

Baptist and Reflector

Speaking the Truth in Love

Old Series Vol. LXXIII.

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PERSONAL AND PRACTICAL.

—May the Holy Spirit preside over the deliberations of the Convention.

—“He that hath seen me hath seen the Father.” Jesus said that of Himself. Is that true of you?

—At Greenville, Tenn., last week two boys were drinking. They got to quarreling, one shot and killed the other. Who is responsible?

The distinguished Baptist preacher, Reuben Ross, is buried at his old home in Montgomery County, which is now the home of Mr. T. D. Ferguson. In 1871 the Baptists erected a monument over his grave in memory of the great work which he accomplished.

—At the meeting of the Clinton Association recently, which includes the LaFollette church, the statement was made public that since the Governor of Tennessee vetoed the bill to abolish saloons from LaFollette, there have been seven deaths resulting from LaFollette whiskey. Who is responsible for these seven deaths?

—Commenting on the remark of a church paper announcing a wedding that “the ceremony was solemnized at the pastor’s home in the presence of the bride and groom,” the *Western Recorder* says very pointedly: “Well, yes, we rather think they were present. It would have been a serious oversight if either had been absent.”

—From all indications we are going to have a delightful Convention. It promises to be largely attended. There will be some matters of unusual importance coming before it. We believe, though, that everything will be done not only “decently and in order,” but in harmony and in brotherly love and for the glory of God.

—The *Home Field* says editorially: “Our financial condition is serious. We are borrowing heavily and the money is coming in slowly. Most of our larger appropriations were made payable in the fall and winter. Some of the heaviest are now falling due. Will not the brethren come to our help?” Brethren, we must not neglect the Home Board. It is doing a great work for the whole South, and especially in Tennessee.

—We are glad to know that Brethren D. W. Herring and W. D. King, who were among the missionaries that first went off with Dr. T. P. Crawford in the Gospel Mission movement, have seen the utter impracticability of that plan and have come back to the Foreign Mission Board. They are both excellent men and capable of doing most efficient work. In order to do so, though, it is necessary that they must have sufficient and regular support.

Rev. D. T. Spaulding, Moderator of the Weakley County Association, is the Register of Henry County. In addition to filling his duties in that position to the satisfaction of every one, he is also pastor of four churches and preaches every Sunday. In fact, he says he has more time now to give to preaching and pastoral work than he did before he became Register, because his duties on the farm were more confining than his duties as Register. Brother Spaulding is a fine preacher and a noble, consecrated Christian man.

We have an invitation from Dr. and Mrs. Baron DeKalb Gray to attend the marriage of their daughter, Miss Carol, and Dr. Edgar Dismukes Crawford, on October 25th. The ceremony will be performed at the Baptist church, College Park, Ga. We were in the Seminary with Dr. Gray. In fact, we were roommates. We confess we had never thought of him as old enough to have a married daughter. How time

flies! Please present our cordial congratulations, Dr. Gray, to the happy young couple.

—The Ways and Means Committee of the United Presbyterian Church in a recent report said: “It is utterly impossible for any man or woman to be an intelligent Presbyterian without reading regularly a church paper.” The committee is arranging a systematic plan to secure subscribers to the paper. The United Presbyterians, it should be remembered, led all of the denominations in America in their average contribution per member for Foreign Missions for the year 1907. This result was due largely, we judge, to the fact that so many of their members now take their church paper.

—In Nashville last week two brothers were found about one o’clock at night by a policeman sitting on the side walk, drunk. The policeman ordered them to go home. They made some sharp reply. He arrested them and started to the police station with them. One of them grabbed his “billy” and began beating him over the head with it. The other one tried to get his pistol. The policeman then drew his pistol, shot both of them, killing one instantly and seriously wounding the other. What did it? Who was responsible for the death of one man and the serious injury of two others? We leave each one to answer the question for himself.

—Rev. A. W. Duncan, of Monterey, informs us that the recent session of the Riverside Association passed a resolution that every pastor in the Association shall spend one week during the year in the interest of the BAPTIST AND REFLECTOR. This resolution is certainly gratifying. We believe the result will be seen in increased interest in all of our denominational work among the members of the Association. If only every pastor in every Association in Tennessee would spend one week in the interest of the BAPTIST AND REFLECTOR, it would give a tremendous impetus to all of our denominational work in the State. Try it!

Says the *Baptist World*: “At Carthage, Tenn., the five deacons of Pastor L. S. Ewton’s Baptist church are the five lawyers of that town. It is reported by reliable persons that they have a good time together and that spiritual religion is not lacking in that church.” This is true. We were saying to some one the other day that the Carthage church is a church of lawyers, and that we do not know a better church anywhere. It is not only spiritual and harmonious, but liberal. These facts are due largely to the character of the members of the church, themselves, and also to the character of the pastor.

—In discussing teaching the children in the Sunday school, the *Christian Advocate* of New York, says that after leaving the infant class, “they should now be taught the existence of sin and that they are sinners. Heretofore they have been taught that some things are wrong and others right, and their consciences have been educated to condemn them for committing what they know to be wrong, and to approve what they know to be right. Yet, if they have been reasonably dealt with, they have not been filled with the idea that sin is not only doing wrong, but that it is a condition of the moral nature.” If sin is not a “condition of the moral nature,” Dr. Buckley, what is it? What causes it?

The *Baptist Builder* says: “Brother Milburn is such a vigorous, energetic worker that we are anxious to see the report of his hard year’s work on what he believes to be the only Gospel way. How many conversions and baptisms, and new churches organized, and how much money has been given to foreign missionaries, and what per cent. of the money given has it taken to pay the expenses here at home? We shall be glad to see the results reported.” We shall await with interest the report of Brother Milburn. So energetic a missionary and so excellent a preacher as he is,

ought to be able to report a large number of souls converted as well as a large amount of money raised and sent to missionaries on foreign fields.

—The Associational season just closed has been one of the most pleasant we have ever experienced. On account of absence on our lecture tour, we missed several Associations at the beginning of the season, which we have been accustomed to attend. After our return, however, we went to every one possible, and managed to attend sixteen. Both the BAPTIST AND REFLECTOR and the editor personally were received most cordially at these Associations. We secured a large number of renewals and of new subscribers to the paper. We also renewed old friendships and made, we hope, many new friends. God bless them. We count it our highest joy to be of service to them, in the name of our common Master.

—We find the following paragraph in the *Examiner*: “Rev. Dr. C. D. Case of the Delaware avenue church, Buffalo, New York, will represent the Baptists as a fraternal delegate at the annual mission convention of the Disciples of Christ, to be held at New Orleans, Louisiana, October 9-15. It is hoped that he may sound the note that will lead to a conference between representative committees of the Disciples and Baptists, which may eventuate in the union of the two bodies.” What does this mean? There seems to be a concerted and persistent movement upon the part of some people to unite the Baptists and Disciples. We confess that we are rather surprised at the *Examiner* lending its endorsement to such a movement. The editor of the *Examiner* ought to know that the Baptists and Disciples are as far apart as the poles, and that there is no more possibility of union between them than between oil and water. The only way to secure such union is for the Disciples to give up the theology of Alexander Campbell, join some Baptist church and be baptized to express the forgiveness of their sins. In this way Baptists will be glad to have them. You will find, however, that the idea of the Disciples in talking about the union of Baptists and Disciples is for the Baptists to surrender their principles and adopt the theology of Alexander Campbell. This, of course, they can never do.

Brother R. H. Spillman of Fountain Run, Ky., sends us a little tract termed, “Plain Statement of Important Differences,” by Daniel Sommer of Indianapolis, Ind. The “important differences” in question are the differences between the Christian Church and the Church of Christ. Mr. Sommer says in his “Address to the Reader:” “Preachers and others of the Christian Church often talk as if the differences between the church with which they are connected and the Church of Christ are few and trivial. Such talk is misleading. The differences between the two bodies are numerous and serious, as may be learned by reading what is hereby introduced. That each statement submitted may be read calmly, and considered honestly is the earnest wish of the author of this document. This leaflet is the first of a series setting forth differences between truth and error.” Then follow twelve “differences between the Church of Christ and the Christian Church,” all of which Mr. Sommer considers “important,” but most of which seem to us to be the difference between tweedle-dum and tweedle-dee. The concluding paragraph of the tract is as follows: “This tract should be freely distributed in every community where the Christian Church is established, in order that its many errors may be understood, and its attempts to deceive the people fully exposed.” We agree with Mr. Sommer in his efforts to enable the people to understand the “many errors” of the “Christian Church,” and to fully expose “its attempts to deceive the people.” We confess, however, we doubt if this tract will serve his purpose. We are inclined to think that a copy of the New Testament would be more effective.

THE GIFTS DIVINE.

BY LLEWELLYN A. MORRISON.

God's word endures; from age to age
Its holy power appeareth
More wonderful, as men engage
The foes the mortal feareth;
Broad are its truths but broader still
Its triumphs by the human will.

God's plans are best: It must be so.
Because He thus ordains them
In utmost love that I might know
The motive that explains them.
What times I do not comprehend
He proves them to me at the end.

God's way is right: I may not see
The end from the beginning
Nor in my petulance agree
That what He does is winning
My soul from visions that allure
To certainties that do endure.

God's help is sure—nor ill, nor hate,
Nor folly can deprive me
Of His relief, His watchers wait
To succor and revive me;
His Comforter abides within;
His days-man is my next of kin.

God's rest is sweet: No other rest
Hath such delights within it;
Its blessedness is all unguessed
By each who fails to win it.
For eyes that wake and hearts that weep—
He giveth His beloved sleep.

New York City.

BAPTIST PROGRESS AND PROSPECT.

ROBERT STUART MAC ARTHUR.

(Synopsis of address delivered Monday, October 5, before the Boston Baptist Social Union.)

Many of us love the Baptist denomination with peculiar tenderness. We gave her the fervor of youth; we give her now the ripper knowledge and the heartier conviction of mature years. She is radiant in her queenly beauty. Never did knight of heroic days show more of chivalry toward the queen of his heart, than do the knights of the Cross among us show toward the church whose name we bear. To us the Baptist denomination is beautiful. Her martyr's crown becomes her lofty brow; her prison-soiled, flame-charred, and blood-stained robes are lustrous and glorious.

OUR GREAT GROWTH.

We must recognize at once that our growth has been truly wonderful. When Washington was inaugurated, the population of the thirteen States which composed the Union was three and three-quarter millions. At that time, the whole number of Baptists was 50,000; then, as now, the larger number was in the South. Today the number of Baptists is over 5,000,000. It will be most instructive to show the proportion of Baptists to the population at different periods in our history as a nation and as a denomination:

In 1794 there was 1 Baptist to 94 of the population.
In 1812 there was 1 Baptist to 42 of the population.
In 1840 there was 1 Baptist to 30 of the population.
In 1880 there was 1 Baptist to 23 of the population.
In 1890 there was 1 Baptist to 21 of the population.
In 1900 there was 1 Baptist to 19 of the population.
In 1905 there was 1 Baptist to 18 of the population.
In 1908 there is 1 Baptist to 17 of the population.

This table also is instructive:

Ordained ministers..	27,090	32,244	34,038
Churches	37,910	45,927	47,409
Baptisms	205,857	240,936	175,508
Total membership..	3,637,421	4,600,799	4,969,524
Sunday Schools....	22,916	28,966	32,504
Pupils in Sunday Schools	1,560,634	2,015,672	2,241,606
Value of church property	\$80,285,034	\$101,476,882	\$121,870,340
Contributions to mis- sions, education & S. S. expenses....	1,138,059	3,223,324	3,310,936
Total contributions..	11,672,691	16,823,588	22,268,872

The number of baptisms for the last year was 175,508. The net Baptist gain, fourteen bodies, as given by Dr. H. K. Carroll, of the Government Census Bureau, is 103,338. In actual gains for the year, Baptists stand at the head of the list. Seventeen bodies of Methodists report a gain of 101,696. The Lutheran church reports 65,172; and the Presbyterian church 49,-

627. The Disciples of Christ record an increase of 23,365. The total Presbyterian church, including twelve bodies, is a little less than 2,000,000. The Lutherans were formerly fourth on the Protestant list, but they have now reached the third place, and Presbyterians take the fourth place. The order is Methodist, Baptist, Lutheran, Presbyterian, Disciples of Christ, Episcopal, Congregational, United Brethren, and Reformed Dutch. I have not named the religious bodies whose membership is less than 100,000.

In the year 1879, the population of the United States was, in round figures, 38,000,000; the number of Baptists at that time was a million and a half. The population of the United States today is approximately 85,000,000; and the total membership of Baptist churches, not including several bodies that are Baptists, but are not in full fellowship with us, is 5,000,000. This is an increase of 1,000,000 during the last ten years. Within this period of 38 years—a period selected simply because it chances to be the length of my pastorate—the population of the country has doubled, with about a third added, compared with 1870. During this same period, the membership in our Baptists has trebled, with a half a million over. Ours is probably the most rapidly populating country on the globe; and yet the membership of Baptist churches is increasing more rapidly than the population of the country. While the country doubled, the number of members in Baptist churches trebled. This growth is the more remarkable as Baptists receive few members by immigration. From England and the north of Ireland, the Episcopal receives a very considerable number year by year; the same remark applies to Presbyterians coming from Scotland and the north of Ireland. The Lutherans receive very largely from Norway, Sweden, Denmark, and Germany. To immigration the Lutheran church is indebted for its enormous growth of the last year, giving it rank, as we have seen, above the Presbyterian church in numbers. The Roman church is increased by copious streams of immigration from many lands. If these streams were cut off, it is almost certain that the Roman church would barely hold its own in the United States. One of its most learned priests in New York, in a public address delivered at the close of its great celebrations last spring, lamented that in the crowds that filled the streets, there were so few descendants of the Pilgrims and of the early settlers in North and South Carolina, and other States in the Union. He expressed his sorrow that these crowds were made up of foreigners and their immediate descendants, and he urged the people of his church to put forth renewed efforts to secure converts. In making these statements, this learned and eloquent priest uttered the simple truth. One writer belonging to the Roman church, a writer of distinguished name in that church, puts the loss from that church as high as 17,000,000.

