose soul is not fired with an enthusiastic optimism regarding our future in view of our glorious past, must be filled with ice-water instead of good, red blood. I came of Presbyterian blood, but that blood has been baptized.

"1. We shall largely secure greater Baptist efficiency by rightly estimating our wonderful growth and present position. In 1870 the population of our country was 38,000,000, of which 1,500,000 were Baptists. The present population of the United States is 80,000,000, of which 5,000,000 are Baptists. We have the most rapidly populating country of the globe, and the time has come for America to pick her immigrants. Our population has doubled, the Baptist denomination has trebled. We have received few by immigration. If the stream of immigration was cut off the Roman Catholic Church could not hold its own. When Washington was inaugurated, our population was 3,750,000, of which 50,000 were Baptists, the larger number of whom were in the South. In 1784 the Baptists numbered 1 in 94; in 1812, 1 in 42; in 1840, 1 in 30; in 1880, 1 in 23; in 1890, 1 in 21, in 1900, 1 in 19; and in 1906, 1 in 17. In 1895 our baptisms were 205,857; in 1905, 241,000, and in 1906, 266,433. Our contributions to religious objects in 1895 were \$12,000,000; in 1905, \$17,000,000, and in 1906, \$20,000,000. With the facts represented by these figures before us we may verily thank God and take courage. There ought to be among us a more pronounced esprit de corps. We are a remarkable people with a superb history. Our contention for soul-liberty is a well-established historical fact, and this principle of soul-liberty we have at all times extended to others. Many of our number have suffered as martyrs in the cause of civil and religious liberty, and today our denomination stands in the religious firmament, clear as the sun, fair as the moon, and terrible as an army with banners.

"2. We may also secure greater Baptist efficiency by a due appreciation of our Baptist polity. We have been and are passing through a period of storm and stress, and we should be proud of our polity. For twenty-five years past the creeds have been torn by schism, but owing to our polity which is Scriptural, spiritual, elastic, and marked by sanctified common sense, no heresy trials have come to us, nor can they come in any way. Our polity does not prevent our taking in the newer thought. Every age must do its own thinking. You cannot tether a live thinker to the grave of a dead theologian. Historic creeds are beds of Procrustes. Dead orthodoxy is better than live heterodoxy. We are better able to make creeds than the makers of the so-called Apostles' creed which the Apostles never saw. The Westminster confession of faith, which is a remarkable compend of Presbyterian doctrine, is flagrantly defective in its definitions, and statements of Christian truth. Baptists have an opportunity in this regard because their faith is founded directly upon the Word of God. We are better men and women than those who formulated these creeds and confessions. We stand for the interpretation of the Word of God in the best light of sanctified scholarship, and most faithful loyalty to Christ, and within these reasonable bounds we allow a large liberty of utterance.

"3. We may secure greater Baptist efficiency by securing and preserving a higher standard of education.

"The cry has gone up higher and still higher in this regard, and none have done more in response to the cry than Baptists, but the standard must go higher. We want broad scholars, clear thinkers and profound believers, with loyalty to Christ as King. We want truth from every source though it oppose all our past prejudices. I have knowledge of twenty ministers who have gone out from us, and in seeking the reasons for their withdrawal. I have found them to be, mainly, general worthlessness, financial indiscretion, and lack of moral stamina. Within a circle of twenty miles I know of seventeen untrained men who are so anxious to work that they are too lazy to study. The pulpit

WHAT CAN YOU DO?

That's what the world is asking you.
Not who you are,
Not what you are;
But this one thing the world demands—
What can you do with brain or hands?

What can you do? That is the test
The world requires; as for the rest,
It matters not,
Or who or what
You may have been, or high or low,
The world cares not one whit to know.

What can you do? What can you do?
That's what the world keeps asking you
With trumpet tone,
And that alone!
Ah, soul, if you would win, then you
Must show the world what you can do.

Once show the world what you can do,
And it will quickly honor you
And call you great;
Or soon, or late,
Before success can come to you,
The world must know what you can do.

Up, then, O soul, and do your best!
Meet like a man the world's great test.
No matter what you are or who,
What can you do?
Gentile or Jew,
Be brave and show what you can do.

—The Watchman.

is full of dead men. Everybody knows it but the men themselves. The dead-line comes when a man stops growing. The minister is like a man on a bicycle, he must go on, or he will go off. Instead of seeking a more important pulpit make the pulpit you are in more important. The "Cornman" in the agricultural college counsels students not to cultivate more land, but to get more out of the land they already have under cultivation. This is no day for kindergarten theological instruction. Men must grow, clergy and laity alike, in our live, aggressive denomination. The Baptist denomination includes under the radius of its influence ten million persons, or one-eighth of our entire population. One-eighth of the students in all colleges, one-eighth of our Congressmen, one-eighth of our judges should be Baptists, and the same proportion of Baptist representation should hold in other spheres of municipal, State and National activity. When I stop growing send some one to New York to shoot me.

"We need a more ornate, stately, reverent and Scriptural form of service. Our churches will stick to worn-out commonplace forms. We are opposed to ritualism some say, but ritualism becomes wrong only when there is undue devotion to barren forms. We should claim the best in heaven and earth for Baptists. There should be stateliness of service, and dignity in the pulpit. The minister should not leave his place to confer with any one in the pew.

"4. We can secure greater Baptist efficiency by larger co-operation in general Christian work, such as that of the Young Men's Christian Association, and all other movements that have for their aim the promotion of our Redeemer's kingdom on earth. We need also to take a larger share in municipal, State and National politics. I want to see a Baptist President of the United States, and I am sure that no man, leaving out our dear President, is better equipped with the necessary legal knowledge, self-poise, sound common sense, personal worth, and unselfish Christian spirit requisite for the duties of the Presidency of our Republic than our own Baptist brother, Chas. E. Hughes, the present Governor of the State of New York. My affection for our denomination is unbounded. We hold great principles that are mighty factors in the great strife for God and the right."

TRIBUTE TO MRS. W. H. TIPTON.

(Read at Elizabethton Church, October 6, by Mrs. Elizabeth B. Carpenter.)

One bright day like this, three short years ago, we gathered at the station to bid farewell to a man and woman starting on a journey which should end only when they had reached the uttermost part of the earth. We softened the pain of parting by counting the years until they could come home. Lately we have been saying to each other: "Half the time has almost passed." That home-coming has been a star of hope, lighting up

the future of our church. We have wanted them to see the development of our boys and girls whom they loved so dearly. We have wanted them to behold the growth of the church which they served so faithfully, and to note the enlargement of our building for which their gift from across the seas was the first offering.

But this morning we have met together in another farewell service, cheered by no hope of reunion until "we gather with the saints at the river that flows by the throne of God," for Mrs. Tipton has gone on that still longer journey from which no traveler returns. Instead of coming back to the home of her childhood, she has gone on to her eternal Home; instead of beholding the beautiful mountains of her beloved Tennessee, she walks upon the delectable heights of heaven; instead of returning to the arms of the father who so reluctantly gave her up, she has gone to the bosom of the sainted Mother; instead of basking in the companionship of kindred and friends, she stands in the presence of Him for whom she forsook kindred and houses and lands.

There has been no chance for us to grow accustomed to the thought of her going. There has been no opportunity for the little kindnesses we were eager to bestow upon her when she left us before. There have been no farewell visits to our homes, resting upon them like a benediction. There have been no lingering hand-clasp and tender kiss of farewell. There is no hope of beautiful letters from her new home.

Pain loosed the silver cord and snapped love's closest ties. With only her family and two or three Christian friends to weep beside her, she went down into that foreign grave which was for her the gateway into God's dwelling-place. But though her path led farther into the Valley of the Shadow of Death than even a husband could follow, she was not alone. Jehovah was with her—His rod and His staff, they comforted her.

Weeks must yet pass before we may know the details of her home-going, but I believe she met death as she had always met duty. I am sure that in her God had a chance to show those heathen neighbors how a Christian can die, as well as live, and though dead, she will yet speak to them.

You know, after the battle was fought out, with what unflinching courage she faced the new, hard life in a heathen land, because God called. You remember how, when the devoted father said, "Daughter, I had almost rather take you out there in the cemetery than let you go to China," she bravely replied, "Father, I had almost rather you would, than not to go to China." With David, she could say, "I delight to do thy will," and God must have had especial pleasure in her for she did not shrink back, though in a way, she knew the end at the beginning.

You remember the scene at the station. There were many tears, but they were in our eyes, and not hers. Only that scarlet spot—burning deep into her cheek—betrayed the inward struggle. I shall never forget her saying as we stood by her strapped trunks in the dismantled little home, "I know I shall be safer in China in God's will than in Tennessee out of it," and who of us will even now say that she has not been?

Her devotion to her husband and children and her intense interest in a life work hardly begun were earth-ties that could have parted only with suffering like unto that in Gethsemane, when her Lord faced the possibility of an unfinished work, but with Him, I believe she could say, "Thy will be done."

Over and over we have been asking ourselves why this should have been. The rain clouds that came with the message were but a fitting symbol of the pall that fell over our church, but sunshine follows the blackest tempest, and since God has permitted this, there can be only love back of it.

And we shall shortly know that lengthened breath
Is not the sweetest gift God sends His friends,
And that, sometimes, the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And when through Jesus' blood, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"

—Saturday Globe.

Her frail body sleeps "o'er mountain and plain and sea," beneath that foreign soil, but our sister is not there. Jesus of Nazareth conquered death, and the

grave cannot hold His own, for "where I am, there ye may be also."

One week in heaven!
Oh, what has it meant?
No sorrow, no sighing,
Nor strength over spent.

One week in heaven,
Its ecstasies shared;
A crown set with jewels,
A mansion prepared.

One week in heaven,
With God now at home;
Communion unbroken;
The world overcome.

One week in heaven,
With Christ face to face,
Beholding His beauty,
Transformed by His grace,

One week in heaven,
The ransomed among,
With voices accordant,
The anthems are sung.

One week in heaven,
With angels awing,
O, Grave, where's thy triumph,
O, Death, where's thy sting?

I pray, that as a Woman's Missionary Union, we may miss none of the lessons God would teach us out of this sorrow. I wonder, if when we stand before Him to be judged for our works, He will lay upon us this untimely loss because we have not supported her with our prayers as we might have done?

You know the story of the American, about to be shot on Spanish soil, when the representative of our government, unable to save the man otherwise, wrapped the stars and stripes about his body. No one was bold enough to touch him, for he knew he must reckon with the government behind the prisoner. If, as God's representatives in a foreign land, our prayers had enwrapped her as a garment, the enemy might have found no place of attack.

Mr. Tipton, who must learn how "strange it is with so much gone of life and love, to still live on," needs our ministry of intercession in a new way. Though he walks in a furnace of fire today, he will yet come forth, like one of God's other heroes, without even the smell of smoke upon his garments.

Then I am wondering if our interest in China has been in Mrs. Tipton's work, or in God's work? Some one has already said we cannot raise as much mission money for any one else, but we must be loyal to the work, whoever the worker may be. Some of us have been looking forward to the time when the women of the Watagua Association alone should support Mrs. Tipton's work. Shall we do less because she has literally given her life for it? We have been praying that God would prepare some of our Auxiliary girls to take her place, little thinking how soon that place would be vacant.

I cannot tell you of Mrs. Tipton's work as your pastor's wife. None of us know much about what it has been in China, but if she shall have no other trophy to cast at her Lord's feet than the interest in missions which her life has fostered in our church and Association, it will be one worth a life-struggle to win for who but God can reckon the harvest of the seed, just now pushing the first blades through the ground? May this plough-share of sorrow which sinks so deep into our hearts but soften the soil, and our tears be a refreshing rain. The children of Israel wept for Moses in the plains of Moab, but when the days of weeping were ended they were commanded to advance under a new leader. We have paused today to mourn our loss, but it must be only for the moment. We already hear the command, "Go forward, to larger things." Let us obey it, like her, measuring our life "by loss, not by gain; by the wine poured forth, not by the wine drunk."

It is stated that there were approximately 3,871 fewer saloons in the United States at the close of the last fiscal year than there were the year before. This is almost double the number closed last year. Unfortunately, however, there were still 243,400 liquor dealers in the United States at the beginning of the last fiscal year. There has been an increase in the amount of intoxicants made in this country. There were 1,993,688 gallons of spirits distilled from fruit during the year, which is an increase of 212,005 gallons. There were 134,142,047 gallons of spirits made from other products than fruits during the year, which is an increase of 11,409,252 gallons. The denatured alcohol law probably accounts for a large proportion of this increase.

Tennessee Baptist Convention.

(Continued from first page.)

The speaker said he preferred the expression the B. Y. P. U. in the church or the training service of the church instead of the B. Y. P. U. and the church. It means working, it means planning, it means praying, it means encouragement; it means preparation, equipment and development for larger service in the church, and better efforts in bringing the Kingdom of God to pass in the world. The B. Y. P. U. is the training service of the church. What West Point is to the army, so is the B. Y. P. U. to the local church. It is a wise pastor that gives the B. Y. P. U. full swing because it means great strength later on. The B. Y. P. U. has a two-fold purpose, the protection and projection of our young people. It is the schooling place, the drill ground, where we will take raw recruits and make of them soldiers, who will after awhile keep step with the veterans who have gone before. The B. Y. P. U. is built upon the Bible, and on doctrines based on God's word. They believe in God's word, and magnify it as such. It builds up the church in personal work, in evangelistic work and in mission work. Our young people are never so safe as when they are doing God's work. It builds out from the church, and how many of our churches need this. The B. Y. P. U. is going to mean more for Baptist fellowship. The possibilities of our young people, co-operating, organized, taught, trained, developed and armed are as boundless as the universe, and as endless as eternity.

