

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

Courts martial for drunkenness in the army have steadily decreased year after year since the abolition of the beer canteen at army posts. The last year of the canteen regime brought 1,645 cases before military courts on this charge; the year 1906 had but 504 such cases.

Mr. John Corrigan says in the *Review of Reviews*: "Today there are fewer saloons in the thirteen Southern States than in Greater New York, and only a few more than in the city of Chicago. In New York there are 30,000 places where liquor is sold, in Chicago 28,000, and in the entire South only 29,000."

We want to thank the *Western Recorder* for its very kind notice of the Folk-McQuiddy Discussion, which we have copied on page 7. We tried to uphold Baptist principles and Bible doctrine in the discussion, and it is gratifying to know that our efforts meet the endorsement of so stalwart a defender of the faith as the *Western Recorder*.

The Baptist Sunday School Institute held in this city last week at the First Baptist church was very interesting and helpful. The addresses of Brethren B. W. Spilman and L. P. Leavell on practical phases of Sunday school work were very suggestive and inspiring, while the lectures of Dr. A. T. Robertson on the Gospel of John were full of information that will be very helpful in studying the book next year.

The *Alabama Citizen* published two pictures—one of a highwayman holding up a man with a pistol and saying, "Your money or your life," another of a rum seller handing a glass of liquor to a young man and saying, "Your money and your life." Now which do you think is the more desirable citizen of the two—the man who demands your money or your life or the man who takes both your money and your life? But we hang the first, and license the second.

The *Baptist Standard* reports Sam Jones as saying that the gospel will not take effect at a distance of more than eighty feet from the preacher. If this be true, and we are inclined to think it is, it is a peculiar psychological fact, and shows the importance of a preacher having his audiences get as close to him as possible. It would indicate also that it is better for a preacher to preach in a small house than in a large one.

The *Baptist Argus* is the authority for the statement that 1,200 Baptist churches in Missouri are said to have given nothing to missions the past year. The *Argus* adds: "And Kentucky?"—which would seem to imply that Kentucky would make about as bad a showing, if not worse. We are gratified to report that things are much better in Tennessee. Of the 1,600 churches in this State only 658 gave nothing to missions last year. We are sorry for our sister States. We did not know they were so strongly anti-missionary.

While in Madisonville, we made a brief visit to the home of our Field Editor, Rev. T. F. Hendon. He is snugly ensconced in the neat Baptist parsonage of that place. Extensive repairs have recently been made upon the old house of worship, enlarging and greatly improving it. The total expense will be about \$2,500. Brother Hendon is very popular in Madisonville. The church is composed of some of the best people of the town. Madisonville is quite an old town, perhaps 100 years old or more. Since the L. & N. Railroad came through there a few years ago it has taken on new life. We enjoyed our brief visit to the town, and only regretted that we could not remain longer.

The following is given as President Roosevelt's opinion of the saloon: "The friends of the saloon keep-

ers denounce their opponents for not treating the saloon business like any other. The best answer to this is that the business is not like any other business, and that the actions of the saloon keepers themselves conclusively prove this to be the case. It tends to produce criminality in the population at large and lawbreaking among the saloon keepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch, not only the body social, but the body politic also." These things being true, ought the liquor traffic be allowed to exist? And ought the Government to grant privilege taxes for the sale of liquor in territory where its sale is prohibited by the laws of the State?

Says the *Baptist Argus*: "The daily papers (some of them) recently had a very misleading publication about local option and drunkenness that purported to come out from the census bureau. It was cowardly and was flourished in big head lines on the front page that more arrests for drunkenness occurred where local option prevailed. A few days afterward in fine print on the inside occurred a statement to the effect that the census bureau did not send out that statement! It is a weak cause that will resort to such tricks." We noticed this publication in several papers and wondered at it. It is only another illustration of the utter mendacity, the absolute unscrupulousness and the thorough desperation of the liquor traffic. But what is to be said of the papers which published the statement?

The National Woman's Christian Temperance Union met in this city on November 8, and continued in session until November 13. It was largely attended, there being between 600 and 700 delegates present, besides numerous visitors. The sessions were held during the day at the First Presbyterian church, and at night at the Auditorium. The papers and addresses before the body were of a high order, and the discussions, while sometimes sharp, were always dignified and never acrimonious. The president, Mrs. Stevens, presided with much grace and ease. We wish we had space for the publication of a number of the addresses delivered before the body. The women of the W. C. T. U. are doing a great work. They are pioneers in the temperance cause. They sow and we of the Anti-Saloon League reap. They labor and we enter into their labors. God bless them.

Several suggestions we want to make to our correspondents: 1. Write on only one side of the paper. 2. Write with pen and ink, not with a pencil, as the writing with pencil is apt to become blurred or indistinct. 3. Write plainly. The printer's time is money, and he ought not to be forced to stop to decipher illegible writing. 4. Write briefly. We are overwhelmed with correspondence of all kinds, and the shorter the article the earlier its insertion in the paper, other things being equal. Of course, we want you to write. The business of the BAPTIST AND REFLECTOR is to act as a medium of communication for the Baptist brotherhood of Tennessee. Especially we want all the news of any particular interest about our churches, or the work of the denomination in the State. By observing the above suggestions, however, you will greatly help the editor and the printers in publishing your articles.

It was with deep regret that we learned of the death on last Saturday of Miss Mary Belle Burnett, daughter of Rev. and Mrs. J. H. Burnett, of Springfield, Tenn., and sister of Messrs. J. Henry and George J. Burnett, of the Tennessee College for Women at Murfreesboro. She had been teaching in Gallatin, Mo., and was taken critically ill and carried to a hospital in Kansas City. All that medical skill could do was done, but without avail. She was a sweet, cultured Christian woman, beautiful both in person and in character. Her last words were, "I am saved. Notify Henry" (her brother). We tender to all of the bereaved ones our deepest sympathy in their great sorrow. It so happened

that we had an experience very similar to that of Brethren Henry and George Burnett. While we were living in Murfreesboro, pastor of the church there, some years ago, we received a telegram notifying us of the death of our brother, Henry, in St. Louis. This experience enables us to sympathize all the more with them.

In giving an account of the Southwestern Baptist Association, which he attended, Rev. E. G. Butler, of Newbern, Tenn., says: "There was an effort made to co-operate with the State Board when the report on missions was under discussion, but it was voted down by a very large majority. Immediately after the voting down of co-operation, the missionary sermon was preached by Rev. O. A. Utley, and a collection was taken for missions. It was suggested that two men receive the funds—one for the Board people and the other for the Gospel Mission people. When all had contributed that would, the large majority of Gospel missionaries had given four dollars and a few cents, while the very small minority of Board people had given \$10.02. Hence the difference in liberality between those who have a system through which to do mission work and those who have none." Let us say we have always taken the position that every one should give to missions the way he chooses, whether through the Board plan or otherwise. The important thing is that he give and that he give as much as possible.

The Tri-Cities Daily herewith publishes a photograph of Rev. W. L. Howse, the popular pastor of the Tusculumbia Baptist Church. Rev. Howse is a Tennessean by birth, and early in life began to prepare for the ministry. After completing a course in college he attended the Southern Baptist Theological Seminary, at Louisville. He took charge of his first church on Sept. 1, 1894, and has been in constant service to the present time. The larger part of his pastoral work was done in West Tennessee and North Mississippi. He spent several years at Nashville, Gallatin and Fayetteville, Tenn., and from the last named place went to East Florence, from which place he went to Tusculumbia.

For the past two weeks Rev. Howse has been assisting Rev. O. E. Comstock in a protracted meeting at the Furnace Hill Baptist Church. He will preach every night next week at that church, and the public is invited to hear him. He is a pleasing, forceful and earnest minister, and much good is being accomplished in the meeting in which he is now assisting.—*Tri-Cities Daily*, Oct. 26, 1907.

In a notice of the Folk-McQuiddy discussion, published in the *Gospel Advocate*, Brother F. B. Srygley says: "I do not like the arrangement of the book. There are too many speeches from the same man before we hear from his opponent. Mr. Folk, I suppose, is responsible for this arrangement." Why does Brother Srygley "suppose" that I am "responsible for this arrangement?" Who told him so? As a matter of fact, the articles appear in the book precisely in the order in which they were written for publication, except that the first reply by Brother McQuiddy was originally two articles in the papers, instead of one, as in the book. When the articles appeared in the papers, each editor exercised his editorial prerogative to publish the article of his opponent first, following with his reply. We should have been glad to put the articles in the book in the order in which they appeared in the BAPTIST AND REFLECTOR, but it would not have been fair to Brother McQuiddy. Certainly he and his brethren did not wish to be unfair to us by putting them in the order in which they were published in the *Gospel Advocate*, and they ought not to complain if both were treated with equal fairness by publishing the articles in the order written. We allowed Brother McQuiddy the benefit of the last reply, which, as every disputant knows, gives considerable advantage. We should think that he and his friends would be satisfied with that.

THE TOWN PASTOR AND RURAL CHURCHES.

BY REV. W. H. MAJOR.

(Paper read before Tennessee Baptist Pastors' Conference, and requested for publication in the BAPTIST AND REFLECTOR.)

Some eighteen years ago the *Courier-Journal* asked its readers this conundrum: "Where were the policemen of Louisville twenty years ago?" The answer was, "In Ireland." If we were to ask today the preachers in our denomination, "Where were you twenty-five or thirty years ago?" about ninety per cent would reply, "On the farm." One of the greatest contributions that the rural church makes to the cause is that it furnishes to a very large degree the young men who hear God's call to the ministry, and the men and women who answer the Macedonian cry of the heathen.

A goodly proportion of every town church has been recruited from the surrounding country. Take for example, an experience meeting. Men begin to tell of their conversion. Very many of them will fix that event in some rural church under some man not widely known in the denomination and to the public, but acquainted with God. And to the most of us, as he describes that old church, there will rise up a similar scene. It is the Sabbath day. The faces of the children have been scrubbed and rubbed by the attentive mother until if they do not shine like the stars, the skin does at least glow. We are all bundled into the two-horse wagon, for it is the only thing big enough to hold the crowd, and away we go to old Salem church, two and one-half miles away, and no question about getting there on time either. And so as our brother tells his experience we see faces long since departed and hear voices that have been silent so, these many years. Oh, yes, the town pastor has a loving regard for the rural church for it is generally the place where he first saw spiritual light, and met his Lord in Salvation. And it is also the bank from which he draws a goodly number of his most efficient members.

Then the rural churches are helpful to the town pastor. Sometimes in the protracted meeting season they let him leave his hot and summer stagnant field and come into their midst to tell the old, old story of Jesus, and his love. Perhaps his field is one that tries a man's soul, saps his vitality and kills his spirituality. Perhaps he has gotten ideas into his head that folks need an up-to-date gospel, twentieth century culture, and must be entertained as long as they are detained, and the limit of that to be about twenty to twenty-five minutes. How rapidly such frills and furbelows fall away from him as he meets men face to face as an ambassador for God, and sinners begin to cry for salvation. It is like a woman getting rid of her old spring bonnet, or a buck shedding his old horns. He goes back home with fresh oxygen in his lungs, greater courage in his heart and a new note in his message.

And this leaves out the magnificent assistance the pastor of said rural church often is to the town preacher. The pastor of the town church is sometimes a man of many books as well as many calls. He is sometimes so busy reading what Broadus, Myers and Spurgeon say about the Bible that he forgets to read as much as he ought of what God says to him in the Bible. Then he hears what I did two summers ago. A rural pastor can preach twice a day for six days to a congregation of which he had been pastor seven or eight years and in which he had already held four meetings—preach splendid, simple, clear-cut, soul-stirring, gospel sermons that lead many to Christ, and do it without scratch of pen or reference to other book save God's Word. Oh, then, he goes home and says, "Commentaries are all right, devotional books are good, but The Book is the thing."

There are two hundred and fifty-five town and thirteen hundred and forty-five rural churches in the State of Tennessee. About fifty of these are in the cities of Nashville, Chattanooga, Knoxville, Jackson and Memphis. Now, it is obvious that each of these churches ought to be a center of gospel and missionary influence. "Beginning at Jerusalem" is God's plan, and man has never improved on that. It will depend upon the town pastor whether each of these churches fulfills its mission of being "a city set upon a hill that cannot be hid." Missionary interest and liberality are matters of information and indoctrination. There must be a settled and steadily pursued campaign of education. Usually if this is done it falls to the lot of the town pastor to be a sort of leader in the work. For he is centrally located, in easy touch with all the churches and sometimes is the only resident pastor in the entire county. Take two examples of this kind of work—Dr. B. H. Carroll, for twenty years left his great church in Waco every fifth Sunday and went to the country. At each meeting there were doctrinal, practical and missionary discussions. On Sunday a

missionary sermon was preached and a collection was taken. He did not try to do the work himself, but his work was to get others enthused and enlisted and the Association organized and solidified. As a consequence every church in Waco Association is missionary, and for years it led the State in giving. Take what one pastor has done in a Tennessee Association. By missionary campaigns, personal work and endless, loving persistency, he has brought an Association that was practically anti-missionary up to the point where at its last meeting it agreed to support two foreign missionaries. But the town pastor who would do this kind of work cannot be a bird of passage. He must stick, must be willing to be criticised, and must work for God and not glory. The rural churches are not going to be caught by nice clothes and a fluent tongue. They are going to weigh him in the balance before they take him in. As one good brother said of a town preacher, "He is a nice little fellow, if he is a dude." Being questioned as to wherein the marks of his dudishness lay, he said, "He wears yellow shoes and parts his hair in the middle." Yet later that very brother gave fifty dollars in a collection taken by this very same town preacher, and otherwise nobly assisted in a great work. He had taken that town preacher into his heart.

The greatest need of our rural churches is pastors. They have preachers, splendid preachers, but in a large majority of cases these men cannot be pastors because they are only on the field one or two days in the month. Many of these churches are rich and could and ought to have a resident pastor. But the fear of being called a money-preacher still hangs over our ministry. We do not always do our duty in these matters. The town pastor can assist the rural church in such cases. When he gets an opportunity he can tell them their duty in the matter of paying their pastor a living salary, sending him to the convention and building him a pastor's home. In one county of this State there are twelve Baptist and thirteen Methodist churches. There are five resident Methodist and one resident Baptist pastor in that county. The other eleven churches are served by men who travel from sixty to two hundred and fifty miles to reach their appointments. The more than twelve hundred Baptists of that county have to rely on one man to visit the sick, bury the dead, and do the other necessary work. An obvious impossibility. Now an effort is being made in this county to locate pastors. A parsonage has been bought in the county seat and the money raised by the town pastor to pay for it. Two of these county churches have called the same pastor and pay him \$400 each. A few years ago they only paid \$100. But it took time to do this. Many objections were raised at first. But success finally crowned the effort. The title to this property is vested in five trustees, two from each of the churches, and one from the town church. The plan is to carry this work on until every church in the county has its resident pastor and owns at least a part of a pastor's home.

If we do not look after the rural churches our cause in the city and village will surely fail. God has made town and country Baptists one. What God hath joined together, let not religious demagogues put asunder.

Covington, Tenn.

THE FOLK-McQUIDDY DISCUSSION ON THE PLAN OF SALVATION REVIEWED.

BY S. E. JONES, D.D.

In the first place, I may say that the discussion is representative, and any one wishing a thorough presentation of the Baptist and the Campbellite views can find it in the book now offered to the public.

The book has a distinct educational value apart from the questions involved. It is worth one's while to study carefully logic in concrete form. It is no mean attainment to know how to debate, to know when a proposition is proven or disproven.

It was Abraham Lincoln who quit the practice of law for awhile that he might study geometry, so that he might know when his case before a jury and court was proven. After going through geometry, he asked himself: "Abe, do you know now when a proposition is proven?" He answered himself in the affirmative, and went back to the practice of law.

Now, reading and studying a discussion like that by Dr. Folk and Mr. McQuiddy may not be equal to taking a course in logic or geometry, yet it is worth a great deal, and I heartily commend the close reading of the book, to that end.