Baptists have grown more during the last ten years than either the Episcopal church or the Congregational has grown since each was founded in America. These statements are not made with the slightest feeling of unkindness toward these denominations; I speak simply as a statistician after study of official figures. Baptist growth is also symmetrical; it does not run to extravagant extremes in any direction. We have grown at every point in our denominational life. This is true of missions, State, home, and foreign. It is especially marked in our educational work, and it is conspicuously seen in our grand total of contributions, rising from a little less than \$17,000,000 in 1905, to a little over \$22,000,000 in 1908.

CAUSES OF GROWTH.

We must, of course, attribute our growth to the blessing of God upon the distinctively religious means used by our churches. There are, however, related causes which can readily be discovered. Baptists, have stood for the Word of God as the only rule of faith and practice. They have not rested upon creeds as ultimate authority. They find it easier to interpret the Scriptures than to interpret human creeds, which are supposed to be based on Holy Scripture. We appreciate the so-called Apostles' Creed for its sublime simplicity, its unsurpassable brevity, and its liturgical solemnity. We, however, object to its title; it ought never to have been called the Apostles' Creed. No true historian attaches authority to the statements of Rufinus that the apostles met in Jerusalem, and that each contributed a part to this creed. We know that neither the evangelist Luke in the Acts of the Apostles, nor any ecclesiastical writer before the fifth century, makes any mention of the assembly of the apostles for the purpose of forming a creed. None of the fathers of the first three centuries, although often engaged in fierce disputes with heretics, ever referred to this creed as prepared by the apostles. The last apostle was hundreds of years in heaven before this creed in its present form was promulgated. The council which formed the Nicene Creed at Nice, in 325, consisted of three parties, the Athanasian, the Eusebian, and the Arian. This

creed was a compromise of fiercely-warring churchmen. At times they acted more like average ward politicians than grave and reverend divines. Constantine was obliged to send soldiers among them to quell their assaults upon one another. This creed did not settle the contradictory opinions of the times; did not stop the sway of Arianism, but sometimes added to its power. The long and so-called strong creeds do not conserve orthodoxy. The Athanasian Creed, with its "damnable" clauses, is utterly abominable. Athanasius, the famous father of the fourth century, never prepared this creed. Giving it his name is an example of pious fraud. Of all the later creeds, the Westminster Confession is far and away the greatest. The sittings at which this great Confession was formulated, began in 1643, and continued until 1649; there were, during this period of between five and six years, 1,163 sessions of this august body. This document is remarkable as a monument of learning and piety. In 1643, through the influence of the famous Dr. Lightfoot, the Assembly voted by a majority of one against giving the choice as between baptism and rantism—that is between immersion and sprinkling as baptism. The next year parliament sanctioned this decision, and decreed that sprinkling should be the legal mode of baptism. It is interesting that it was a human parliament, and not the Word of God, which was the ultimate authority regarding baptism. It is interesting also that when Dr. Briggs was tried for heresy, it was the Westminster Confession instead of the Bible which was cited as chief authority. The fact is that creeds made by men in one generation can be remade or unmade by men in another generation. Human creeds are procrustean beds to torture theological thinkers. We have learned much as to the formulation of theological truths since the days of Augustine, Turretin, Calvin, and Luther. The Bible has an ever-enlarging significance which makes it the contemporary of all ages. We are vastly better able today to make creeds than were men ever in the past. We cannot tether living thinkers to the gravestones of dead theologians. Baptists occupy an enviable position in their freedom from the bondage of human creeds, and in their loyalty to the Word of God as their ultimate authority in their faith and practice.

THE BAPTIST PROSPECT.

This prospect is bright and glorious. Baptists are in line with the foremost thought in the democracy of the hour. The principle of democracy is stirring every throne in Europe; this is the meaning of the commotion in Russia, in Portugal, in Spain, and even in India. Baptists are the finest exponents of Scriptural democracy the world has ever seen. This is a day of devotion to liberty. Baptists have never persecuted, although they have been persecuted. Many Puritans had no idea of true religious liberty; they fled from persecution in Old England to inflict persecution in New England. We cannot forget the persecution of John Clarke, Obadiah Holmes, and James Crandall, almost under the shadow of the State House in Boston. To Clarke, Endicott said, "You have denied infant baptism, and you deserve death." Bancroft affirms that Holmes was whipped unmercifully. We do not forget the persecutions of Baptists in Connecticut nor in Virginia. We have had a glorious history as witnesses and martyrs for the truth. The Baptist who does not rejoice in that history, must have ignorance instead of knowledge in his head, and iced-water instead of red blood in his veins.

Our prospects are bright educationally. We are reaching out as never before on the lines of broad, varied, and consecrated learning. Our academies, colleges, and universities multiply in numbers, and increase in power. We are making great improvements in our forms of public worship; the barrenness of the past is giving place to an ornate, stately and Scriptural liturgy. We are exalting the standards of political life, and urging our young men to serve God by serving their country as statesmen. Baptists have no creed in the technical sense of that term, and yet it remains true that there is no denomination in the United States so nearly a unit in faith and practice as is our own. Cases of heresy such as shook the Presbyterian and Episcopal churches from centre to circumference, notwithstanding their long and supposedly strong creeds, are an impossibility amongst us. Our polity is as wise practically as it is sound Scripturally. The organization of the Northern Baptist Convention marks an era in our history. The unification of all our great denominational activities will now be assured as never before. The enthusiasm of our people must be aroused, that we may raise all the amounts apportioned to the churches.

Our loyalty to our Lord as Prophet, Priest, and King, was never more marked than it is today. Glancing over our long, checkered, brilliant, and consecrated history, we see that the past of the Baptist denomination is triumphant. Gazing into the opening years, we see that her future is resplendent. Here and now, as she

THE EVERLASTING MEMORIAL.

BY REV. H. BONAR, D.D.

Up and away, like the dew of the morning,
That soars from the earth to its home in the sun,
So let me steal away, gently and lovingly,
Only remembered by what I have done.

My name and my place and my tomb all forgotten,
The brief race of time well and patiently run;
So let me pass away, peacefully, silently,
Only remembered by what I have done.

Up and away, like the colors of sunset
That sweeten the twilight as darkness comes on,
So be my life—a thing felt but not noticed,
And I but remembered by what I have done.

Gladly away from this toil would I hasten,
Up to the crown that for me has been won,
Unthought of by man in rewards or in praises—
Only remembered by what I have done.

Yes, like the fragrance that wanders in darkness,
When the flowers that it came from are closed up
and gone,
So I would be to this world's weary dwellers,
Only remembered by what I have done.

Needs there the praise of the love-written record,
The name and the epitaph graven on stone?
The things we have lived for, let them be our story,
We ourselves but remembered by what we have done.

I need not be missed, if my life has been bearing
(As its summer and autumn moved silently on)
The bloom and the fruit and the seed of its season;
I shall still be remembered by what I have done.

I need not be missed if another succeed me,
To reap down those fields which in spring I have
sown;
He who ploughed and who sowed is not missed by the
reaper;
He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken;
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truths I have spoken, the things I have done.

So let my living, so be my dying;
So let my name lie, unblazoned, unknown;
Unpraised and unmissed I shall still be remembered;
Yes, but remembered by what I have done.

—Selected.

is loyal to her Lord, we give her love and loyalty of
our true hearts, until the day of her complete triumph,
when her redeemed sons and daughters shall cast their
crowns at the Master's feet, saying, "Not unto us, but
unto thy name, O Jesus Christ, be the glory now and
forever!"

OUR ORPHANS' HOME.

BY REV. O. C. PEYTON.

My relationship to the Tennessee Baptist Orphans' Home has been a very close and intimate one, and my interest in its prosperity and usefulness is deep and abiding. For several years, as pastor of the Howell Memorial Baptist church, I was keeper of the Home records, a member of the Board of Managers, and of the Executive Committee, and served as Recording Secretary of both. As pastor of the children and the attendants in the Home, I often visited there and felt in close and loving touch with all its affairs.

Beyond all this, I took from the Home and into my own home, the youngest (at that time) of its children, and for nine years I gave him shelter, food, clothing, schooling and religious training. That the experiment proved a sad and bitter disappointment, that I saw no hope of realizing my longings for and through the lad, that all I did for him was without appreciation or gratitude, from him or his, and that I was, at last, compelled in sheer self-interest, to turn him over to the care and maintenance of his own closely-related bloodkin is, of course, nothing to the discredit of our Orphans' Home.

Our people here contribute regularly to the support of the Tennessee Baptist Orphans' Home, and I shall soon ask them to do so again. Three duties the Baptist people of our State owe to this Home.

1. Protection.—

It was founded to be a help to the really needy and

the deserving and, of course, only these. Where the surviving parent, or the other relatives are able to provide for their wants, it is unjust and even dishonest to place children in the Home. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

The President of the Home recently wrote: "It is a shame and a disgrace that we have in our State people who will allow close relatives to be put upon the charity of strangers. But I am glad to know we have few such people in our State." Now, the fixed policy of the Home is to receive only children that are recommended for admission by a Baptist church. That rule ought to be strictly kept and all our churches ought to be thorough and impartial in examining into all cases and endorse only such applications as are needy and deserving. Thus, our beloved Orphans' Home, the pride and joy of our denomination, may be saved from being imposed upon by those who desire to shirk, evade and thrust on others their responsibility.

2. Filling.

The capacity of the Home is four or five times greater than the number it has ever had in it at any one time. It ought to be filled with poor, destitute and helpless orphan children. Exercising the rigid and honest diligence provided for in its plan and policy and as is urged above, there are still many children in our State that are really in sore need of the shelter, food, clothing, schooling, and religious training the Home offers and gives in full measure. Even from the business standpoint, we ought to be making our excellent plant and equipment there in West Nashville count for all possible. Beyond all, the benevolent side of the service we render to the needy should appeal to us. Ho! then, for the poor, destitute, needy children, with bright eyes, loving hearts and, in many cases, good breeding, and thus, high possibilities. Let us look them up, and where really deserving, use our influence to place them in our Home. At least, one hundred and fifty more could be supported there.

3. Support.

We ought to have that pride, as Tennessee Baptists, in our Orphans' Home that will prompt us to give to it loyal, loving and unwavering support. Every church in this State ought to contribute regularly and generously to the Home. Our fields are now yielding an abundant harvest. The Lord is graciously blessing us as a people. From every church there could be sent boxes or barrels of substantial supplies. Where this is not feasible, there should be contributions in money. Other of our Southern States are supporting in their Homes many more orphan children. The South Carolina, Ga., and Texas Baptists are setting before us a worthy example in this regard. Bro. R. C. Buckner, in Texas, has been a mighty Joshua in leading the Texas Baptists to great things in the founding and maintenance of their Orphans' Home. Over five hundred children are there cared for and the institution is doing wondrous things for humanity.

Brethren, hear me! Our Tennessee Baptist Orphans' Home needs protection from fraud, filling up to its full capacity with really needy and deserving orphan children, and then, loyal, loving, generous and unremitting support out of the abundant measure of this world's goods the Lord is graciously bestowing upon us.

Jefferson City, Tenn.

Our protracted meeting which has been in progress for almost three weeks will close to-night. Rev. G. W. Perryman assisted the pastor. Brother Perryman is a man of remarkable heart power, and in his preaching abounds in illustration which makes him quite popular with the common people. Indeed everybody appreciates that sort of preaching. Our people have fallen in love with this great gospel preacher, and if they should move over in town, it is not difficult to predict where they would join. There were perhaps one hundred and fifty who professed faith. Many of these will join other Baptist churches, and some the churches of other denominations. Only one day did we open the doors of our church, when ten united with us by experience, and others will follow the first opportunity. Every member of our Sunday-school professed faith, save three or four, that we know about.

The Island Home meeting, our nearest neighbor, is being gloriously successful according to all reports. Rev. J. M. Anderson is assisting Pastor J. L. Dance. Brother Anderson is a splendid preacher and sinners are being brought into the kingdom in large numbers.

Rev. J. H. Sharp, of the Bell Avenue church, in the city, has been holding a successful meeting for two or three weeks, with gratifying results.

Another meeting of great power has been in progress for quite a while, conducted by Rev. J. C. Davis with his church at Grove City.

At these several meetings not far from 500 people have professed conversion. The Deaderick Avenue

and the First church are arranging to have Dr. H. M. Wharton with them soon. We are all expecting great results from this meeting. A. J. H.

PERSONAL AND PRACTICAL.

—Discussing "Local Option vs. Prohibition," the *Christian Advocate* said: "There are many places where these preparatory measures have already fully accomplished their purpose. Tennessee is one. All the territory of the State except three cities and a village is now under laws prohibiting as far as local laws can prohibit it, the sale of liquor. What we need now is a law which shall prohibit also its manufacture, and which shall bring these three recalcitrant cities into harmony with the public sentiment of the State. It is argued that Democratic government demands that these cities shall be allowed local autonomy. There is nothing in that. Democratic government means the rule of the majority. If anybody in Tennessee wishes to know how the majority of the citizens of the State stand on the liquor question, he has only to provide for a popular vote on that question to find out." This is well and truly said. The temperance sentiment in Tennessee was never stronger than it is today, and the temperance people were never more determined than they are now to drive the liquor traffic entirely from the State. Recent events have shown the necessity for this as never before.

—The *Cumberland Presbyterian* publishes the following paragraph from a personal letter of Dr. Henry H. Jessup, of Beirut, Syria, to his son, Mr. Henry W. Jessup, of New York: "Next week we graduate four theological students, all good men and true, and sound in the faith. This Higher Criticism based on Wellhausen and Kuenen, does not disturb me. It reared its awful ghostly form years ago, like an iceberg looming through a fog, and terrorized the Church of God on its peaceful voyage. It has chilled and frozen out the spiritual life of many a young man. But the revelations of archaeology, and the Babylonish Aramean Egyptian inscriptions have poured such a hot blast upon its pinnacle heights that one mass after another has melted off, and plunged into the ocean depths of discarded lore. Those 'ire critics' claimed triumphantly that the proclamation of Cyrus could not be authentic, because he speaks of the Hebrew deity as the 'God of Heaven.' But now young Metheny (see S. S. Times, April 30) has found near Mersine an Aramaic inscription speaking of Bel as 'Lord of Heaven and Earth.' The inscription is no doubt pre-Hellenic. There is another article in that same paper equally interesting. We need not fear for our old Bible." "The Word of God standeth sure," despite all the efforts of the higher critics to overturn it. Dr. Frank Johnson, of Georgia, used to tell about a man who was trying to turn over a mountain with a pick-axe. That is what the higher critics are doing. But the mountain still stands.