Dr. J. N. Prestridge, of Louisville, spoke briefly, following up the line of thought advanced by Dr. A. C. Cree in a happy manner.

The Convention adjourned to meet in Estill Springs in June. Rev. W. James Robinson of Morristown offered prayer.

THE CONVENTION.

Crisp, cool, fair weather! Contentment on every face!! Hospitality in Knoxville in excess of the demands!!! Good fellowship abounding everywhere!!!! This expresses the atmosphere in which the Convention of Tennessee Baptists met in its thirty-third annual session with the First Baptist church of Knoxville, President A. U. Boone of Memphis in the chair. With wonderful volume the congregation sang, "How Firm a Foundation."

Rev. C. D. Graves, of Clarksville, conducted devotional exercises, reading Psa. 63 and offering a fervent prayer.

An enrollment committee consisting of W. J. Stewart, Nashville, W. H. Major, Covington, T. G. Davis, Johnson City, E. A. Cate, Knoxville and G. L. Boles, Wartrace, was appointed. This committee on the first enrollment reported 180 accredited delegates.

ELECTION OF OFFICERS.

Rev. C. B. Waller of Chattanooga nominated Dr. A. U. Boone of Memphis to succeed himself as president and he was unanimously elected.

In accepting the office Dr. Boone alluded to the fact that in being nominated he was referred to as "Dr. Boone." Said he: "I rise to a point of order. Your President is no doctor. There are none in this Convention. We be brethren." He earnestly urged the brethren to stay until the close of the session.

The remaining offices of the Convention were filled as follows: Vice-Presidents—G. W. Perryman of Knoxville and C. H. Byrn of Murfreesboro; Recording Secretary, W. J. Stewart of Nashville; Statistical Secretary, Fleetwood Ball of Lexington.

Dr. E. E. Folk of Nashville, C. B. Waller, W. C. Golden, J. W. Conger, G. W. Perryman, J. Henry Burnett, M. D. Jeffries, were constituted a committee on Order of Business.

WELCOME ADDRESS.

Rev. G. W. Perryman, pastor of Deaderick Avenue Church, Knoxville, delivered a warm, forceful, facetious address of welcome. He recounted the fact that the first Baptist church that was organized in Knoxville was constituted Jan. 29, 1843, of six resident and ten borrowed members. He spoke in eulogy of James C. Moses and John L. Moses, leading spirits in the organization and practically founders of the First Baptist church. He said every Baptist in the city was proud of the Convention and bade it heartily welcome.

Mr. J. F. Brownlow of Columbia, a Baptist banker, was invited to respond to the welcome, which he did in a happy manner, remarking that he would accept the earnest welcome with joy at the privilege of being in the city. He said if the markets of the city failed not, the joy of the visitors would be full. He said the Baptist denomination was the Alpha and Omega of Biblical Denominational truth.

VISITORS RECOGNIZED.

At the invitation of the President, Dr. W. J. Mc-

Glothlin of Louisville, representing the Southern Baptist Theological Seminary; Dr. J. N. Prestridge of Louisville, editor Baptist Argus; Dr. W. H. Smith of Richmond, Assistant Corresponding Secretary of the Foreign Mission Board; Dr. T. B. Ray of Richmond, Editorial Secretary of the Foreign Mission Board; Dr. I. J. Van Ness of Nashville, Editorial Secretary of the Sunday School Board; Dr. J. W. Conger, Jackson, President of the Union University; Rev. M. L. Blankenship of Jellico, representing the Western Recorder, arose, were introduced as visitors and given welcome in behalf of the interests they represented.

The following new pastors were invited to stand in line on the platform that the Convention might get acquainted with them: Rev. C. D. Graves of Clarksville, formerly of Wadesboro, N. C.; L. W. Sloan of Waverly, formerly of Assumption, Ill.; Clarence Hodge, of Jefferson City; T. H. Francisco of Nashville; T. G. Davis of Johnson City, formerly of Atlanta; E. A. Cox of Ashland City; J. I. Brock of Gatliff; M. E. Staley of Humboldt, formerly of La Grange, Ky.; J. N. Lawless of Memphis, formerly of Washington, D. C.; J. W. Mount of Pulaski; W. S. Keese of Chattanooga, J. J. Taylor of Knoxville; T. R. Waggener, of Athens, formerly of Atlanta, Ga. Being very youthful in appearance and each strong and vigorous, the Convention congratulated itself on the induction of such strength into the ranks of the Tennessee ministry.

BAPTIST MEMORIAL HOSPITAL.

On motion of Rev. J. N. Lawless of Memphis, the Convention requested the committee on nominations to recommend trustees for the new Tri-State Baptist Medical Sanitarium and announced the plans for such an institution.

President A. U. Boone of Memphis also discussed the Sanitarium which is to be supported by the Baptists of Tennessee, Arkansas and Mississippi. Nine trustees are to be appointed from Mississippi, nine from Arkansas and fifteen from Tennessee. Nine of these will be from Memphis and six from the State at large. It is proposed to establish a plant valued at \$150,000 to be known as the Baptist Memorial Hospital.

TREASURER'S REPORT.

Treasurer W. M. Woodcock of Nashville who is the official of both the Convention and the State Mission Board, submitted his report. The contributions during the year to the various denominational interests were: Ministerial Relief, \$1,210.70; Ministerial Education, \$1,626.93; Orphans' Home, \$5,050.08; Home Missions, \$13,198.36; Foreign Missions, \$17,146.92; State Missions, \$27,362.67; Total Contributions, \$73,079.15. Balance on hand \$8,712.00. Cash on hand for State Missions, \$4,332.32. The receipts for State Missions in the month of September were \$8,641.40, being one-half the amount for the whole year. The receipts for State Missions on the last day of September were \$4,219.67, being \$104.94 over one fourth the amount required for the whole year. The gains and losses in contributions have been: Ministerial Relief, increase 8 per cent; Ministerial Education, increase 98 per cent; Orphans' Home, increase of one per cent; Sunday School and Colportage, increase of four per cent; Home Missions, increase sixteen per cent; Foreign Missions, decrease seven per cent; State Missions, decrease one per cent. Net increase, two per cent.

The closing prayer of the session was offered by Rev. G. W. Swope of Nashville.

FRIDAY AFTERNOON.

The session of the afternoon, with an unusually good attendance, was introduced by the singing of "How Firm a Foundation" which swelled forth in inspiring volume. Prayer was offered by Dr. A. C. Davidson of Murfreesboro. Sing "Nearer My God to Thee," led by Dr. W. H. Bruton of Ripley who also read Psa. 116 and commented helpfully thereon. Revs. J. T. Pope of Bluff City and G. W. Sherman of Jefferson City led unctious prayers. It was an intensely helpful devotional service.

COMMITTEES APPOINTED.

President A. U. Boone, of Memphis, with a statement that he had endeavored to appoint as chairmen men who had never before served the Convention in that capacity, announced the following committees:

SUNDAY SCHOOL BOARD OF SOUTHERN BAPTIST CONVENTION—G. H. Crutcher, G. C. Savage, Clarence Hodge, L. C. Baker, C. A. Ladd, J. M. Walters, L. S. Ewton.

NOMINATIONS—A. C. Cree, I. N. Penick, J. N. Lawless, C. T. Cheek, J. Henry Burnett, M. D. Jeffries, G. M. Savage, O. C. Barton.

WOMAN'S WORK—G. L. Boles, Lansing Burrows, T. R. Waggener, A. R. Dodson, C. B. Hillsbury, W. R. Cooper, R. C. Hunter.

B. Y. P. U.—J. W. Cole, Fleetwood Ball, D. B. Clapp, W. D. Hudgins, T. G. Davis, W. L. Patton, E. A. Cox, W. S. Keese.

OBITUARIES—W. Jas. Robinson, W. H. Bruton, P. H. C. Hale, S. W. Tindell, J. B. Carter, F. P. Dodson, S. H. Price, A. W. Duncan.

DENOMINATIONAL LITERATURE—S. E. Jones, G. W. Sherman, I. J. Van Ness, W. C. Hale, B. F. Jarrell, M. E. Staley, F. M. Dowell, E. H. Yankee, F. W. Moore.

RESOLUTIONS—Joseph Townsend, W. H. Major, R. D. Cecil, E. B. Booth, J. F. Brownlow, J. P. Martin, J. F. Hale, M. E. McGregor.

HOME MISSIONS—Frank K. Mathews, Geo. A. Lofton, E. K. Cox, W. B. Rutledge, L. W. Sloan, T. J. Shanks, J. W. Morton, G. W. Brewer.

FOREIGN MISSIONS—A. C. Davidson, O. C. Peyton, H. L. Jones, B. R. Downer, C. D. Graves, M. H. Seal, J. R. Chiles, W. J. Bearden.

TEMPERANCE—J. E. Hughes, James D. Jenkins, J. W. Mount, T. Riley Davis, Edgar T. Thorn, George Herrell, H. C. Pardue, John A. Lowe.

PERIODICALS.

Rev. G. W. Sherman of Jefferson City, in the absence of the chairman of the committee, Dr. S. E. Jones of Jefferson City, read his report on Periodicals. The report said, in part:

"It will be a great day for our Baptist people when they read as widely and enthusiastically their own literature as the majority of them read literature not distinctively Baptist. Your committee suggests that in every home there ought to be along with God's Word, Pendleton's compend of Christian Doctrines, Hiscox's Church Manual and the Life and Labors of Matthew T. Yates. The Sunday School Board of the Southern Baptist Convention publishes literature for our Sunday schools which is unsurpassed. The Baptist and Reflector is par excellence for Tennessee Baptists. Too much cannot be said in its praise. Not only the indispensable means of promoting our immediate interests such as schools, missions, etc., here in the State as Baptists, but its editor has found time and space to help put a larger and disreputable class of citizens out of business.

"No denomination of Christians excel us in regard to helpful literature, judged by the most improved standards, in depth of thought, clearness of expression, or scriptural soundness. This Convention regards as its main reliance the Word of God. The base and life of denominational literature is the Bible. Out of it we have made magnificent history and greatly blessed the world. Our hearts swell with pride at the mention of John, the Baptist, who broke the silence of the wilderness by his fearless preaching, while we bow with reverence before, as we adore and follow Him who immortalized the Jordan by His yielding to, and being lifted out of its waters. The Bible is Baptist literature.

We recommend that November be set apart as Baptist and Reflector month and in it special effort be made to put our paper in every Baptist home. We also offer the resolution, that this Convention indorse the organization of a Baptist and Reflector Company proposed by Dr. Folk and pledge to the Company our hearty sympathy and support."

Dr. G. W. Sherman of Jefferson City discussed the report briefly but asked the privilege of yielding the floor to Dr. E. E. Folk whom he described as a man "known very well to two classes, Baptists and saloon-keepers." Said President Boone, "We will now hear Bro. Folk, the friend of publicans and sinners."

PRAISE FOR THE BAPTIST AND REFLECTOR.

The meeting took on the nature of a Baptist and Reflector jubilee. Dr. E. E. Folk, for eighteen years the honored editor, recited interestingly the ups and downs the paper had passed through. He explained the proposed organization of a stock company to own and control the paper. He proposes to take one half the stock, and expressed the hope that brethren throughout the entire State would buy the other half of the shares of stock at \$100 per share, thus making the paper virtually the property of all Tennessee Baptists. Many have already taken this stock. He said he did not bring the paper to the brethren for their support when it was amid its darkest days, but in the time when it was most prosperous. In the dark days he told his cares alone to God. Now, when the paper is enjoying such prosperity, he wants the stock company organized that the brethren may feel the responsibility of putting the paper in every Baptist home of the State.

Dr. G. C. Savage of Nashville said that the Bible was distinctly Baptist literature.

Rev. I. N. Penick of Martin spoke of the need of co-operation in newspaper work, since we have co-operation both in missions and education.

Dr. G. M. Savage of Jackson, said that he wanted to help make the paper the best in the South. Drs. M. D. Jeffries of Jefferson City, G. H. Crutcher of Dyersburg, W. H. Major of Covington, T. B. Ray, of Richmond, A. J. Holt of Knoxville and J. N. Prestridge of Louisville, spoke in the same strain. In concluding the discussion, Dr. Folk remarked that during the eighteen

years he had seen the Baptists of Tennessee increase 70 per cent in membership and about 600 per cent in liberality. He declared that whenever the Baptists of the State wanted a change of editors he was ready to yield, but he had made up his mind to live and die in Tennessee and wanted all the time to be spent for the glory of God and the advancement of the Baptist cause. Much enthusiasm was manifested over the success of the paper.

EDUCATION.

Dr. F. W. Moore of Nashville submitted the report of Educational Commission which was, in part, as follows: "Your educational commission begs to report that during the year it has undertaken but one thing: viz, the pleasant duty of watching the Tennessee College for Women at Murfreesboro perfect its organization and open and begin a large and promising work of education in the name and under the auspices of the Baptists of Tennessee. We now recommend that the time and attention of the Convention, so far as it is given to educational matters be given to Union University, Tennessee College, Carson and Newman College and Hall-Moody Institute and to any other denominational schools as they shall be presented by their several presidents or representatives. Your commission, whose term of office now expires, would recommend that the new commission should be instructed to meet during the year at least once each at Jackson, at Murfreesboro and at Jefferson City, also at Martin, preferably at a time when the institutions at these places are in session."

Dr. Moore declined to speak on the report.

UNION UNIVERSITY.