But the chief value of the discussion is presenting the issues in as sharp and discriminating a way as they can well be done. These gentlemen have not only studied logic, but they have given a fine illustration of its place in determining great questions. That is not saying that Aristotle and Bacon and others would say

that all the conclusions drawn, follow from the premises. Somebody's logic is at fault in this discussion, for contradictory propositions cannot both be true. There, of necessity, has been some dodging or evasion, maybe both. In reading the book one will find great ability on the part of one of the disputants in failing to answer categorically, and also in "shying around" the interrogation (?) put by the other. But the "shying" is most artful, and I might say that both formal and material fallacies are much in evidence. 'Tis a great pity that a man who ought to be fair in a religious discussion, handling the Word of God, should resort to the tricks of sophistry or outright evasion. I think, however, Mr. McQuiddy has done as well as he could with his side of the question. He had to say something, even if he did try to make "the worse appear the better reason." What I wish to emphasize at this point is this: One may conscientiously dodge (as he supposes) if behind the dodging he thinks there stands a proposition which cannot be successfully assailed. So we must not for a moment charge Mr. McQuiddy with intentional sophistry when he is hopelessly impaled on one or the other horn of a dilemma. Mr. McQuiddy has done just as well as any of his brethren have done or could do in trying to overthrow the very Gibraltar of the Gospel. That cannot be done. And whoever tries to do so, retires with his pop-gun and fewer wads. That is all.

But I must note briefly the issue and then present the arguments in as small a compass as possible.

The issue is this: *Is a sinner saved by grace through faith, or by grace through faith and works?*

(We must allow Mr. McQuiddy to say one is saved by grace.)

Dr. Folk affirms that one is saved wholly of grace through faith, while Mr. McQuiddy adds works, and among other works he names baptism. Mr. McQuiddy says Dr. Folk is all right as far as he goes. Dr. Folk says Mr. McQuiddy goes too far.

DR. FOLK'S ARGUMENT.

He shows beyond the shadow of a doubt (1) that until the law man was saved without works as a procuring or instrumental cause simply by exercising faith in the coming Redeemer. The first few verses of Rom. 4 show this. Many other passages are cited.

(2) That the law was not given as a means of salvation, that is, enjoining certain things to be done or not done, the doing or not doing of which conditioned salvation. "The law was added because of transgression," not as a means of justification. Salvation by works of law is out of the question.

(3) That since the Law, no other conditions of salvation were introduced than those formerly given, as for instance, during the patriarchal and legal dispensations. This is abundantly proven in Paul's epistle to the Galatians, and other portions of the New Testament. In other words, works are not conditions of salvation.

Dr. Folk cites that great passage of Paul found in Ephesians 2: 8-10. Man's works do not enter into the new creation at all, and cannot. Good works are the end of the new creation in glorifying God. How then can they be a means of salvation?

MR. McQUIDDY'S ARGUMENT.

(1) Salvation is by works, and not by faith only, because James says Abraham and others were justified by works. That faith is a dead thing being alone. He charges that Dr. Folk makes the Scriptures contradict each other by leaving out works as conditions of pardon or salvation.

It was just as much Mr. McQuiddy's business to reconcile James and Paul (if indeed they need to be harmonized) as Dr. Folk's. But here he sticks to James and lets Paul severely alone.

Dr. Folk, in a scholarly, exegetical way, shows that there is no real conflict between James and Paul, but correlation and corroboration. Faith justifies instrumentally. Works evidentially. "Faith is the tree." "Works are fruits." "Saving faith always bears fruit"—good works. Works justify only in the sense that they prove the existence of a faith that does. I now present Dr. Folk's question to Mr. McQuiddy which he has not and never will answer: If works are conditions of salvation, when or at what point in the worker's life is he saved? If he is not saved (the sinner) at the moment of faith, when? That idea of Mr. McQuiddy's keeps, or is calculated to keep, one in constant fear of losing his soul, for he can never know when he is saved. Well does Dr. Folk ask him how a salvation by works as a condition consists with salvation as a free gift, which can be had only by reaching out the hand of faith and receiving it! If by faith then it is no more of works, otherwise faith is no more faith. "If by works then no more by grace, otherwise grace is no more grace."

But, says Mr. McQuiddy, the Gospel itself imposes

conditions of salvation apart from the Law, and so he affirms that itself is a system of salvation by works. Faith itself is a work, the work that God would have the sinner do. Again, we read of "the obedience of faith," and of those "who obey not the Gospel," and that "He (Christ) is the Author of eternal salvation to all that obey Him." So then the Gospel itself has its laws or works, disobedience to which insures eternal destruction from the presence of the Lord.

Dr. Folk does not deny that in the sense of the Scriptures there is a law of pardon or things that must be done to be saved, but not such things as involve any physical act on the part of the creature. The conditions are essentially internal, of the soul, and independent of any physical act whatsoever on the part of the creature, or priest, or preacher. For instance, when a man gives to missions he obeys the gospel, but he does not give to be saved. A man partakes of the Lord's Supper, but not to be saved. He is baptized, but not to be saved from sin or to inherit the kingdom of God.

But, says Mr. McQuiddy, here is where Dr. Folk contradicts the Scriptures flatly, for there are scriptures which do assert most positively that baptism is a condition of salvation.

(2) His second argument then (or call it first and only one if you please that has an apparant plausibility) is that baptism is a condition of salvation. Proof: "He that believeth and is baptized shall be saved." Could anything be more clear or pointed? Certainly not. Again, "Be baptized for the remission of sins." Is that not plain? How does Dr. Folk meet these Scriptures as teaching salvation through baptism, and others of like import?

First, by an appeal to Mr. McQuiddy to say whether Pedo-Baptists who have died unbaptized are lost. Does he answer, yes, or no?

Was the thief on the cross lost or saved? Was he baptized? If Mr. McQuiddy answers, lost, in both cases, then a large per cent of the disciples of Jesus have gone to perdition, including the thief. But we know the unbaptized thief was saved, because he trusted himself to Jesus, and for that alone. But many thousands have trusted to Jesus in the same way, that is, for salvation and were lost, thus trusting in Jesus, if Mr. McQuiddy's doctrine is true, that is, if his interpretation of the use of baptism is correct. In other words, if Mr. McQuiddy's interpretation of baptism is scriptural, then no one but an immersed person since Pentecost ever has been or can be saved, unless the law of pardon is changed. If the Lord made a law, and then at will changes it, though he has given us no notice that He has or will, we are at sea. The law of pardon is not accommodative, we are forced to believe; and so conclude that baptism was never made a condition of salvation.

But Dr. Folk is fair. He is unwilling to admit that such conclusions are valid, unless the Scriptures warrant his interpretation of the use of baptism and in perfect harmony with the doctrines of grace.

Mr. McQuiddy's interpretation of baptism leads to absurdities and contradictions from standpoints already argued, but evidently so when the use of baptism is studied in the light of many passages where it is found.

Now Jesus, who said: "He that believeth and is baptized shall be saved," also said, "He that believeth on the Son hath everlasting life." Now, belief comes before baptism, and there is therefore a moment of belief in the exercise of which eternal life is bestowed, otherwise the proposition that whosoever believes in him has eternal life, cannot be true. Can it be true that one does not believe until he is baptized? Does the man who comes to be baptized believe at all? Then he has eternal life. Again, Peter, who said, "Repent and be baptized for the remission of sins," also said, "The like figure whereunto baptism doth also save us." Could anything be plainer? Baptism saves. But how? "In a figure," that is, figuratively. Then baptism in a sense saves; it is "for the remission of sins;" it "washes away sins." But how? "In a figure." The passing of Noah and his family from the ante to the post age of the world through water was a figure of salvation—eternal salvation. Baptism in the use of water is "a like figure;" it is an emergence or transfer from the state (age) of sin to the state (age) of salvation from sin. Therefore, are we buried with him in baptism—literally? Certainly not. How then? Figuratively, symbolically.

But I must close with one of Mr. McQuiddy's questions to Dr. Folk: Suppose a person knows it to be his duty to be baptized (immersed) and refuses, can that one be saved? The reply is complete: One can not know it to be his duty unless he is saved; and if he knows it to be his duty he will do it, if physically possible. But, says Mr. McQuiddy, Are there not people who know it to be their duty to be baptized who refuse, and what about them? Dr. Folk does not

profess to be omniscient or to settle questions of that kind for the individual.

Again, let it be said: One does not know it to be his duty to be baptized unless saved, and if saved and knowing it to be his duty, no physical impossibility barring it, he will keep the Master's saying. An intelligent saving faith obeys, and that is the only way to show an intelligent saving-faith. There is plenty of saving faith that needs the complement of Scriptural enlightenment. Those Baptist preachers who preach faith and leave out baptism are great sinners, nearly as great as those preachers who baptize to save sinners.

MY TRIP TO KNOXVILLE AND EAST TENNESSEE.

I feel very much at home among the Tennessee brotherhood, and though I may never live in Tennessee again, I always watch with interest the progress of my native State. I love Tennessee, but never felt so proud of her before. There is a special East Tennessee patriotism that will not be still.

The Convention was great, and no man enjoys more than I the pleasure of grasping hands with old friends and former acquaintances, of which I boast many.

Before the Convention closed I left Knoxville for a more extended trip down the Valley of East Tennessee. I availed myself of the privilege of preaching to the saints at Niota on Sunday morning, and Sunday night preached in the new church at Sweetwater, and on Tuesday night I preached at Philadelphia, and then continued my visit to Cleveland, where my dear old father, now in his 76th year, met me, and took me to my boyhood home. I stayed one night in the old home. It is lonesome there now. Mother is gone. I went then to the old church house, and to the old spring, and stood by mother's grave and by faith looked through the thin veil and saw her and many others, "loved long and lost awhile."

On my return trip, which was over the new line of the L. & N., from Benton via Etowah Junction, I stopped off at Etowah. By choice and otherwise, I spent about 18 hours in Etowah. I was surprised I am not over it yet. Etowah is to me the "marvel of the East." They tell us of Western towns growing into a city in one night, but here I was not over fifteen miles from where I "grew up," in a sure enough city with electric lights and a railroad depot that puts to shame the depots of most of our older towns, a city scarcely a year old with a bank and hotels and business houses various and many. Religious interests have not kept pace with other interests, but a Baptist Church has been organized and a lot secured for the church house.

While I visited among my many friends in that "strange city," the Lord's hand was working, and lo! I stood before one more wonder! My boyhood, life-long friend, W. H. Runions, the church builder, made his appearance in this "marvel of the East," and at once began arranging for a meeting of the members of the church to plan for building a house of worship.

I left for home on the 4 o'clock train, feeling that the Baptist cause in Etowah is safe in the hands of the Lord and Runions.

"What hath God wrought," and is still working, in Tennessee! I feel that a better day is at hand for East Tennessee especially. M. L. BLANKINSHIP.

Kensee, Ky.

MT. CREEK BAPTIST CHURCH.

Our pastor, Rev. J. J. Coffelt, closed a great revival and baptized a number into the church, but I am sorry to say that one of our brother members and an ordained minister of the gospel has been walking disorderly and telling tales untrue. He went before the Ministers' Conference at Chattanooga and made some false statements. The church appointed a committee to wait on Pastor J. J. Coffelt, which conference accepted the report and gave courage. The church was compelled to take some action, and brought a charge of contempt to the church, and appointed a committee to wait on Brother S. H. Schruder. Brother Schruder would not hear the committee nor come to the church, then, at the regular church conference, the church withdrew fellowship from Brother S. H. Schruder and ordered his credentials called in, and the action of the church published.

Done in church conference, ordered by church.

REV. J. J. COFFELT, Moderator.

J. B. MITCHELL, Church Clerk.

Hill City, Tenn.

The great revival at Peyton's Creek will close today (November 4). It has been a great meeting. There

have been 71 additions to the church—68 stand approved for baptism, one restored and two by letter. There have been over 50 conversions. We will baptize today. Bro. Ewton is with me yet, and will aid me in baptizing. I will report the number baptized next week. Oh, help me praise the Lord. Glory to his name.

R. B. DAVIS.

Carthage, Tenn.

It was a pleasure to assist Rev. E. L. Watson, pastor at Union City church, in a tent-meeting at Rives. A large tent was filled at night, with good attendance at the day services. The choir service was very fine; and the generosity and liberality of the people was great. Some old people were converted. I love the people at Rives. Watson is a thinking preacher, a true yoke-fellow and makes folks like him.

G. A. OGLE.

Mt. Juliet, Tenn.

We had a good service at Hannah's Gap Church yesterday. Our new pastor, Rev. N. B. Williams preached an excellent sermon to a large, attentive audience, from Luke 16:19-31; subject: "The Rich Man and Lazarus." Brother Williams is a deep thinker, logical reasoner and eloquent speaker.

Our Sunday-school, with Brother J. M. Lambert as superintendent, is moving on with a good interest.

The ladies have organized a W. M. U., which will add interest to the work of the church along missionary lines.

R. A. WAGSTER.

Petersburg, Tenn.

I thank you very much for your flattering "personal." I have undertaken a work here which will tax my resources—a difficult and important work—but it seems clearly to be of the divine leading.

It is correct to say that I attended the old Mossy Creek College before the war, and that I am a "graduate" of Richmond College, and of the S. B. T. Seminary.

It was a sore trial to have to run from Bristol to Knoxville without stopping. How I love those mountains and rivers!

By the way, I'm not far from Brownsville—only about a hundred miles. I hope to see my old friends there now and then. Yours,

S. M. PROVENCE.

Wynne, Ark., Nov. 1, 1907.

We have been on our new field now a little over three weeks. But over two weeks of that time has been spent in bed. While trying to put up a stove-pipe just a week after arriving, I fell from the top of a step-ladder, and received a wound which came near being serious. I am able to sit up some now, and hope to be able to preach in another week.

Our people here have shown us great kindness. When we first came into the pastorate the good people came, bringing all manner of things needful. I believe pastors sometimes call it a "pounding." This was more than a pounding—it might be called a "com-pounding." We have a splendid church building. Though old, it has recently been improved, and I am told that it is the fifth nicest building in the State. The church seems to be in good working order. All are in sympathy with the organized work, which to the writer is a treat, as he has not enjoyed that state of affairs in his work in the South.

F. C. FLOWERS.

Jackson, La.

Our meeting began at Mt. Hermon church, October 21, and continued until Sunday night, October 27. The visible results of the meeting were five professions of faith in Christ and eight united with the church. Among those professing faith and uniting with the church was one Jewess. Brother F. P. Dodson, of Greenbrier, began the meeting on Monday evening and did all the preaching. Brother Dodson is a former pastor of the church, having taken charge of it about three years ago. He found the church torn into factions and doing no good. By his faithful efforts in the two years that he was with the church, it was brought together and so revived that the present pastor has had a very pleasant and faithful work, in the four months he has been with the church. The preaching during the meeting was strong and helpful. Brother Dodson is a plain gospel preacher and a sound Baptist. The church and pastor were delighted to have him with them. He is a true yoke-fellow.

Last Saturday the pastor baptized nine, making a total of twenty that have come into the Hermon church by baptism since the fourth Sunday in August. We thank God and take courage.

We had two fine services yesterday at Ashland City.

E. A. COX,

Ashland City, Tenn., Nov. 4

STATE MISSIONS.

May I urge every Baptist church in Tennessee to contribute as liberally as they can to State Missions this year; not be satisfied with giving, but sacrifice for that Board, for we cannot hope to take the world for Christ, or at least do our part at so doing, unless we take Tennessee for Him.

We may see from one example what great things this Board is doing for the Cause in our State. In December, 1905, the writer became pastor of the St. Elmo Baptist church, Chattanooga. The State Board promised to help the church to pay the pastor's salary for a time, as the church was not strong enough to pay enough to secure a pastor of proper training and experience to man this field. At that time, there were a few dollars to raise on my predecessor's salary (he had received the money, but the church had borrowed some with which to pay him); this was promptly raised and paid. The church had twelve hundred dollars' worth of property and five hundred of that was in pews. In eighteen months after the State Board began to aid the church, the old church house and lot had been sold for seven hundred dollars, and a lot, in the best part of town, purchased and a church containing all modern conveniences built on it, and nearly paid for. This church has six rooms on the upper floor, and is heated by one of the best furnaces to be had, lighted with electricity and has a coil with which to heat the water for the baptistry. There is also a basement which can be fitted up at any time. It has modern furniture of every kind, two organs, and has a "Twentieth Century Individual Communion Service," etc.