—A writer in the *Pacific Baptist* contrasts New England and the West as follows: "New England is not effete. For a long time the sterling Puritan Pilgrim type of character will have a healthful influence in our social, economic and religious life. There is a distinct New England culture that we of the West might well imitate,—a reserve which though cold in appearance really indicates a depth and strength that make for the higher things. Home, Kinship and Friend mean more in these old States than among us. Marriage is more sacred and society is slower to condone irregularities of life. What we need is western warmth with New England rigidity of ethical convictions. Economically we need to learn New England thrift. Westerners make more money but save less. The pennies we scorn have made the Yankees our financial masters. It is the exception to find a New Englander without a savings bank book. They feed the five thousand, but are also careful to gather up the fragments. With the boundless resources of the West it would be well to unite the saving spirit of the East. The greatest weakness of New England life is, and has long been, on the religious side. The intellectual has held sway; head, more than heart, religion has prevailed. Experimental religion has been given small place and the result is high ethics and low religion. Indeed many of the leaders of the people have no heart knowledge of the truth as it is in Jesus. They have no desire for such knowledge, because it does not commend itself to their thinking. Cold intellectualism has produced a generation who sadly need the old Gospel that stirs hearts. We in the West may be too emotional—we may not exercise our brains enough, but with all that I believe the Master is more pleased with love than with admiring approval."

SEVIER AND TENNESSEE ASSOCIATIONS.

Since my last report, I have attended the Sevier and the Tennessee Associations. The Sevier Association met with the Walnut Grove church, and Rev. J. F. Hale, pastor of the church of Sevierville, preached the introductory sermon from Eph. 4:15. It was a very fine, practical sermon. The former Moderator called for the letters from the various churches and received twenty-seven. The Association was organized by the election of Brother S. A. Maples, Moderator, and Brother Bailey, Clerk.

I do not remember all that was done, but I remember that we all enjoyed a fine dinner, at the noon hour, which was just spread around, and it was no trouble to find. After dinner we reassembled and the brethren went on with the work of the Association. Dr. A. J. Holt of South Knoxville church, Dr. W. A. Atchley of Broadway church, Knoxville, and Rev. J. H. Sharp of Bell Ave., Knoxville, were present, and rendered valuable service. Dr. Tindell was also present.

The reports showed an increase in work over last year. We are hoping that this great body of Baptists in Sevier County will soon be what they ought to be, and make one of the very best Associations in the State.

This week is the time of the meeting of the Tennessee Association, which is now in session. The sermon was preached by Rev. G. W. Perryman, D.D. His subject was "Do with Your Might What Hand Finds to Do." It was a splendid, practical sermon. The Association then organized by electing Brother W. R. Cooper, Moderator, Rev. J. H. Sharp, Clerk, and Bro. W. A. Coleman, Clerk. This brought us to the noon hour, which was greatly enjoyed by us all. It looked like the whole county had been brought to one place and spread out and we were just turned loose and told to help ourselves. Well, I just can't describe the scene. The entertainment could not be surpassed.

At 1:30 p.m., the Association was called together, and corresponding messengers called for, and several responded.

Rev. W. C. Golden, D.D., State Secretary, was present. Dr. Tindell of the Anti-Saloon League, was also present. Dr. Golden spoke on State Missions and took a collection amounting to sixteen dollars. Rev. J. L. Dance preached at night to a good congregation and they said that he preached a very fine sermon, and that isn't hard for Dance to do. Several reports were read on Thursday and some splendid speeches were made. I cannot mention all of the speakers, but they all did their best. Dr. Jeffries of Carson and Newman, made a fine speech on "Education," and took pledges for the College amounting to over two hundred dollars. Dr. J. J. Taylor preached at 11:30 and his sermon just thrilled, charmed and comforted us all.

And so throughout the entire session the interest grew, until the last day. The reports showed an increase in work done over last year. The country churches have made much progress, especially along mission lines.

Rev. J. H. Sharp preached the doctrinal sermon at the close of the session. I must say that I think that it was the best thing of the Association. His subject was "The Security of the Saints," and he did not fail to prove that God will keep and finally house every one who believes on His Son.

Thus in the midst of tears and rejoicing the one hundred and sixth session of Tennessee Association came to an end. It was said to be the best session in its history. The next session will be held with Bell avenue church, in Knoxville, of which Rev. J. H. Sharp is the noble pastor.

L. A. HURST.

ELIZABETHTON NOTES.

Rev. J. K. Haynes of Coeburn, Va., arrived in our town September 24, and took charge of our church, preaching his initiatory sermon on the 27th. The church had extended a call to Rev. Haynes in June, but owing to the strenuous opposition of the church at Coeburn, he declined the call, but after considering the call for several weeks prayerfully, he decided to accept, owing to the fact that his health was fast failing in Virginia. The work here has started out under most auspicious circumstances. Everyone is enthused and is wanting to push the work on. We have never seen our church more anxious, and under the able leadership of Brother Haynes, we expect to accomplish much for our Lord. Brother Haynes is a powerful preacher and is filled with the Holy Spirit and is a man of strong personality. On Thursday evening, October 1, our church extended a reception and pious greeting to Brother Haynes, which was quite a success. The address of welcome on behalf of the church was given by Hon.

W. R. Allen, and the Woman's Missionary Union was represented by Mrs. E. G. Carpenter, the president, who composed a beautiful song of welcome, which was sung by the choir, and a copy of which is herewith inclosed with a request from the church that it be published in the BAPTIST AND REFLECTOR. Rev. W. C. Clemens of the Presbyterian church, and Rev. S. A. Morton of the Christian church, were present and spoke words of greeting. A large amount of groceries, etc., and considerable money was brought in by the membership and friends of the church, and the evening was delightfully spent. Pastor Haynes was especially felicitous in his response.

Our Sunday school is growing in power and influence daily and we hope to keep it moving along all lines. Last Sunday we had 274 present, and great interest was manifested by the unsaved. At the morning church service, which was one of the largest congregations we have ever seen at a morning service, four strong men came forward for prayer, and one of them started away from the church and got up before that large congregation and made his acknowledgements to the church, and stated that he had come to God and that from this time on he intended to serve his Lord.

Our town is growing and our church is well located, being on one of the most prominent corners in the town. We are making preparations for a fall and winter campaign. Dr. Geo. W. Perryman of Knoxville, has been invited to come and hold a meeting with us, and we are hoping that many will be led to accept Jesus Christ as their Lord and King.

JAMES D. JENKINS.

Elizabethton, Tenn.

TRIP NOTES.

My maiden trip in the interest of the BAPTIST AND REFLECTOR was a round of unbroken delights. It was a treat to get away from the bustle and noise of the city and sit with the brethren of the New Salem Association in their meeting. From there I went hurriedly through Shop Springs, Watertown, and Hickman, and reached Carthage just at nightfall Saturday. Until I reached Hickman I was deprived of the aid of the pastors, as they all were still at the Association. When I reached Hickman, Pastor G. W. Ramsey was putting the finishing strokes on his sermon to his Saturday congregation, which was a good average gathering for a week day. With his aid, seconded by Rev. W. P. D. Clark, a longer list of subscribers was secured here than at any of the places before visited. I expected to be among strangers at Carthage, and at the suggestion of a friend, had written ahead to H. M. Hale, the courtly gentleman, the successful lawyer, and the efficient Sunday-school superintendent of the Baptist Sunday-school. He was so kind and helpful to me, I soon learned to feel at home with him. There being no regular services for that time I preached at both morning and evening hours to good congregations.

The Sunday-school was good and is well manned, with Hale as superintendent, and with Ligon, Gold, and Lee, among the teachers, several of whom are ladies away ahead of these men whose names I have mentioned. It was my good fortune to be in the class taught by Bro. Gold.

Next day, armed with a list of possible subscribers, I invaded the town, and by three o'clock, when the train forced me to leave, it was much enlarged. I go tomorrow into West Tennessee, visiting the Southwestern Association, and to and fro in the earth seeking whom I may entice to become readers of our denominational paper. I anticipate a pleasant time, and beg the good housewives not to dread me, for I have an indiscriminating appetite, and a faultless digestion.

J. N. BOOTH.

Nashville, Tenn.

SEMINARY NOTES.

Brother Spurgeon Wingo supplied at Ten-mile church, near Glencoe, Ky., last Sunday, and accepted a call for one-fourth time. Brother Wingo is also pastor at Warsaw, Ky., for one-half time.

Brethren S. E. Reed and G. B. Smalley closed a meeting last Wednesday night with Glenview church, where Brother Smalley is pastor. There were two conversions and two additions to the church. They are to begin a meeting the first Sunday in November with Lyondale church, of which Brother Reed is pastor. These true yoke-fellows are swapping work, and both churches are winners in the trade.

Brother J. W. Crow, formerly of Knoxville, pastor of Oakwood church for some years, is now in the Seminary as the new recruit from Tennessee.

Among those who were here last year we find the names of S. E. Reed, G. B. Smalley, A. N. Hollis, Olu

Hamilton, J. W. Jamison, W. R. Hill, Spurgeon Wingo and this scribe. Nine in all.

The matriculation books now show 238. Dr. Mullins is watching the turkey market. When the books show 300 he furnishes a turkey dinner.

This scribe visited Lynn Association in Hart County, Ky., last week, and remained over for his regular appointment at Upton, Sunday. Our Upton church will dedicate her beautiful little house of worship on the fourth Sunday in the month, free from all debt. Dr. W. D. Powell will preach the sermon. This little church of 125 members led all the churches in the Association in her contributions to missions, besides having built and paid for a \$2,500 house of worship.

The first prayer meeting of the Tennessee men was held this evening. It was a precious hour. These meetings are great sources of spiritual development. We have found no place more conducive to spiritual growth than the Seminary.

T. RILEY DAVIS.

308 New York Hall, Louisville, Ky.,
Oct. 12, 1908.

J. R. GRAVES SOCIETY NOTES.

Our Society is doing the best work this year that it has done for some time. There are new boys coming in most every week. We have now more than forty preachers. Drs. Anderson and Virgin both have very large classes. The boys who are taking their work believe them to be the greatest teachers in the State.

Elder Eugene Jackson preached for the saints at Henderson, Tenn., last Sunday and Sunday night.

Bro. M. N. Davis preached at Pleasant Sights and was called again for another year.

Brother M. L. Lennon preached for his people at Middleburg, Tenn. He has a fine people there, and is doing a great work.

The writer filled his regular appointment at Maple Springs.

Rev. G. S. Price preached for the West Paris church. He has been offered this work, but as yet has not accepted it. There are several other good fields that have their eyes on him.

Brother J. H. Turner preached for the saints at Union Hill, and we understand was called to the care of that church, but as yet has not accepted.

Our dear brother, J. W. Wood, is being kept out of school on account of the sickness of his wife. May the Lord soon restore her to health.

W. A. GAUGH.

Jackson, Tenn.

BIG MEETING AT COG HILL.

The writer has just closed a ten-days' meeting with this church, which was said to be the greatest in results of any meeting they had held for twenty years. Including ten that I baptized the Sunday before the meeting began, there were forty-two additions, thirty-seven by baptism, twenty-seven of whom were baptized at three p.m., Sunday, about 500 witnessing the beautiful and impressive scene. One brother kept time and said that I averaged one to the minute; and I am sure that I did not rush. Many praised the Lord aloud.

Brother H. K. Watson did part of the preaching the last week. He is Moderator of the Eastanalle Association, is a strong gospel preacher and did his part to bring about the glorious results. I enjoyed working with him and found him to be a true yoke-fellow.

Cog Hill is one of the oldest and best communities in East Tennessee. They will call a pastor next Sunday.

W. N. ROSE.

OUR BAPTIST MEMORIAL SANITARIUM.

The LaBelle Place Baptist church comes forward with a noble gift to the Hospital of \$2,500. This church is without a pastor. The man who comes to serve them will find a noble band whose hearts beat in sympathy and in touch with all of the work of the kingdom. I do not know of a church that is making more heroic efforts to carry out the spirit of the Master.

The Boulevard church made its gift to the Hospital yesterday—nearly \$550. All things considered, this is one of the noblest gifts we have received. The church is young and small, and has many obligations of its own. The noble pastor, Brother J. R. Wiggs, headed the list with \$100. The pastors are God's generals; and if this fight is to be won, they must win it.

The Rowan church made its gift last night—\$220. But the new pastor, Brother W. L. Savage, believes that the gift will be raised to \$500. The spirit of the meeting was beautiful.

Faithfully yours,

JOHN N. LAWLESS.

PASTORS' CONFERENCE.

NASHVILLE.

Murfreesboro—I. J. Van Ness preached at both services to good congregations.

West End Mission—T. O. Reese preached at 7:45 on "Nashville's Greatest Need." Sunday school at 3 p.m. Ten new scholars present. Revival now going on. Prospects good. Preached at Lockland at 11 a.m. Text, Matt. 16:18.

First Church—Pastor Burrows preached on "The Personal Element in the Gospel," and on "Wittenburg and Luther."

Third Church—Pastor Yankee preached on "The King in Sack Cloth," and "The Uplifted Christ." Two hundred and one in Sunday school; six baptisms since last report.

Central Church—Fine congregations. Subjects: "Bozes and Seneh," and "The Veiled Gospel." Splendid B. Y. P. U. and S. S.; 2 received by letter.

Edgefield Church—Arch C. Cree, pastor. S. S. 268. Morning: "The Message of the Resurrection." Evening: "Doubts and Fears." One conversion; two by letter and one received for baptism.

North Edgefield Church—Pastor Clay I. Hudson spoke in the morning on "Christ's Need," and at the evening hour on "Living Water." Splendid B. Y. P. U.

Immanuel—Pastor Weaver preached in the morning on "The Religion of Redemption," a study of the atonement. Large congregations. Subject of the evening sermon, "The Purpose of Prayer." In the afternoon a Welcome Service to the pastor was participated in by Dr. A. W. Lamar, Dr. Geo. A. Lofton, Dr. Lansing Burrows, Dr. C. W. Byrd, Dean F. W. Moore, and other brethren. Sunday school attendance 164.

Howell Memorial—Pastor Cox preached at both services on "Nehemiah's Persistence in His Work," and "Death of Absalom." Good congregations; good S. S.

Centennial Church—Pastor R. D. Cecil preached on "For the Ways of Jehovah are Right," and "Speak unto the Children of Israel that They Go Forward." 131 in S. S.; good B. Y. P. U.