Dr. G. C. Savage of Nashville, President of the Board of Trustees, yielded the floor to Dr. J. W. Conger of Jackson, the new president of the University, who read an elaborate report of the progress of the institution and the recent improvements in equipments. Over 200 pupils have been enrolled in the present session, a President's Home is being constructed. A library building to contain the great library of the lamented Dr. T. T. Eaton which he donated to the school, and a Science Hall are wanted.

Mr. C. H. Byrn of Murfreesboro, President of the Board of Trustees of the new Tennessee College for Women, at Murfreesboro, reported of the glowing prosperity with which that institution started in September. The enrollment reaches 164 of whom 106 are boarders, coming from seven different States. In the music department are 100. Prof. Geo. J. Burnett, President, and J. Henry Burnett, Business Manager, are giving eminent satisfaction.

Drs. C. D. Graves of Clarksville and G. H. Crutcher of Dyersburg, spoke of recent visits to the Tennessee College and the pride with which they looked upon the equipments there.

Dr. M. D. Jeffries of Jefferson City, spoke of the work going forward in Carson and Newman College, stating that the enrollment had exceeded 300 already and it was expected to reach 500.

Dr. I. N. Penick of Martin, president of the Board of Trustees of Hall-Moody Institute, spoke of the work in that school as being remarkably prosperous. About 250 pupils are now enrolled. New equipments are badly needed to meet the growing demands. He emphasized that the Baptist stamp was distinctly on the school.

President J. T. Henderson of Bristol, Va., in charge of Virginia Institute, who is beloved throughout the entire State by the Baptists, having for ten years been the honored president of the convention, was introduced and spoke briefly of his pleasure over being present.

The session adjourned with prayer by Dr. I. J. Van Ness of Nashville.

FRIDAY NIGHT SESSION.

The Convention assembled at 7:45, the auditorium of the First Baptist church being at that time filled to its fullest capacity, both in gallery and lower floor.

Vice-President C. H. Byrn of Murfreesboro presided. The talented choir of the First church rendered splendid selections, introducing the exercises.

Dr. G. A. Lofton of Nashville conducted the devotional exercises, reading Phil. 3. Rev. Geo. W. Sherman of Jefferson City led in prayer. Also Dr. G. A. Lofton of Nashville.

Rev. W. C. Pierce of Orlinda, the appointee of a year ago to preach the annual sermon, being absent, the alternate Rev. I. N. Penick of Martin filled the place and preached from Eph. 3:8-9, using as a theme "The Eternal Purpose of God in Missions Through the Churches." It was a strong doctrinal discourse well received and much appreciated.

Prayer by Dr. A. C. Davidson of Murfreesboro.

ORPHANS' HOME.

Maj. C. T. Cheek of Nashville submitted the report of the Board of Managers of the Orphans' Home in

Nashville. The report says: "The work of the Home has gone on with increasing interest and favor during the year just closed. Number of children now in the home, 48; admitted during the year, 23; sent out in the homes, 15; lost by death during the year, 3, two of them of hereditary diseases; total number cared for since organization, 287; total number placed in homes, 233; number of deaths since organization of Home, 8; total cash contributions for the year, \$5,028.68; expenditures during the year, \$5,305.70; due Treasurer Woodcock, \$96.33; contributions last year, \$4,994.02; increase over last year, \$56.06. The expenses of the Home for the incoming year will approximate \$6,000. Every year the importance of giving our children better industrial education is impressed upon the Board, which is utterly impracticable with our present facilities, and the Home will be greatly lacking in efficiency and usefulness until this end is attained and a Home established somewhat after the plan of the Connie Maxwell Home, South Carolina, or Orphans' Home of North Carolina.

During the past few months a majority of the inmates have had measles and were carried successfully through this epidemic without serious results, save in the case of a little boy who never fully recovered and has since died. Scarlet Fever has now made its appearance in the Home and two of the children are now down with this epidemic. They are kept carefully isolated and it is hoped that the disease will be confined to these two cases."

The Board proposes the selling of the present property and the purchasing of convenient property to Nashville for the establishment of an Industrial Home for the highest possible equipment of the children.

Maj. Cheek of Nashville discussed the report in a few well chosen words laying before the Convention the needs of the Home.

Though the hour was late, and the congregation restless, Dr. A. J. Holt of Knoxville, stepped to the platform and in his inimitable way, with impassioned earnestness, engineered a collection for the Home amounting to \$124.39; \$107.39 in cash and \$17 in pledges.

During the collection, Dr. J. H. Snow of Nashville rose to express the opinion that the Board ought to look out a consecrated man and his wife to put in charge of the Home as manager and matron. Instantly the cry arose from many quarters of the house, "You are the man! You are the Man!" This was a distinct surprise to Bro. Snow. Maj. Cheek stated that the situation would be realized, indeed, if Dr. J. H. Snow and his talented, consecrated wife would only take control of the work. This sentiment seemed to pervade the whole body.

The session closed with prayer by the president, Dr. A. U. Boone of Memphis.

SATURDAY MORNING SESSION.

Promptly at 8 o'clock, although not over twenty-five people were present, Rev. L. S. Ewton of Carthage opened the devotional services. Prayers were led by Revs. W. J. Bearden of Memphis, W. J. McGlothlin of Louisville and W. B. Rutledge of Pikeville.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

Dr. W. J. McGlothlin of Louisville presented the claims of the Seminary and made a strong plea for an educated, trained ministry. He said the Tennessee students who had been in the Seminary, unable to pay their own expenses, had been helped to the amount of \$2,000 of money sent from other States. The students' Fund from Tennessee has never been equal to the demands of the Tennessee students. He took a collection of pledges for this fund amounting to \$850.

During the collection, Dr. A. C. Davidson, of Murfreesboro said he would pledge \$25 for his church with a question mark after it. Dr. W. H. Bruton of Ripley exclaimed: "I pledge my church for \$25 with an exclamation point after it."

STATE MISSIONS.

Corresponding Secretary W. C. Golden of Nashville, beloved by all, advanced to the platform to read the report of the State Mission Board. The report said, in part: "The year just closed has been one of unusual anxiety with the Board. The heavy rains last fall completely submerged great sections of the Western part of the State. Many of our people lost all their corn and cotton. The gifts of our people make a total of \$55,477.45 to the seven objects of the Convention during the year. This is no reason why we should not expect \$75,000.00 during the coming year for all these interests. The workers have been: Missionaries and colporters, 105; days labored, 8,310; stations supplied regularly, 229; sermons preached, 8,390; conversions, 11,537; churches organized, 13; baptisms, 1,310; total number received, 2,570; churches erected, 15; cost of building and repairing, \$23,390.46. Rev. W. H. Runions, the preacher-carpenter, has built churches at Centerville, Waverly, Monterey, Ashland City, Shiloh, Estill Springs, Fosterville and Cowan. The first annual re-

port of this Board at Nashville in 1875 shows \$464.73 received for State Missions. Three missionaries had been employed for a part of their time. Five years later there were 699 churches with 57,000 members and the receipts for State Missions amounted to \$1,767.61. Now we have 1,600 churches and 153,000 members and the contributions have grown to \$16,458.71. The field of both country and city is urgent but we must save the city."

Bro. Golden modestly endeavored to yield the floor to other brethren to discuss the report, as he had spoken on the theme two consecutive years, but the audience would not yield. Thereupon, with his accustomed eloquence, earnestness and graphic array of facts, Bro. Golden pressed upon the hearts of the auditors the accomplishments, workings, needs and field of the State Mission Board. He gave especial emphasis to the needs of the city and urged greater activity in trying to redeem every metropolis.

Rev. J. H. Sharp, of Knoxville, introduced a resolution as follows:

"Resolved, That we, the representatives of Tennessee Baptists, hereby instruct the State Mission Board to plan the work for the city of Nashville on the basis of \$5,000 for the coming year, and that we will increase our contributions to make this possible."

Bro. Sharp supported the resolution with a brief speech, followed by Dr. G. H. Crutcher of Dyersburg, who urged that Nashville was one point where we should intensify effort. Rev. G. W. Sherman of Jefferson City, spoke in the same strain, having been for years a pastor in Nashville thereby becoming acquainted with the situation there. Dr. E. E. Folk of Nashville spoke, from a knowledge growing out of residence in Nashville for many years, of the needs of Baptist reinforcements in that city. He said there was not a Baptist church in Nashville but that there is a Methodist church much better standing beside it and possibly two or three little ones right around it. He said the \$10,000 put by the Home Mission Board in Memphis had put the Baptist cause there on its feet forever. The Methodists are good people, but not as good as Baptists. Put the proposed \$5,000 in Nashville and it will give an impetus to the Baptist cause there which will tell till eternity.

Dr. Lansing Burrows of Nashville was urged to speak by Dr. G. C. Savage of Nashville who said he always made his best speeches by proxy. Bro. Burrows responded and placed on the hearts of the brethren the situation in Nashville. He said the cause there had pulled on the heartstrings of the resident pastors until they had begun to crack. They felt like they were isolated from the hearts of the brethren. With characteristic wit he told of the variety of nations represented in the population of Nashville. Many little children in his Sunday school couldn't possibly speak the English language. Said he: "Why, actually, one little tot got me mixed up with a Jewish Rabbi the other day and cried, 'Howdy Rabbi.'" Said Col. Woodcock: "Well, you look like one, don't you?" "Yes," replied Dr. Burrows, who is very fleshy, "about the equator I do." Dr. Burrows urged the brethren to bring the State Convention to Nashville and he would show it all the Kingdoms of the earth there. His address had a happy effect.

Dr. W. H. Bruton of Ripley submitted the following resolution:

"Whereas, the district Associations of this State meet so close as to time and so remote as to distance, making it a physical impossibility for one secretary to attend all the meetings; therefore, be it resolved, that the State Board be authorized to appoint one Assistant Secretary in each grand division of the State whose duty it shall be to visit such Associations as shall be indicated by the Secretary of the State Board, and that these Assistant Secretaries shall hold these appointments during the months of August, September and October." Bro. Bruton made a brief speech explaining the resolution and it was unanimously adopted.

HOOR OF PRAYER.

Pursuant to a precedent established last year, the Convention entered into an hour of prayer when minds were all drawn from the business of the body to unalloyed devotions. Rev. J. A. Taylor of Shelbyville was given charge of the meeting.

It was opened with the singing of "Sweet Hour of Prayer." After Bro. Taylor had read brief and appropriate verses of Scripture, Rev. T. B. Ray of Richmond led the opening prayer of a season of supplications for God's blessings on every interest of the denomination and the leaders in the work as well as those who bear the heat and burden of service on mission fields and in the hard places at home. In this season of prayers Rev. Fleetwood Ball of Lexington poured out of his heart a petition to God for his room-mate at the Seminary, Rev. W. H. Tipton, a missionary in China, whose wife and

(Continued on eighth page.)

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

MISSION TOPIC FOR OCTOBER—AFRICA.

INCREASE OF CHRISTIANS.

Rev. Jacob Chamberlain paid his first visit to Ongole, in Africa, in 1863. He heard of only two Christians within a radius of sixty miles. Ten years later he found 2,185 church members in ninety village congregations. Thirty years more and he finds 48,411 church members and nearly 150,000 under instruction. Conclusion: Foreign missions are not a dismal failure.

THE PEOPLE OF THE YORUBA COUNTRY, IN AFRICA.

The Yoruba country in which most of the operations of the Foreign Board have been conducted, extends 60 miles inward from the Bight of Benin, on the west coast of Africa. It is bounded by Dahomey and Mahee on the west, and the river Niger on the east and north. It is a hilly and undulating prairie, much of it being cultivated by a numerous and industrious people. The people are of a mixed race, probably of Asiatic descent. They are gentle, cleanly, social, polite, and not lazy, but seemingly devoid of conscience and destitute of morality. They are said to have a good share of common sense and to be shrewd observers of character. Their language is rich in abstract terms and in affinities with the Latin language, as well as with the Greek, Saxon, Hebrew and Sanscrit.

Their idols number three or four hundred, all gifts and offerings are made to them. The streets of the best and

largest cities are narrow and intricate, each town has a market, a curious place, where everything is sold, from native rats to velvet and other imported articles from the four quarters of the globe.

W. M. U. Lit.

A MOTHER'S WAIL.

By Dr. G. W. Perryman.

The Knoxville Journal and Tribune says:

"A big crowd filled the auditorium of the Deaderick Avenue Baptist church last night, to hear Dr. G. W. Perryman, pastor and president of the Civic Federation speak on his trip to the bowery and through the slums on Saturday night. The preliminary service was much enjoyed. Mr. Lucas pleased the large congregation with his singing, and choral and orchestral music being also an added feature. The text was: 'And the Woman was a Syro-Phoenician by Birth, and She Besought Him That He Would Cast Forth the Devil Out of Her Daughter,' Mark 7:25. Dr. Perryman said in part:

"I want to call your attention tonight to the wail of a heart broken mother. Mark the wail. It was the wail of a mother, of a woman, of anguish, of a broken heart, a sad home, and a lost child. It was a wail like a sea billow that came from afar, to the very presence of a son of God, telling of a home that is lonely, dark and desolate. It was a wail to the blessed Lord for help, and help for her daughter, whom the devil had in his grip. And now, my beloved people, was this an isolated case? Was it the only one of its kind?

"Last night, a detective, Brother Ed Haynes, a private official, and I, spent a few hours beholding scenes and sights on the Bowery. If mothers, wives and sisters could have seen what we did, the wail of the sad Syro-Phoenician woman would have been heard in many houses within our gates. We counted the persons, young and old, and some very young in twenty-five saloons, and the number was about 1,500. Of course, they were going and coming. Now I suppose they will change, say every half hour, which would be three thousand per hour. In the three hours of Saturday night, the number would count up to nine thousand persons. Of course a goodly number of these would go from one saloon to another, and would be counted more than once. The most degrading sights were where there are houses of ill repute adjoining saloons. We saw many boys in their teens in such places. It would be well for some fathers to go to such places and take their boys home. I was much surprised to see some boys last night, whose parents are among the best people of this city. What a problem, this thing of raising boys in a wicked city.