The Sunday School has become from twice to three times as large as it was. There is a B. Y. P. U. which is well attended and is doing a great work in training and developing the young people. A fine Ladies' Aid Society, Young Woman's Missionary Society, large choir, and a prayer meeting that is attended by from forty to sixty every Wednesday night, composed largely of young people, and many of them take part and lead the meeting.

Many have been added to the church; seventy-nine have been added in the past nine months, and forty-seven of that number were baptized. Of the baptized there were seven Methodists, two Presbyterians and one Catholic. The youngest of this number (79) was four years old.

The minutes of the Association of 1905 (just before the Board began to aid the church) show that the church gave that year fifty cents to State Missions and paid out for all purposes \$557.19. In 1906 it gave \$45.25 to State Missions and paid out in all \$1,851.08. I may say that it also raised the pastor's salary fifteen dollars per month. The minutes of the Association of 1907 show that the church gave \$71.60 to State Missions and paid out for all purposes \$4,000.48.

From 200 to 250 people attend church on Sunday morning, and from three hundred to four hundred attend at night service. Many times chairs have to be brought in to seat the people, and then they are crowded at times. People are received into the church most every Sunday.

Had it not been for the State Board helping this church none of this great work for the Lord would have been done. Let us give and do all we can for, and to this Board, that every weak Baptist church may become strong.

LESTER ALEX BROWN.

Chattanooga, Tenn., Nov. 8.

THE CONVENTION—BIRMINGHAM.

If not too late, I desire to express myself as most favorably impressed with the great convention at Knoxville. Its fellowship was like a fathomless ocean; its tone of progress like an irresistible tidal wave; its optimism as glorious as the promises of God. How refreshing the fellowship! How inspiring the evidences of progress! How exultant the heart became in anticipation of the future advancement! How genial and efficient was the commander of the hosts! All hail to Dr. Boone! All hail to the great Baptist hosts of Tennessee. All hail to the great Captain and Leader who abideth "within the veil," "keeping watch above His own."

I have just returned from Birmingham, Alabama, where I was assisting Rev. Joseph W. Vesey in a meeting. I found a very fine people there, and the Baptist conditions encouraging. Brother Vesey is much loved by his people, and is an able and zealous leader. There were about thirty-five professions of faith in Christ, of whom about thirteen or fourteen had been approved for baptism when I left. Twelve had been received by letter, several of whom were restored as well. There were a few restorations in the membership, making about fifty results in the meet-

ing, and about twenty-five additions to date. Some were trying to decide the close communion question before joining, and some expected to join other churches. The saloons in Birmingham and Jefferson County close their doors on January 1st, 1908, the county having voted "dry" by a majority of 1,700. On election day I joined my feeble voice with thousands of others in cheering along the prohibition forces. The scenes were indescribable. Women and children by the scores on the streets pleading with the voters to vote for the women and children, and thus for the home; processions on the streets with banners and songs, and thousands joining in the popular chorus, "Jefferson is Going Dry."

May God hasten the day when not alone that county and State, but all of the States of this fairest of all the nations of the earth will banish forever the legalized business of debauching the manhood of the land, of ruining the homes and sending multitudes to perdition through the sale of liquors. GEO. W. SWOPE.
Nashville, Tenn., 909 Monroe Street.

FROM HUMBOLDT.

As pastor of the Baptist church here I have been on the field nearly six months now. That is not very long, and yet it's long enough to discover a few things. They tell abroad that we have the best church in Tennessee. I'll agree with that statement, anyhow, as I don't know much about Tennessee churches. If there are better ones we rejoice. We hope all will grow stronger and better. We give this year over \$5,000 for all purposes; \$2,000 of this being for missions. Nineteen baptisms were reported, with no meeting. It is fair to say these were all baptized by the former pastor, Rev. J. B. Lawrence, now of New Orleans, La.

Recently we have been aided in a meeting by Dr. W. D. Nowlin, of Owensboro, Ky. Dr. Nowlin is a fine preacher, logical, eloquent, spiritual. His sermons were greatly appreciated. While he was here we received eleven; after he had returned home—called there on account of a funeral—the pastor received six; seventeen in all, 14 for baptism, 3 by letter.

We are now adding to our already commodious house of worship a larger room for our little folks. This room will be 26½x20 feet, and will be comfortably equipped for them.

There are many noble men and women here. Their presence always assures the presence of God, for they dwell near Him. The REFLECTOR, with its bright and newsy columns, comes to us weekly. God bless you, Brother Editor, in your work.

M. E. STALEY,

Humboldt, Tenn.

SEMINARY NOTES.

Tennessee now has fifteen students, T. N. Hale of Morristown, having joined us since last report.

P. M. L. Sosnin, of Russia, told of his conversion from Judaism to Christianity at our missionary meeting Tuesday evening. He was raised in an orthodox Jewish home by strict parents, who ardently hoped that he might be a Rabbi. His father is rich and influential, yet he gives all up that he may win Christ. Like Paul Brother Sosnin's "heart's desire and prayer to God for Israel is that they might be saved," so he preaches here in this city to Jews, telling them that Jesus is the true Messiah.

The recent city election was a sweeping victory for religion and good government. It was a fight of the churches against the saloons, law against license and old party lines were obliterated.

Guy B. Smalley supplied at Glen View, and T. Riley Davis at Borden, Ind. At Eight-mile J. L. Lynn preached in the morning, and Pastor S. E. Reed at night. Joseph Connell supplied at Simpsonville and Bailey H. Lovelace preached at a mission rally at Glendale.

A. C. Hutson is in a meeting with his Germantown church, near Cincinnati, this week. John A. Davis, formerly of Tennessee, is assisting.

Dr. C. S. Gardner will attend the Arkansas Convention this week. W. N. ROSE.
New York Hall, November 11, 1907.

A GREAT MEETING.

On Saturday, October 19, Brother R. B. Davis began a meeting at Monoville, Tenn., where he is pastor. Tuesday morning the writer joined him and remained until the meeting closed. Soon we began to have conversions and additions to the church. The whole community became mightily stirred religiously. People were converted at home; some while they were praying upon their beds; some in the fields, and some as they rode along the highways. Some who had been converted for thirty years came forward and joined the

church. One was restored who had been out for a number of years. We had between 50 and 60 conversions. Sixty-nine were approved for baptism, two joined by letter and one was restored, making the total number of additions 72. Sixty-four were baptized on the last day of the meeting.

In many respects, this is one of the best churches I know of. They have been very much behind in the matter of giving, but they are coming to the front along this line as rapidly as I ever saw a church. I look for this to be a great church some day. The pastor is one of the noblest men I ever met. He is a true yoke fellow.

L. S. EWTON.

Carthage, Tenn.

Last Wednesday was the closing of a twelve days' meeting with Pleasant Hill Church. We met at the water's edge, and buried with Christ four happy converts in baptism. Others will follow soon. Brother N. B. Low, of Kentucky, did most of the preaching, to the delight of all lovers of the truth. This was the most far-reaching meeting for many years in this community. The good Lord saved all hard sinners out in the woods, in the absence of water, preacher, or anything else but the power of God. We are looking forward to the time when this church will begin its new house, for they have said we must have one. God help us to wake up. I am now in the beginning of a meeting with Chestnut Grove Church. Prospects very good. Brother A. H. Huff, of Portland, is to be with us in this meeting. Pray for us.

J. S. THOMPSON.

Portland, Tenn., Nov. 5, 1907.

Our protracted meeting at Bell Buckle, continuing from Oct. 21 to Oct. 29, was a decided success. It seemed to be a true revival for the church and town. Brother A. P. Moore preached at the evening services, and the pastor in the morning. From the first it was evident that we had the presence of the Holy Spirit. The visible results were 11 professed conversions, 14 additions to the church, 11 by baptism. This is the best meeting that has been in Bell Buckle for a long time. Brother Moore greatly endeared himself to the people by his sound, plain and forceful sermons. The church is planning to build a new meeting house in the spring, and the people are very enthusiastic in regard to it. In fact, we are looking up.

G. L. BOLES.
Wartrace, Tenn., Nov. 8, 1907.

I have read with interest the Discussion of the Plan of Salvation, by Editor McQuiddy and yourself. I regard it timely, as it places in sharp contrast salvation by grace through faith, and salvation by obedience to law; grace and law; the gospel and Judaism in a new dress. I cheerfully recommend the book to all who are interested to know the Bible way of salvation. You surely have brought it out clearly, and it shines out brightly, notwithstanding the efforts of your opponent to darken counsel. I trust it will have a large sale, for it certainly deserves it.

T. J. EASTES.

Brush Creek, Tenn.

My work here has been moving on with a healthy growth since I came to this field. The year ending with the meeting of our district Association marked one of the best reports my church has in her history. Last year her gifts to Foreign Missions more than doubled the gifts for the same cause the previous year. During the year we had over forty additions. Besides this, which is the best part, we have made some valuable and extensive improvements on our splendid church property.

A. M. ROSS.

Jackson, Mo.

Last Sunday night I closed a great meeting at Clearwater, Fla. About 80 people took the stand for the Lord in the meeting. Twenty-six united with the church. We organized a prayer meeting, children's band and Young People's Mission Study Class, and reorganized and greatly enlarged the Sunday School and Ladies' Society. During the meeting the church called Rev. C. H. Nash, of Tampa, as their pastor. Over \$625 was raised during the meeting for denominational purposes. I am now assisting Rev. E. Lee Smith in a meeting here at his church at Winter Garden. God bless you all.

EARLE D. SIMS.

Winter Garden, Fla., Nov. 9, 1907.

I am in a great meeting with the Union Baptist Church, near Russellville. Many are being saved and approved for baptism. The father of the James brothers once held a great meeting here.

Elkton, Ky.

S. M. McCARTER.

PASTORS' CONFERENCES.

NASHVILLE.

First Church—Pastor Burrows preached on "The Dignity of the Sunday School Idea." Dr. Lichtenstein, a Hebrew Christian, preached at night. Two additions by letter.

Third—Pastor Yankee preached on "The Joy of Coming to Christ," and "The Approachableness of Christ." Five professions. Two baptisms. Two approved for baptism. Two by letter. One under watch care. Others asked for prayer.

Central—Good congregations. Subject: "The Stirrer-up of Strife."

Immanuel—Dr. A. T. Robertson, of Louisville, preached in the morning on Rom. 5:1-4. At night the B. Y. P. U. held a meeting.

North Edgefield—Pastor Snow preached on "Elements of Strength in the Christian Church," and "The Humiliation and Exaltation of Christ." One by letter. One approved for baptism. Several professions. Meetings will continue, Geo. H. Crutcher, D.D., preaching.

Seventh Church—Pastor Wright preached. "Forgetting, Reaching Forth, Pressing Onward," "What the New Birth Brings." Fine congregation. Good interest. Series of meetings begins. Brother Yankee will be with us and do the preaching.

Edgefield Baptist Church. Arch C. Cree, pastor. Sunday School, 320. Morning, Rev. B. W. Spilman spoke on "The Sunday School of Tomorrow." Evening, "The Love of Christ." One for baptism, one by letter.

Pastor Swope preached at the North Nashville Baptist Church. Subjects: Morning, "Through Suffering to Glory;" evening, "Sacrifice and Righteousness." One received for baptism. Two baptized.

Lockeland—J. N. Booth, pastor. Morning, "Echoes From Sunday School Institute;" evening, exchanged with Brother E. K. Cox. Sunday School better than usual.

Howell Memorial—Pastor Cox preached in morning; theme, "Faith Walkers and Sight Walkers." Pastor exchanged pulpits with Pastor Booth, of Lockeland Church, who preached at night, theme, "Union With Christ." Good congregations at both services.

Belmont—Pastor Francisco preached at morning service, theme, "Chambers of the King." Temperance meeting at night. One by letter.

Watertown—Brother Stewart preached morning and afternoon to good congregations. Good services.

Una—Pastor Fitzpatrick preached at morning hour on Isaiah 63:1. At night, "Therefore, Brethren, Be Ye Steadfast." One hundred in Sunday School.

Mill Creek—Pastor Reid preached on "The Heavenly Inheritance."

KNOXVILLE.

White Springs—Pastor Webb preached at the morning hour on Matt. 2:10; at night on James 1:27. 75 in S. S.; one baptized.

Lonsdale—Pastor S. P. White preached on "The Lord is My Shepherd," and "God's Hatred of Sin." 126 in S. S.

Smithwood—Pastor Anderson preached on "Paul's Inward Life;" evening on "Come and Welcome." (Rev. 22:17.) Four additions; 70 in S. S.

Grove City—Pastor Davis preached at both hours, on "Leaves Only," and "Bearing Fruit." 85 in S. S.; 2 by letter.

Island Home—Pastor Dance preached at both hours. Morning, "The Philosophy of Christian Living." Evening; "Have We Been True to the Trust He Left Us?" Rain interfered with S. S. attendance.

Bell Ave.—Pastor Sharp preached on "Kinds of Hearing." (Heb. 2:1.); "Playing the Fool." (1 Sam. 26:21.) One by letter; one baptized. 210 in S. S.

Gillespie Ave.—Pastor Dowell preached on 1 Jno. 3:2, and "What Shall I Do With Jesus That is Called the Christ?" 166 in S. S.; 10 by letter; 6 by experience. Meeting to continue; 21 professions to date.

First—"The Walk to Emmaus." (Luke 24:15) and "Selling Out" (Heb. 12:16.) were the subjects of Pastor Taylor. Three by letter; two baptized; 279 in S. S.

Deaderick Ave.—Pastor Perryman preached on "Satisfaction" (Psa. 17:15.), and "A Critical Moment in a Man's Life." (Gen. 13:12.) Two baptized; 542 in S. S.

Broadway Baptist Church—Pastor Atchley preached at both services on "The Conditions of Forgiveness," and "God's Immutability." 375 in S. S.; 4 additions by letter; 20 requests for prayer. I was sorry that in my report of the Convention there were several mistakes—one serious grammatical mistake. Such mistakes hurt a public speaker.

Maryville—Pastor O. C. Peyton preached morning and night. Subjects: "The King in His Beauty," and "Joshua's Purpose and Appeal."

Christmas. B. Y. P. U. Meeting largest we have ever had and interest good. The church work is moving on well. Attendance and attention encouraging.

Immanuel—Pastor Cate preached in the morning on the 91st Psalm, and in the evening on "The Transfiguration." 100 in S. S.

Euclid Ave.—Pastor Hurst preached in the morning on Acts 8:29-35, and at night on "Playing the Fool." (1 Samuel 26:21.) 160 in S. S.; one restored.

Third—Pastor Holt preached in the morning on "Bearing One Another's Burdens—Christ's Law." At night on "Looking Unto Jesus." 163 in S. S.

Oakwood—Pastor Crow preached in the morning on "God's Ideal for His People," and in the evening on "Deliverance Through Christ." One received by letter. 87 in S. S.

CHATTANOOGA.

Pastors present: Boyd, Brown, Cecil, Chunn, King, Waller. Devotional exercises by Brother King.

Highland Park—Pastor Cecil preached on "Laying up Treasures in Heaven," and "How to Get Right With God." 101 in S. S.; 30 in B. Y. P. U.; 21 in Jr. B. Y. P. U.; 10 in Sunbeam Band.

Rossville—Pastor Chunn preached on "The White Banner," and "The Right Use of Money." 150 in S. S. Full house at both services. A good day.

St. Elmo—Morning subject: "Hezekiah." Evening subject: "The Ten Virgins." One received by letter. Revival meeting will begin next Sunday. Rev. C. B. Waller, of the Second church, will do the preaching.

Hill City—Pastor King preached at both hours. Morning theme: "Labors in the Vineyard." Evening theme: "The Importance of Choice." Two received by letter; several came forward and asked for prayer. Large congregations both services. S. S. and B. Y. P. U., good.