North Nashville Church—Preaching by pastor on "Ingratitude" in evening. Morning service in nature of a rally. 198 in S. S.; fine interest.

South Side Church—Pastor Stewart preached on "The Blessedness of Giving," and "Encouragements to Come to Jesus." 91 in S. S.; good B. Y. P. U. Fine contribution to new church house.

Overton St. Mission—Meeting closed Friday evening. Rev. T. O. Reese preached eleven sermons; Supt. L. A. Gupton held one service. Professions of saving faith, six.

Una Church—Pastor Fitzpatrick preached on "Lost," and on "Saved." Good S. S.

KNOXVILLE.

Etowah—Pastor W. N. Rose had a busy day. Observed the Lord's Supper at morning hour. Texts, "This Do Ye in Remembrance of Me," and "The Conversion of the World's Greatest Preacher." 125 in S. S.; one by letter. Pastor closed great meeting at Cog Hill; 42 additions; 27 baptized at 2:30 p.m.

Immanuel—Preaching in the morning by Pastor E. A. Cate from I Sam. 10:10, and at night from Daniel 1:8. 193 in S. S.

South Knoxville—Preaching in the morning by Pastor A. J. Holt on "The Talents," and at night from Eze. 21:21; "And the King of Babylon Stood at the Parting of the Ways." 136 in S. S., and 70 in B. Y. P. U. Funeral of a Sunday school scholar at S. S. hour prevented a larger attendance on the S. S.

Bell Ave.—Pastor J. H. Sharp preached at the morning hour to the "Old Folks," using Ezek. 9:8 as a text. The service was one of great interest, being attended by a large congregation of old people, the pastor's father and mother being among the number. Rev. Mr. Guy of the Methodist church, preached at night. Three baptized, one conversion; 409 in S. S.

First Church—There were 329 in S. S. Preaching by Drs. R. G. Waterhouse and S. T. Senter. One received by letter, one for baptism.

Deaderick Ave.—Drs. Schuler and Crouse from the Conference, preached. Two baptized; 518 in S. S. Pastor G. W. Perryman.

Grassy Valley—Pastor W. L. Winfrey preached at both hours. One addition; 50 in S. S.

Beaver Dam—"Troublous Waves" was Pastor J. N. Bull's text.

Oakwood—J. N. Bull preached at night on "God's Love for the Lost World."

Grove City—Pastor J. C. Davis preached at both hours on "Walking With God and Exaltation With Christ." 240 in S. S.; one by letter.

Island Home—Pastor J. L. Dance preached at both hours on "Lost in Service, and Saved, but Why?" One

approved; four baptized; 208 in S. S.

Sharon—Pastor S. G. Wells preached on "The Acceptable Year of the Lord," and "The River of Life."

Lonsdale—Pastor J. M. Lewis preached on "Fruit-bearing Christians," and "Christ the Remedy for Sin." Two by letter; 200 in S. S. Baraca Class organized.

Euclid Ave.—Pastor L. A. Hurst preached at both hours on "Discouragements and Encouragements of a Pastor," and "The Ungodly." 170 in S. S.; good day.

Broadway—Brethren J. B. Ward and J. L. Prater preached at both hours. Pastor Atchley in Chattanooga.

CHATTANOOGA.

Tabernacle (Second)—Great day. Pastor C. B. Waller preached to great crowds on "The Man with a Drawn Sword," and "The Blunder of a Shrewd Governor." Good S. S.; splendid mission schools. Five additions by letter and enrollment; 3 for baptism. A scene that surpasses description was witnessed at night, when in response to Pastor Waller's appeal, fully 100 men and women stood, and requested prayer. Eight converted and reclaimed.

Hill City—Preaching by Pastor King on "The Power of Divine Grace," and "The Gateway Into the Kingdom." S. S. and B. Y. P. U. good.

East Lake—Preaching by Pastor Chunn on "The Church a Family," and "The Prodigal Boy Leaving Home." Eleven received by letter; 6 forward for prayer; \$15 raised to paint the church; 57 in S. S.

Ridgedale mission services, 3 p.m., Text, 3:4, 5. Forty-seven in S. S.; good services.

First Church—Pastor Masee preached on "The Supreme Crisis of the Christ," and "The Judgment Seat of Christ." Repairs still in progress.

Highland—Three services with overflowing congregations. Pastor preached morning and evening, Dr. Masee at 3:30 p.m. Dr. Masee has been conducting evangelistic services each evening during the week. Deep, thoughtful interest. Four additions for baptism. Meetings continue this week. Rev. J. W. Thompson from Kentucky to begin Tuesday evening.

St. Elmo—Two large congregations greeted Pastor B. N. Brooks. Subjects: "Confession," and "Elements of Power in Soul-winning." Fine interest on part of the saved—pledging themselves to win souls. Two forward for prayer.

MEMPHIS.

First—Pastor A. U. Boone preached. Two received by letter; one baptized; splendid congregations.

Central—Pastor preached in morning. No service at night on account of repairs being made on church building.

Bellevue—Pastor H. P. Hurt preached at both hours on "The Home and Its Relation to the Church," and "He Cuts off His Nose to Spite His Face, or Ourselves Our Worst Enemy." Large congregations.

Seventh St.—Pastor I. N. Strother preached at both hours on "Christian Courage," and "The Call of the Ages." Two additions by letter.

Boulevard—Rev. J. N. Lawless presented the claims of the Hospital in the morning and gave us a fine talk on the theme, "Christ Embodied His Whole Work in Preaching the Gospel, Teaching, and Healing the Sick." Pastor at night on "Taking the Other Man's Place."

Rowan—W. L. Savage preached in the morning and J. N. Lawless at night. Good Sunday school.

McLemore Ave.—W. J. Bearden, pastor, preached morning and evening on "The Church Christ's Body," and "A Weeping Savior." One baptized; fine congregations.

Union Ave.—Pastor D. W. Bosdell preached at both hours on "The Dignity of Service," and "The Answer to a Great Question." Four additions by letter; S. S. 112.

Binghamton Meeting in progress. Pastor O. T. Finch being assisted by Rev. G. H. Stigler of Dyer, Tenn., who preached on "Possibilities of a Christian," and "What Must I Do to be Saved." 16 professions of faith; 12 additions; meeting continues.

Dr. Ross of Knoxville, filled the pulpit of the First Baptist church, Johnson City, Sunday morning, preaching an excellent sermon to an appreciative audience. Dr. Ross was here attending the Methodist Episcopal Conference. All of the pulpits of the different denominations were occupied by our visiting brethren morning and evening. Good Sunday school.

A MEMBER.

Our meeting at Smith's Fork was a success, the result being about thirty conversions and twenty-eight additions to the church. Brother B. McNatt is our beloved pastor, and did all the preaching for us during the meeting. The church paid him a handsome little

sum for his services. As he would necessarily have to be there, we concluded to give him what we would have paid some other minister for the help in the services.

Brother McNatt is a fine speaker, and presents his subjects in a forceful manner. We feel proud of him as our pastor, and we think any church lucky to procure the services of such an earnest and able minister. Our church is in a better condition, spiritually, than it has been for a long while.

W. A. BARGER.

Statesville, Tenn.

Our meeting at Milton closed the first Sunday in this month, after being in progress just one week. It was, on the whole, one of the best ever held at this place. Our pastor, Bro. McNatt, failed to get the "help" for the meeting that he desired, and we are glad now that he did, for we felt that no one could have done the work so efficiently as he. "All things work together for good to them that love the Lord." The sermons were full of spiritual power and their earnestness was so sincere that it was reflected in the hearers. The day services were especially sweet and comforting and the crowds were good both day and night. The weather was cool, but that did not affect the religious atmosphere. Our church has not had such a "warming" in years. We love our pastor more, each other more, and the work in the vineyard more than before. The pastor and Christians did some valiant work and the visible results are six conversions, seven additions, six by baptism. The other denominations in the village co-operated with us in the work, and we appreciate their aid.

A MEMBER.

Milton, Tenn.

MARK YOUR BOXES.

This is the season of the year when we receive a great many boxes for the Orphanage, and we are awfully glad to get them, and we are equally glad to give those who send them credit for them. But last year, we received some boxes that we were never able to learn who sent. Now those boxes of clothing and provisions did our children just as much good as a marked box. But some folks possibly wondered why we did not write them about their box, and forgot the fact that they failed to put in the box anything that would tell who sent it, and whom to receipt. Put some name and address in the box. Don't simply write a letter saying you sent a box. Sometimes several boxes come in about the same time, and your letter will not enable us to say whether yours came. Now we are just as proud as can be over the boxes that come, but we are anxious that everybody shall know that their contribution is received. Send the boxes along, freight prepaid, to The Tennessee Baptist Orphans' Home, care of C. T. Cheek & Son, Nashville, Tenn. And be sure and put something inside, giving a name and address to whom we can send receipt.

E. K. Cox, Secretary,

Nashville, Tenn.

LOVE GOES TO DALLAS.

Assistant Corresponding Secretary, Dr. J. F. Love, has been transferred by the Home Mission Board to Dallas, Tex. The resolution of the Board making this change is as follows:

"Your committee, appointed to consider and report on the advisability of placing a representative in that part of our field west of the Mississippi river, beg leave to say that, in view of the growing importance of this vast territory, the necessity of stimulating interest in our work and to secure larger contributions for its support, by personal appeals before churches and general bodies, as well as by correspondence and otherwise, and for closer contact and supervision of our work, we deem this step wise and proper. Therefore, be it resolved, that we recommend that Assistant Secretary, Dr. Love, be transferred to that part of our field, and that he be located at Dallas, Tex."

It gives me pleasure to make this announcement to the Baptist brotherhood of the South and to ask their continued prayers and sympathy and co-operation in the great work committed to their Board. More especially to the brethren west of the Mississippi, among whom he is to live and labor, I beg to commend Dr. Love, who will be glad to serve them in every way possible towards carrying into effect the plans and purposes, as set forth in the above resolution of the Board.

Fraternally,

B. D. GRAY,
Corresponding Secretary.

Atlanta, Ga., Oct. 9, 1908.

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. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

Ministerial Education—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

Ministerial Relief—Rev. H. W. Virgin, D. D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 306 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1311 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. J. H. Snow, 816 Meridian Street, Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

CENTRAL COMMITTEE NOTES.

An excellent attendance of about thirty assembled for the October meeting of Central Committee.

We were glad to have with us our Recording Secretary, who has been ill for several months. She announced that the program for the annual meeting had been arranged, and all arrangements were completed. Everything points to an excellent session of W. M. U.

The Corresponding Secretary's report showed a fine increase in the number of societies. The field work done by Mrs. J. H. Snow, Miss Virginia Duggin, Miss Smith, Miss Haire, Mrs. C. H. Ralston and Mrs. I. J. Ford during the summer has greatly increased the number of our societies. We most cordially welcome all these new organizations, and stand ready to help them in every way possible.

The report of the Treasurer shows great interest and activity along very necessary lines. The individual gifts of two of our women have made much of our field work possible. The rich returns from this work will gladden the hearts of these givers.

The Chairman of Literature Committee has been busy with the Enlistment Day literature in addition to the regular mailing, and special calls. She is al-

ways delighted to be kept busy, supplying the needs of the workers.

The Young Woman's Auxiliary is moving along well. They do not make much stir, but the work goes on rapidly and thoroughly. Miss Woodcock will have a fine report to present at Memphis. An enthusiastic organization was reported from the First church of Nashville.

The work of Mrs. I. L. Ford of Knoxville, Vice-President of Tennessee Association, was gratefully mentioned. Mrs. Ford has visited Big Emory, Midland, Clinton, Northern and Providence Associations as the representative of W. M. U. In every place she was most cordially received. The Associations courteously recognized her as our representative, and in most cases asked her to present our work to the Association. We hear most favorable comments on the addresses that she delivered in this way. She was able to organize several societies and secured the names of a number of interested ones, desiring better information as to our work.

The 1909 Calendar of Prayer for Missions will soon be in the hands of Central Committee for distribution. Mrs. B. H. Allen, 306 Russell street, will have charge of these again this year. Those who used them this year will be glad to know that they can be secured so early. Brim-full of information and suggestion, they are invaluable to every home. Hung and used in every home, they would be a transforming power. The cost is marvelously small—only ten cents apiece. Postage is two cents extra, which may be sent if desired.

One of the most attractive features of the annual meeting of W. M. U., Oct. 15-16, is the presence of Miss Edith Campbell Crane, Corresponding Secretary of W. M. U. of Southern Baptist Convention. Following the Convention in Memphis, she will spend two weeks in Tennessee. It is the plan for her to visit Dyersburg, Jackson Nashville, Chattanooga, Knoxville and Johnson City, holding institutes at each place. It is hoped that those in and near these places will make great effort to be in these institutes and catch the inspiration of Miss Crane's presence.

REPORT OF CORRESPONDING SECRETARY FOR SEPTEMBER, 1908.

Miscellaneous letters	32
Mimeograph letters to accompany Enlistment Day literature	275
Letters to vice-presidents, enclosing quarterly report blanks	35
Total letters sent out	347
Quarterly report blanks sent	35
New W. M. U. societies reported	9
Y. W. A.	2
Sunbeams	5
New Societies Reported:	
1. President, Mrs. M. C. Williams, Mobley, Tenn.; Secretary, Miss Sallie Williams; Treasurer, Mrs. Willie Nolen, Moltke, Tenn.	
2. Big Emory Ass'n.—Daysville, W. M. U. President, Mrs. C. Gill, Daysville, Tenn.; Treasurer, Mrs. Warren Young, Daysville, Tenn.	
3. Brighton, W. M. U. President, Mrs. Linnie Tanner.	
4. Midland Ass'n.—Clear Springs, W. M. U. President, Mrs. Wm. Gibbs, Corryton, Route 3.	
5. Clinton Ass'n.—Jacksboro, W. M. U. President, Mrs. J. M. Bibee, Jacksboro, Tenn.; Treasurer, Mrs. S. D. Queener, Jacksboro, Tenn.	
6. Clinton Ass'n.—Careyville, W. M. U. President, Mrs. Vina Cross.	
7. Newcomb, W. M. U. President, Mrs. M. A. Nunnally, Newcomb, Tenn. The societies at Coal Creek, Vasper,	

Briceville, Longfield and Island Home all expect to reorganize.