"Now, here is the vital question. Where is that throng going to spend its Saturday nights after the saloons go? Where will they drop their money? They will not burn it. Many of them will stay at home and learn to love wife and baby. The money will go for clothing and food. I must confess from what I saw, there is going to be a lonesome time for that crowd. Some of them will be like Rachel, weeping for her children, and refuse to be comforted for the saloons are not. Many of that crowd we saw have but little idea what a home should be. The going of the saloons would be a blessing in many ways. It will help men and boys to appreciate their old home and their mother's church. They will move in different circles, and mix with a new class of people. The Christians of this city now have the greatest opportunity to do large things for God, and the lost humanity they have ever had.

"There are many broken hearted women in the city, women upon whose once fair face no smiles play, women whose sparkling eyes once thrilled many admirers, now looking sad from much weeping. Mothers and wives have waited long for the footsteps of loved ones. But they came not. Ah! That sad woman in the text is not the only one who has gone all alone into the presence of the Son of God, and cried unto him to cast the demon out of their loved ones. In many houses tonight, mothers are saying, not singing, for the heart is too full to sing: "Where is my wandering boy tonight?"

"That heart broken mother went to Christ for her demonized child, and He put her faith to a test, and the blessing came. O, parents of Knoxville, go to the same blessed Lord. He may test your faith, but remember He believes in His servants and will not turn down your requests. Men are full of the demon of drink. We came by the lockup last night, and saw many there beastly drunk. How deep men have plunged into sin. But our God can drive out demons and save the lowest."

MUSCLE SHOALS ASSOCIATION.

On Oct. 4th, Muscle Shoals Baptist Association convened with Shoal Creek church twelve miles southeast of Decatur, Ala. It is one of the oldest Associations in the State. I remember when it was almost one hundred miles wide and more than a hundred miles long. Now it is about twenty miles wide and fifty miles long. Yet it numbers forty-nine churches. All but one or two churches were represented. Rev. Jos. Shackleford has been its clerk almost or quite fifty years, but moderators have been numerous. Bro. R. L. Quinn was chosen moderator at the last session. It was the Association of my father, the Association of my boyhood, my young manhood and my young manhood's wisdom; now it is the Association of my old age and my old age's antedatedness and ignorance. It was a pleasure to be there and hear missionary zeal bubble and see it burn. One church now gives more for missions than all the Association gave in its palmiest days in numbers and extent of territory. That church stands fourth in the list of the largest contributors of the entire State. Of the pastors present I remember Quinn, Weaver, Briscoe, Harris, Wright, Robt. Wear, Lucian Wear, Averett, Yates, Harris, Stockton, Kerbs and Eaves.

There were a number of distinguished visitors of whom I remember Rev. Tunnel of Florence, Ala., Dr. Montague the president of Howard College, Rev. J. F. Love, assistant secretary of the Home Mission Board. His statement of the necessity of Home Mission effort in the south and southwest was decidedly the strongest I ever heard. And I have not read any statement of the case that was near so forceful as his. May he live and be permitted to sound it from Maryland to Mexico.

Of course the inevitable Baptist Editor (and he's a good one too), Rev. Frank Willis Barnett, was there getting subscriptions for the Alabama Baptist and trying to collect what the brethren owed him. On Sunday at 11 o'clock out in the woods before an overflow audience he hung up a very fine prohibition lecture on a peg, the 1st Psalm.

In large evidence was Rev. S. O. Y. Ray (Alphabet Ray), the champion church house builder of Alabama, or of the United States for aught I know. I heard some of the brethren accusing him of preaching a mighty good sermon in the house on Sunday at 11 o'clock. Then there was the brother from across the water, with an unspellable and unpronounceable name, who preached for all the people that could hear and un-

derstand him out in the woods on Sunday evening.

Now, if any of the visiting brethren whom I have not named should see this I hope they will remember that the omission was by no means intentional, and that it was only a *lapsis pennae*.

The Association was a great one, the like of which I have no where seen, except in the hill country of Upper Middle Tennessee, or in the southern part of West Kentucky.

ENOCH WINDES.

PHARAOH OF THE EXODUS.

The Pharaoh of the Exodus is an interesting personage to all Bible students. It is of course well known that his mummy was discovered nearly ten years ago but it was not unwrapped until recently. The Baptist Times and Freeman of London prints the following concerning that event:

"Dr. Rouse of Calcutta sends us a copy of the magazine issued by All Saints' church, Cairo, containing a very interesting account of the unrolling of the mummy of the Pharaoh of the Exodus in July last. Menepthah, for that was his name, belonged to the twenty-first dynasty, and reigned from 1220 to 1212 B. C. His mummy was discovered in 1898 in a cave near the tomb of Amenhetep II., but like the mummies of other members of the dynasty, it had already been plundered of everything of value. So thoroughly had the robbers done their work that not even a bead was left, but the unrolling of the body was of extraordinary interest, as it made it possible to compare Menepthah with his father, Rameses II., and his grandfather, Seti I., whose mummies are in the museum at Cairo. And it must have been an impressive moment when those present looked for the first time on the face of the king who spoke face to face with Moses and Aaron, who hardened his heart against God and brought upon his people plague after plague, and who, in the end, watched the destruction of his army in the Red Sea."

The unrolling of the mummy is thus described by the writer:

"The first part of the body to be exposed was the head. It was marvelously preserved. The face and forehead appeared white in color, with a faint tinge of pink, partly due to the fact that the face and eyebrows had been painted. The top of the head had evidently been bald, but there was gray hair at the back and sides. Resinous paste had been inserted under the cheeks and the lower part of the face had been shaved, hair (quite thick) showing here and there (owing to the shrinking of the flesh). I believe I am correct in saying that no mummy has been unrolled before which is in such a good state of preservation as this one. * * * Upon his chin and neck there was seen a deep cut, which the robbers had made when severing the chain of gold that had been about his neck. His hands were folded upon his chest, and showed distinctly the impression made by the two royal sceptres which he had held in them when first entombed. The gold plate that covered the lower part of the chest had been so violently hacked away that a deep gash had been made even in the backbone itself.

Except his official title Hetep-Her-Maa, on the outer wrapper, there was not a vestige of writing on any of the folds. But the face spoke louder than words. In its lines it is almost identical with that of his father, Rameses II., while the back of his head yielded almost the same measurements as that of Seti I. It is interesting to learn that the mouth and chin are indicative of weakness and obstinacy of disposition."

AN HOUR WITH THEE!

My heart is tired, so tired tonight—
How endless seems the strife!
Day after day the restlessness
Of all this weary life;
I come to lay the burden down
That so oppresses me,
And, shutting all the world without,
To spend an hour with Thee,
Dear Lord,
To spend an hour with Thee!

I would forget a little while
The bitterness of fears,
The anxious thoughts that crowd my
life,
The buried hopes of years;
Forget that mortal's weary toil
My patient care must be.
A tired child, I come tonight,
To spend an hour with Thee,
Dear Lord,
To spend an hour with Thee!

A foolish, wayward child, I know—
So often wandering;
A weak, complaining child—but O,
Forgive my murmuring;
And fold me to Thy breast,
Thou who hast died for me,
And let me feel 'tis peace to rest
A little hour with Thee,
Dear Lord,
One little hour with Thee!
—The British Weekly.

THE ISSUE.

It is well known by many that for years the Campbellites have denied that I am in harmony with my brethren on spiritual influence, because I hold that the Holy Spirit works through the word of God in conversion. This matter had its origin in October, 1886, while in a correspondence with V. W. Dorris a young and egotistic Campbellite preacher. Since then I had a correspondence with F. W. Smith on the same question with the understanding that T. D. Moore would represent the Campbellites in the debate.

Mr. Smith was very insulting in the correspondence; nor could we agree on a proposition concerning the work of the Holy Spirit in conversion. This drew T. D. Moore into the correspondence. He was grossly insulting. But the correspondence closed without a proposition on the work of the Spirit in conversion.

But what was the effect of all of this? It caused me to examine this question as I never should have done if these things had not occurred.

And now I have written a book on this question, which is nearly ready for the press. It will consist of two parts, viz: 1st—The Work of the Spirit in Conversion; 2nd—The Witness of the Spirit.

Now if two hundred and fifty persons will send me a postal card stating that they will take the book when notified that it ready, I will put the manuscript in the hands of the printer in two or three months. Part I is all in proof now, and most of Part II. The book will not cost over one dollar per copy. I have nearly three hundred pages of foolscap, and have several more to write. Many copies are already spoken for, and many men urging the completion and publication of the work.

Let the orders come in and I will put the first part in the hands of the printer in a short time and hasten the completion of the second. Then we shall see what Baptists and Campbellites teach on this great question. And also, how scholars and philosophers use the terms mediate, and immediate.

Franklin, Ky. A. MALONE.

ANOTHER PRIEST BAPTIZED.

On Sunday evening, September 22, a very interesting and impressive service was held in the French Baptist church, Montreal.

In the presence of a large and attentive audience, in which were many Roman Catholics, the pastor, Rev. A. L. Therrien, administered the ordinance of believers' baptism to a distinguished priest, the Rev. V. G. Bigajski, D. D.

The audience was deeply moved as the candidate spoke of his Christian experience and his faith in Jesus Christ as his only Saviour, and many could not restrain their tears as the pastor and the convert solemnly descended into the baptismal waters.

Dr. Bigajski is thirty-three years of age, a man of fine physique, and gracious and distinguished manners. He is also a man of high literary attainments and great oratorical powers, but he shines more through the qualities of his heart and the Godliness of his character than in any other way.

He was born in Krakovia, Poland and graduated with the degree of *Divina Divinitas* at the University of Vienna, Austria. He speaks Italian, German, Russian and Polish quite fluently, and has a working knowledge of the English and French languages.

For two years he was engaged as a missionary in Africa, then attached to the "Propaganda of the Faith" in Rome, and was a distinguished member of the Society of Jesus.

He passed gradually from Romanism to the faith of the Gospel and came to America to evangelize his fellow countrymen who are settled here. His magnificent qualities of heart and splendid gifts qualify him specially for this work.

E. BOSWORTH,
Field Secretary Grande-Ligne Mission.
—Examiner.

REPLY TO G. H. DORRIS.

BY A. MALONE.

I am sorry that it is necessary for me to reply to Bro. Dorris' article in the BAPTIST AND REFLECTOR of October 10. Such things are unpleasant to me. But the occasion exists and in justice to myself, and the cause of truth, I must answer it.

Now, without attempting to reproduce the sermon which so offended Bro. Dorris, I shall simply state my position on this great question. Every act of cognitive knowledge, which in one relation is mediate, is, in another, immediate. See Hamilton's *Metaphysics*, page 314.

These forms of knowledge are called objective, and subjective. See Davis' *Elements of Psychology*, page 239.

The Bible reveals the conditions of salvation. These are objective. The Holy Spirit bears witness with our spirits that we are the sons of God. The evidences of the remission of sins are subjective. That is, love, joy, peace, love of God's Word, and a desire for the salvation of others. All of these things are subjective, and fall within the sphere of consciousness; and are therefore facts of immediate knowledge.

And to us God promises eternal life; and this is objective and therefore an object of faith. For all things which lie beyond the sphere of consciousness, but revealed to us by a medium, are objects of faith. Of them we have but a mediate form of knowledge. Let us illustrate these facts: John says, "We know that we have passed from death unto life because we love the brethren" (1 John 3:14).

Now, this love is subjective, immediate. We know then, that we have life; and the New Testament, in a number of places, tells us that it is eternal life, and we believe it. (See John 6:40, *et al.*) Now, I cannot understand that we have

any subjective knowledge that we shall at last enter heaven. But we have objective, or mediate knowledge that we shall finally be saved. Proof: "Who are kept by the power of God through faith unto salvation, ready to be revealed at the last time" (1 Peter 1:5).

Kept how? "Through faith." Faith relates to things objective. Faith is mediate; conscious knowledge, is immediate. What is an act of immediate knowledge? Answer: "An object to be immediately known must be known in itself—that is, in those modifications, qualities, or phenomena, through which it manifests its existence, and not in those of something different from itself," etc. (Hamilton's *Metaphysics*, p. 151.)

But the modifications of eternal life in a twofold state have not manifested themselves unto us in consciousness. We do not know them as such in an eternal state. The philosophy of mind frowns at such a concept.

But Bro. Dorris quotes the following passage: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1). But what form of knowledge does Paul here employ? I answer a mediate form of knowledge. The verb here translated "know" is *eido*. Of this verb Thayer says: "The enses coming from *eido* and retained by usage from two families, of which one signifies *to see*, the other *to know*." (New Testament Lexicon, p. 172.)

This is followed at great length, showing that the verb expresses knowledge both objective and subjective.

Again, for the meaning of *oida*, Thayer refers us to *eido*. Turn then to Dr. Green's *Handbook of Grammar to the Greek Testament*, page 374, and see that *oida* expresses objective knowledge, and *ginosko* subjective knowledge. Here is an example: "For now is our salvation nearer than when we believed." (Rom. 13:11). Here then is a salvation, the modifications of which have not yet fallen within the sphere of consciousness. That is, they are not yet known in themselves. They are, therefore, future and objective. Being future and objective, they, the modifications of this salvation, are objects of faith; or, the salvation itself, is an object of faith. So we believe it. And this is the character of the sermon preached at Station Camp, Tenn., that gave Bro. Dorris such offense. And did he not fly at a tangent when he lugged the preservation of the saints into it?