Second (Tabernacle)—Pastor C. B. Waller preached at both hours, on "Training the Volunteers," and "A Search for the Black Sheep." 314 in S. S.; 103 in Mon't Ave. Mission. Good interest; 5 professions; 1 received by letter; 1 approved for baptism.

JACKSON.

First—Dr. Porter preached both morning and in afternoon, to men only, on the "Death Supper." Two conversions.

Second—Pastor Ellis preached in the morning on "A Prepared Place;" in the evening on "Forsaking Sin." One addition; 126 in S. S.

West Jackson—Pastor Early preached in the morning on "The Courageous of His Kingdom and Their Deeds;" in the evening on "Home Seekers." 60 in S. S.

Royal Street—J. C. Greene preached in the morning on "Trusting in God's Promises." G. C. Bennett preached in the evening on "The Mind of Christ."

Clover Creek—Pastor Huckaba preached on Saturday on "The Friend of Christ;" Sunday on "Ready to Answer God's Call to Service."

Republican Grove—Pastor Holcomb preached on "Following Jesus." Good services.

Alens—Pastor Wauford preached on "The Reign of a Righteous King." Good S. S. \$9.71 collection for M. E.

Tate St., Corinth, Miss.—Pastor Carmack preached in the morning on "The Restoration of Israel;" in the evening on "Knowing Therefore the Terror of the Lord We Persuade Men." Good S. S., and large congregations.

Hincle Creek—Pastor McNeely preached on "Wise Choice," and "Christian Possession."

Mercer—Eugene Jackson supplied—preached on "Hope." Unanimously called as pastor. Good S. S.

Alamo—Rev. Potter preached on "Salvation for Us." Was unanimously called as pastor. Good S. S.

McNary—Rev. Price preached on "Jesus, the Savior," and "Excuses." Good services.

Enon—Rev. J. N. Wood preached on "Obedience" in the morning; in the evening on "The Story of the Salvation of Zaccheus." Two additions.

Oak Hill—Rev. Lennon supplied. Good services.

Shiloh—Rev. Barnett preached on "What Christ Has Done for Us."

MEMPHIS.

First Church—Pastor A. U. Boone preached at both hours. Subjects: "We Would See Jesus." (John 12:21); "By the Grace of God." (1 Cor. 15:10.) One by letter; 1 for baptism.

La Belle—Pastor J. N. Lawless preached on "The Marks of a Happy Life" (2 Tim. 4:7), and "In Gethsemane." (Matt. 26:36.) One by letter; 7 professions of faith.

Boulevard—Pastor J. R. Wiggs preached at both hours. Subjects: "Christian Stewardship" (1 Peter 4:10), and "They Say." (Matt. 23:3.) One by letter.

Harvest Time" (Gal. 6:7), and "Four Men of Faith." (Luke 5:18). Two by baptism; one man 85 years old was baptized; 3 by letter.

McLemore—Pastor W. J. Bearden preached on "Burden Bearing" (Gal. 6:2), and "Clinging to the Altar for Salvation." (1 Kings 2:29-30.)

Seventh Street—Pastor I. N. Strother preached at both hours. Subjects: "Joshua's Testimony to God's Faithfulness" (Joshua 23:14), and "Born of the Spirit." (John 3:6.) Three by letter.

Rowan—Elder Chas. F. Kean preached at 11 a. m., on "What is Christ to You?" At 3 p. m., lectured for men only. Four p. m., lectured to women on "Life in the Slums of London," and "Why London Sleeps." Good congregations. Subject at 7:30: "What Shall the Harvest Be?" Seven for baptism; 3 applied for membership by letter. Good interest in the revival service.

Binghamton—Pastor O. T. Finch preached. Morning subject: "Adoption." (Text, 1 John 3:1, 2.) Evening subject: "The Power of Christianity." (Text, Phil. 4:13.) Observed Lord's Supper; 2 baptized.

Mt. Arlington Mission Services by O. T. Finch, assisted by Rev. H. P. Hurt. Corner stone laid at 2 p. m.; large congregation; new church building in progress.

HARRIMAN.

Trenton St.—Sunday was a good day; 221 in S. S.; fine congregations. The evening congregation filled the house to overflowing, notwithstanding chairs were used in the aisles and in all available space. 15 baptized. At our business meeting last Wednesday evening the church voted unanimously to raise the pastor's salary \$200. On last Monday evening the members and friends stormed the parsonage and gave us a most hearty pounding, including a well filled purse of money for the pastor's wife. Next Wednesday evening we will organize a Layman's Brotherhood for systematic and aggressive work. We intend to do our part in the great layman's movement.

Roan St.—Preaching by pastor morning and evening, to large congregation. Weather inclement. 167 in S. S.; 87 in West Mission S. S. Revival services closed last night. Result of meeting, 18 approved for baptism; 11 additions by letter—making a total of 42 additions during the 10 weeks of the present pastorate.

JOHNSON CITY.

First Church—Since our last report God has wonderfully blessed us at all of our regular services. Bro. Hodge preached at both hours to good congregations. The weather was very unfavorable in the morning. Sunday-school was a little off in numbers, but full of enthusiasm—150 in attendance. One addition at prayer meeting by letter. At Sabbath services 3 under the watchcare; 5 by relation; 5 by letter; 4 by experience. Total, 18, since last report. We are working and praying for a great revival to come to the old First Baptist church. Pray that we may keep humble and faithful, patiently waiting God's time, and that we may give him all the glory.

JEFFERSON CITY.

Cedar Creek—Pastor J. M. Lewis preached. Morning subject: "Christian Growth." Evening subject: "Perfect Church." Clection for Foreign Missions.

Oak Grove—Pastor J. M. Burnett preached. Subject: "Laws of Success." Evening subject: "Caleb."

Pine Grove—Pastor W. W. Bailey preached. Subjects: "Having a Mind to Work," and "Caring for the Poor." Collection for Orphans' Home.

Catherinnie—Bro. J. R. Kirby supplied Saturday and Sunday. Subjects: "Call to Service," and "I have Fought a Good Battle."

Robinson's Creek—Rev. L. C. Chiles supplied. Subject: "Growth in Grace." Collection for Foreign Missions.

Richland—Pastor D. F. Lillard preached on "Church and Its Mission."

Lenoir City—Bro. W. E. McGregory supplied. Subject: "Kingdom of Heaven," and "Thoughtful Man."

Dandridge—Pastor S. E. Jones preached. Subject: "Missions," and "Why am I not a Christian."

First Church—Pastor Sherman preached. Subject: "The Over-comers," and "Self Discovery." Two joined by letter.

Had a fine meeting at Hillsdale. Baptized 15 and 6 or 8 more stand approved, with others to join. Some 29 or 30 made professions, and more than 30 asked for prayers; there were 3 professions at the night meeting. I was called home on account of sickness, hence the closing of the meeting with such interest. Son Henry was with me four days of first week and last night. He filled my appointment at Lafayette first Sunday and baptized 3. I thank God and take courage.

I. T. OATLEY

MISSIONS

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

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

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

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

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

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

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

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

MISSION TOPIC FOR NOVEMBER. THE THANKFUL LITTLE ONES.

"Lord, when to thee a little lad
Brought the small loaves of bread,
Thy touch enlarged the gift, until
Five thousand men were fed.

"So wilt thou use our little gifts
Of time, and work, and love,
To bring to many a suffering child
Sweet comfort from above."

—Our Mission Fields.

WOMAN'S MISSIONARY UNION. REPORT OF THE CENTRAL COMMITTEE.

The Central Committee, Tennessee W. M. U., held its regular meeting Tuesday, November 5, with seven officers and twenty-four members present. Only one church failed to respond to roll call. Prayer was offered by Miss Golden, asking an especial blessing on the work of the coming year. Mrs. Wheeler then declared an informal session open for becoming acquainted with new members, while partaking of light refreshments; also in having informal reports of the Convention from Corresponding Secretary Mrs. B. H. Allen, Treasurer Mrs. J. T. Altman, and Young Ladies' Secretary, Miss Woodcock. These reports were very comprehensive and interesting. Mrs. Allen spoke of receiving new interest through meeting the various vice-presidents whom she had known only through correspondence before.

fore the Convention, and in meeting so many good treasurers at the sectional meeting.

Miss Woodcock had many interesting things to tell of the enthusiasm of the young women attending the Convention, and their great desire to increase the number of societies.

After discussing various plans for work and avowing of more interest during the year before us, Mrs. Murkin led in a prayer asking for strength to accomplish the larger things undertaken. The meeting adjourned, to meet December 3, 1907.

MRS. W. L. WENE,
Recording Secretary.

Report of the Corresponding Secretary for the months of October, 1907:

Letters written, 33; postals, 31. Eight of these letters were to parties who wishes to organize W. M. S., and we hope in a few days to hear of permanent organizations.

Two new W. M. S.'s are reported this month, and two bands:

Watauga Association—Bethel church, W. M. S., President, Miss Retta Stout, Doeville, Tenn.; Secretary, Miss Florence Lowe, Mountain City, R. 3.

Members in society, fifteen. The president writes: "We hope to double our membership this month (Oct.)." The president, Miss Stout, is one of the young Mountain School girls, who has taken up the work in her home church.

A new band has been organized in Newbern church, Friendship Association. Mrs. T. E. Moody, of Athens, is leader of a new band in the Athens church. This band meets every Sunday afternoon; the average collection per month is \$2.

Rocky Hill church, Tennessee Association, W. M. S. has reorganized; Mrs. Will Badgett, President.

Mt. Nebo church, Western District Association W. M. S. reorganized, Mrs. Fanny Brown, President. We hope to report four organizations in this Association before long.

The returns from "Enlistment Day" have not been as full as expected—only 19 new members brought in on this day. Athens W. M. S., 6; Elizabethton W. M. U., 2; Middlebrook, 5; Newbern, 4; Huntingdon, 2. Total, 19. Reports from other societies will be sent in later on.

Sweetwater Association, Jellico Junction, a society organized by Mrs. Loney, "an old promise," she writes.

Respectfully submitted,
MRS. B. H. ALLEN.

Mrs. J. T. Altman, Treasurer, in care of Tennessee W. M. U., for Oct. 1907—

Brought forward, Oct. 1, 1907.	\$51 99
Edgefield W. M. U.	50
Seventh W. M. U.	50
First W. M. U.	1 00
Third W. M. U.	50
Island Home W. M. U.	1 00
Huntingdon W. M. U.	1 00
Cookston Creek W. M. U.	10
Third, Earnest Workers	30
Deaderick Ave. W. M. U.	1 50
Corryton W. M. U.	1 00
Stanton W. M. U.	20
Hill City W. M. U.	50
Caney Ford W. M. U.	25
Mulberry W. M. U.	50
Chattanooga, First, Y. W. A.	10
Yellow Creek W. M. U.	1 00
Ballard's Chapel W. M. U.	10
Oakwood W. M. U.	50
Bellevue Ave. W. M. U.	30
Newbern W. M. U.	1 00
Ogden, First W. M. U.	1 00
Medina W. M. U.	25
North Nashville W. M. U.	1 00
Inman St. Cleveland, W. W. U.	1 00
Glenwood W. M. U.	1 00
Chattanooga, First, Y. W. A.	1 00
Maryville W. M. U.	1 00
Smithwood W. M. U.	50
.....	1 25

Dyersburg W. M. U.	25
Central, Nashville, W. M. U.	1 00
Watertown W. M. U.	25
Convention at Knoxville	16 00
Talbotts W. M. U.	50
Eagleville W. M. U.	40

Total	\$91 94
Disbursements:	
October 2, To Treas., postage..	\$ 1 40
To Cor. Sec., postage	1 00
	\$ 2 40
To balance	\$89 54
	\$91 94

Respectfully submitted,
MRS. J. T. ALTMAN,
Treasurer.

Letters written, 52; letters received, 38.

REPORT ON LITERATURE, OCTOBER, 1907.

Sent out the following:
348 copies of "Our Mission Fields;"
277 Leaflets; 32 Constitutions; 15 Mission Workers' Manuals; 214 Membership Cards; 8 copies "Our Home Field;" 8 copies "Foreign Mission Journal;" 3 Mission Tool Chests; 34 Topic Cards; 50 Mite Boxes; 3 Letters; 5 Postals. Postage on all, \$4.68.

Respectfully submitted,
MRS. J. C. JOHNSON,
1311 Fifth Ave., N., Nashville.

Y. W. A. REPORT.

Seven Societies organized:
Ripley, Mrs. Chas. Campbell, President.
Knoxville, Deaderick Ave., 3—
1—Class No. 8, Miss Jessie Hoffmeister, President.
2—Cheerful Workers, Miss Lizzie Stokesbury, President.
3—Dorcas Class, Miss Katie Sipple, President.
Clarksville, Junior Philathea Class, Miss Mary Worthington.
Nashville, Lockeland, Mrs. J. N. Booth.
Elizabethton, Miss Mary Whaley.
Four reported disbanded:
Morrisville, Riceville, Sevierville, Nashville (Centennial).
Fifteen letters written; 5 postals—during month.
Sixty-three Societies now on roll.
MISS WOODCOCK,
Secy. Y. W. A.

THE PEARL OF THE ANTILLES.

It was in the month of October, the 28th day, 1492, that Columbus discovered Cuba. It is the pathos of history that this bold and intrepid discoverer never knew just what he discovered. To the end of his days he believed that he had discovered a new route to India, and thought that these islands were but outposts of India. He thought that in Cuba he had discovered Antilla, a fabled country lying to the west, from which has grown the name "Antilles," Cuba being called the "pearl."—W. M. U. Calendar.

The Executive Committee of Ocoee Baptist Association, on last Monday, in Session at the First Baptist Church in Chattanooga, gave their endorsement to Lay Evangelist C. E. Sprague to work in the Association and hold meetings, and take collections for Ocoee missions, and we trust the churches will receive him and use him.

Bro. Sprague is a deacon in the Highland Park Baptist church, and recently gave up a very lucrative business in this city to go into this work. His life and his all is reaching lost men. Will you pray for him?

R. D. CECIL,

THE FORM OF BAPTISM IN SCULPTURE AND ART.

The above is the title of a book by myself now in the hands of the printer. It is illustrated with more than one hundred pictures on baptism; contains 250 pages; printed in the best style, and bound in cloth with gold lettering. The price is one dollar, postage paid. The pictures have been gathered from catacombs and churches, baptistry and sarcophagus, mosaics and ivories of the world.

Those who have practiced affusion for baptism have made much of these pictures, while immersionists have given but little attention to them. There is no other book known to me in the English language which exclusively treats of this subject. The book is not controversial in nature, but is a calm recitation of the facts.

The facts have been carefully collated, and the testimony of the authorities gathered from many sources. An original feature of the book is the testimony of many living authorities who have directly written myself. In this list are such celebrated scholars as Prof. George Lampakis, University of Athens, Greece; Prof. Erich Franz, Professor of Christian Archaeology, Breslau University; Prof. Adolf Julicher, Professor of Church History, University of Marburg; Professor Ahnfelt, Lund University; Prof. Bonet-Maurey, Professor of Church History, University of Paris; Prof. Nicolas Gluboksfski, St. Petersburg; Prof. W. Sanday, Oxford University, England, and many more.

The table of contents is as follows:
I. The impaired value of the Catacomb pictures. II. The uncertain date of the Catacomb pictures. III. The Catacomb pictures have undergone great changes. IV. The removal of the Catacomb pictures from their ancient places. V. The baptismal pictures of St. Calixtus and nude immersion. VI. The baptismal pictures in "The Chamber of Sacraments." VII. The Catacomb and Baptistry of St. Pontianus. VIII. The Catacomb pictures clearly represent immersion. IX. The mosaic in the baptistry of St. Gionani in Fonte. X. The Mosaic in the Baptistery of Santa Maria in Cosmedin, the Cup of Alba, and the Tomb of Julius Bassus. XI. Miscellaneous representations of baptism. XII. The reputed baptism of Constantine, by Sylvester. XIII. Some striking pictures. XIV. Pictures gathered from many places. XV. The Conclusion. Index. Bibliography.