8. Ocoee Ass'n.—Chicamauga Chapel, W. M. U. President, Miss Hettie Kelley, Shepherd, Tenn.

9. Ocoee Ass'n.—Good Springs, W. M. U. Mrs. A. C. Cooper, Tyner, Tenn.

10. St. Elmo, Sunbeams. Mrs. J. A. Johnson, 704 Georgia Ave., St. Elmo, Tenn.

11. Good Springs, Sunbeams. Leader, Miss Lena Varnell, Tyner, Tenn.

12. Concord, Sunbeams. Leader, Miss Florrie Wofford, Shepherd, Tenn.

13. Hill City, Sunbeams. Leader, Mrs. Carrie Lewis, Hill City, Tenn.

Respectfully submitted,
MRS. B. H. ALLEN.

RECEIPTS.

Sept. 1, 1908, brought forward, \$118.08. Central, W. M. U., Nashville, \$1; Howell Memorial, Nashville, \$1; Third church, Nashville, 50 cents; Shady Grove, \$3; Trenton, 50 cents; Indian Creek, 25 cents; Humboldt, band, \$1; Humboldt, W. M. U., 50 cents; Little Hope, \$2.50; Good Spring, \$2; Hill City, \$5; Second, \$8; Highland Park, \$7.10; Central, Chattanooga, \$5.45; First, Chattanooga, \$15; Smithwood, \$3; Deaderick Ave., \$8; Mouth of Richland, \$3; Oakwood, \$3; Third Creek, \$3; Union, \$3; Belle Ave., \$4.50; Beaver Dam, \$2.75; Broadway, societies, \$8; First, Knoxville, \$6; First, Knoxville, Sunbeams, \$2; Corryton, \$2.40; First, Knoxville, Y. W. A., \$2; Johnson City, 30 cents; Newbern, \$1; Fountain City, 20 cents; Edgefield, \$1; Grand Junction, 25 cents; Grand Junction, band, 25 cents; Ogden, 55 cents; Newport, \$1; Greenbrier, 55 cents; Island Home, \$1; First, Nashville, by Miss Evie Brown, \$15. Total receipts, \$242.63.

DISBURSEMENTS.

Miss Duggin, work, \$25; Mrs. Ginn, postage, 74 cents; Treasurer, postage, \$8; Corresponding Secretary, postage, \$4; Mrs. I. L. Ford, traveling expenses, \$3.40; Mrs. Wheeler, traveling expenses, \$7; Mrs. Jeffries, programs, 30 cents; Miss Smith, work, \$53.65; Miss Haire, work, \$42.55; Chairman Literature, postage, \$5. Total disbursements, \$149.64. Balance, \$92.99.

Letters mimeographed and written, 283; letters received, 132; blanks sent out, 265; blanks returned, 124.

MRS. J. T. ALTMAN,
Treasurer.

REPORT ON LITERATURE FOR SEPTEMBER.

The following literature, including supply for Enlistment Day, distributed during the month:

Leaflets, 2,107; membership cards, 1,949; mite boxes, for Sunbeam Bands, 163; Fish, for Sunbeam Bands, 142; Calendars for new societies, 7; Our Mission Fields, for 4th quarter, 433; topic cards, for ensuing month, 218; Mission Workers' Manuals, 5; organization blanks, 10; sample copies Foreign Mission Journal, 9; sample copies Our Home Field, 8; sample copies Kind Words, 25; programs to new societies for Week of Prayer for State Missions, 37; envelopes to new societies for Week of Prayer for State Missions, 45; postage for package and purchase of wrapper for same, \$9.88.

MRS. J. C. JOHNSON,
Chairman Literature Committee.

IN MEMORIAM.

A Memorable Mother in Israel Gone.

As already published, Mrs. J. M. Sheppard departed this life on Monday, August 10, about 10:30 o'clock a. m.

Post mortem encomiums are so common and general that they are not al-

ways fully merited. It is easy to flatter the dead. It is natural to magnify the good deeds of the deceased. Funeral preaching is a varied work. Sometimes it is a task, while at other times it is a pleasant sadness (?)

But never a corpse reposed at our church altar more worthy and more deserving of our love and commendation than that of Sister Sheppard. It is proper, however, to preface this article with an explanation: It was her desire and request that no eulogies be pronounced over her dead body—that nothing that she had done or been mentioned. (What a heaven-born humility.)

But now we regard it no violation of her request to write something of her redeeming traits. And as I have been a life-long friend of the deceased, I speak of what I do know, and testify to what I have seen."

Her father, Benjamin Harrison, came from Virginia to this town in 1846, and she was married to Mr. James M. Sheppard in 1849. She was converted in the memorable Phillips Neely revival in the M. E. church at about 15 years of age. She joined the Baptist church in 1856. As our Government commenced her struggles with only 13 colonies, so the Baptist church at Columbia began her varied career a little over 50 years ago with only 13 members, and Sister Sheppard was the last one of the original members.

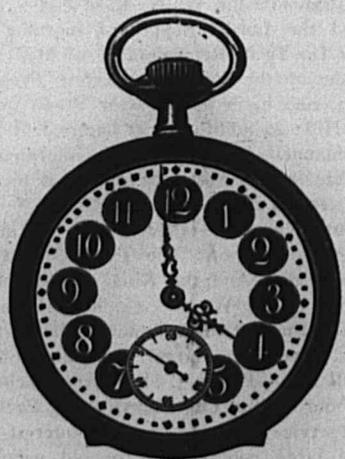
She and her sainted sister, Sarah Kerr (of precious memory), were baptized by Dr. J. R. Graves in Duck river in the presence of a large assemblage of people, and being 75 years old, she had rendered 60 years of service to her Lord.

Dr. Wm. B. Harrison, her only surviving brother, espoused the cause of his Redeemer at the same time; and it is proper to say that by his wise and skillful practice and unceasing attention, his sister's life was doubtless greatly prolonged. (A man of marvelous merit in all the relations of life.)

But when God calls, physicians fail; the fiat that destines us to the dust is inexorable.

She has gone, and certainly (we be-

A WATCH—NOT A CLOCK.



Many so-called "watches" that are sold for a dollar and more are not watches, but clocks with clock works. Such "watches" are not cheap even at half the price. A person carrying an unreliable timepiece is often in more trouble than a person with no watch at all.

The watch we are offering as our leader is a watch in every respect—a guaranteed Swiss movement, standard-size, stem-wind, stem-set, beautiful and serviceable gum metal case, and engraved dial. A nice thing to have in your pocket and an ideal gift for a boy or man. It looks ten times the cost and retails at \$4.75. Our price as a leader, \$3.10, with 15c for postage and registered mail. Send today.

C. MOORE & CO.,
163 Randolph St., Chicago, Ill.

lieve) that no better one ever merged into the blessed beyond.

She leaves three deserving and devoted daughters—Ella, Florence and Mattie—all married. Jimmie, the only sorrowing son, is also shocked by the irreparable loss of an invaluable mother, and has the innumerable prayers of Christian friends. And alas! the distressed husband and father—now an octogenarian—ripe for heaven and immortal glory, awaiting the divine summons.

But to recur once more to the merits of the mother:

Let us imitate her example, and revere her memory and "call her blessed." For, she was such a prolific Christian—bore so many precious fruits. So unbounded in her benevolence; so unlimited in her love, and so generic in her generosity. Wish we had time and room to illustrate by reference. We don't commend others so much when we know their love simply terminates upon us, or is limited to a few favorites; but we admire the broad, liberal-hearted lover. Such was she, and it made her so God-like, so much like her Heavenly Father, "who careth for all the children of men." Owed no one anything, but to love them.

And then she was so unselfish, which is the cream and climax of the Christian religion. She was so thoughtful of the interest and comfort of all whom she knew. She was so full of sympathy and condolence with all the suffering and needy.

Finally, she was such a submissive sufferer. No "great complainer that bore the name of Christ," but cherished an unreserved resignation to the divine will. She could groan and smile at the same time. She could suffer and praise God with the same breath. She could say, "Not my will, O Lord, but thine be done."

While the dear family may read these doleful lines with bedimmed eyes and aching hearts, yet they would not have her return to this dreary abode of suffering and pain. How could they when they love her so dearly?

"Many are the afflictions of the righteous, but the Lord delivereth them out of them all."

Sweet and eternal deliverance has come at last to this long-fettered friend and sufferer, and we all should thank God for taking as well as for giving.

Dear ones, lay your quivering hearts upon the altar of God's mercy, and pray, not our will, but Thine, be done.

W. T. USSERY.

JOHN 3:5 METAPHORICAL.

At the home of a friend a few days ago I hastily read a few pages of the Folk-McQuiddy debate, in which I came across the use which Bro. McQuiddy makes of the metaphor as a figure of speech.

He says: "Every candid reader knows the *Gospel Advocate* has contended the phrase 'born of water' is metaphorical, and not literal; and yet Editor Folk asserts the *Gospel Advocate* takes it literally." Page 161. Now, I beg leave to say a few things about the metaphor, which, so far as known to me, is not mentioned in the Folk-McQuiddy Discussion, nor any theological or polemic work with which I am acquainted. That is, I shall examine analytically the character of the metaphor. What, then, is a metaphor?

D. N. Lord says: "A metaphor is an affirmation by words, that an agent, object, quality, or act, is that which it merely resembles." *Laws of Figurative Language*, p. 31.

And on the next page he says: "The metaphor is thus a verbal figure and differs from the simile by directly ascribing to agents and objects the natures, the characteristics, or acts, of

other beings and things, which, in the comparison, are themselves the medium of the figure," etc. These quotations are sufficient for my present purpose.

Then, in the use of the metaphor, we take the characteristics which belong to one thing, and by a verbal figure, ascribe them to another thing to which they do not properly belong. Then, that from which the characteristics are borrowed, is the subject of the verbal figure, or antecedent term of relation. For the term metaphor is from metaphora, and that from metapherein, which means, "to carry over." Then, what is the subject of the verbal figure, "born of water?"

Is it not the new birth? Certainly it is. Then, if "born of water" is a metaphor, or metaphorical, and the new birth the subject of the verbal figure, it is the antecedent term of relation. But I am sure that Bro. McQuiddy does not so understand this question. He evidently understands born of the water and of the Spirit as a single term, and the natural birth as the fact from which the birth of water and of the Spirit are metaphorized. I reached this conclusion from the following statement from his pen: "All critics and scholars agree that born is metaphorical. As one is born of his mother, so must one be born of water, and of the Spirit. There is a decided resemblance between the natural birth and the birth of water and Spirit." Folk-McQuiddy Discussion, p. 246.

Then he makes the natural birth from which the metaphor is drawn or borrowed, the antecedent term. And so considers it from the "decided resemblance between the natural birth and the birth of water and Spirit."

But this sinks the metaphor, and leaves Bro. McQuiddy standing on a simile. For if baptism is called a metaphor on account of its "resemblance" to the natural birth, it is not a metaphor at all, but a simile. From this fact, no English scholar will dissent.

For, I ask, what characteristic of the natural birth is by a verbal figure ascribed to baptism to which it does not belong? I answer, not one. And if baptism and the natural birth stand related by comparison, baptism is merely a simile. For, "the peculiarity of the metaphorical use of words lies in their being applied affirmatively to subjects to which that which they properly signify does not really belong, but only something that resembles it; as God is said by the figure to be 'a consuming fire,' which is not really to signify that in the exercise of justice he is to his enemies like a consuming fire." D. N. Lord's *Laws of Figurative Language*, p. 37. Then the characteristics of a consuming fire are by a verbal figure ascribed to God, who, really is not a consuming fire. For if he were, the term would not be metaphorical. So, of baptism. For if it is a real birth it is not a figure at all. And if it is a condition leading to a birth of the Spirit, it has no characteristic of a spiritual birth in it.

Now, let us take a clear example of the use of the metaphor: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

Now, that this language is metaphorical will not be called in question by any English scholar. On this passage Moses E. Lard says: "That the expression is metaphorical is granted. Sins are not washed away; they are remitted." *Review of Camp. Ex.*, p. 203.

Then where lies the metaphor? What is the antecedent term of relation? Let us see: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom.

3:25. Again, "Unto Him that loved us, and washed us from our sins in His own blood." Rev. 1:5.

Here we have the antecedent term of relation, in which we are washed from our sins in the blood of Christ, and in baptism we are washed from them, in a metaphor. For it belongs to the blood of Christ to wash from sin. And by a verbal figure we ascribe to baptism that which belongs to the blood of our Lord Jesus Christ. And if we are not washed from sin by faith in the blood of Christ before baptism, baptism is not a metaphor. For if not there is no fact, antecedent fact, to be ascribed by a verbal figure to baptism. Now what fact have we in John 3:5, which, by a verbal figure, is ascribed to baptism? We have a death to sin, and a resurrection to a newness of life. This fact is the antecedent term of relation if John 3:5 is metaphorical.

On this point Dr. Folk says: "Baptism preceded by repentance and faith express in a figure, in a beautiful objective lesson, the death to sin, accomplished by repentance, and the resurrection of a new life accomplished by faith." Folk-McQuiddy Discussion, p. 306.

And Bro. McQuiddy says: "Every candid reader knows the *Gospel Advocate* has contended the phrase 'born of water,' is metaphorical, and not literal; and yet Editor Folk asserts the *Gospel Advocate* takes it literally." Do., p. 161.

But if John 3:5 is metaphorical, where lies the metaphor?

It lies in our death to sin, and resurrection to a new life. See Rom. 6: 6-11.

Then the facts of our death and resurrection—the antecedent term of relation, are by a verbal figure, ascribed to baptism—the sign put for the thing signified. If this is not true it is an abuse of the very genius of speech to talk about a metaphor in John 3:5. So, Bro. McQuiddy has lain his scholarship upon the altar of his creed and sent it up in smoke and flame. For he sunk his metaphor and stepped upon a simile, where he went down with "the storm wild around" him.

Now, I want to say in justice to both Editor McQuiddy and Dr. Folk that I have not had an opportunity to read their discussion closely. I know not what they may have said on the question of the metaphor. But there is one thing that I do know, viz.: no man can make baptism a condition, and a metaphor of the remission of sins without violating the very genius of the English language and the Word of God. In this brief article I have only touched the points at issue; yet, I hope that they may awaken investigation by thoughtful minds.

A. MALONE.

Franklin, Ky.

RESOLUTIONS.