I know that I have remission of sins; and the Bible promises me eternal life in a twofold state, and I believe it. I believe that I shall at last enter heaven having eternal life in a twofold state but cannot know it as I know that I have the remission of sins. I do not know it as I shall know it when it manifests itself in consciousness.

Much more might be said, but I am so pressed for time that I must close. But if Bro. Dorris makes it necessary for me to take this up again, I am sure that he will feel it when I am done.

Franklin, Ky.

"WHISKEY DID IT."

"Oh, for Christ's sake, men, don't—don't hang me! I'll tell you all. Whiskey did it. Whiskey did it. Don't kill me. Ain't any of you got a mother? Ain't any one going to help me?"

These were the agonized words of Loren Higgins, self-confessed murderer, as he was in the hands of the enraged mob that lynched him for his crime, August 26, 1907, at Bancroft, Nebraska.

"Whiskey did it!" How much of it did the man do who sold the whiskey? How much of it did the men do who licensed the sale of that whiskey?

—South Dakota Issue.

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Elsewhere in this issue will be found a proposition from Draughon's Practical Business College Company to give a Home Study Course free to five persons in each county. Read the proposition. Draughon's Company has over 3,000 students taking lessons by mail. Many who are now holding good positions owe their success to Draughon's Home Study.

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MR. REED'S PLATFORM.

In 1888 Hon. Thomas B. Reed, then Speaker of the House of Representatives, was considered a candidate for the Presidency. He thus announced his platform:

"I am running for the Presidency upon a broad and comprehensive platform, and if I do not get the nomination it won't be because I am not willing to give satisfaction to the people of all colors, races, religions and political views. I believe in giving every man equal rights and a fair show. I believe that it is the duty of Congress to pass a judicious silver bill and am in favor of such a revision of the tariff as shall give the capital and labor employed in the manufacturing industries of the country every protection they ask, and at the same time place the luxuries as well as the necessities of life within the reach of all. I believe that every man, woman and child should receive a pension who is entitled to it; that every just claim upon the Government should be promptly and duly paid, with interest to date; that sectional strife should be smothered in fraternal love, and that the dead issues of the war should be buried at Government expense. I am in favor of applying the principles of civil service reform to all the offices of the Government, so as to give entire satisfaction to those who are in, as well as those who are out, and that all legislation intended to promote the prosperity of the country should be promptly enacted by Congress.

"On the labor question I am as sound as an oak sawlog and urge upon Congress the passage of a bill that will settle forever and set at rest all controversies between the employer and employed. I believe that the surplus in the Treasury should remain unimpaired, so far as is consistent with the financial welfare of the country and that Congress should take such action in reference to the finances as will bring the greatest good to the greatest number. I hold it to be the duty of the President to protect the prerogatives of his office and to hand them down to his successor, unstained, done up in tissue paper, or in a silk handkerchief, and I will further say that if I have omitted to declare my position regarding any interest representing a considerable number of votes, it shall be my earnest endeavor to amend and enlarge my platform accordingly. The motto on my escutcheon is: 'I strive to please,' and my aim is to merit the approbation and secure the support of all Republicans, Democrats and mugwumps. I desire to be considered a non-partisan candidate, and would prefer that my nomination should be unanimous."

Standing upon such a generous and compre-

hensive platform, we are surprised that Mr. Reed was not nominated. Everybody could support him on that platform. Of course, Mr. Reed was in fun. But his platform illustrates how it is possible sometimes to become too broad.

STEWARDS OF GOD.

The papers state that Dr. R. S. MacArthur, pastor of Calvary Baptist Church, New York City, recently said:

"A few years ago someone asked Mr. Rockefeller privately why it was since he had such a tremendous fortune and his tastes were so simple that he could not possibly use one-tenth of his income; that he did not retire. Mr. Rockefeller then made a reply which he did not intend should be made public and which gives an attitude of his mind never before appreciated by the public.

"I am the trustee of the property of others," he said, "through the providence of God committed to my care. I am the steward of vast interests belonging in great part to widows and orphans and others who are actually or relatively poor.

"For this holding I am responsible to God. Were I to give up my interest in the Standard Oil Company I would imperil the interests of these people, according to the popular supposition that my withdrawal would hurt the company's business. Therefore, I feel it my duty to God and to the people whose money is invested in my company to continue active in its welfare."

Dr. MacArthur said his quotation was authentic and he intimated that he himself was the one who had heard Mr. Rockefeller so characterize his position in the world.

Without regard to the question whether Mr. Rockefeller is really a steward of God, and whether he makes and uses his wealth in the right way, we wish to say that the above expressions indicate what is the right idea of stewardship. We wish that all rich men would get this idea.

"PROHIBITION DOES NOT PROHIBIT."

The Baptist Courier says:

"In the six weeks next preceding last Sunday there were reported forty-one killings in the State, besides a number of cases of assault.

"The statute against killing is prohibitory; but 'prohibition does not prohibit.' However, is there anyone who would advocate the repeal of the prohibitory law?"

This is a center shot. The same might be said with reference to the laws enacted against stealing, against gambling and, in fact, against everything. There is no law that is never violated. If so, there would be no need for the law. But while prohibition does not prohibit absolutely, it checks. This is true with reference to laws prohibiting stealing, gambling, etc. And it is true with reference to the law prohibiting the sale of liquor. This the liquor man knows, and that is the reason he is so bitterly opposed to these prohibition laws. If these laws did not check the sale of liquor, the liquor dealers would be the strongest advocates of it.

The Sunday School rally, which met at Cane Creek Baptist church, five miles from Jackson, Tenn., the fifth Sunday, was a great success. There were twelve preachers from the University who did some fine work. The writer was chosen Moderator and Rev. C. E. Corum, clerk. There was dinner on the ground both Saturday and Sunday, and plenty of it. Great crowds attended these meetings. Cane Creek people are fine, good, Christian people. No better people can be found. Rev. M. L. Lennon preached the introductory sermon. It was grand and full of instruction. The writer was chosen to preach the missionary sermon at 11 o'clock Sunday. After the sermon a collection was taken amounting to \$127.50, for missions. The writer is in the midst of a great meeting this week at Royal Street Baptist Church, Jackson, Tenn. There have been eleven professions so far and eleven additions. Among these are mothers and one young man from a strong Catholic family. Thank God for the power of the Lord Jesus Christ. The meeting continues. Pray for us.
 Jackson, Tenn. JAS. H. OAKLEY, PASTOR.

Tennessee Baptist Convention.

(Continued from fifth page.)

babe have just been buried. Dr. G. H. Crutcher of Dyersburg, offered an unctuous prayer for all the workers. Dr. A. U. Boone of Memphis asked that prayer be offered for the young people in the schools who are preparing for God's work. It was a pathetic scene when a lady arose and with a tremulous voice and tear-streaming eyes asked prayer for her niece that she might decide to give herself to the Lord as a missionary.

The Convention never saw anything like the intense, deep spirituality that prevailed every heart as many touching requests were presented, snatches of spiritual song rendered and unctuous prayers offered. It was a mountain-top experience of devotion. Rev. C. B. Waller of Chattanooga offered the closing prayer.

Dr. R. R. Acree of Griffin, Ga., the eloquent, fraternal, loveable, spiritually-minded, great-hearted former Tennessee pastor, having labored with the First church of Knoxville, and First church, Clarksville, was introduced and arose saying: "I am the happiest man in Tennessee." As he mounted the platform he said: "Howdy boys!" How are you? Am glad to be with you." Many responses of good fellowship were spontaneously returned to him. Bro. Acree loves Tennessee and that sentiment is heartily reciprocated. We give Georgia notice that he is only loaned for awhile.

SATURDAY AFTERNOON SESSION.

The afternoon session was presided over by Dr. A. U. Boone of Memphis and introduced with prayer by Rev. L. W. Sloan of Waverly.

Dr. G. H. Crutcher of Dyersburg read the report on the work of the Sunday School Board of the Southern Baptist Convention. From that report we make the following excerpts: "The last annual report of the Sunday School Board was the best ever submitted. The advance in receipts last year over the previous year was equal to 75 per cent of the total receipts sixteen years ago. The periodicals published by the Board are in the forefront of Sunday School literature. The book department was never more prosperous. The School of Pedagogy, Dr. B. H. Dement in charge, at Louisville, instituted by the Board and the course of lectures at the Seminary every Spring, are eminently helpful. The good done by the field secretaries can never be tabulated. Every church in Tennessee should do its full part by the Sunday School Board."

Bro. Crutcher spoke briefly, but forcefully, of the phenomenal work being done by the Board and its great progress from year to year.

Dr. I. J. Van Ness of Nashville, editorial secretary of the Sunday School Board, presented the claims of the Board and outlined its great work giving emphasis to the several departments of work. He said one object of the Board was to keep the Baptist note ringing.

HOME MISSION BOARD.

Rev. F. K. Mathews of Chattanooga, was heard in the reading of the work of this Board. His report said, in part: "The last annual report adds a new chapter to the story of conquest in the nation and every issue of 'Our Home Field' tells of new victories won. Last year the contributions from all churches amounted to \$220,829.23, an increase of \$52,000 over the previous year's. For the coming year the Southern Baptist Convention is asking that the offering be more than doubled. \$500,000 is the goal that is set for us to win. We recommend that the Baptists of Tennessee raise for Home Missions this year not less than \$25,000."

Bro. Mathews spoke with enthusiasm and helpfulness of the general cause of missions.

Corresponding Secretary B. D. Gray of Atlanta was introduced to speak on the work of the Board which he represents. None of our leaders are ever heard more joyously than Bro. Gray and he never delivered a greater speech. In that witty, unreportable, thrilling manner which is uniquely his, he carried the Convention in the sweep of pathos and eloquence from field to field of the Home Board and urged the various needs of the Board. He said the Board wanted \$25,000 from Tennessee Baptists next year.

At the conclusion of Dr. Gray's matchless address, Dr. R. R. Acree of Griffin, Ga., led in prayer.

FOREIGN MISSION BOARD.

The report of the committee on the work of this Board was read by Dr. A. C. Davidson of Murfreesboro. Extracts from the report read as follows: "Matthew's summary of the conditions into which Jesus came and the work he did are stated in these words: 'And Jesus went about all Galilee, teaching in the synagogues and preaching the gospel of the kingdom.' Our representatives from Tennessee on the foreign field are Mrs. E. Z. Simmons, R. P. Mahon and wife, B. P. Roach, W. H. Tipton, R. E. Pettigrew, Mrs. F. J. Fow-

ler, Mrs. O. P. Maddox, Mrs. G. W. Bouldin, J. W. Shepherd, Miss Linnie Hopkins, P. P. Medling and wife and Chas. L. Neal and wife. We know them and love them and pray for them and will not forget them." The report was one of the most thrilling the Convention has ever heard. It was a great speech on the subject of Missions and ought to be printed in tract form for wide distribution. The report recommended that Tennessee Baptists should raise \$30,000 for Foreign Missions. Tennessee Baptists can do vast things.

Rev. T. B. Ray of Richmond, formerly of Nashville, who has been a leader in Tennessee, spoke of the work in his department of the Foreign Mission Board of which he is the Educational Secretary. He exhibited the text books which are used in the mission study classes that are being organized all through the South. His speech is sure to be productive of good and the classes will no doubt be organized in Tennessee churches.

NOMINATIONS.

Dr. A. C. Cree of Nashville read the report of the committee on nominations. Practically the same brethren were recommended to compose the State Mission Board, the Board of Ministerial Education at Jefferson City and Jackson, the Tennessee Baptist Historical Society, the Board of Trustees of Union University, Tennessee College for Young Women, the Educational Commission, Managers of the Orphans' Home and Board of Ministerial Relief as have served for years, changes only being made in cases of death and removals from the State. The following new Board of Directors was created:

Directors of the Tri-State Memorial Sanitarium, Memphis—For the State at Large: W. A. Owen, Covington, E. E. Folk of Nashville, T. E. Glass of Jackson, J. H. Anderson of Trenton, J. R. Jarrell of Humboldt, J. W. Conger of Jackson. From Memphis: H. P. Hurt, J. W. Dillard, T. S. Potts, Sam Holloway, E. W. Porter, A. U. Boone, H. L. Carr, J. A. Padel, W. C. Graves.

Place of meeting of next Convention—First Church, Memphis. Time of meeting—Friday before the third Sunday in October, 1908. Preacher—Dr. J. J. Taylor of Knoxville. Alternate—Dr. A. C. Davidson of Murfreesboro.

A lively scramble as to the time of meeting occurred. A motion by Dr. E. E. Folk of Nashville to change the day of meeting from Friday to Thursday prevailed, but at the night service was reconsidered and voted down, the time remaining as was first recommended by the Committee. A motion to set the time of meeting for Wednesday failed to carry. The pith of the whole discussion was to hold the Convention over until Sunday that the pulpits of Memphis might be filled by Baptist preachers.

The session closed with prayer by Dr. J. W. Conger of Jackson.

SATURDAY NIGHT SESSION.

Vice-President G. W. Perryman of Knoxville called the Convention to order promptly at 7:30, the audience practically filling to overflowing the auditorium of the First church. Dr. Lansing Burrows of Nashville conducted devotional exercises.

MISSIONARY MASS MEETING.

The order of exercises was announced to be a mass meeting on missions and Rev. C. B. Waller of Chattanooga was introduced and spoke briefly on the general subject of missions. Bro. Waller is the vice-president of the Foreign Mission Board in Tennessee and is doing much for the cause.