I have been to large expense in preparing this book, and I would appreciate advanced orders for it. I hope to be able to fill all orders in two weeks. Send me your name and one dollar. Address,
JOHN T. CHRISTIAN,
Little Rock, Ark.

SATISFACTION FOR TEN YEARS.

Linden, Tenn., Oct. 17, 1907.
R. F. D. No. 4.
Florence Wagon Works,
Florence, Ala.
Gentlemen:

I want to say that ten years ago this month I bought one of your No. 3 Wood Axle wagons complete less brake, and I am still using it. I have never had a breakdown with an axle or wheel yet, and it has hauled thousands of cross-ties and lumber.

HENRY LEDBETTER.

FREE DEAFNESS CURE.

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

A KENTUCKY-TENNESSEE HOME FOR BAPTIST MINISTERS. WHY NOT?

A home for many of the beneficiaries of the Ministers' Aid Society of Kentucky is an imperative necessity. It is a big undertaking. Not only its starting, but its maintenance, will take money in no small amounts. There are not many such institutions in existence. But there are not enough, and some of them are old enough to prove that there ought to be more of them. The Texas Baptists have one in connection with the Buckner Orphans' Home, the two under one management. The Baptists of Indiana, Illinois and Michigan have a tri-State organization, with a home at Fenton, Michigan. The union of forces saves largely in the expense of maintenance, and is, in this respect, certainly to be desired.

Kentucky and Tennessee are two great sister States. They lie full length alongside each other—geographically one. Their interests are common. Their work frequently overlaps. Their people are one. In a special sense, are all these true of Kentucky and Tennessee Baptists. The thought of even one visible bond of union enthruses one.

I dare say, without inquiry, that there are among the worn-out old Captains of God's hosts in Tennessee, as I know to be true in Kentucky, those who greatly need the comforts of such a home. Shall they die needing these comforts? They *deserve the best*. Some day those in Kentucky shall no longer need such comforts. May I not say the same of those in Tennessee? Are not the Baptists of Tennessee of the same sort? Only give those in either State to see that what I have said of the needs of their old preachers is true, as really it is true, and I have no doubt the remedy shall come. Homes for the homeless would have been provided long ago if only our Baptist hosts had known the truth. They do not all know it yet in regard to the brethren under consideration. If they could see the half, nay, the fourth, of the suffering and distress and privations because of the awful poverty in persons of those who have ministered to us in spiritual things, I am persuaded they would no longer "shut up their bowels of compassion from them," for many have abundantly of this "world's goods," and "the love of God abideth in them" also.

Then, these things being true, "Why Not" a "Kentucky-Tennessee Home?" Either, alone, could do nobly. The two together should do grandly.

Will not the editors and pastors and brethren generally think on this matter, and then speak out their minds and hearts on it, whether *pro* or *con*? Write to the denominational papers, great and small. Write and speak to each other about it. I should be glad to have a private word from any who will write.

J. D. MADDOX, *Cor. Sec.*,
Baptist Ministers' Aid Society of Ky.
Owensboro, Ky.

MEMORY OF T. S. ROGERS.

Last Sunday was a sad day for Greeneville and the First Baptist Church. The occasion was the funeral service of Thomas S. Rogers, Superintendent of our Sunday School, and deacon of the First Church. Brother Rogers had been ill for four weeks. During the time he was forced to undergo a very painful operation, but this could not save him. He passed away peacefully Friday at noon.

He was born in Georgia forty-two years ago, and came to Greeneville seventeen years ago and organized the Poarch Pill Company. He at once set to work to help revive the fallen fortunes of our church. In many respects he was the most remarkable man I ever

saw. He excelled especially in leadership. If the pastor was absent, he could take his place. In the Sunday School work he had no superior. In any department of church work he seemed at his best, and, unless kept away by sickness, he never missed a meeting.

For years he had been Moderator of his Association, and seemed eminently fitted for the position. He was never happy unless he could attend every meeting of his denomination, from the Southern Baptist Convention down. He had planned for weeks to attend the State Convention at Knoxville, but was stricken only a week before.

His chief virtue was his liberality. As Carey once said of himself, we can say of Bro. Rogers—he worked for God, and ran his business to pay his expenses. According to his ability, he gave more to the Lord's work than any man in the State. For the last ten years he has given back to the Lord about one-half of his annual income. This record alone ought to put his name in the catalogue of "The Faithful."

In him the cause of prohibition has lost one of its most faithful workers. He was the prime mover in freeing Greeneville of saloons. He stood almost alone in the beginning of the fight, but finally his zeal won others to his position, and they won the fight. His one burning desire was to live to see Tennessee free from the curse of the saloons. His life went out a few hours after the saloons had been closed in Knoxville and Bristol.

He was a member of the Board of Trustees of Carson-Newman College, also a member of the State Mission Board. The Baptist Churches of Jonesboro and Johnson City sent representatives to attend his funeral and to bear resolutions of sympathy to our church and his family. He leaves a widow and four small children.

D. B. CLAPP,
Greeneville, Tenn., Nov. 7, 1907.

OUR ORPHANS' HOME.

I would call the attention of Tennessee Baptists to the condition of our Orphans' Home at Nashville. During the last year we have cared for more children than ever before in the history of the institution. The cost of living, as everybody knows, has been higher than for many years. Owing to scarcity of fruits, we have had almost no boxes of any sort sent in, as we have had in previous years, and yet the cash contributions to the Home are slightly below last year. This, of necessity, leaves us to begin this year in debt. Will not every pastor who reads this take a collection at once for our children? Will not some one in each church look after this work and see if your church cannot send us a box of provisions or clothing? Send all boxes prepaid, to C. T. Cheek, President, Nashville, Tenn. All money to W. M. Woodcock, Treasurer. These helpless children have been committed to us as a sacred charge; we must not fail to look after them. Brethren and sisters, please give attention to this appeal and send a contribution to Brother Woodcock at once. No not fail us in this time of need. E. K. Cox,
Secretary.

I recently held a meeting with the Cannes church, Hart County, Ky., which resulted in four additions by baptism. Last Wednesday I closed a meeting with Union Band church, Nelson County, Ky., which resulted in nineteen additions, sixteen by baptism. I am now with Pastor S. J. Sparks, in a meeting with Royalty church. I was pastor here five years. I go from here to Smithville, Tenn., to aid Pastor J. T. Oakley. God bless you.

DON Q. SMITH,
Hodginsville, Ky.

FOLK-McQUIDDY DISCUSSION ON THE PLAN OF SALVATION.

This book embodies the discussion originally appearing in the columns of the BAPTIST AND REFLECTOR and the *Gospel Advocate*, both of Nashville, Tenn., of which Edgar E. Folk and J. C. McQuiddy are the respective editors. These letters have been collected, at the request of friends and published in book form. It is a strong presentation of the two views of the Plan of Salvation, as held and taught by the Baptists and Campbellites. Bro. Folk has presented strongly and ably the Baptist view, and Bro. McQuiddy has doubtless done as well as any one could do with his subject. While dodging sometimes when pressed by his opponent, yet he is generally clear and pointed. Frequently Dr. Folk cornered his opponent logically, and then Mr. McQuiddy would dodge the issue. Dr. Folk all the way through has clearly and ably defended the doctrine of salvation by grace through faith as Baptists have always taught it, while Mr. McQuiddy has aimed to uphold the doctrine of salvation by works.

When Dr. Folk showed that the thief on the cross was saved, having his sins remitted without baptism, Mr. McQuiddy took the strange and absurd position that the thief was baptized! He proved it by quoting: "Then went out unto him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. (Matt. 3:5-7.) Probably "all" included the thief, for he was in that region. Surely the gentleman was greatly pressed when assuming such a position! Dr. Folk showed him that that proved too much. The Pharisees, Sadducees and all the riff-raff of Jerusalem were also baptized! Mr. McQuiddy declared that unless baptized, sins were unremitted. When Dr. Folk brought up the case of D. I. Moody, Mr. McQuiddy did not know which horn of a dilemma he would choose to be gored by. If he said Mr. Moody was not saved he would logically damn two-thirds of the Christians of the world! But if he admitted that he was saved then he had to admit salvation without baptism. So in either case he was unwilling to take square ground. With a trenchant pen Dr. Folk in this discussion has proved that Campbellism teaches salvation by works. Logically he shows that on their view salvation is impossible to any one, as perfect obedience is required which no one can render. Mr. McQuiddy garbled several Baptist authors, saying that they taught the same doctrine that he did. He even claimed that the stalwart Baptist, Dr. J. R. Graves, taught baptismal remission! But Dr. Folk soon routed him from that position. The book is full of fine points made by Dr. Folk, but we cannot do the subject justice in a short article. We advise our readers to get the book and read it, for themselves. No one can read this book without being impressed with the difference between the Scriptural teaching in regard to the plan of salvation and that taught by pure Campbellism. We are led to believe that many of the members of the church do not believe that baptism is essential to salvation, though Mr. McQuiddy does, and boldly proclaims the fact. But I suppose his heart is better than his head, and that he does not believe that all unimmersed persons, however pious, are lost forever.

—*Western Recorder*, Nov. 7, '07.

ANNOUNCEMENT.

The Originator of the Combination Oil Cure for Cancers and Tumors says that under his present management, the chances for a cure are far better than

OPERATION PREVENTED

The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Herself at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcadia, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt.

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick.

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

ever before. Write for free book to Dr. Bye, 316 N. Illinois St., Indianapolis, Ind.

Our church at Boma has just closed a two-weeks meeting with glorious results—about 30 professed conversions. Several back-sliders restored; 10 additions; one by letter, and nine by baptism; one more approved for baptism. One of those baptized was a lady who had been a member of another denomination for 40 years. Several others are expected to join. Bro. W. P. D. Clark, of Hickman, is our beloved pastor. On account of a very bad, rainy day on the fourth Sabbath in October, the baptism was postponed until yesterday (Nov. 3), and by request of the pastor, this writer did the baptizing in the presence of a very large concourse of people.

J. M. STEWART.

Boma, Tenn.

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

Baptist and Reflector

(PUBLISHED WEEKLY.)

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

We can send receipts, if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

Advertising rates liberal, and will be furnished on application.

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A DELIGHTFUL TOUR.

The readers of the BAPTIST AND REFLECTOR know how for a number of years I have been anxious to take a trip to Europe and Palestine. Two or three years ago some of them started to get up a fund to send me. I did not, however, receive a sufficient amount on that fund to take me very far, though it should be stated that others said they would send in subscriptions to go on the fund when I got ready to start. These offers were appreciated, but they were rather indefinite, and I had about given up the trip, when a proposition came recently from the American Bureau of Foreign Travel in Cincinnati, offering to pay my expenses, if I would conduct a party.

Such an offer I could not well decline, and I have made definite arrangements with them to take the trip. The party will sail from New York, February 19, visiting the following places: Antwerp, Paris, Lucerne, Milan, Rome, Naples, Alexandria, Cairo, Memphis, The Pyramids, Joppa, Jerusalem, Nazareth, Hebron, Jericho, The River Jordan, the Dead Sea, Samaria, Galilee, Sea of Galilee, Damascus, Beyrout, Smyrna, Ephesus, Constantinople, Vienna, Mayence, down the Rhine to Cologne, London, arriving at Quebec, May 8, unless the party wishes to take a supplemental tour through England, Scotland, and Ireland, in which case we reach Quebec, May 30. In a week or two I will give the itinerary in detail. As you see from the outline, however, it will be indeed a delightful tour. It is also remarkably cheap, the price being only \$750 from New York back to Quebec, including all expenses for steamship and railroad tickets, hotel bills and carriage hire. The hotel accommodations will be first class, and everything else in good style. The additional expense need be very little.

I shall expect to have a pleasant and congenial party on the trip. I should like to have a number of personal friends in the party.

The following information given by the

American Bureau of Foreign Travel will be of interest to those contemplating the trip:

"Several years ago an Arab wrote concerning Cairo: 'He who hath not seen Cairo hath not seen the world; its soil is gold; its Nile a wonder; its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is soft—its odor surpassing that of aloes-wood and cheering the heart; and how can Cairo be otherwise when it is the mother of the world?'

The majority of the Americans feel that New York is one of the greatest cities in the world, and of course we have many good reasons for so thinking. Others will probably select Paris, and some London. All of them are great cities, each one having many features and objects of interest peculiarly its own.

In the main Spring tour offered by the American Bureau of Foreign Travel, these four great centers are visited. This is really a 'double tour,' inasmuch as it travels through and visits in ten different countries, and it is entirely different from any before offered the traveling public.

The majority of the tours land at Naples or Genoa, and then go to Rome, and from this point to Cairo, and on through until Constantinople is reached. From the latter point they take a boat for Naples, and on to New York. By this route about one-half of the time is spent upon the water, whereas in the tour above mentioned, more than two-thirds of the time is spent in sight-seeing on land. Those going abroad desire to see as much as possible without over-exertion or fatigue, and naturally at as small a cost as possible, in keeping with their personal comfort, good accommodations and freedom from anxiety, so that all the time may be employed with pleasure and profit.

It has taken years of study and heavy expense to arrange a tour of both the Bible lands and continent that would be entirely satisfactory. This we feel has been accomplished in the tour mentioned above and at a very low rate.

It is quite attractive to see some of the continent before reaching the Bible lands; the contrast in the customs, manners of living, etc., are very valuable. Again, after leaving the Holy country, instead of embarking on a ship for a voyage of some twenty days, it is interesting to see and visit in other parts of the continent and to make the final visit in London of about one week.

This tour should prove especially interesting and attractive to those who have longed to visit the Bible scenes, but have not done so fearing the long ocean voyages. As will be noticed by consulting the itinerary, they have been reduced to a minimum, and by using large steady ships no one should feel over-anxious or dread the journey on the water.

A week will be devoted to Cairo and vicinity. A week in and around Jerusalem, and about two weeks from Jerusalem up to Constantinople. Those who are contemplating this trip should immediately secure particulars and full information, as this is an unusual opportunity for making a most extensive tour, and at a low rate.

The disagreement between the steamship companies has resulted in reduced rates, so that they are now about one-half of the usual fares. In making up the itinerary for this tour, this has been considered, and in addition to making the cost of the other parts of the tour as low as consistent with first-class accommodations, a reduction of \$100 has been made on account of the low rates made by the steamship companies. It is safe to say that the price of \$750 made for this tour is a great deal lower than it will be in the future.

Considerable time is required to secure the necessary passports and to make other arrange-

ments, and on this account an early application for membership is advised."

You have never had the opportunity of making so extensive a trip so cheaply before, and may never have it again. If you would like to make the trip yourself or have any friends that you think would like to do so, I should be glad to have you write me.

EDGAR E. FOLK,
Nashville, Tenn.

"FAITH MUST EXPRESS ITSELF IN ACTION."

"By faith the walls of Jericho fell down." That was a curious way, certainly, to capture a city, but it was a most effectual one. The most powerful forces in this world are not physical, but spiritual forces. One man with a moral idea in his head can capture a city. He can conquer the world. One man and God make a majority. Right makes might. Right makes might. And so it was by faith that the walls of the saloon power in Knoxville fell down. It is by faith that the walls of the saloon power in LaFollette, Chattanooga, Nashville and Memphis will fall down. Remember, however, that the faith of the children of Israel found expression in their marching around the city thirteen times and in their shouting when they were commanded to shout. And so faith in God found expression in Knoxville in the people marching up to the polls and depositing their ballots against the saloon. Let faith find a similar expression in these other places, and then the shouting time shall come.—BAPTIST AND REFLECTOR.