To the Newport Baptist Church, Sunday, Sept. 20, 1908:

Your committee, appointed to prepare resolutions with respect to the resignation of our pastor, Rev. B. R. Downer, beg leave to submit the following report:

Be it resolved by Newport Baptist church, that it is with sincere regret that we consent to a termination of the very pleasant and profitable relations which have existed between the church and pastor for nearly three years, in order that he may undertake what seems to him to be a wider field.

We desire to bear testimony to his ability and faithfulness as a preacher and pastor, and to thank him for the self-sacrificing labors which he has given to this church. His preaching has been of high order, holding ever before the people the highest ideals. His work

WAS DELIRIOUS WITH ECZEMA

On Chest, Back, and Head—Pain, Heat, and Tingling Were Excruciating—Nerves in Exhausted Condition—Sleep Badly Broken.

CURE BY CUTICURA SEEMED LIKE MAGIC

"Words cannot express the gratitude I feel for what Cuticura Remedies have done for my daughter, Adelaide. She is fifteen years of age, and had never had anything the matter with her skin until four months ago, when an eruption broke out on her chest. The first symptom



was a redness, and then followed thickening and blisters, which would break and run matter. I took her to a doctor, and he pronounced it to be eczema of a very bad form. He treated her, but instead of being checked, the disease spread. It showed itself on her back, and then quickly spread upwards until the whole of her head was affected, and all her hair had to be cut off. The pain she suffered was excruciating, and what with that and the heat and tingling her life was almost unbearable. She became run down in health, and at times was very feverish, languid, and drowsy, and occasionally she was delirious. Her nerves were in such a low state that she could not bear to be left alone. In spite of the cold weather she would insist on having her bedroom window open, and would lean out on the window-sill. She did not have a proper hour's sleep for many nights. The second doctor we tried afforded her just as little relief as the first, and I really do not know what we should have done if we had not read how Cuticura cured a similar case. I purchased Cuticura Soap, Cuticura Ointment, and Cuticura Pills, and before the Ointment was three-quarters finished every trace of the disease was gone. It really seemed like magic. Her hair is coming on nicely, and I still apply the Cuticura Ointment as I find it increases the growth wonderfully. Mrs. T. W. Hyde, 1, Ongar Place, Brentwood, Essex, England, Mar. 8, 1907."

Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

63 Mailed Free. Cuticura Book on Skin Diseases.

has been of such character that he believes it will abide, and will bear fruit many years, after he has left us to labor in another field and sphere.

As a church, we pray that the lines may fall to him in pleasant places, and that God may bless his new work and crown it with that success, which His blessing alone can give.

We commend Bro. Downer and his most excellent family to those among whom they go, and feel that the life of such a man is a benediction to any community in which he may live and labor.

We cannot close without saying that Sister Downer has proven herself an efficient worker in the church and Sunday school, and she will be greatly missed by those among whom she has so intelligently and faithfully labored here.

Resolved, that these resolutions be spread upon the minutes of the church, and that a copy be furnished Brother Downer.

Respectfully submitted,
B. W. HOOPER,
H. N. CATE,
C. T. BURNETT.

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MRS. J. N. WHITE.

"Aunt Sac," we all called her, the "Sac" being a contraction of Sallie. Her maiden name was Sallie Handy. She was born in Franklin County, Tenn., December 20, 1830, and was consequently nearly 78 years of age at the time of her death on October 5, 1908.

In 1853 she was married to Mr. J. N. White, of Lincoln County. They had no children. But some years later they took to their home and their hearts her niece, Lizzie Handy, upon the death of the latter's parents. This girl afterwards became my wife. And so I came to know "Aunt Sac" well, and for the past fifteen years have lived in the same home with her. In her young womanhood she is said to have been remarkably beautiful, and was the belle of the neighborhood, where she lived. In later life she bore a striking resemblance to Queen Victoria, a resemblance often noticed and commented upon.

In 1863 she was baptized in Austin, Texas, by Dr. R. C. Burleson, afterwards for many years the distinguished President of Baylor University. Soon after the war Mr. White settled in Nashville, and she joined the Edgefield Baptist church, being one of its constituent members, and remaining a consistent and useful member to the day of her death.

Womanly modesty was a marked characteristic in her. Another distinguishing characteristic was cheerfulness. She was bright, hopeful, never pessimistic, always optimistic, ever looking on the bright side of things. She was noted also for her kindness of heart. In all the years of my intimate association with her, she never spoke a cross word to me. Nor do I remember to have heard her speak an unkind word to or about anybody. She possessed in eminent degree that

charity not only which "thinketh no evil," but which speaketh no evil of any one. It seemed to be her desire to be helpful to every one. And so she was everybody's friend. Being a friend to everybody, everybody was a friend to her. Everybody with whom she came in contact loved her, old and young, white and black. Perhaps her chief characteristic, the sum of all these other characteristics, was goodness. She was thoroughly, consistently, constantly good. She had her faults, of course, as has every one. But they were of the head, not of the heart. And they were so small comparatively as to be obscured by her more and greater virtues, so that they were hardly to be noticed at all.

Aud, thus, loving and beloved, she grew old gracefully, so gracefully and so gradually, that although she had long passed the three score and ten allotted period of existence on earth, and was nearing her four score years, we scarcely thought of her as an old woman. So vigorous was her body, so clear her mind, so cheerful her disposition to the last, that she did not seem old to us, and we could not realize how old she was. But when pneumonia seized upon her, her aged body was not strong enough to resist its ravages. We hoped that her vigorous constitution would enable her to battle against it successfully. But from the first, she said that she would not recover. She had no fear of death, but regretted that she must leave her loved ones, especially him with whom she had walked in congenial companionship for over half a century.

The end came peacefully, gently, at the close of a calm October day. The next day the friends came, many of them. The funeral services were conducted by Dr. C. S. Gardner, her former pastor, whom she loved so devotedly, and who knew her in her best days and loved her, Dr. A. C. Cree, the pastor of the church of which she was so long a member, and Dr. Lansing Burrows. And just as the sun was sinking behind the western horizon, her body was laid to rest in beautiful Mt. Olivet to await the resurrection morning.

It was a beautiful life she lived, a beautiful death she died, and her soul has now gone to that home of beauty and of love, to live forevermore. But in going, like that October setting sun, she has left behind a soft afterglow of radiant light and beauty. As with a fragrant rose, the home in which she lived so long is still redolent with her memory. She "being dead yet speaketh," and will continue to speak through the legacy of her example, the influence of her character, for many years to come.

EDGAR E. FOLK.

EXPENSES OF FOREIGN MISSION BOARD.

Says the *Baptist Flag*: "No one has yet explained the fact that sixty per cent. of the money received by the Foreign Board of the Southern Baptist Convention is set down in the minutes under the head of 'expenses.'"

This reminds us of the old story. Some one described a lobster as a red crab which walks backwards. When the great naturalist, Cuvier, was asked about the definition, he replied that it was correct—with three exceptions: In the first place a lobster is not a crab; in the second place, it is not red; in the third place, it does not walk backwards.

The above statement from the *Flag* is correct, with the exception that sixty per cent. of the money received by the Foreign Mission Board of the Southern Baptist Convention does not go to expenses, and that it is not so set down in the minutes.

We have a copy of the Minutes of the 1908 Convention before us as we write. On pages 202 and 203 may be found the annual report of the treasurer of the Foreign Mission Board. This report shows very distinctly that the total receipts of the Board for the year were \$402,328.16, or deducting the State expenses, \$388,126.69, and that the total expenses of the Board were \$36,902.57. The expenses are itemized and are laid down very distinctly. They include salaries of secretaries, treasurer and clerks, expenses of mission rooms, postage, extra help, etc., traveling expense of vice-presidents, rent, interest paid, etc. Among them are such extra items as the expenses of the Jamestown Convention and the expenses of the corresponding secretary in visiting mission fields—which item, we may say, was only \$1,087.71, a very moderate amount certainly, for such a trip. If we should deduct from the expenses the amount paid for interest, it would leave a little over \$30,000 for expenses. But taking the total receipts and the total

expenses the percentage of expenses to the receipts is only about nine per cent. We should like to know what commercial business with so large receipts is carried on with so small expenses.—*Baptist and Reflector*.

The above from the *Reflector* is an explanation that does not explain. This question was raised before the last session of the S. B. C. and on the grounds of the figures printed in the minutes of 1907. Those minutes show receipts of that board to be \$745,573.19. Under the head of "disbursements," that is the money paid out to missionaries and mission operation, is given \$324,548.57. Subtract that amount from the amount received and there is left the sum of \$420,824.88. Subtracting from that the amount of balance in the treasury, \$15,248.32, and you have left, \$405,576.56. All of which is set down in the minutes under the head of "expenses." Then subtract the amount of "disbursements" from the amount of "expenses" and there is the sum of \$81,029.99 more under the head of expenses than under the head of disbursements. Now the question is: What per cent is \$405,576.56 of \$745,573.19? The *Reflector* says the *Flag* is wrong as to the per cent. May be so, as we did not figure out the per cent. Let some one else do this. One thing is certain, there is the sum of \$81,029.99 more under the head of "expenses" than under the head of "disbursements." As the figures stand they spent for missions \$324,548.57, and for "expenses" \$405,565.56. Now, what is the per cent. is the question.—*Baptist Flag*.

We have before us the Minutes of the Southern Baptist Convention for 1907. Those Minutes show very distinctly that the total receipts of the Foreign Mission Board for that Conventional year were \$403,811.54, and that the total expenses of the Board were \$26,061.55. (Minutes Southern Baptist Convention, 1907, pages 172, 173.) The percentage then of expenses to the total receipts for 1907 was 6.1-2 per cent. These figures are laid down so distinctly in the Minutes that he who runs may read.

We do not, however, accuse Brother Barker of deliberate misrepresentation. His mistake came in the following way: Deducting the State expenses, the total receipts were \$392,173.47. To this was added for a bond sold, and money reinvested, \$1,000, and for time loans, \$352,000, and call loans, \$200, making a total of \$745,573.19, the figures given by Brother Barker. On the other side of the ledger it is shown that the time loans and call loans had been paid. Credit is also given for the \$1,000 bond. It is so manifestly unfair to count in the receipts of the Board money which had been borrowed and afterwards paid back, and especially to consider this borrowed money in estimating the percentage of expenses, that we are surprised that a man with the intelligence of Brother Barker should have made such a mistake.

To make the matter perfectly clear: Suppose the income of a firm is \$10,000. Suppose the expenses of running the business outside of cost of goods, are \$2,500. Suppose the firm should have occasion to borrow \$5,000 during the year and should pay it back, would you estimate the receipts of the firm at \$15,000 and its expenses at \$7,500, or 50 per cent? Or, would you not rather estimate its receipts at \$10,000 and its expenses at \$2,500, or 25 per cent? We would suggest that Brother Barker add to his other accomplishments the study of bookkeeping.

CUMBERLAND ASSOCIATION.

This used to be the largest Association in the State, including, as it did, nearly all the churches of Nashville. Since the organization of the Nashville Association, the Cumberland has been considerably weakened. But with the churches of Clarksville and Springfield, and a number of strong town and country churches, the Cumberland is one of the very best Associations in the State. It met this year at Spring Creek church, in Montgomery County, in its 38th annual session. We could not reach the Association until the morning of the second day. It had been organized by the election of officers, as follows: Moderator, J. H. Burnett; Clerk, H. Whitfield; Treasurer, R. B. Rossington. The introductory sermon was preached by Rev. G. W. Featherstone, who is a remarkable minister—about 83 years of age, tall, straight, well-preserved physically; bright, alert, witty; a fine preacher and a noble Christian man. The missionary sermon was preached at night by Rev. P. W. Carney. We heard good reports of both sermons. Dr. W. C. Golden made a fine speech

on State Missions, and Rev. W. D. Hudgins on Sunday Schools.

As we reached the house Wednesday morning, Brother Carney was speaking on "Systematic Giving." He made a strong argument on the subject. Rev. Howard Eastes, who has just moved into the Association, read a good report on Sunday Schools and Colportage, and spoke briefly on it.

The report on Home Missions was read by Rev. P. W. Carney. The first thing in the afternoon was the celebration of the centennial anniversary of Spring Creek church. Bro. J. W. Pollard, Clerk of the church, read a brief history of the church. Owing to the fact that the records of the church had been twice burned, he could not give the complete history. The church was organized January 2, 1808. Brethren L. B. Jarmon and J. H. Burnett, former pastors of the church, and Bro. W. M. Kuykendall, present pastor, made interesting talks.

Brother J. A. Crocker read the report on Education, and spoke briefly on it, as did Brother L. C. Kelly.

The subject of Temperance was next discussed. The Association put itself on record as favoring State-wide prohibition.

Rev. J. H. Burnett was announced to preach at night. We were sorry that we could not remain until the close, but we had three other Associations to attend during the week.

The hospitality was most abundant. Spring Creek is famous for its hospitality.

WEAKLEY COUNTY ASSOCIATION.

A run to Nashville, a short while in the office, a night on the train, breakfast at Gleason, and we reached the Weakley County Association, at the Beech Springs church, near Gleason, before its opening on the second day.

It had been organized by the election of Rev. C. L. Skinner as Moderator; Dr. T. E. Sawyer as Clerk. The introductory sermon was preached by Rev. C. L. Skinner. It was a strong missionary sermon. The first subject discussed on the second day was Temperance. The report was read by Bro. John West, who spoke briefly, but plainly, on it, as did Dr. J. B. Moody and Bro. Davis. The editor also spoke. The Association unanimously put itself on record as in favor of State-wide prohibition.

The question of Missions aroused considerable interest. It was discussed by Brethren Davis, J. B. Moody, T. F. Moore, C. L. Skinner, and others.

In the afternoon, Rev. W. D. Hudgins, Sunday-school Secretary, made an excellent speech, with many practical suggestions as to the best way to carry on the Sunday-school work.

Brethren John West, J. B. Moody and others spoke on Education. The Association decided to educate a young minister in Hall-Moody Institute. It became evident that the brethren proposed to finish up the work of the Association on Thursday. So there were few speeches on the reports, and they were short. Adjournment was reached about 4 p. m. The hospitality was very cordial. Brother Jackson is the excellent pastor of the church.

NASHVILLE ASSOCIATION.