Dr. W. J. McGlothlin, of Louisville, the next speaker, addressed himself especially to the problem of saving the cities and the rapidly growing Western frontier. He said it would be a stroke of superb statesmanship such as the Apostle Paul exhibited in planting churches, if Tennessee Baptists would make especial efforts to save the cities. He compared Paul's great work with the matchless shrewdness of the government of England in becoming mistress of the seas. He said Baptists would never take the world unless they gave increased emphasis to their distinctive doctrines. He declared that the world ought to be taught the lesson of untrammelled individual responsibility to God, without the intervention of Pope, Bishops, or any other intermediary. The speaker evoked a hearty laugh by the exclamation: "Yes Baptists must teach the world that there is no kidnapping or forcing into the church." He urged that Baptists should take care of the West for it would bring us men and money. Dr. McGlothlin's speech reached high tide and was much appreciated.

Dr. W. H. Smith of Richmond, assistant corresponding secretary of the Foreign Mission Board, followed with his maiden speech in his present capacity before Tennessee Baptists, but he struck twelve and made one of the most telling speeches the Convention ever heard in the interest of Foreign Missions. He urged that

there be a swelling of contributions to avoid the necessity of borrowink money to meet the oBard's expenses.

Dr. B. D. Gray of Atlanta, corresponding secretary of the Home Board was urged to speak again and did so with his accustomed vigor, humor, quaint philosophy and enthusiasm.

At the adjournment Dr. E. E. Folk, of Nashville, offered the closing prayer.

SUNDAY SERVICES OF KNOXVILLE.

Practically all the Protestant pulpits were thrown open to the Baptists and occupied by our ablest men, both morning and evening. The day being typically beautiful, hundreds and even thousands of men, women and children were astir to go to hear their favorite preacher tell of the Crucified One.

At 2:30 in the afternoon in the immense auditorium of Deaderick Avenue church, of which Dr. G. W. Perryman is pastor, a mass meeting of laymen was held, presided over by Dr. G. C. Savage of Nashville, President of the Layman's Movement in Tennessee and by C. H. Byrn of Murfreesboro, Vice-President of the Convention. Dr. Savage read a report of the committee on the Layman's Movement and briefly discussed it.

The following program was carried out and, although rather lengthy, was at no time dull or uninteresting, every speech containing valuable sentiments:

The Laymen of the Local Organization: The Layman's Relation to the Association—W. R. Cooper of Knoxville. The Layman's Relation to the Church—P. B. Jones of Nashville.

The Layman and the State Organization: His Relation to Ministerial Relief—W. M. Woodcock. His Relation to State Missions—R. R. Acree. His Relation to the Sunday School—J. M. Leek. His Relation to Religious Education—G. W. Sherman. His Relation to the Orphanage—B. F. Jarrell. His Relation to the Hospital—G. H. Crutcher.

The Layman and the Southern Baptist Convention: His Relation to Foreign Missions—J. F. Brownlow. His Relation to Home Missions—Dr. W. H. Smith. His Relation to the Seminary—Dr. J. N. Prestridge. His Relation to the Sunday School Board—Dr. C. D. Graves.

The large talented local choir interspersed the program with appropriate and inspiring music. The audience filled the great house. It was a memorable occasion. Adjournment was had at a late hour in the afternoon.

MONDAY-MORNING SESSION.

The great body of the Convention had gone home, and only the remnant remained Monday. It was gratifying to see the faithful few present. There were a good many visitors, pretty well filling the auditorium, before the morning was over.

Devotional services were conducted by Rev. W. B. Rutledge. After the reading of the minutes by Secretary Stewart, the report of the Committee on Resolutions, was read by Joseph Townsend. One resolution recommends that the State Board be directed to make efforts to secure on an average of \$1 from each Baptist in Tennessee. Another resolution recommends that as the BAPTIST AND REFLECTOR sustains all of our denominational work, pastors be requested to put the paper in every home in the State.

Brother Townsend emphasized the first resolution, calling attention to the fact that according to the minutes many churches have not given anything at all to the objects of the Convention. Dr. J. J. Taylor thought that many of these churches had probably given something to these objects, but had simply failed to report the contributions. He thought, though, that it was just as wrong to report less than was done as to report more than was done.

Rev. G. L. Boles read the report of the Committee on Woman's Work, in which it was shown that the Baptist women of Tennessee gave last year to all purposes, \$17,188.80. Brother Boles followed the report in a brief speech. Brother O. T. Finch stated that he is supported by the Memphis Union of the Woman's Missionary Union as pastor of the Baptist church at Binghamton. Dr. A. F. Baker said he honors women, but he did not want the woman separated from her husband. He also wanted honor put upon the church.

Rev. H. D. Prowd, Superintendent of Missions, of the National Baptist Convention for Africans in West Indies, was introduced and told of his work. When a man does anything good he is called a friend of Jesus. He made a very interesting talk and sang several striking songs. At the suggestion of Dr. Holt the brethren gave \$25 for the work of Brother Prowd.

Rev. W. James Robinson read the report of the Committee on Obituaries, mentioning especially the death of Brethren N. B. Goforth, C. C. McDaniel, B. L. Stanfill, J. N. Davis, and other ministers, and Mrs. W. H. Tipton. Tributes were paid by Brethren Robinson to Brother C. C. McDaniel, J. H. Snow to Dr. N. B. Go-

forth, J. H. Sharp to Mrs. Tipton, Brother F. E. White to Dr. B. L. Stanfill. The name of Dr. T. T. Eaton was inserted in the report. He was not a Tennessee minister at the time of his death, but he was born in Tennessee, was pastor in Tennessee, was President of the State Convention, and died in Tennessee.

On motion of Dr. Holt \$100 a year was added to the salary of W. M. Woodcock, as Treasurer of the Convention, on account of the increase in his duties.

The report of the Ministerial Relief Board was read by Secretary Stewart. It showed that something over \$1,000 was received by the Board last year, and all was expended in gifts to old ministers and widows of ministers. Brethren J. H. Snow and J. N. Lawless urged feelingly the importance of helping the old ministers. On motion of Dr. S. W. Tindell, a committee was appointed to co-operate with the Board of Ministerial Relief with reference to the formulation of some plans for largely increasing the contributions to the Board.

The report on Temperance was read by request, by Dr. E. E. Folk, in the absence of the Chairman, Rev. J. E. Hughes. Dr. Folk spoke on the report and amid much enthusiasm the Convention rose and unanimously declared their enmity to the liquor traffic.

After a motion had been adopted, to adjourn appropriate remarks were made by Brethren J. J. Taylor, G. W. Perryman, L. W. Sloan, C. D. Graves, Joseph Townsend, W. J. Bearden and President Boone spoke farewell words.

The Convention then adjourned with singing "Am I a Soldier of the Cross?" and warm hand-shaking, to meet with the First Baptist Church, Memphis, on Friday before the third Sunday in October, 1908. And thus ended one of the best sessions of the Convention in its history.

I am glad to note that Rev. W. S. Patton, of Crab Orchard, Tenn., has joined the Baptist church. I am not suprised. I lived by him when I was pastor of the Hill City Baptist church, and he was pastor of the Methodist church at the same place. I knew him to be an honest, conscientious man, and a reverent student of the Bible. Also, his wife, a very fine woman, was raised a Baptist. I thought then that his chief fault was that he was a Methodist. I do not know of any man anywhere whom I can more heartily commend to the Baptist brotherhood. He is a good preacher, an excellent pastor, and withal, a most useful man. I most cordially welcome him to the Baptist church and ministry, and hope some good church will call him at once. If some church in Tennessee does not call him soon, if he will come to Texas, he will soon find good work, and a hearty welcome.

My work at Sweetwater starts off nicely. Our Sunday-school has gone from 79 to 108, and we have received five new members in the month that I have been here. This is a rapidly growing town at the junction of two great lines of railroad—the T. & P. and the K. C. M. & O.—and it is confidently believed that in the near future the Santa Fe will build through here a line straight to California. The future for the town is very bright. It now has a population of 3,500 or 4,000.

My health is building up nicely and I expect to grow well and strong in this high, healthful country. I hated to leave Tennessee, but my health demanded it. May God bless the brethren of your great State, and especially the BAPTIST AND REFLECTOR.

WM. A. MOFFITT.

Sweetwater, Tex.

Enclosed find my subscription for the BAPTIST AND REFLECTOR—a glorious paper. I verily believe it is doing more good than any other paper published in the great State of Tennessee. It is a spiritual necessity and luxury in the home. It is also one of the ablest instruments in the hand of God for purifying politics and putting our government on a truly Christian basis. The noble work it has done for temperance makes my heart glad and puts happiness, peace, and prosperity in thousands of homes throughout our beloved land. Clarksville is not like the same town. It is a clean, orderly, happy, beautiful and prosperous place, whereas it was dirty, noisy, disorderly, wicked, thiftless, babbling in so many instances.

W. R. FAIN.

Clarksville, Tenn.

Please change my address from Tupelo, Miss to Blue Mountain, Miss. I began as pastor here yesterday. Great audiences here. I left Tupelo under protest. But the large audience here appealed to me and I came. Results yesterday: Ten received by letter; two for baptism; five professions of faith; 58 in S. S. Pray for me, dear readers of the BAPTIST AND REFLECTOR.

R. A. KIMBROUGH.

Blue Mountain, Miss.

THE HOME

NOBODY CARES.

The worst of all heartaches which anyone bears
Is caused by the feeling that nobody cares:

Perhaps you have tried with all your might,
To do what seemed best, what seemed to you right,
But, try as you will, and try as you may,
You pause and conclude that it really don't pay,
That fate is against you in all that you plan,
And there's no use in trying to be a true man.

A picture I see of Gethsemane's gloom,
Our Savior, within, is wrestling with doom;
There is none to keep vigil, to guard his retreat,
Nor soul of Disciple in fellowship sweet.
Alone and forsaken by those he holds dear,
He masters the battle with no one to cheer,
But some of the agony might have been spared,
Had some one been near who truly had cared.

There are conflicts about, so wide and so deep,
Where human assistance is helpless to creep,
Each life has its tragedies, heartaches, and cares,
Which each must bear singly—which nobody shares.
But He who withdrew to the garden to pray,
Is near us to help us and show us the way,
And if we but let him our burden he shares,
And we may know always that somebody cares.
—Maurice F. Place, in *The Religious Telescope*.

FOR THE HONOR OF LOWDON.

BY MRS. SUSAN M. GRIFFITH.

The two boys faced each other with flashing eyes. They both had just entered the Lowden Hill School, a high-toned academy conducted by the Lowden Bros., in which institution boys from twelve to eighteen were prepared for college. Both of these boys were splendid types of American youth, age about sixteen, erect, heads sitting proudly on square determined shoulders, clear, honest eyes, handsome faces, bright, open, fair as the day, fearless and proud.

"Dudley Dent," said the one to the other, in a slow, steady, cutting tone, cold as ice, "your father's a drunkard." The other responded sharply and quickly: "I know it," said he, "and your father's the man that has made him a drunkard."

A shout arose from the group of lads standing about as on-lookers.

"Got it on you, now, Leslie," they cried out. "Better cry quits! You're even."

A dark, red flush crimsoned Leslie Harding's face. "Quit, nothing!" he replied, gloomily. "Dent's dad is a common drunkard by the operation of his own will. He is not obliged to come to my father's saloon and drink; nobody forced him to do it. The fact is, he made himself a drunkard, and I say the son of a low, no-account drunkard has no business at Lowden Hill School! This is a high-toned place, I give you

to understand, Dudley Dent, you can't come here for nothing. Who's going to foot your bills? Your dad won't; I'm dead sure of that."

"I, also, am sure of that," said young Dent, in a cool, nonchalant manner. "But do not 'fash yourself, Harding; the bills will be paid, and in advance, according to the rules of Lowden. I have a good uncle on my mother's side of the house, who has kindly seen to all that. Come now, Leslie, let's be reasonable. I can't help being the son of a drunkard, and you can't help being the son of a drunkard-maker—for if you are honest with your own heart you know that is what your father is—what's the use in mincing matters?—and the only sensible thing for you and me to do is to make a firm resolve here and now, not to follow in their steps, but to hew a new path for ourselves that shall be one of honor, not of disgrace. Will you shake hands on it? Will you?"

"Yes, Leslie, do it!" said the boys. "That's fine, and the fair thing, too. Little Dent's right. Co-operate and put the thing down. Set your heel on the serpent's head—for the honor of Lowden!"

"Shall we?" asked Dudley, softly. "Those are good words, 'for the honor of Lowden.' Shall we rise above our inheritance, you and me? Don't let your pride get the better of you, Leslie. Let's unite; take my hand and the thing is done."

For a whole minute Leslie Harding stood still and studied the ground. He did not want to give up; he did not want to place himself on an equality with Dent; but, secretly, he did despise his father's calling; secretly he had resolved, long ago, to rise above it, to go beyond it, to get entirely outside of it and away from it, and Dent's attitude was manly, honorable, noble! He felt that it made his very soul shake, and aroused all the man within him. He could not do less than meet him halfway. If he did, he would lose his school-mates' esteem, and sink in his own opinion. So he lifted his head, stepped a pace forward, and held out his hand. "It's a bargain, Dent," he said, in a choked voice. "You and the fellows are right. It will be for the honor of Lowden and I consent." And amid the sympathetic cheers of their comrades, the two lads clasped hands, and the "hatchet was buried."