We are glad to see that Editor Folk is a convert to the Bible teaching that faith must express itself in obedience. The above from him appears to have been copied from my articles in our discussion. Here is a sample from page 337 of the "Folk-McQuiddy Discussion on the Plan of Salvation." "According to Editor Folk, God acted in very bad faith with Joshua: 'And Jehovah said unto Joshua, See I have given into thy hand Jericho, and the king thereof, and the mighty men of valor' 'Believe on the Lord Jesus Christ, and thou shalt be saved,' is no clearer than 'I have given into thy hand Jericho.' If the Lord had been dealing with Editor Folk, when he told him to compass the city, with all the men of war, going about the city once, and thus for six days, and seven times upon the seventh day, and the seven priests should bear the seven trumpets, and the seven priests should make a long blast and all the people should shout, then shall the walls of the city fall down flat, Editor Folk would have said: 'Lord, you are acting in bad faith; for you said, See, I have given into thy hand Jericho, and now you impose a number of new and hard conditions.' Still, 'by faith the walls of Jericho fell down, after they had been compassed about for seven days.' (Heb. 11:30)." The faith that pulled down the walls of Jericho expressed itself. Brother Sewell sends Editor Folk the cheering message that if he will continue to grow in this truth "we will all help him shout."—Gospel Advocate.

We have fought over all this ground in the columns of the BAPTIST AND REFLECTOR and the Gospel Advocate, and also in the book, the Folk-McQuiddy Discussion on the Plan of Salvation. We do not care to fight it over again. We are very well satisfied. Since, however, Brother McQuiddy does not seem satisfied and raises the issue again, we may call attention to the following quotations taken from the Folk-McQuiddy Discussion:

"I believe in works, of course, but the relation between faith and works is this: Faith is the substance and works the shadow, faith the cause and works the effect, faith the antecedent and works the consequent, faith the engine and works the train of cars, faith the root and works the fruit, faith the essential element in salvation and works the outcome, the evidence of faith. 'By their fruits ye shall know them.' (Matt. 7:20.) The fruits don't make the tree. They show the tree. The works don't make the Christian. They show the Christian. We were 'created in Christ Jesus unto good works.' (Eph. 2:10). The creation is first, and then the works follow. We

work, not in order to be saved, but because we are saved. Our obedience is the obedience of love and not of fear, of a child and not of a slave." (Folk-McQuiddy Discussion, pages 40 and 41).

"After he is saved, works will follow from his regenerated heart as the stream from the fountain, as the fruits from the tree. But the stream does not make the fountain. The fountain makes the stream. The fruits do not make the tree. The tree makes the fruit. The fountain and the tree are the essential things. The stream and the fruits are incidental. We are 'created in Christ Jesus unto good works.' (Eph. 2:10.) But we are first 'created in him by grace through faith, not of works.'" (Folk-McQuiddy Discussion, pages 123 and 124.) "Salvation, dealing with the soul, is a spiritual matter, not a physical one. No physical act can effect the cleansing of the soul. Our hearts are purified by faith. (Acts 15:9.) Physical acts are the outcome, the expression, the fruit of salvation, but they do not bring salvation. Fruits show the tree; they do not make the tree. Works show the Christian; they do not make the Christian. We are saved to work. (Eph. 2:10). We do not work to be saved." (Folk-McQuiddy Discussion, page 293.)

"The faith of the jailer and of Joshua and others was the essential thing. The works which followed were simply the outcome, the expression, of their faith." (Folk-McQuiddy Discussion, page 371.)

Let us simply emphasize the fact that what Paul said was, "By faith the walls of Jericho fell down." Faith was the instrumental, the procuring cause of the falling of the walls. The marching around Jericho was simply an expression, an indication of that faith. We refer those who would like to see a full discussion of the subject of the relation of faith and works to the Folk-McQuiddy Discussion on the Plan of Salvation. We can furnish you the book. The price is \$1.

THE LESSON OF THE ELECTIONS.

The daily papers are saying that the elections of November 5th did not have much political significance. Maybe not. At the same time, however, they certainly had a good deal of moral significance.

In Kentucky the whole Republican ticket was elected by 15,000 majority and a Republican was elected Mayor of Louisville by between 4,000 and 5,000. It is well known that both Kentucky and Louisville are normally Democratic. It seems, however, that the leaders of the Democratic party in the State had made a deal with the saloonkeepers and brewers in the large cities that there should be no further temperance legislation in the State. This fact appeared from the nomination for Lieutenant Governor of a man who was said to be owned body and soul by the breweries. It came out more clearly at the close of the campaign, so much so that the Anti-Saloon League of Kentucky issued a statement to that effect, and recommended temperance people to vote for the Republican nominees. The statement was read in hundreds of pulpits throughout Kentucky on the Sunday preceding the election, and the result is indicated above.

In Louisville the Democratic nominee made no secret of being in sympathy with the saloons. In fact, he made his canvass openly on the platform of a repeal of the Sunday closing laws, and had large placards scattered throughout the city, saying, "Vote for Owen Tyler and secure the repeal of the Sunday laws." So open was he in his advocacy of the Sunday saloon that no decent, self-respecting man of any party could vote for him. It is gratifying to know that he was buried under such an avalanche of votes—so deep that we hope he will never rise again.

Referring to these elections, the Knoxville *Sentinel* says:

"In Kentucky, however, the indications are that Willson is elected Governor over Hager and a Republican is elected Mayor of Louisville. This, it is believed, is largely due to the alliance the Democrats made with the whisky interests of the State. The temperance issue figured largely in the campaign, and the result ought to teach the Kentucky Democrats a salutary lesson."

So also the Nashville *Tennessean* says: "Prohibition, too, was a factor in the result, and the strength of the temperance sentiment may be seen in the part it has played in defeating Kentucky Democracy." We are glad that these daily papers in our State are lifting the warning voice. It is time.

In Illinois seven counties voted saloons out, including the counties in which Jacksonville and DuQuoin are located, and abolishing all together 250 saloons.

In Salt Lake City what is known as the American or Anti-Mormon party won by the largest plurality ever given in that city over both the Republican and Democratic tickets, composed of Mormons. This was again a triumph of decency over indecency.

In San Francisco the Democratic, or Good Government, ticket was elected by an overwhelming majority over the Republican ticket, and the Labor Union ticket, which had been put out by the former Mayor of the city, Eugene Schmidt, who is now in jail. This result was exceedingly gratifying and insures the continued vigorous prosecution of the criminals who have brought San Francisco into such disgrace before the country.

In New York City, however, the Democratic, or Tammany Hall ticket was again successful, while in Cincinnati the Republican ticket, headed by a German who presumably believes in open saloons on Sunday, was successful, both of which results are much to be regretted. It is gratifying, though, to see how everywhere the "paramount issue" is coming to be not so much a material question, such as money or the tariff, but a moral question—a question between decency and indecency, between right and wrong, between righteousness and unrighteousness, between morality and immorality, between truth and error, between the home, the school and the church on one side and the saloon on the other side, between good and evil, between God and the devil. On such a question the issue cannot long remain in doubt. There may be some occasional defeats, as in New York and Cincinnati, but ultimately the truth must triumph.

"For right is right since God is God,
And right the day must win.
To doubt would be disloyalty;
To falter would be sin."

Everywhere people are coming to put principle above party, religion above politics, moral above material interests, boys above money and the home above the saloon. And they are going to do it more and more. The party lash has lost its sting and the party boss his terror.

He who cannot read the lesson of the recent elections is simply a blind partisan and cannot see beyond his nose.

SALOONKEEPERS SELLING OUT.

The following advertisement appeared in the *Chattanooga Times* on November 6th:

"FOR SALE—Saloon; old established stand, for over 25 years a saloon corner. Centrally located, under no obligation to brewery; average receipts \$50 to \$60 every day in the year, including Sundays. Price, cash, \$3,800. The stand will bear investigation; a money maker; excellent reasons for selling; well worth \$4,500. Address, Jack Kilroy, 8th and Elm, Cincinnati, O."

In the same column appeared another similar advertisement by a saloonkeeper in Toledo, Ohio:

"FOR SALE—First-class saloon, one of the best and oldest locations in Toledo, Ohio. For further information address John Renner, 341 St. Clair street, Toledo, Ohio."

We make no charge for reproducing these advertisements in the BAPTIST AND REFLECTOR. We presume that none of our readers are likely to want to answer the advertisements. We give the proprietors of these saloons the benefit of this free advertising, in order to call attention to several things:

1. The remark that the saloon is "under no obligation to brewery" would indicate that this is an exception to the rule, and that saloons generally are under obligations to breweries, which, as a matter of fact, is the case. The breweries usually run the saloons themselves and put some one in charge simply as their agent to sell the beer of that brewery. This was brought out very distinctly by a recent writer in the *American Magazine* with reference to the saloons of Chicago.

2. Note in the advertisement the remark, "Average receipts \$50 to \$60 every day in the year, including Sundays." This means that at least this saloonkeeper, if no more, has been violating the law by selling on Sunday and that he openly advertises that the saloon has been running open on Sunday and that it may continue to be so run.

3. It is evident that these saloonkeepers in Ohio, from the fact that they advertise their saloons in the *Chattanooga paper*, are expecting saloons to

be abolished from Chattanooga and that the saloonkeepers there will soon be out of a job. These advertisements are simply straws which show the way the wind is blowing.

RECENT EVENTS.

Dr. J. F. Williams, of Versailles, Ky., has been called to the pastorate of the church at Clinton, Mo., and it is expected that he will accept.

Work upon the foundation of the new Roger Williams University was begun in this city last week. The old building was burned several years ago.

We learned with much regret of the recent death of Mrs. Wilson, wife of our friend, R. S. Wilson, of Niota, Tenn. She was a most estimable lady. We tender to Brother Wilson our deep sympathy in his deep sorrow.

We had a pleasant visit last week from Rev. W. J. Watson, of Brush Creek, Tenn. He had some thought for a while of moving to Texas. We are glad to know that he has decided to remain in Tennessee. He is a strong gospel preacher.

Rev. D. E. Dortch, editor and proprietor of the *Baptist Banner*, at Martin, Tenn., was in the city last week, and gave us a pleasant call. He reports the *Banner* as getting along quite nicely. Brother Dortch is the author of a number of popular song books, of which over a million copies have been sold.

Rev. A. Lichtenstein, a converted Jew of St. Louis, is in Nashville. He preached last Sunday morning at the Central church and at the First church at night. Next Sunday morning he will preach at the Third, and at three o'clock he will begin a series of sermons at the First church. He is greatly interested in his nation. The public is invited to come. He is highly recommended.

Passing through Knoxville on our return from Madisonville last Wednesday night, we stopped between trains and dropped in at the prayer meeting of the First Baptist Church. There was a good attendance, despite the fact that a revival was in progress near by. The pastor, Dr. J. J. Taylor, is giving a series of expository talks at prayer meeting on the Book of Acts. We enjoyed his incisive comments.

Dr. T. D. Welch and Miss Nora Estes were married on Nov. 6th, at the home of the bride's sister, Mrs. Cook Kefauver, in Madisonville, Tenn. The ceremony was performed by the editor of the BAPTIST AND REFLECTOR, a first cousin of the bride. Dr. Welch is a promising young physician, located near Natchez, Miss. Of the bride, we may only say that she is a sweet and cultured lady. We wish them the most abundant happiness and prosperity in life.

We had a pleasant visit last Sunday to Elon church at Double Bridges, near Halls. This is a large country church, with about 200 members. Brother J. T. Upton is the popular pastor. He is pastor also at Mt. Vernon church, a few miles away. The two churches bought him a home, located about half way between the two. They pay him a good salary. This, it seems to us, is an ideal arrangement. We wish that many other of our country churches would adopt it. Brother Upton came to Tennessee a short while ago from the West. He is a most excellent man, a good preacher, and a consecrated Christian. We are glad to have him in this State. It was a pleasure to share the hospitality of Brother Bruce Kenley, a prosperous merchant of Double Bridges.

We do not know when we have been more shocked than when we learned last week of the recent death of Brother T. S. Rogers, of Greeneville. Brother Rogers was a prominent member of the Greeneville church. He was always in attendance upon its services, whenever practicable, and was a liberal contributor to all of its work. For several years he had been the Moderator of the Holston Association. By his kind, but firm, manner of presiding, by his lovable disposition, he had won the hearts of all the brethren. He was really one of the most valuable laymen in the State, and will be greatly missed throughout the Association, and especially in his church. He was also a strong temperance advocate, and to him more than to any other one man, perhaps, was due the abolition of saloons from Greeneville several years ago. We counted him as one of our warmest friends, and we feel his death as a personal loss to us. But the heaviest loss of all falls upon the little family circle, composed of his wife and several children. May God comfort them and strengthen them in their sore bereavement.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

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

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

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

YOUNG SOUTH CORRESPONDENCE

Where are the thankful people? This is November, the month of Thanksgiving. I want to hear from dozens and scores of people, grateful to God for His blessings to them. I do not care whether they are young or old, rich or poor, learned or unlearned, just so they are thankful. I asked you in October to be "counting your blessings." You have done that, I know, at least as far as they can be numbered. Now, I am longing for you to acknowledge them by sending me an offering for some good cause. If there is a little child in your home, send in the dear name, a thank offering for the support of our missionary and her little one in far Japan. If you have a good home with parents to care for you, think of the orphans in West Nashville, who have none, or of the children at the Margaret Home, in South Carolina, between whom and their mothers an ocean rolls, and send a gift to one or both. If you have a comfortable church to attend, remember the one Miss Rowsey is building on the old battlefield of Shiloh, and help her to finish putting in the seats.

If you have a good minister whose words give you courage every Sunday, think of the foreign fields, and the destitute places of our own land, and sanctify a part of your income this November to help spread God's truth abroad to these.

Oh, there are so many ways by which you can show a thankful spirit. Just think it over! Then sit right down and write the Young South what your heart prompts, and let us make November redound to God's glory. Never mind if it is only a little bit. "Many a mickle makes the muckle," say the Scotch. Let's hear from many by next Wednesday.

Yes, there are some today. Read over my shoulder. I have been fearful Miss Rowsey was ill. I know she had received our last check of \$34.05, because I had Mr. Woodcock's receipt for it, and she always acknowledges so quickly whatever we send. She writes me she has been sick, and much disturbed generally, and the following to the Young South:

"When I received your kind letter and check, I said, 'Praise the Lord in the highest' for the noble Young South Band that is helping to push the cause of Christ in so many places.

"The work here at West Shiloh is moving along as well as could be expected, and I hope to see the house finished by next spring and out of debt, so the church can be dedicated.

"May the Lord ever lead the dear Young South."
SARAH ROWSEY.

She is anxious for you to continue your help. I am sure you will.

Then read what Watauga Valley Church has to say:

"Enclosed find 50 cents for the salary of Rev. W. H. Tipton, and 50 cents for State Missions."
JENNIE STORCE.

You doubtless have read of the sad death of Mrs. Tipton and baby not long ago.

It will cheer him, maybe, to know he is remembered in Tennessee.

Our "Louisiana Friend," who has so often remembered us before, writes with a sore heart. Her mother has gone from her side to the better country. She sends a dollar left in her purse, to be used in Japan. Let us unite our prayers that our friend may be sustained and comforted, and the offering be doubly blessed of God.

Then see what Athens has to say: "I enclose you \$1.00 from our Young People's Missionary Society. I am 10 years old, and I enjoy working in this society very much. The Young South has our best wishes.

"CATHERINE KEITH WAGGENER. Such a nice little letter from a 10-year-old! Thank the Band for so often remembering us. Shall I give it to Japan?"

Do you remember that I told you last week that a check for \$1.65 had come with no directions as to how it should be applied? Now a note is received from the Assistant Cashier of the bank at Jackson, saying the following letter had been left out by accident:

"Please find enclosed \$1.65 from Mt. Ararat Sunday School for Shiloh church. May God's richest blessings be upon the Young South."
GERTRUDE POWELL,
Secretary.

So I must change the record and give the \$1.65 to Shiloh Church. Tell the Sunday School how much obliged we are, Miss Gertrude.

See what Pikeville has to say next. The writer has just moved from Chattanooga, and I am delighted to learn of her new work:

"I want to extend my thanks and appreciation for the leaflets I have recently received. I would like very much to have some fish and mite boxes. My band of little folks has 40 members, and we have had only two meetings. All the children seem delighted, as well as I. I have always wanted to do work of this kind, and the laborers are few here."
LUCILE MCCOLLUM.

The "fish" and boxes went last Saturday, and we hope to hear from the Band soon.