A night at home, a short while in the office, then to the Nashville Association, in session at the Third Baptist Church. It met on Thursday, and was organized by the election of the following officers: Dr. G. A. Lofton, Moderator; Rev. E. K. Cox, Assistant Moderator; R. W. Turner, Clerk; and W. W. Pardue, Treasurer. The introductory sermon was preached by Rev. A. H. Huff, of Portland. It was a strong sermon on "The Preaching of John the Baptist." At night the report on State Missions and the report of the Executive Committee was considered, with special reference to Baptist evangelization in Nashville.

Dr. W. C. Golden spoke on State Missions, and Revs. W. J. Stewart, T. H. Francisco, and R. D. Cecil told about the work on their fields.

On Friday the first subject considered was Publications. The report was written by Rev. A. C. Cree and was quite a fine one. Rev. W. J. Stewart read a strong report on Temperance. Among other things it declared for State-wide prohibition. Bro. Stewart and Dr. G. C. Savage made good speeches on the subject, and the edit-

or had a few things to say. The report was unanimously adopted.

Woman's Work received an interesting discussion, by Brethren T. H. Francisco, G. W. Swope, G. W. Smith, and G. C. Savage.

We were compelled to leave in the afternoon to go to the Western District Association. We learn that Drs. J. W. Conger and H. W. Virgin, of Jackson, were at the Association that afternoon and night. In the afternoon Dr. Conger spoke on Education, and at night Dr. Virgin spoke on Home Missions. Both of them made fine addresses.

On the whole, the Association was very much enjoyed. The hospitality was of the most cordial kind. The members of the Third church furnished an elegant lunch to the Association on the second day. Rev. E. H. Yankee said that he had often received entertainment at Associations, but this was the first time he had given it, and he believed it was more blessed to give than to receive.

WESTERN DISTRICT.

Leaving Nashville at 2:15 p. m., we ran down to Paris to attend the Western District Association about eight miles away. Dr. Golden came in from the Southwestern District near Huntingdon. We spent the night in Paris. There was some misunderstanding about meeting us. We hired a buggy, started, got on the wrong road, wandered around for about three hours, had the pleasure of seeing most of Henry county (It is a fine county), and finally pulled up at Mt. Lebanon church, where the Association was meeting just as it adjourned for dinner.

Rev. D. T. Spaulding had been re-elected Moderator, and Bro. Q. E. Rounton, Clerk. The introductory sermon was preached by Dr. W. H. Ryals, and was, of course, fine. Dr. J. B. Moody preached a characteristically strong sermon Friday night. He also made several helpful speeches during the Association. He would resent being called a "grand old man;" but he is certainly the "noblest Roman of them all," or one of them at any rate.

Dr. Golden could be at the Association only a short while, but he utilized that time well in an impressive speech on State Missions.

The Association adjourned about 4 p. m. Saturday. At night a temperance mass meeting was held. Sunday morning the editor preached to an audience which overflowed the house. Bro. W. D. Hudgins came in that morning and made an interesting talk with reference to his work.

The hospitality was gracious. We enjoyed being in the home of Bro. D. E. Crawford. Rev. J. H. Turner has just accepted the pastorate of the church. He is a student at the University of Jackson, and quite a promising young minister.

OVEREATING.

Says the *Christian Advocate*:

"Bishop Morrison, cautioning the young ministers at a recent conference against overeating, sagely remarked: 'Many a meeting has been killed by a single dining. Men do not have spiritual revelations immediately after an eight-course dinner.' We pass this just observation along, for it is for the people as well as for the preachers. We beg the good friends of our brother preachers not to 'entertain' them overmuch, especially on Sundays and at other times of spiritual or intellectual stress. Above all, do not urge them to eat what they know they ought not to eat, either in quality or quantity."

This advice is timely. The editor must make the confession that he has sometimes made himself sick eating things that he knew he ought not to eat, for the sake of politeness. We remember one time we were holding a meeting with a good old brother in the magnificent Blue Grass region of Kentucky. Every day he and we were invited out to dinner or supper, or both. At each place we went they had a magnificent dinner or supper for us, including—it was in the fall of the year—such things as oysters, stewed, friend, scalloped; turkey, ham, backbone, spare-ribs; cakes, pies, custards, etc., almost *ad infinitum*. Of course, we had to eat something of these things, and we were tempted to eat too much. We remember the old brother remarked to us one day that he felt like a stuffed turkey.

Dr. Lansing Burrows, we believe, is the author of the sage remark that "ple eating is not very conducive to pi-e-ty." A full stomach often

makes an empty head, and a sharp appetite a dull heart.

RECENT EVENTS.

The Georgia Baptist Convention meets this year with the church at Madison, Ga., on November 27th.

Rev. A. J. Moncrief of Forsyth, Ga., has accepted a call to the pastorate of the Tabernacle church, Raleigh, N. C.

Rev. F. P. Dodson, of Greenbrier, Tenn., has accepted a call to the churches at Ashland City and Cheap Hill, in Cheatham County, and will move to Ashland City. These are the only two Baptist churches in Cheatham County, and Brother Dodson will be the bishop of the whole county.

A neat invitation, printed in silver type, requests us to attend the 25th anniversary, or the silver wedding, of R. B. Garrett and Annie Laurie Howe, who were married at Mt. Sterling, Ky., on October 19, 1908. We extend cordial congratulations to Dr. and Mrs. Garrett, with warmest wishes for many returns of the happy anniversary.

Dr. C. S. Gardner, professor in the Seminary at Louisville, was in the city last week to preach the funeral of Mrs. J. N. White. It was quite a pleasure to his many friends in this city to see him again, even for a short while, and especially to the members of the Edgefield church, of which he was for a number of years the beloved pastor.

Dr. B. D. Gray tells us on another page that Dr. J. F. Love, Assistant Corresponding Secretary of the Home Mission Board, is to make his headquarters hereafter in Dallas, Texas, in order to be able to devote himself more especially to the great field west of the Mississippi River. It seems to us that this is a wise move on the part of the Board.

Rev. L. S. Ewton of Carthage, will move to Watertown, giving half of his time there, as heretofore, and preaching to other churches around. The church at Watertown will build a nice parsonage for him. This will make one of the most delightful pastorates in the State. We congratulate both pastor and church on the arrangement.

The First Baptist Church of Salt Lake City, Utah, has made plans for the erection of a handsome new house of worship, to have a seating capacity of 1,600, and to cost \$60,000. This is good for Salt Lake City, where Mormon sentiment so largely prevails, and where Baptists are comparatively weak. They have, though, three or four churches in the city. We preached in the First Church and one other when we were in Salt Lake in 1899.

The *Presbyterian* gives us this timely warning: "The Army Canteen Association, which has been reported as being disbanded, is, on the contrary, hard at work to secure the passage of a bill by congress to restore the canteen to the army posts and soldiers' homes. The association was incorporated on April 14, 1908, met, organized and elected officers. The present head is Mark Hutchins, a broker. It is well for the enemies of the canteen to be on the alert." "Forewarned is forearmed."

Dr. J. M. Frost, Secretary of the Sunday School Board, told our readers last week about the election of Rev. E. E. Lee of Dallas, Texas, as Field Secretary of the Sunday School Board. He will have special charge of B. Y. P. U. interests west of the Mississippi River. His work there will correspond to the work of Prof. L. P. Leavell on the east side of the river. Brother Lee has been the Sunday School Secretary of the State Mission Board of Texas, in which position he has done efficient service.

Dr. Manly J. Breaker died recently at his home in St. Louis. He had not been well during the summer, but was seriously ill only a short while, and his death was quite a shock to his many friends not only in Missouri, but throughout the South. He was reared in South Carolina, but went to Missouri early in life, where he filled a number of important pastorates. For some years he has been Secretary of Missions for the State of Missouri, representing especially Home and Foreign Missions, both for the Southern and Northern Baptists, in which position he did very efficient work. He will be greatly missed by the Baptists of Missouri and of the South.

THE HOME

GRANDMOTHER AND ME.

Grandmother dear is a very old lady,
Grandmother dear can't see,
But when she drops things or loses
her spectacles,
Grandmother's eyes are—me.

Grandmother dear is a very old lady,
Sometimes she never hears,
But I always run when the postman
comes ringing,
I can be grandmother's ears.

Grandmother dear likes houses all tidy,
Everything dusted and neat,
So I work with my little red broom and
my duster,
I can be grandmother's feet.
Grandmother dear is a very old lady,
Can't walk, and can't hear, and can't
see,
You never could tell, though, the fun we
have playing,
Grandmother dear and me.

—Ex.

PING-TI'S DISCOVERIES.

BY RUTH WINANT.

Grandfather Fang had died, and that left thirteen-year-old Ping-ti and his grandmother who was over eighty, alone in the wee wooden house on the hillside of Nan-yang. Alone, that is, save for the occasional visits of Uncle Han-chu. This was two years ago, when outside their home, by his grandfather's grave, faithful grandma Fang daily burned paper money, so that her husband might not be in want in the spirit world to which she supposed he had gone. And to his grave she hobbled twice a day on her three and a-half inch feet to leave him a bowl of food lest he be hungry; while before a piece of wood, called an ancestor tablet, her oldest son, Han-chu bowed reverently upon each visit, to worship his father's spirit.

Ping-ti was a live boy, and he doubted the commonsense of these doings. In the dead of a memorable night he crept into the yard where the grave lay, to see if grandfather Fang's spirit rose from the ground to eat the rice and fruit placed there, or, with trembling fingers to grasp the paper money. How creepy he felt out alone under the stars! He never forgot it. Ten minutes, twenty minutes—still he watched, straining his eyes in the darkness. An hour passed, and in the dead silence a frightened rat scurrying across the ground broke the stillness, and made Ping-ti's heart beat like a trip-hammer. But no angry spirit came to condemn the midnight watcher, or to take the food prepared.

Ping-ti slipped back into the house, convinced that he was a discoverer, and that his discovery that spirits didn't need things of this world, was one that would shake the empire were it known.

A few days after this the tenants at the end of the winding street moved out, and in the rubbish left Ping-ti found an ancestral tablet.

"I wonder," he thought, "if one of a man's three spirits really lives in that piece of wood, after his death?"

Often before he had wondered when he saw Uncle Han-chu bow before the tablet of his grandfather. Now, as he questioned, he grew more bold, and finally decided to light the tablet and see what would happen. Gingerly he started the flame, but the wood was wet, and it sputtered and groaned like a living thing, until in terror the boy dropped it and fled, as if for life. Then ashamed of his folly, he came back, a

few moments later to find the revered tablet a mound of smouldering ashes. Spellbound, he watched them, then with a twig poked the dying embers, but no angry spirit jumped forth to denounce his desecration.

So Ping-ti recorded discovery number two; that ancestors do not live in tablets of wood; a discovery that would touch, almost every Chinese home.

This was the beginning. The end came when a missionary, a woman almost as old as grandmother Fang, came to tell them what did happen to those who die; and she told of the place Jesus has gone to prepare, a happy home with every need supplied. And both grandmother Fang and Ping-ti believed it, nodding approvingly as the messenger of Jesus told the glad news; and they accepted Jesus Christ that day.

Then no more need sham money be burned at the grave of the grandfather. No more need the tired, tiny feet of grandmother Fang climb the steep steps leading away from the house to the grave. And no more did the ancestral tablet reign supreme in the home. But on the shelf where the tablet had stood, Ping-ti, one Sunday, placed seven chopsticks. Each day he removed one, until there was only one stick left. By this these two new disciples knew what day was the Lord's day, for the stores and theaters do not close at Nan-yang on Sunday. Thus Ping-ti made another discovery; and never again was the Sabbath forgotten in that home.

Just one more discovery. It was in the early morning and Ping-ti, Bible in hand, was spelling out the words, and looking for a verse to learn when he found this:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

"Why, that is what Ping-ti means, the 'Prince of Peace,' the boy shouted."

And with a wild whoop of delight, he bounded into his grandmother's room exclaiming:

"I've made a discovery; Jesus and me have the very same name!"

And Grandmother Fang's joy was so great that she never even stopped to correct his grammar.

New York City.

REMEMBER THE ABSENT CHILDREN.

BY KATE B. WYNING.

Much has been said and written about children that leave the home nest, and neglect to write regularly to their parents. This worthy but well-worked theme suggests another, equally important, though less prominent. Parents and guardians should remember absent children with regular letters and gifts.

Several years ago, two girls that had been neighbors roomed together in a distant city. Margaret Jones and her mother exchanged letters twice each week, but homesick Nell Reeves was unsuccessful in obtaining regular answers to the letters mailed at fortnightly intervals.

"Our folks hear frequently from me; so they know I'm well and all about my small hopes and plans, but father and mother literally starve me to death for home news. Six weeks since I've received a line," sobbed the neglected girl, while the sympathizing Margaret, sitting opposite, was engaged in reading a long, "homey" letter from her mother. Nell's parents talked and fretted a great deal over her absence, but knew she would hear of them through the letters Mrs. Jones sent to Margaret, therefore did not take time to write often themselves.

A young man, who was devoted to his

home, complained that, though he heard regularly from his parents and sisters, he had never received a gift from them. He went twice to the post office on his birthday, also twice on Christmas, which occurred a week later, with the lingering hope that there might be a package from home.

"I really didn't expect anything," he explained with a downcast air to a friend, "but hope is the hardest thing in existence to kill."

Yet this young man never failed to remember each member of the home circle with birthday and Christmas presents, which were received as a matter of course by the recipients. Joe was earning lots of money; why shouldn't he send them gifts? He could afford to get everything he needed, hence would not care for simple things from home. The time eventually came when people wondered why so fine a fellow as Joe Thompson drifted so young from under the sway of home influences.

A marked contrast is the case of Tom Gleason. Tom was considered rather giddy when he went to the city, but he was bound so firmly to the home circle that temptations could not touch him at all.

"Haven't time for your kind of fun, Dick," he said in answer to his roommate's invitation to spend the evening in questionable amusements. "This is mother's night. She is laid up with rheumatism this winter, and depends on me for entertainment. I want to write her a description of the new music hall this evening. The description I sent her of the art gallery has been printed in our local paper. Mother writes me all the home news, and not a week passes without a remembrance from some member of the family. This week the gift was a tiny curl from Trix's head. Trix is our beautiful brown and white water-spaniel. Dear doggie! we count him in with the rest of the family. Last week I got a few autumn leaves from our big maple tree. It would pay you to see that tree, Dick. There is not another maple tree exactly like ours. Mother wrote me almost a volume about its wonderful beauty. My little sister sends home-made taffy, acorns, buck-eyes, pebbles, clover blossoms, and bits of moss, gathered in the old yard. Father remembers me with such funny things! Why, once he even sent a big sunflower. I couldn't help crying when I opened the box. It reminded me so much of home. No, sree, Dick; our folks never fail me, and I will never fail nor disappoint them."