However, though this struggle between the boys was ended, another, and a higher one began. To see which could rise the highest, intellectually first, and then morally, become the undying ambition of both. The school watched them with growing interest; they began to be talked about; the men about town got hold of it, and the word began to circulate that the two young fellows had publicly renounced the lives and occupation of their respective fathers, and meant to lay the foundation of an entirely different manhood. At last it came to Harding's ears, and Dent's also, as he was in the saloon at the time. Some one said: "Your boy, Leslie, is down on your trade, I understand, Harding. He's been twitted about your being a saloon-keeper and don't like it; the truth don't always taste good, you know. In fact, it's making quite a noise about town. You see, the Lowden chaps are mighty jealous of the honor of their school and mighty proud of it, and when young Dent entered as a pupil, your boy came down on him pretty rough for being the son of a drunkard, and little Dent turned the tables on him by calling you a drunkard-maker. So, they agreed to cry quits, and join hands in living down the shame of belonging to you two, and took a solemn vow that they'd never follow in your steps; and, I tell

you, they are having a big influence on the school. They are even having pins made of sterling silver with the words engraved: "For the honor of Lowden," and every fellow that wears one of those pins, the same takes an oath that he will never, intentionally, do a mean or immoral thing to stain the name of the Academy. I call that high-toned; that's what I call it; and you'd ought to be no end proud of them boys—you two fathers. Seems to me—and everybody's talking about it—I'd be mending my ways, if I was in your place. I just couldn't bear a boy of mine to so despise me and my calling, as to regularly study how not to follow in my steps. I ain't got no boys, but I've got three nice girls, and I know they have every reason to be ashamed of me for even setting foot in this saloon—though I don't make a habit of drinking, as you all know—and I'm going to say right here and now, that I've done it for the last time. If them two boys can agree to live white for the honor of their school, I 'low I ought to for the honor of my family, 'specially my girls, and I'm going to do it."

Of course, this made a most decided sensation. Dent slunk out like a whipped puppy, and went home sober for the first time in many weeks. As for Harding, his very soul felt the stern rebuke. He could not look his boy in the face, and, after a few days of bitter reflection and inward struggle, he closed up his saloon and turned his attention to a more honest business.

Three years later, the two boys graduated from Lowden with highest honors, and in the great audience sat their respective fathers, side by side, clean, honest, Christian men, partners in a respectable business, and, as their proud, delighted gaze rested upon their brilliant sons, people wondered, and said to each other: "It has not been just for the honor of Lowden. God is honored in the salvation of two of the worst men in town." And so it is, that:

A looking upward after God;
A reaching out for better things,
Draws others in its train.

THE SECRET OF THEIR SUCCESS

They want their pay, but not until you can say "Here is the dollar; you deserve it," not until they have earned it, not until you are willing to send it to them, not until you want to send it to them, not until you are satisfied to pay it, not until they have proven to you that they have what they claim, not until Vitae-Ore has done for you what you want it to do for you. Until then, you pay them nothing. After that you will be willing to pay. Glad to pay, as hundreds of the readers of this paper, yea, thousands, have been willing and glad to pay. You are to be the judge! They leave it to you entirely for you to decide. If you can say that they, and Vitae-Ore, have earned your money, the Theo. Noel Company wants your money, but not otherwise. That is how this big Chicago medicine firm, who have advertised regularly in this paper for years, are offering their Vitae-Ore in their big advertisement in this issue, the secret of their success. That is how they have grown and grown, year after year, by acting fairly and squarely, that is how they have made hundreds of firm, true and lasting friends among the readers of this paper. Your neighbors have tried it, know it to be true; why shouldn't you? If you need medicinal treatment of any kind, if you are sick and ailing, if any one in your family is ailing, poorly, worn out, sickly, it is actually a sin and a shame if you do not send for Vitae-Ore upon the terms of their thirty-day trial offer. Read the offer! Read it again! Send for the

ITCHING RASH LASTED 18 YEARS

Baby Girl Had Rash Behind Ears—
Nothing Would Drive It Away—
It Spread and Grew Worse Under
Specialist's Care—Tried Every-
thing Without Avail.

CUTICURA REMEDIES EFFECTED PERFECT CURE

"When my daughter was a baby she had a breaking out behind the ears. The doctor said that she would out-grow it, and it did get somewhat better until she was about fifteen years old, and after that we could get nothing that would drive it away. She was always applying something in the way of salves. It troubled her behind the knees, opposite the elbows, back of the neck and ears, under the chin, and then it got on the face. That was about three years ago. As we had tried everything that we could hear of without help she took treatment with a specialist and seemed to get worse all the time. We were then advised to try the Cuticura Remedies, and now I don't see any breaking out, and we are well pleased with the results, and I will cheerfully recommend the Cuticura Remedies to all that may need them. M. Curley, 11-19 Sixteenth St., Bay City, Mich., May 20, 1906."

ECZEMA ON FACE

Child Suffered Two Years. Now Well. Mother Praises Cuticura.

"My little girl had been a sufferer of eczema on her face for two years. Tried treatment from doctor without effect. I at last heard of the Cuticura Remedies. Started treating her with Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent. She is now nearly six years old, and no sores have as yet appeared on her face. From the day of her cure we have always praised the Cuticura Remedies in the highest. Mrs. W. H. Kimball, Canton, Minn., Nov. 9, 1905."

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

medicine! Do it today! Each day lost makes your case older, obstinate, harder, hurts you more, pains you more. They take all the risk; you have nothing to lose. You are to be the judge!

USE ALLEN'S FOOT-EASE,

A powder to be shaken into the shoes. If you have tired, aching feet, try Allen's Foot-Ease. It rests the feet and makes new or tight shoes easy. Cures aching, swollen, sweating feet. Relieves corns and bunions of all pain and gives rest and comfort. Try it to-day. Sold by all druggists and shoe stores, 25c. 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.

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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

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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

There is a charming program in "Our Mission Fields" for your October meeting, with Africa as its theme. Such dainty little bits of information that all the children can take home with them. Send me a 2-cent stamp, so I may send you one by return mail, and the leaders or presidents will be "set-up" for three months to come. A better way still will be to send me 20 cents, and have your name entered at Baltimore for a year, with no more trouble about it. The little magazine is helpful to "grown-ups" and children too. No one interested in missions ought to be without it. It grows better with each number and is simply invaluable to workers. There is no fear of a dull missionary meeting if it is in reach.

Did you read our splendid yearly report last week? Praise God that the Young South raised \$1,200 in 1906-7! I am so sorry I cannot present it in person to the Tennessee W. M. U., at their annual meeting in Knoxville. Mrs. Wheeler has just telephoned that there are 60 at the station here in Chattanooga on their way to the Convention. May there be great news from them, before you read this.

We are rather resting this week after our fine work in September, and the first half of October, but the Young South has known worse times. Last year for Convention week I could only report \$1.25, and this, the week after Convention, we have \$2.88. So we will not despair yet awhile.

I am so anxious for more babies to get interested in Mrs. Rowe's baby, in Japan.

THE YOUNG SOUTH BABY BAND.

Put all the little ones under six years in that body. Give in thankfulness to God, who has given them to you.

Who knows how soon the love for missions may be kindled in their young hearts? Their whole lives may feel the influence of these early beginnings. Let me hear from all the babies as soon as possible.

We have half of our Bible Woman's scholarship fund almost now. Let's hurry up a bit in that good work. Who else will remember what Mrs. Maynard has asked us to do?

But the letters—first, there is one from Johnson City, telling of a grand, new work recently begun there, and ordering 15 mite boxes. I would like to give you the letter, but Mrs. T. M. McKees says it "is not for publication." She shall have the boxes at once and I congratulate the Roan Street church on its possession of such a pastor as Rev. T. G. Davis, whom I have known for a long time. I am not at all surprised to hear he makes things move.

And next there is a very dainty little message from Grand Junction: "Enclosed find 80 cents from my Sunday-school class for October. We hope to

give regularly from this time on. You can use this where it is most needed. Please send me 20 mite boxes and 10 star cards. I want to get my children interested in this work, so please send them at once, and I will remit."—Lida H. Lee.

I will send the mite boxes at once with great pleasure, but the star cards for the Young South are now out of date, as they were arranged especially for Mrs. Maynard. The Missionary Union is so kind as to give them to the Young South for distribution, and I only ask the postage. Shall I give this October offering to Mrs. Rowe's salary and the Japanese Bible Woman? These are the Young South specialties. Thank the class for us, please, Mrs. Lee.

And Memphis is ever kind to the Young South. This time it is LaBelle Place church band: "Owing to my protracted illness this past summer the band lost three months, and began meeting again only on September 13, but I hope from now on we may meet regularly. If God gives us strength, you may expect as much as this each quarter. Give this to Mrs. Rowe's salary. Pray for us that we may get all girls from 8 to 15 in our band, and that God may give me strength and wisdom to lead them."—Mrs. J. E. Dilworth.

We are very grateful for this help and for the promised aid in the future. I am so anxious for all the bands to remember Mrs. Rowe and the baby.

Hoping you will read the account of the Convention, and that there will be more letters for next Wednesday, I am

Yours faithfully,
LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First half year	\$501 39
First two weeks in October	82 06
For Foreign Board—Japan.—	
Mrs. Lida H. Lee's class, Grand Junction	40
Careful Gleaners, LaBelle Place Church, Memphis	3 00
For Japanese Bible Woman—	
Mrs. Lida H. Lee's Class, La Belle Place Church, Memphis	40
For Postage	08
Total	\$587 33
RECEIVED SINCE APRIL 1, 1907.	
For Foreign Board	\$231 64
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, 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. & 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 45
For Training School	1 00
For Postage	1 20
Total	\$587 33

A TRIBUTE.

To the memory of Mrs. John C. Askew, of Shawnee, Okla.

A few days ago I received a letter date Shawnee, Okla., Sept. 16, 1907, containing the following:

"It is with a heavy heart I write you of the death of my dear mother. She passed peacefully away about 11:30 o'clock this morning. She fell asleep as gently as a babe to await the final awakening of the just. * * * Mother was born July 12, 1839, at Cotton Grove, Madison County, Tenn. She joined the Baptist church at Lexington, Tenn., in 1858. United in marriage to John C. Askew, January 11, 1865. Died Septem-

ber 16, 1907. Her husband and two sons—J. C. Askew, of Little Rock, Ark., and Floyd V. Askew, of Shawnee, Okla., survive her."

These touching words of her baby-boy outline the limits of one of the most beautiful Christian characters it was ever my privilege to be acquainted with. Having known the family intimately for twenty-six years, these words awakened a train of pleasant memories as they suggest the period of her entire life—from infancy to mature womanhood; her mental and moral attainments; the sunshine and shadows incident upon a pure and happy congenial relationship; the cares and anxieties of a loving motherhood; the closing of a long and useful life, made noble by a sincere and constant piety—a clear conception of the affectionate and tender duties of wife and mother.

Mrs. Askew was a daughter of the late Dr. Vernon B. Woolfolk, of sainted memory, who resided and practiced his profession at Spring Creek, in Madison County, Tenn., many years. It was here she was married, and with her husband, resided about forty years. The husband was a leading, active deacon, and both were members of the Baptist church in that village for more than forty years. A few years ago the family moved to Shawnee, Okla., where they have since resided. A life is not to be measured by the few or many fleeting years which may compose the time of our mortal existence, but * * * * * Come back to them, they may be permitted to go to her. The church of her membership has lost one of its brightest ornaments, but she has gone to join the swelling anthems of the church triumphant.

W. G. INMAN.

Jackson, Tenn., Sept. 26, 1907.

RESOLUTIONS.

Whereas, our beloved pastor, Rev. F. M. Dowell, having served us so faithfully for the past three years and nine months, since he has moved away, and resigned the care of our church to accept other work in other fields of labor to which he feels God has called him, therefore be it,

Resolved, That the Bethel Baptist Church, in Anderson county, Tennessee, desires to place itself on record as a token of appreciation of the high character and unceasing efforts of Brother Dowell.

He has been a most faithful and devoted pastor, and has sought to advance the interest of the church in all possible ways. He has put our cause at Bethel on a better foundation than it has occupied heretofore.

We regret his departure from us, but feeling it is God's calling, therefore, commend him to those among whom he may be called to labor in the future. We pray God's richest blessings upon him wherever his lot may be cast, and shall follow his future career with great interest.

Resolved, That a copy of these resolutions be spread upon our church records and a copy be sent to the BAPTIST AND REFLECTOR for publication; also a copy be sent Bro. Dowell.

R. L. M. WALLACE,
C. J. MOORE,
W. H. OWEN,

Committee.

I have time for only a line or so to ask that you change my BAPTIST AND REFLECTOR from Memphis to the address below. We were enthusiastically welcomed here and are pleasantly located. Shall write later of the work. God bless you and the brotherhood of old Tennessee. HARRY LELAND MARTIN.
Hollandale, Miss.

OXIDINE,
A Chill Cure in Every Bottle.
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REV. R. J. WOOD.

Report of committee of Dickson Baptist church with reference to the resignation of Rev. R. J. Wood:

"It is with unfeigned sorrow and regret that your committee is obliged to report that our pastor, Rev. R. J. Wood, after mature deliberation, has decided to accept the call to become pastor of the Baptist church at Reagan, Tex., and thus sever his relations with us.

"It was hoped that something might occur which would indicate that it was wiser for him to remain here, but the needs of the field where he is going are so great, the territory without pastoral care so large and the remuneration so much more that, in justice to himself and his family, he deems it advisable to make the change.

"In recommending the acceptance of his resignation, your committee feels justified in expressing what it believes to be the sentiment of all, not only members of this church, but those who are affiliated with sister churches, as well as those who have no church home, when it says that the people of Dickson will miss him and his dear family. In every sense he is a man, and as so many can testify in joy and sorrow, health or sickness, religious or social meetings, he has always the same true friend and neighbor. At the wedding feast or by the bedside of the dying his blessing and his benediction rested on all alike, and his comforting voice in prayer and consolation as well as in rejoicing has always made him a welcome visitor.