And then! My own church, of whose box-opening I told you a week or so since, sends this:

"The Sunbeam Band of the First Church, Chattanooga, had a box-opening on Oct. 20th, and as a result we send the Young South

ELEVEN DOLLARS AND TEN CENTS,

which we wish equally divided between the "Sunbeams Schools," in El Paso, Texas, and Yingtah, China.

"Our Band now numbers 57 members, and is a wide-awake body of little folks."
"BIRD STRAPP, Leader."

The W. M. U. directed the Sunbeam Bands to support these schools last May, in Richmond. I am proud indeed to send such a fine offering from Chattanooga.

That's all for today. Come on thick and fast for Thanksgiving Day! Ask all the grown folks in your homes to give you their offerings, and send them on as soon as possible. It took three figures for an October "total." Don't let November fall behind!

Hoping for much this month, yours fondly,
LAURA DAYTON EAKIN,
Chattanooga.

RECEIPTS.

First half year	\$501 39
October offerings, 1907	101 84
First week in November	12 30
Second week in November	

FOR FOREIGN BOARD.

Watauga Valley church, by J. S. (China)	50
Louisiana Friend, In memoriam (I)	1 00

Young People's Missionary Society, Athens, by C. K. W....	1 00
First Church Sunbeams, Chattanooga, by B. S. (School)....	5 55
FOR HOME BOARD.	
First Church Sunbeams, Chattanooga, by B. S. (School)....	5 55
FOR SHILOH CHURCH.	
Mt. Ararat S. S., by G. P.	1 65
FOR STATE BOARD.	
Watauga Valley Church, by J. S.	50

Received since April 1, 1907:	
For Foreign Board	\$251 59
For Orphans' Home	82 38
For Home Board	54 33
For Shiloh Church	65 94
For Foreign Journal	10 75
For Home Field	2 75
For literature, etc.	1 60
For ministerial relief	14 80
For ministerial education	7 80
For B. Y. P. U.	4 75
For Tichenor Memorial	2 00
For S. S. and Colportage	11 00
For State Board	91 35
For Margaret Home	3 95
For S. S. Board	85
For Y. S. pins	1 50
For Japanese Bible Woman	19 44
For Training School	3 00
For postage	1 50
Total	\$631 28

DEATH OF MRS. MARY FRANCIS BIGHAM.

At the home of her daughter, Mrs. T. J. Davenport, near Millington, Tenn., on October 22, death came to a very unusual, yes, a remarkable woman, Mrs. Mary Francis Bigham.

Mrs. Bigham was born in Caroline County, Virginia, near Fredericksburg, August 23, 1823, and was the daughter of Benjamin Y. Winston, who moved to Tennessee and settled near Brownsville, when the subject of this sketch was seven years old.

She attended school at Covington, and later at Brownsville Female College, where her education was completed. The family moved to Covington, where she was married to Mr. M. S. Matthews, and later to Raleigh, Tenn., where she made her home for many years. She was twice married, Mr. W. M. Bigham, of South Carolina, being her second husband. He died in Arkansas, in 1862, where they were then living, leaving her to rear and educate her eight children during the stormy period of the Civil war. The long, hard struggle developed rare virtues of head and heart, and she fought bravely and successfully, for the glorious privilege of "being independent." If her life were written, and one could read it as the scenes occurred, it would be as entertaining as a romance. Early in life she connected herself with the Baptist church at Raleigh, Tenn., and remained in its fellowship for, perhaps fifty years. She later, joined the Millington Baptist church, and was a consistent member at the time of her death.

For the last five years of her life she was paralyzed, yet in that helpless condition she seemed to enjoy living, and kept up her old habits of cultivating mind and heart, by reading the very best books, but especially the Bible, which, by the help of her daughter, Mrs. Dr. Davenport, she read through and through, after being paralyzed. Among the last books she read were such as F. B. Meyer's Expository Notes, and the works of Spurgeon and Moody. At the time of her death she was reading the five-volume history of America, by James Buell, and seemed to enjoy the work, as if she were an intellectual woman of thirty. After her illness she

was confined almost exclusively to her home, never being away, except for a short time now and then to visit the home of her son, Dr. W. M. Bigham.

She was a woman of rare conversational gifts, being so widely informed on so many subjects, and having the matchless gift also of lucid and beautiful expression, she was an attractive and interesting member of any company.

But the long beautiful life has been completed, and that rare, restless spirit has been set free from the pain and hindrance of the flesh, so that now unfettered she may go on gladly with the work of the Master, which she loved so well.

Almost the last words she spoke were, "Tired, tired, tired, precious Savior take me, take me, take me," and then like a little child, she fell asleep in the arms of her Redeemer. Is not that a beautiful, a glorious ending for a Christian life? Who but the Christ she served can give such victory and such glory as that?

The funeral services were conducted by Rev. Thomas S. Potts, of the Central Baptist church, Memphis, at Raleigh, Tenn., who spoke of her life as illustrating the beauty of Unselfishness, the beauty of Love and Faithfulness, and the beauty of Service.

Then the poor worn out body was laid to sleep beneath the great oaks of the beautiful little cemetery until Jesus shall come in His power and glory.
T. S. P.

Memphis, Oct. 28.

QUICKLY CURED AT HOME.

INSTANT RELIEF, PERMANENT CURE—TRIAL PACKAGE MAILED FREE TO ALL IN PLAIN WRAPPER.

Half of the suffering and torture of piles has never been told. But, no matter. Whether your particular case of piles is almost too excruciating for any mortal to bear, or if you are fearfully tantalized by unreachable itching, or whether you have only a moderate case of piles, there is positive relief, and quick, too, in Pyramid Pile Cure.

You need not take for granted all we ourselves say about our Pile Remedy. We want it to speak for itself. We want you to send for a free package, to-day, of the marvelous Pyramid Pile Cure. We want to prove these statements to you personally, so that you will feel the result yourself.

Follow a few simple directions. Get well to stay well.

You don't have to stop working one single day.

No tortures from operations.

No heavy doctor's bills.

Here, for instance, is a sample of the kind of letters we get every day, and we don't have to ask for them:

"Friend, I write to tell what good your Pyramid Pile Cure has done for me. I used your sample, and it did me so much good I went and got two boxes, and I used one, and I am another man altogether. I have no pain, no piles, and I have been troubled with them for over 50 years, and could find no relief till now, thanks to your timely cure. Use my name, if it will do you any good. Isaac Smith, Wharton, New York."

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

Announcement.

The Originator of the Combination Oil Cure for Cancers and Tumors says that under his present management, the chances for a cure are far better than ever before. Write for free book to Dr. Bye, 316 North Illinois St., Indianapolis, Ind.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

The *Baptist Chronicle*, of Alexandria, La., is twenty-one years old and is behaving like a fickle young girl coming to her majority. Its name is to be changed and after November 20 will be *The Free Soul*. That may sound well to the Louisianians, but from this vantage ground the old name sounds better. We hope the paper will verify the new name, for we have seen some papers that seemed to have no soul.

The *Baptist Chronicle* contains a tribute to Dr. C. W. Tomkies from the pen of D. L. Hamilton, the greater part of which a man would be compelled to stand on his head to read. If a change of name will bring a change of proof-readers, no doubt somebody will welcome it.

The handsome structure of the First church, Winona, Miss., will be dedicated December 1st. The pastor, Rev. Martin Ball, is happy to have with him that day, Rev. I. P. Trotter, of Hattiesburg, Landrum P. Leavell, of Oxford, B. G. Lowrey, of Blue Mountain, and Rev. Geo. Anderson, of Vicksburg.

Evangelist M. F. Ham, of Bowling Green, Ky., is assisting Dr. Fred D. Hale in a revival at the First church, Wilmington, N. C., and the outcome is very hopeful.

Dr. J. D. Pitts has accepted the care of the church at Blackville, S. C., and enters promptly on his work.

Rev. Lewis J. Bristow, of Williams-ton, S. C., has a sensible, strong article in the *Baptist Courier*, on "Abuse of the Church Letter System." He says churches should refuse to grant letters to disgruntled members.

The following towns in Illinois went dry last Tuesday: Marion, Herrin, Johnson City, Carterville, Creal Springs, DuQuoin, Mound City. Also Williamson, Union, Massac and Pope. Glory to God in the highest! It means peace on earth.

Rev. G. W. Syfert has resigned at Villa Grove, Ill., to enter the evangelistic work.

Dr. H. M. Wharton is to assist Dr. John E. White in a revival in the Second church, Atlanta, Ga., beginning Nov. 17.

The Sunday School of the Tabernacle church, Atlanta, Ga., Dr. Len G. Broughton, pastor, has grown to 1,750 members and continues to grow.

Two weeks after his return from that European trip and after his great meeting in Greenwood, Miss., in which hundreds have been saved, the *Christian Index*, of Atlanta, Ga., announces that Geo. C. Cates has gone to Europe. Wake up, neighbor!

Rev. W. O. Anderson, of the First church, Springfield, Mo., has been called to the care of Tabernacle church, Kansas City, Mo.

Rev. J. F. Williams, of Versailles, Ky., has been called to the care of the First church, Clinton, Mo., at a salary of \$1,500 and it is believed he will accept. Clinton is a great and growing field.

The Baptist churches of St. Joseph, Mo., are in an evangelistic campaign. Dr. W. W. Hamilton is at the First church, Dr. F. C. McConnell, at Patee Park, Evangelist J. P. Jenkins, at Wyatt Park, Rev. Geo. Hale, of Warrensburg, Mo., at Savannah Avenue, and Rev. J. A. Rader, of Leadwood, Mo., at King Hill.

Rev. C. A. Stewart, of Jonesboro, Ark., lately held a meeting at Dover, Tenn., which resulted in several conversions and nine were baptized into Liberty church.

Rev. W. M. Vines, of Freemason St. church, Norfolk, Va., lately held a Sunday night service in the Colonial Theatre in the interest of the United States sailors. There were 450 in attendance and 64 professed faith.

Dr. J. B. Hutson has been pastor of Pine Street church, Richmond, Va., 35 years. During that time he has received 3,678 members, 2,101 of whom he baptized. The present membership is 1,750. His usefulness seems on the increase.

The letters of Dr. R. J. Willingham in the *Religious Herald*, descriptive of his trip aboard ship to the Orient, are thrilling with interest in every detail. One day he addressed the company on "The Negro of the South from a Southern Man's Viewpoint," speaking an hour, and Secy. W. H. Taft and Ambassador Thos. H. O'Brien, of Japan warmly congratulated him.

Mrs. J. B. Gambrell, of Dallas, Tex., wife of the honored Dr. J. B. Gambrell, is to edit the Home Department of the *Baptist Standard*. She is equal, if not superior to her gifted husband in wielding a pen.

Evangelist Sid Williams and his singer, Miss Stone Williams, have just closed a meeting at Daingerfield, Tex., where Rev. W. H. Anderson is pastor, which resulted in 25 accessions, 17 for baptism.

After a sermon on Missions by Rev. O. A. Utley, of Centerville, at the recent Southwestern District Association, a collection was taken and it was suggested that two men, one a Board man and the other a Gospel Mission man, receive the funds. When the amount was all in, the Gospel Missioners had given about \$4 and the Board advocates \$10.02. That is a pretty fair estimate of the ratio everywhere. Really, the Gospel Missioners were more liberal than usual.

Dr. Ben M. Bogard, of Little Rock, Ark., says: "Tennessee is ripe for General Association principles. A good, strong man should be put in Tennessee for the next year to sow the State with sound Baptist principles." Hark, ye loyal Tennessee Baptists! This chief of the Gospel Mission clan pronounces you ignorant of sound Baptist principles and proposes that missionaries be furnished for your enlightenment. Such a missionary might "sow the State with sound," but it would be an uncertain and seditious sound!

Evangelist Herman Spencer Pinkham, of Somerville, Mass., is holding a series of meetings with Rev. Lloyd T. Wilson, of East church, Louisville, Ky.

Rev. R. E. Reed, of Twenty-sixth and Market Street church, Louisville, Ky., is assisting Rev. J. T. McGlothlin in a revival at Franklin, Ky.

Rev. W. M. Stallings, of Smith's Grove, Ky., is being assisted in a revival by Dr. A. C. Davidson, of Murfreesboro, Tenn. What a treat those good people are having!

The Hall Street church, Owensboro, Ky., has closed a good meeting in which Rev. Frank Farmer was assisted by Rev. L. H. Voyles. More than 50 were converted and there were 53 accessions, 35 for baptism.

Evangelist R. S. Kirkland, of Fulton, Ky., in a meeting with Rev. W. M. Strickland, at Muncie, Ill., witnessed 36 conversions and 31 accessions, 28 by baptism.

In the revival with the Third church, Owensboro, Ky., in which Dr. W. W. Hamilton, of Atlanta assisted Rev. W. D. Nowlin, there were 112 accessions. The church now numbers 1,500 members.

Rev. John N. Lawless, of LaBelle Place church, Memphis, lately assisted Rev. J. A. McCord in a revival at Sardis, Miss., in which five were added to the church with others to follow. The church voted to raise the pastor's salary \$200. Bro. Lawless' sermons were pronounced scriptural, scholarly and spiritual.

Dr. A. S. Pettie, of the First church, Mayfield, Ky., lately assisted Dr. B. F. Swindler in a meeting at Mt. Pleasant church, which resulted in 16 additions, 12 by baptism.

The church at Covington, Tenn., held its annual roll call and covenant meeting Sunday Nov. 3, on the sixth anniversary of the pastorate of Rev. W. H. Major. When the roll of 196 names was called, 105 were present, 17 had moved out of reach of the church, 4 were known to be sick, and 7 were kept away by the sickness of others. The members have contributed during the year, \$14.88 per capita. The total for missions and education was \$865.24. There have been 33 additions during the year. Hon. W. A. Owen delivered the address of the occasion. The matter of building a new church was postponed until March, 1908, but a house will come with W. H. Major as pastor.

Rev. A. U. Nunnery, of Huron, Tenn., has accepted the care of Judson church, near Long, Tenn., and the work has begun well.

Dr. J. W. Porter, of the First church, Newport News, Va., is attracting large crowds and awakening much interest by his strong gospel sermons in the revival with Dr. G. S. Williams and the First church, Jackson, Tenn.

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

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We want the name of every reader of this paper who is troubled with Dyspepsia, Indigestion, Sick Headache, or any kind of Stomach Trouble. We know that we can cure you, and we propose to prove it.

Sponga—a plaster that will cure—works on the Solar Plexus, which is the center of the sympathetic nerve system, that controls the organs of digestion! Releases the digestive juices! Stimulates and strengthens! A common sense cure that has cured thousands and will cure you! Don't wait! A letter sent to us will save you days and weeks of misery! All we ask is that you send 10 cents to cover cost of mailing. Address Ohio Remedy Company, Box 36, Station F, Toledo, O.

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A purely vegetable preparation, absolutely harmless, does not effect the bowels or other organs. Promptly removes every symptom and quickly cures all forms of KIDNEY DISEASE. Sent by mail at \$1.00 per box. Money back if you are not satisfied. Write for a 3-days' treatment FREE. NEWBERY & CO., Box 365, Waco, Texas.

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A NEW BOOK

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The purpose of this Manual is to put into convenient form a number of plans for use to be successful in conducting a Baptist Young People's Union.

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SOME RECENT TRACTS

We have issued several splendid tracts along doctrinal and other lines and list them here:

- Baptism of Jesus in the Jordan.** A chapter from "The Moral Dignity of Baptism," in tract form. Single copy, 10 cents; 12 copies, 75 cents; 50 copies, \$2; 100 copies, \$3.
- Baptists in Sunday School History.** Lecture delivered at Southern Baptist Theological Seminary by Rev. B. W. Spillman. 24 pp. Single copy, 5 cents; 12 copies, 25 cents; 100 copies, \$1.50.
- Doctrinal Teaching in the Sunday School.** Lecture delivered at Southern Baptist Theological Seminary by Henry A. Porter, D.D. 24 pp. Single copy, 5 cents; 12 copies, 25 cents; 100 copies, \$1.75.
- The Business of a Church of Christ.** Sermon by Fred D. Hale, D.D. 16 pp. Single copy, 5 cents; 12 copies, 20 cents; 100 copies, \$1.
- The Supper of Our Lord.** George W. Truett, D.D. A sermon preached at First Baptist Church, Dallas, Texas; 32 pp. Single copy, 10 cents; 12 copies, 75 cents; 50 copies, \$2; 100 copies, \$3.
- Our Teacher Training System.** A paper read at the Conference of Field Workers, Richmond, Va., May, 1907, by I. J. Van Ness, D. D. 12 pp. Single copy, 5 cents; 12 copies, 15 cents; 100 copies, 75 cents.
- Some Things on Which it Behooves Baptists of this Generation to Put Supreme Emphasis.** Address by Rev. J. B. Hawthorne, D. D., before the Southern Baptist Convention, Richmond, Va., May 16, 1907. 20 pp.

Baptist Sunday School Board,
Nashville, Tenn.

Heiskell's

The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Pimpled Skin, Erysipelas, Fetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 50¢ a box; Soap, 50¢ a cake; Pills, 50¢ a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

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Do you know that you can be cured of that old chronic ailment? Do you know that by modern drugless methods we have cured scores of cases of Rheumatism, Dyspepsia, Paralysis, Neurasthenia, Epilepsy, and other chronic diseases that had been considered hopeless? If not, write us; we have the proof and it is free.

Our literature on the cause and cure of disease would interest you whether sick or well.

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Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best Remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1008. AN OLD AND WELL TRIED REMEDY.

BRIGHT'S DISEASE

Backache, weak and inactive kidneys can be cured by MOXINE KIDNEY TABLETS. Mrs. Orion Wilson, of Cleburne, Texas, says: "MOXINE KIDNEY TABLETS are worth more than gold nuggets." Price, 50 cts., from SOUTHERN CHEMICAL CO., Houston, Texas. 500,000 boxes sold annually.

ENON ASSOCIATION.

The fifty-eighth annual session of the Enon Baptist Association met with the Mt. Tabor church, on Wednesday, Oct. 9, 10, 11, 1907. This Association came out of Salem Association in 1849.

The introductory sermon was preached by Bro. C. E. Ramsey. We heard much of it as a strong missionary sermon, and we trust it will do great good; after which the Association was organized by the election of R. B. Davis, Moderator, and M. B. Ramsey, Assistant Moderator; Clerk, I. P. McDonald. The first day was taken up in organization and the appointment of committees. The pastors present were: M. B. Ramsey, G. W. Ramsey, C. E. Ramsey, M. L. Ramsey, W. L. Ramsey, R. B. Davis, J. H. Swan, T. H. Vantrees, and J. J. Dillehay. The Association is located in Smith, Macon and Jackson counties; it has at present 22 churches, with over 2,400 members. The Association is not as thoroughly missionary as it should be, yet it has done a noble work at Gladis, in Jackson County, in the organization of Gladis church, and the building of a house of worship. The Association on the second day set apart one hour to be spent in memory of the beloved Rev. T. A. Hudson.

The visiting brethren were the faithful ones, M. W. Russell, L. C. Smith and others. We had some fine speeches on State, Home and Foreign Missions, which we trust will do much good along these lines. The speeches were limited, and we had some pithy speeches on Periodicals, Obituaries, Orphans' Home, State of Religion, Missions; and more Missions, we trust will be the watchword of old Enon Association in the years to come. The hospitality of the church and community was equal to the occasion. The Mt. Tabor church is an old and honored church. The lamented Elder E. L. Smith was their beloved pastor almost his entire ministerial life of some 35 years. Brother G. W. Ramsey is the present popular pastor. The Association will meet with the Gladis church on Salt Lick Creek, Jackson County, commencing on Wednesday before the second Sunday in October, 1908. It was a great pleasure to spend one night in the home of the great deacon, J. C. Nixon. Brother Nixon is a prominent and influential deacon of old Peyton Creek church. We shall look for the beloved editor of the BAPTIST AND REFLECTOR and Dr. Golden, our beloved State Secretary, to be with us in 1908. Come and help us!

J. L. TALMON.

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HARVEY-NICHOLS.

On the evening of November 6th, at the home of the bride's parents, Mr. and Mrs. G. W. Harvey, at Lake View, I had the pleasure of officiating at the marriage of Mr. Floyd Nichols and Miss Addie Harvey. The bride is a beautiful young lady, possessing charming qualities. Mr. Nichols is a popular young man of Dayton, Tenn. Many guests were present to extend congratulations to the happy couple, and partake of the elegant and abundant supper which awaited all in the dining room, where artistic decorations of white and green and yellow were indescribably beautiful. We also showed the old way of marrying, which was so well carried out by Mr. Leslie Brown and Miss Sallie Bailey, we all thought it ought to have been a real event, too. May heaven's blessings rest on them.

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Destroys all Hair Germs

Falling hair is caused by germs at the roots of the hair. Dandruff is caused by germs on the scalp. Ayer's Hair Vigor, new improved formula, quickly destroys all these germs, keeps the scalp clean and healthy, and stops falling hair. Does not stain or change the color of the hair.

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Classified Advertisements.

OPPORTUNITIES AND INVESTMENTS.

Wanted.—Young men and women to prepare for positions paying \$50 to \$150 monthly. R.R. fare paid. Positions guaranteed. Wheeler Bus. College, Birmingham, Ala.

INVESTMENT.—The Atlanta Buggy Company, a manufacturing enterprise with \$100,000.00 capital, offers for sale at par \$10,000.00 common stock, and \$10,000.00 6 per cent. preferred stock. Shares \$100.00 each on terms, one-fourth cash, balance in three monthly payments. Money needed for necessary enlargement of plant and facilities, and to add new features to output. This company in five years, ending January 1, 1907, paid on \$50,000.00 capital, \$678.00 cash dividends and \$1,600.00 stock dividends on each \$1,000 originally invested—48 per cent. per annum. Sales for last year, \$128,175.68. For 1907 they will approximate \$200,000.00. Dividends payable every six months. Books open to inspection of investors. Best bank references given. Atlanta Buggy Company, Atlanta, Ga.

OF INTEREST TO WOMEN.

Embroidery Book for 1908. Just published. Over 150 pages; 200 illustrations of center pieces, dollies, sofa cushions, etc., and where and how to get the stamped designs. Instructions for the popular Wallachian, Biedermaier, Shadow and Eyelet Embroidery. Colored plates showing how to embroider flowers. Send 16c in stamps. Money returned if not satisfied. Address: The Brainerd & Armstrong Co., 65 Union St., New London, Conn.

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WANTED—50,000 telegraphers, on account of the new 8-hour law. Draughton's College, 20 in 17 states, give written contract to secure position or refund money. Address: Jno. F. Draughton, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, or Little Rock.



Can't you get up the ladder of success? Don't your present salary and position satisfy you? We fit young men and women to fill better paying positions, as bookkeepers, stenographers, telegraph operators, and private secretaries.

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does not make you sick or otherwise inconvenience you; cures the worst cold

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your

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PORTER'S CA-TARRH-O.

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by

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A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50 cts.; send stamps if not kept by your dealer

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OBITUARIES.

Yankee—Again the Angel of Death has invaded our little class and taken dear little Lucile Yankee. Those who have never had the privilege of teaching children, can not know just how closely each little life is wound around the heart of the teacher.

On Sept. 25th, after weeks of suffering, the tender cord of her short life was snapped asunder, and her soul went home to God.

How I shall miss the inspiration of her beautiful, bright eyes, and the earnest attention she always gave me as I tried to teach the lessons each Sunday. Not once, during the two years did I have to plead for her attention. It is but natural to grieve over the loss we have sustained, but God has chosen to take one of our choicest flowers, and can we refuse to give Him back His own?

Let us then look through our tears to the time when we shall meet our loved ones who have gone on before, and sit at the feet of Him who said: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." **HER TEACHER.**

There's Wealth in SILVER



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

10 CENTS A SHARE

I will tell you how you can go and see the Sarsfield mine at my expense and verify every statement I make. I have seen the Sarsfield and many of the great mines of Colorado and I am firm in the belief that the Sarsfield will soon rank with the best of this great rich state as a producer and dividend payer. I doubt if there is another mining company offering its stock to the public that can produce such absolute proof of merit as the Sarsfield. Only a limited amount of Treasury stock is to be sold at ten cents a share, and when the present allotment is taken up the price will be advanced to a higher figure. If you can invest only one dollar a month I want you to write me. If you can invest more, so much the better for you. But act NOW, if you would be in time to share in this first allotment of Sarsfield stock at 10 cents. Let me send you full information regarding this splendid opportunity TODAY. Address **E. S. KELLOGG, Financial Agent, Sarsfield Silver Mines Co., 728 Century Bldg. KANSAS CITY, MO.**

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All of the Commercial Branches including TELEGRAPHY are taught. BEAUTIFUL CATALOGUES LESSONS IN BOOKKEEPING BY MAIL GRADUATES SECURE POSITIONS AND JOURNALS FREE. Write Now, Address: BOWLING GREEN BUSINESS UNIVERSITY, BOWLING GREEN, KY.

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The largest and most magnificent Furniture and Carpet House in the South closing out its entire stock at Auction. The stock consists in part of the following:

100 Dining Room Suites, ranging in price per suite	\$42.00 to \$2,000.00
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Odd Dressers and Chiffoniers, at from	5.50 to 350.00
350 Brass Beds, ranging in price from	22.50 to 175.00
2,000 Various Kinds of Chairs	

Hall Suites, Library Suites, Den Suites, Parlor Suites, Hall Clocks, China Closets, Mission Furniture, Desks, Iron Beds, Davenport, Hall Trees, Davenport Beds, Pedestals, Book Cases, Cellarettes, Auto Valets, Linoleum, Cocoa Mats and Matting.

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.

In fact, everything known to the Furniture World, embracing all the period pieces, Chippendale, Hipple-White, Shearton, Adams, Elizabethton, etc.

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Say, Ma, if I live will I be as big a goose as you Yes, my child, if you don't use

Magic White Soap

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards, no backache, if you use **MAGIC WHITE SOAP**. Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$4 for 1 box of 100 5c cakes. We pay for freight. Save the wrappers.

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

CHILHOWEE ASSOCIATION.

The meeting of the Executive Board was held in Knoxville, Saturday, October 19th, 1907. Members present: W. M. Nuchols, W. A. Catlett, J. Cowan Brown, E. A. Cate, A. J. Holt, L. A. Hurst, J. L. Dance, R. M. Johnson and O. C. Peyton.

On motion, the initiation of Mount Lebanon Baptist church to hold the next Workers' Institute with them was accepted—the meeting to begin Friday night before the fifth Sunday in December.

On motion, the invitation of Mount Catlett and O. C. Peyton were appointed to prepare the program.

The application of the Euclid Avenue church to the State Board for assistance to the amount of \$100 for the coming year was endorsed.

The pastors of Immanuel and Maryville churches are now self-sustaining.

J. M. Medlin, a member of Third Baptist church, and a regularly ordained minister, was elected colporter to begin the work April 1st, 1908.

W. M. NUCHOLS, Moderator.
O. C. PEYTON, Secretary.

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WHY NOT GET THE BEST and SAVE FROM \$5 to \$40 ?

You know that there must be a big difference between the factory price and the dealer's price on a good stove or range.

"A Kalamazoo Direct to You"

A Stove or Range of the highest quality at actual Factory Price on 360 Days Approval.

You cannot secure anywhere a better stove or range than the Kalamazoo—no matter how much extra you pay. We guarantee that, under a \$20,000 bank bond and give you 360 days in which to prove it yourself.

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Compare Kalamazoo Quality and Kalamazoo Prices with others—and save your money. Our line is complete, embracing stoves and ranges of all kinds for all domestic purposes—for the

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grade stove, made of the best materials by expert workmen, and a "cheap" stove made of scrap iron by inferior workmen.

Why not get the best you can find—especially when you can buy it at the actual factory price!

That's exactly what we offer you:

At the same time our system of manufacturing and selling direct is such that we save you \$5, \$10, \$20 and in some cases as much as \$40 on every purchase. You cannot get a better at any price. The Kalamazoo is as good a stove or range as man can make—and you save from 20 to 40% in buying it.

And don't forget: you get your money back if it is not in every way exactly as represented.

We pay the freight and ship all Kalamazoos blacked, polished and ready for immediate use. Any man can remove crating and set them up.

home, school, church, halls, lodge rooms, etc. Hotel ranges for restaurants, boarding houses, clubs and camps.

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Kalamazoo Radiant Base-Burner. Positively the best bargain ever offered in a heating stove.

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There was nothing like it ever offered to the people of the South, and no like offer has ever been made to the people in any part of the country with the possible exception of the cities of New York and Chicago. ¶ This House has furnished a number of handsome homes in Knoxville, Chattanooga, Montgomery, Birmingham, Huntsville and other large cities. ¶ It offers a most excellent opportunity to get Furniture and Carpets at much below factory cost. ¶ Everything in the stock will be sold at Auction. The Auction is going on now and will continue during the month of October, during which time everything will be closed out. ¶ Daily sales are held at 10 o'clock in the morning, 2 o'clock in the afternoon and 8 o'clock at night. ¶ Goods will be packed and shipped for purchasers living out of the city.

ROBERTSON COMPANY NASHVILLE, TENN.

HILL CITY.

By request of many friends in upper East Tennessee, where I have labored for two years as pastor of some churches, I write this little statement of my work here in Hill City. We entered upon our work here the 20th of August, last. Since that time we have added to our church 22 members, and our congregations have grown from a small crowd to where the house will not seat the people who come. There have been quite a number turned away who could not be seated at our church. There are many asking for prayer at every evening service (which service we try to make evangelistic).

The church promised me fifty dollars per month, but they are paying a great deal more than they promised. Last Thursday night the Ladies' Aid Society gave their pastor a surprise party—and a surprise it was. There were fifty grown people besides the children, who presented themselves at my door, and demanded it opened. So trembling I obeyed, but when I saw what was in store for me I was glad I obeyed. New suits of clothes, cloaks, hats, dishes, nice presents for all the members of the family, and all kinds of good things to eat, and fuel to cook it with. And this is not the first trip like this they have made to our house. They know how to make their pastor feel how much they appreciate his efforts. We have purchased a lot on which to build a new house of worship. Our present house is not large enough to accommodate the people who come to our services. It has never been my lot to work with a more enthusiastic people in life. They mean to do things for God with all their power.

Our Sunday-school has almost doubled since we have been here. Pray for us that God may continue his blessings upon us, for to him be all the honor and all the glory.

G. T. KING.

I am still at Hillsdale in a glorious meeting. Twelve or fifteen approved for baptism, and conversions at every service. Son Henry was with me four days and rendered valuable service, to the delight of all. He is now at LaFayette. I am happy in my meeting here. I have

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Those who suffer from it well know the miseries of catarrh. There is no need of it. You can get rid of it by a home treatment originated by Dr. J. W. Blosser, who for over thirty-three years has been engaged in the treatment of catarrh in all its various forms.

His treatment is unlike anything you ever tried. It is not an atomizer spray, douche, salve, cream or any such thing, but it is a direct and thorough local application that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, stopped-up feeling that all catarrh sufferers have. It avoids the wear and tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a test of it without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you entirely free enough to satisfy you that it is a real, genuine remedy for catarrh, scratchy throat, stopped-up feeling in the nose and throat, catarrhal headaches, catarrhal deafness, etc. He will also send you free an illustrated booklet, which will show you how you can treat yourself privately at home. Write him immediately.

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To advance the cause of education and in order to introduce my Home Study everywhere, I will give a FREE course to the first five persons in each county, desiring to attend a Business College, who sign and return the Opportunity Blank found below. If you fill out, sign, and return this blank as soon as you finish reading this, I will also send you, prepaid and FREE of charge, my new book entitled "Home Study." If you wish to improve your condition in the world, I advise you to be the first to write from your county. I now have more than 3,000 students taking lessons successfully BY MAIL.



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President of
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