I was with the Lexington people Sunday and Sunday night, and tried to preach for them at both hours. This is an appreciative people, and a good people. Bro. Fleetwood Ball has been their efficient pastor, but has lately resigned, leaving the church without an under-shepherd. They have recently made some improvements on their building and are soon to make others. I was glad, indeed, to worship with them, and may God bless them and send to them the right man to be their leader and pastor. GEO. S. PRICE.

Jackson, Tenn., Sept. 23, '07.

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FROM LEBANON.

I am in the midst of what promises to be a successful revival meeting in our church here. The church is more fully aroused than it has been at any time during my pastoral connection with it. The congregations are large, and the interest on the part of the unconverted is encouraging. Bro. M. E. Woodridge, our State Sunday-school evangelist, is with me, and is doing all the preaching, and doing it well. The meeting will continue during the present week.

Our community was greatly shocked on last Monday night, by the sudden and unexpected death of Mr. W. H. Brown, one of the foremost citizens of the place. He was apparently in the best of health the day previous, and was out on the streets as usual, attending to business. His wife, *nee* Mrs. Henrietta Bond, a member of our church here, is a most lovable Christian lady, and an active, as well as loyal supporter of the church. The sympathy of the entire community goes out to her in her heavy bereavement.
 J. M. PHILLIPS.

Lebanon, Tenn., Oct. 20, 1907.

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The Johnson City Baptist church had Dr. W. M. Vines, who was our former pastor, and who is now pastor of the Freeman Street Baptist church, of Norfolk, Va., to deliver his lecture in this city on the evening of October 15, to an audience of about six hundred. It was quite a treat to the many friends and admirers of Dr. Vines to hear his lecture on "The Triumph of a Country Boy." It was strong, entertaining and delivered with effect. Dr. Vines does not claim to be a lecturer, only an humble minister, but his friends in Johnson City, which is his old home, fully decided before he was through with his lecture that he was not only a grand and great preacher, but that he is entitled to and could win distinction on the platform as a lecturer of national reputation. He comes of one of the best families in Washington County, Tenn., and is a self-made man. His many friends in Tennessee have watched his progress in the Baptist denomination with a great deal of interest and I bespeak for him still greater things.

Allow me to say that no church or community will make a mistake to invite him to deliver this masterful lecture, provided they can get him, and on behalf of the Johnson City Baptist church, which he so faithfully served for more than two years, we bid him God speed and pray that his life may be spared precious in the sight of the One who rules not only in heaven, but on earth, and that he may have many jewels in his crown.
 Fraternally yours,
 R. C. HUNTER.

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Seeing accounts of so many revivals I thought I would give an account of our revival at Crossgrove, which began on Saturday before the fourth Sunday in September. It was conducted by our pastor, H. C. Pardue, assisted by Brother Hall of North Carolina, and F. M. Dixon. The meeting continued 18 days, with 25 or 26 conversions, and 19 additions to the church; 16 by baptism, one by letter, two by enrollment. There are some more that will join soon. The church and town were wonderfully revived. May the good work go on.
 G. M. COBBLE.

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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.**

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PASTORS' CONFERENCES.

NASHVILLE.

Goodlettsville—D. T. Foust, pastor. Preaching at both hours. Subjects: "The Christian's Portion," and "Excuses."

Lockeland—J. N. Booth, pastor. Morning subject: "Christ, the Mediator of the New Covenant." Evening: "Excuses." The services to be continued, Dr. A. E. Booth assisting.

Third Church—Pastor Yankee preached on "Christ's Church," and "Who Can be Saved?" One profession. Two fine crowds. Bro. J. H. Wright comes to us tonight to assist in a series of meetings.

Seventh Church—Pastor preached on "The Love of God," and "Christ's Charge Against Sinners." Fine congregations. Next Sunday is home-coming day.

MEMPHIS.

First Church—Bro. Harvey Beauchamp, of Little Rock, Ark., preached at both hours. Pastor Boone attending State Convention at Knoxville.

McLemore Ave.—Pastor Bearden attending State Convention. Brethren Dubois and Rice occupied the pulpit.

Seventh Street—Pastor Strother preached in the morning on "Why Have Places of Worship?" (Psa. 27:4.) Evening on "Hindrances." (1 Thess. 2:18. One addition by letter.

Binghamton—Preaching by Bro. Seilbuilder.

Central—Pastor Thos. S. Potts preached at both hours.

Bellevue—Pastor Henry P. Hurt preached at both hours, on "Why Stand Ye Here Idle?" (Matt. 20:6); and "The Judgment."

Frazier—Pastor R. E. Downing preached. Excellent services. Morning theme: "Purposes." (Daniel 1:8); evening: "Baptism." Two additions by letter.

Union Ave.—Bro. C. W. Threlkeld preached at both hours.

Trenton St.—Last Sunday was a very encouraging day for us; 223 were in Sunday-school. Our auditorium was filled at the morning service, and chairs were used in the aisles at the evening service. We began our revival services. Eighteen requests for prayer, four at the altar.

CHATTANOOGA.

Rossville—Pastor Chunn. Dr. Kelly preached in the morning; pastor at night, on "The Right Kind of Men." 200 in S. S.; in Jr. B. Y. P. U.; 50 or more men forward for prayer. Great day; crowded house at both services.

Second—Pastor Waller preached on "A Look Forward," and "The Right Sort of Folks." 319 in S. S.; 30 in Avondale Mission School; 1 under watch-care; 1 approved for baptism; 1 baptized; 2 professions; 12 or 15 reclaimed. Great crowd; great interest.

St. Elmo—Pastor Brown preached on "Report of the Convention," and "Hezekiah." Large crowds and good interest in all the work.

East Chattanooga—Pastor Gorbet preached on "Building a House," and "The Fall of Jericho." Three baptized; 2 by enrollment; 96 in S. S.

Alton Park—Pastor Boyd. Dr. W. S. Russell preached both morning and evening—two splendid sermons. Very good day for us.

Highland Park—Pastor Cecil preached on "Glimpses of the Tennessee Baptist State Convention," and "The Secret of a Great Christian Life." Two baptized; 113 in S. S.; 14 in Jr. B. Y. P. U.; 12 in Sunbeam Band; 20 in B. Y. P. U. Series of meetings to begin first Sunday. Rev. J. M. Anderson, of Morristown, to assist, arriving on Monday after the first Sunday.

Hill City—Pastor King preached both

hours. Morning theme: "Two Foundations;" evening theme: "Relation of Christians to the World." At night the house would not hold the people who came; several were turned away. An interesting B. Y. P. U. S. S.—almost doubled its membership.

KNOXVILLE.

KNOXVILLE CONF—WOULD BE Owing to the meeting of the State Convention at the hour usually occupied by the Pastors' Conference, the latter body did not meet, and so only partial reports have been handed to the secretary, hence they are not inserted. But it was a great day with the Baptists of Knoxville. Every Baptist pulpit, among the white people, was occupied by some visiting brother; also many, if not most of the pulpits of other denominations were filled by our Baptist brethren. It was an ideal day, and great congregations gathered at all our churches, and splendid sermons were preached everywhere. Great was the inspiration and wide spread the enthusiasm caused by the presence of the great Convention in Knoxville.

JOHNSON CITY.

First Church—Bro. C. Hodge preached morning and evening to full houses. Much interest is being manifested at every service, and we are expecting a great outpouring of the Spirit, such as has never been in the church of the old time religion. We are working and praying for this. God will give us a great blessing in his own good time. 138 in Sunday-school, but the school is full of life and enthusiasm.

Roan St.—No preaching morning or evening. Fine prayer and song service at evening service. Pastor at State Convention. 190 in Sunday-school; 93 in West Mission Sunday-school. Protracted services will begin Wednesday night.

I preached to the people at Enon church, last Sunday, and had a very spiritual service, and a call to the church. Will serve those people next year. I earnestly request all the readers of the BAPTIST AND REFLECTOR to pray for us, that God may bless us, and help his humble servant to do him honest work, and have the hearty co-operation of the people. J. W. Wood.

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What To Do If You Have Catarrh.

If you suffer from chronic catarrh of the head, nose, throat or lungs, you must get down to some treatment more reasonable than sprays, douches, blood remedies, ointments and inhalations, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm medicated smoke-vapor, which being inhaled reaches directly every affected spot. This is certainly the most practical and reasonable method, for as catarrh gets into the air passages by the inhalation of cold or raw air, dust, etc., so it can be reached by medicine in the same manner.

Dr. J. W. Blosser, who originated this new form of treatment, has made catarrh a specialty for many years and his remedy has been so successful in the cure of catarrh, bronchitis, catarrhal deafness, asthma, and all catarrhal affections, that it is now being used in all parts of the country.

If any reader who suffers from catarrh would like to give this remedy a test, and will write to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., he will send by mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

OBITUARIES.

Hoss—Sacred to the memory of Bro. A. T. Hoss, we, his brothers in Christ Jesus, pen these few lines.

Brother Hoss was born April 8, 1883, and departed this life August 27, 1907. He leaves an aged father and mother, a sister and brothers, and a host of relatives and friends to mourn his departure. In his early youth he loved to read the word of God and thereby laid the foundation of a true Christian life. He accepted Christ as his Redeemer and joined Cherokee Baptist church, in the eighteenth year of his life, and was an earnest advocate of the gospel. His life was pure and clean, and to know him was to love him. But God in his infinite wisdom and mercy has seen fit to call him home from whence no traveler returns. By this summons we recognize that God has taken one of our brightest jewels to place in his crown, to shine with never ceasing splendor, with his redeemed saints in glory; and that this church and Sunday-school have lost a loving brother, one whom we all loved. But blessed be God, as David said. He cannot come to us, but we can go to Him, and reign forever with our loving Master.

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English Hall Seats, Period Pieces, Consoles, Real Antiques, Dining Room Tables, Dining Room Chairs, Oriental Pictures, Odd Sideboards, Cheval Mirrors, Rugs of all sizes, Roman Seats, Gold Leaf and Mahogany Parlor Cabinets, Curtains of all kinds and sizes.

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The funeral services were conducted in the Cherokee church by Brethren E. D. Cox, and Moore. Many loving friends were present, and the service touching and appropriate. His body was laid in the family burying ground with his ancestors who had gone before. His grave was covered with beautiful flowers, laid there by loving hands, the last act of kindness they could show. Today we are sad, yet rejoice in the blessed assurance he left behind. In his last hours he longed for rest, that eternal rest, and spoke of heaven as his home. Farewell, brother, but not forever for in a little while we shall meet again.

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ROBERTSON COMPANY NASHVILLE, TENN.

SEMINARY NOTES.

J. W. Jamison is the latest arrival from Tennessee, making the unlucky number of thirteen.

The Executive Committee of the International Sunday-school Association held an interesting session in Louisville last week. They gave us one hour Tuesday, the 15th, and we were favored with speeches by Frank L. Brown, who has made extensive travels in the Orient in the interest of Sunday-school work; P. M. Ferguson, of New Jersey; P. S. Lewis, of Cleveland, Ohio; E. K. Warren, of Michigan; G. W. Bailey, of Philadelphia; W. N. Hartshorn, of Boston, who is Chairman of the Committee, and Marion Lawrence, Secretary. It was a rare treat to hear these noted Sunday-school workers speak on different phases of Sunday-school work. The International Sunday-school Convention is to be held in this city next June.

The fall races here have been called off because Sheriff Bullitt informed the managers that no gambling would be allowed.

Great interest is being manifested in the coming city election. Mr. Tyler, the Democratic nominee for Mayor, declares for a "wide open" Sunday, and the temperance people are lining up solidly against him, and have some hope of winning. Nearly all the pastors in the city preached yesterday on the subject, giving no uncertain sound.

Dr. C. S. Gardner attended the West Virginia State Convention last week. Drs. DeMent, Mullins and Robertson will be away this week, attending different denominational gatherings.

The spiritual life of the Seminary is very helpful and the different meetings are largely attended. Chapel exercises four days each week—10:30 to 11:00. These are led by one of the professors and are always deeply spiritual.

The students in New York Hall meet Thursday evening, while the married students meet at the same hour in Norton Hall. No danger of a fellow "drying up" here unless he just wants to.

The missionary spirit runs high and much emphasis is given to the great work. This department is thoroughly organized and meetings are held first of each month.

Dr. W. H. Smith, of the Foreign Board, passed through the city Monday on his way to the Missouri State Convention. He reports a heavy debt.

A. C. Hutson visited at Lagrange Sunday and preached to an audience of one—it was an off day with him. Bro. Hutson is to hold a meeting with his church at Germantown next month.

The following Tennesseans were out Sunday: S. E. Reed, Eight-Mile; B. H. Lovelace, City Limits; G. B. Smalley, Waterford; W. R. Hill, Harrod's Creek; and W. N. Rose, Anon, Ind.

Dr. Mullins led chapel exercises Friday, speaking of the trials of Seminary life. He read 2 Cor. 4th chapter, where Paul speaks of his trials and exhorted us to overcome the difficulties in our way. It is such a hard grind here that some get discouraged and go home before the session is half over. One man left the first week because the lessons were too hard. The only way to have a good time here is to work hard and come up with good lessons.

W. N. ROSE.

New York Hall, Oct. 21, 1907.
Louisville, Ky.

The protracted meeting at Peyton's Creek is moving off nicely. A very large crowd was out yesterday, and the prospects are encouraging. Four joined by experience. Bro. Ewton will be with me tomorrow, and do the preaching for us. We are praying for a great revival.
Carthage, Tenn. R. B. DAVIS.

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