Dick's face was a study. "I haven't heard from home for a month," he grumbled in a defiant tone. "When they don't care, why should I? He immediately left the comfortable room to join a crowd of foolish young men whose influence was extremely harmful.

Children should not forget the old folks; but, on the other hand, parents should bind the pleasures and interests of the home, simple as these may be, with the cords of love around the hearts of their children. Scores of young people can testify that the weekly letters and gifts from home saved them in the hour of temptation.

WHO IS MY NEIGHBOR?

A good man was asking aid for foreign missions, and applied to a gentleman who refused him with the reply: "I don't believe in foreign missions. I want to give benefit to my neighbors." "Well," rejoined the caller, "whom do you regard as your neighbors?" "Well, those around me." "Do you mean those whose land joins yours?" "Yes." "How much land do you hold?" "About five hundred acres."

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die.

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

"How far through the earth do you think you own?"

"Why, I have never thought of it before, but I suppose I own half way down."

"Exactly. I suppose you do, and I want this money for the heathen at the other side of the world—the men whose land adjoins yours at the bottom."—*Philadelphia Public Ledger.*

THE REASON WHY.

"Mamma, I's got a stomachache," said Nellie, six years old.

"That's because you've been without lunch. It's because your stomach is empty. You would feel better if you had something in it."

That afternoon the pastor called and in the course of conversation remarked that he had been suffering all day with the headache.

"That's because it is empty," said Nellie. "You'd feel much better if you had something in it."—*Magazine of Fun.*

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Young South

Mrs. Laura Dayton Eakin, Editor

Address
422 GEORGIA AVENUE
Chattanooga, Tenn.

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ANNUAL REPORT

Of the Young South—Oct. 1, 1907, to Oct. 1, 1908.

CONTRIBUTIONS.

For Foreign Board	\$ 462 08
" Home Board	135 88
" State Board	155 80
" S. S. Board (Bible distribution)	4 21
" Orphans' Home (Nashville)	219 61
" S. S. and Colportage (State)	5 50
" Ministerial Relief	29 98
" Ministerial Education	1 15
" Margaret Home	21 66
" Literature (H. J., H. F., & O. M. F.)	19 07
" Training School	17 15
" B. Y. P. U.	4 75
" Tichenor Memorial	2 00
" Y. S. Pins	1 50
" Japanese Bible Woman	3 12
" Chinese Scholarship	12 75
" Postage	4 33
Total	\$1,095 54

THE YOUNG SOUTH.

Mission topic for October: "Native Christians."

The missionaries have converts to watch over in China, Japan, in Africa, in Italy, in South America—everywhere. Pray for them. What a power they can be if each is a center of influence. Give, that more and more can carry the gospel banner. L. D. E.

CORRESPONDENCE.

We had a fine meeting of the Ocoee Union yesterday, October 6, at the Central church. The reports were excellent in the main, and the results of Miss Haire's work in September most gratifying. Several Sunbeam Bands were reported, besides a number of grown-up societies.

But the best news to Chattanooga Baptist ladies was the announcement that we were to have the pleasure of a brief visit from Miss Crane, as she returns from the State Convention in Memphis. She is to be asked to hold two meetings, one at the Second church, in the evening, and then the First church will tender her an afternoon reception at the home of Mrs. Charles M. Willingham, on Vine street. You know the First church is all torn up now, and it will not be completely repaired for some weeks yet. All the societies of the Ocoee Union are cordially invited to attend both these meetings. Chattanooga extends most cordial greetings to Miss Crane, our new Corresponding Secretary, and we know the cause of "Woman's Work" will receive a great impetus by her coming. We all anticipate meeting her in the city at the foot of Look-out with sincerest pleasure. She will be the guest of Mrs. H. A. Winters on Vine street.

Now, we start on our third quarter. I beg you to read our annual report carefully. Think over the causes we've aided this year, and let us pledge heart and hand to finish the Southern Bap-

tist Conventional year with more generous gifts.

This week? Oh, yes. Some of our friends have come.

Athens is here first of all. Listen! "Through the youngest treasurer, Athens Mission Band sends \$1.15 to the children of Japan. When I am at my grandfather's in West Tennessee, I am in Miss Myra Bacon's class. So you may give them my love."—Gray Moody, Treasurer.

Thank you so much! Japan needs all we can give just now. We are so glad to have the little Athenians begin the quarter for us. Come again soon.

Whitesburg comes next: "Enclosed you will please find \$1.50 for the Orphans' Home in Nashville. We hope to come again e'er 1908 closes. Success to the Young South!"—Mrs. Sam White, Leader.

Please tell the Band how much obliged we are. The Home is in great need this fall.

Listen now to Greenbrier: "The Band sends \$2.90. Give \$1.10 to State Missions, and \$1.80 to Japan. Our offering seems small, but we have recently bought a little library."—Vester Baggett, Treasurer.

We are greatly obliged. The library is a good investment. I wish every Band owned one and read it.

Read the next message from Bethel Springs:

"I think I have been absent from your page since May. Enclosed you will find a dollar for each month. I have been very busy these past months, but I have not forgotten the Young South. Use this \$4 to the best advantage. I send it with my best wishes and my prayers."—Your Tennessee Friend.

A "Friend" worth having! Isn't she? Shall I divide her generous offering among the Foreign and Home Boards, giving \$1 each to Cuba and Canton, and \$1 each to the Orphans, and the Training School? Yes. Well, thank you from our hearts in the name of all those you will so kindly assist.

Then our faithful Henning is here again.

"The Henning Sunbeams send \$2. Give \$1 to State Missions, and divide the other dollar between China and Cuba, and please send me two dozen fishes."—Miriam Turner, Secretary and Treasurer.

We are deeply obliged. The "fishes" shall go at once.

From Mercer, Eugenia Davis sends us a fine program, from which I gather her Band is doing splendid work. I wish I had space to print it all. May you grow and prosper at Mercer. Let us hear again.

Miss Crane writes me that the new "Prayer Calendar" will soon be out and that she is sure we will like it extremely. Don't forget that the Union has found it necessary to charge 12 cents this year, the postage added for each calendar ordered. So when you send in your order for calendars, which you can do at any time now, put in 10 cents for each pretty calendar, and add a 2-cent stamp, and be very careful to give the address of each one ordering correctly. I will take great pleasure in ordering as many as you wish.

They make lovely Christmas gifts from teachers to their classes, or from the leaders to their Bands, to elderly friends, who do not get out a great deal, and yet want to keep up with "Missions" all over the world. The little daughter can find nothing more appropriate for "Mamma." Let's hang them in every sitting-room throughout Tennessee.

Good-bye.

With best wishes to the State Union for a grand meeting at Memphis, and sincere regret that I cannot be with the ladies, and love to the Memphis Bands,

who have so often made the Young South happy with their gifts, I am

Most hopefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First half-year	\$ 372 52
First week in October, 1908.	
For Foreign Board—	
Tennessee Friend (China)	1 00
Henning Sunbeams, by M. T. (China)	50
Athens Band, by G. M.	1 15
Greenbrier Band, by V. B. (J)	1 80
For Home Board—	
Tennessee Friend (Cuba)	1 00
Henning Sunbeams (Cuba)	50
For Orphans' Home—	
Tennessee Friend	1 00
Whitesburg Band, by Mrs. S. W.	1 50
For State Board—	
Greenbrier Band, by V. B.	1 10
Henning Sunbeams, by M. T.	1 00
For Training School—	
Tennessee Friend	1 00
Total	\$ 384 07

Received since April 1, 1908:

For Foreign Board	\$ 177 81
" Orphans' Home	39 51
" Home Board	66 69
" Shiloh church	21 34
" Foreign Journal	3 50
" Home Field	1 25
" Literature	2 30
" State Board	20 62
" Shelbyville church	2 70
" Japanese Bible woman	1 45
" Ministerial Relief	8 65
" Margaret Home	10 65
" Chinese Scholarship	11 25
" Training School	7 40
" S. S. Board	2 00
" S. S. & Colportage	5 50
" Postage	1 85
Total	\$ 384 07

BAD BREATH AND SOUR STOMACH

Stopped at Once with Pure Willow Charcoal, the Greatest Gas Absorber Known.

There is no necessity to suffer the humiliation, chagrin and discomfort of bad breath, biliousness, sour stomach, gastritis, sluggish liver, etc., when a little lozenge of charcoal will cleanse the stomach and make it pure and sweet.

Do not drug yourself when a simple little natural charcoal made from fragrant willow branches, sweetened with honey, will add tone to your stomach, liver and intestines, rapidly absorb gases and stop foul odors of all kinds.

Charcoal will absorb one hundred times its own volume in gas. A box full of charcoal placed in a bed room will keep the air of such a room pure and sweet.

A little charcoal lozenge dissolved on the tongue after meals will also keep the stomach fresh and clean. Charcoal is justly called the scrubbing brush for the stomach. The old monks of medieval times cured bad cases of stomach trouble, cast out devils from the system of man by feeding such a man charcoal.

Scientific men of today believe in the great strength of charcoal for the cure of human ills. Too much of it cannot harm one. The system craves it just like an animal needs and craves salt ever so often. Charcoal goes into the stomach gently and is welcome, it settles down through the action of the food, absorbing gas, aiding digestion, and giving tone to the juices, so that when the food goes into the intestines, and there meets other digestive fluids,

the charcoal holds the impurities and thus keeps them from the blood.

Stuart's Charcoal Lozenges are made from pure willow. They are prepared fragrant by the use of honey and sweetened so they please the taste and are easily dissolved.

They have an enormous sale, thus stamping them with the approval of the public. Every druggist sells them, 25 cents per box. Go to your druggist today and buy a box; then after your next meal take two or three of them and judge for yourself of their merit.

Several taken at bed time will prove to you in the morning that they have been at work all night, for your bad breath will not be so bad after all.

Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

CHALLENGE ACCEPTED; CHALLENGED.

Bro. Grime is out against me with startling figures that 71 is not the greatest number ever baptized by one man at one time in the State. Now, I know that Bro. Grime has some gifts in gathering up historical events pertaining to Baptist matters. When a point is to be made with dates, statements, and figures, the point is without much brainwork scored. Now, Brother Grime has made some mighty big figures, and says with the same ink on his pen that he has not the records before him. Hear him: "A. W. Meacham, 1849, at Lebanon, baptized 183." Just think of one man baptizing 183. Now, such a rare thing certainly would have been more prominent among Baptists and in Baptist history. Then that has been handled by so many different figure-makers that they may be reversed to show up the point wanted. I find by inquiry that Mr. Meacham never baptized 183, at one time, at Lebanon, 1849, and whoever furnished Brother Grime with those figures made a mistake in putting them, or else Brother Grime has made his own history to meet the challenge. I question both Dr. Whitsitt's 1641 theory and Brother Grime's 1849 theory. In fact, the Whitsitt dates are more reasonable. I will give no attention to his three others, Brush Creek and Round Lick, till he shows that the Lebanon event is true, that A. W. Meacham did at ONE TIME immerse 183 persons at Lebanon. If this is not true, the others go with this. Now, come with your proof, Brother Grime, and history's cruelty may put on a smile. G. A. OGLE.

Mt. Juliet, Tenn.

FOR AN EMERGENCY, TWO HANDY STANDARD REMEDIES.

Cotton Oil for Colds—"For stiff joints, either from cold, fatigue, or strain, or incipient rheumatism, or for sore throats, a rubbing with cotton oil offers a quick and pleasant remedy, and for bad colds, coughs or sore chests, a few doses of cotton oil will give relief, and indeed has even been recommended and found effective in tuberculosis troubles."

For Sick Babies—Medicinal Uses for Cotton Oil—"Delicate and sick babies and larger children are rapidly nourished and fattened by frequently rubbing with cotton oil, and a baby so thin at birth as to be almost despaired of, will rapidly take on flesh and health with no other treatment than frequent cotton oil massages gently administered."

My work is real prosperous. We have had about sixty additions during the past year, and most of them by baptism.

W. C. SALE.

Newport News, Va.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Dr. A. S. Pettie of Tampa, Fla., lately assisted Rev. J. S. Wilson in a revival at Lagrange, Ky., which resulted in 23 accessions to the church. Bro. Pettie's preaching is said to have been up to and beyond his usual high standard.

Dr. W. D. Nowlin, of the Third church, Owensboro, Ky., lately aided Dr. A. C. Graves in a meeting at Lebanon, Ky., the results being 26 additions, 22 by baptism.

The revival at Parsons, Tenn., where Rev. W. F. Boren of Darden is pastor, and in which the writer did the preaching, finally resulted in 36 additions, 18 by baptism, one a Campbellite. The church more than doubled its membership.

The church at Temple, Arizona, has called Rev. R. L. Creal of Hustonville, Ky., and he entered upon the work in his far-distant field Oct. 15.

Rev. J. A. Maples has entered suit against Joseph Lyons, a liquor dealer in Little Rock, Ark., for \$100,000. This minion of Satan had published for pay a vile slander on Bro. Maples, because of his aggressive fight on liquor. When the courts give Bro. Maples large damages perhaps the devil's crowd will learn to quit slandering Baptist preachers.

Rev. J. B. Alexander of Lonoke, Ark., lately held a meeting with Rev. R. P. Bain at McCrory, Ark., resulting in 24 additions to the church. Bro. Alexander has witnessed 138 additions to churches where he has held meetings this summer.

Rev. J. H. Spurlin of Marionville, Mo., has resigned there on account of his wife's health and will return to Berryville, Ark., ready for work in that section.

The *Religious Herald* says the Southern Baptist Convention did not intend to establish a Board of Temperance when it created a temperance committee last May. Dr. A. J. Barton, chairman of the committee, seems to have the secretary mania so bad that he wants the committee to put a secretary in the field.

C. R. Powell of the *Arkansas Baptist* says he regrets to be set down in a class with such men as Ball, Taylor, Dodd and Penick. How much like a certain Pharisee of Bible times who "stood and prayed thus within himself, God, I thank thee I am not as other men are!" Poor puffed-up Powell.

W. M. Webb of Tyler, Texas, says "the mourners' bench system is a delusion and a snare of the devil." He avers it was never used by Jesus. However, Christ said "Blessed are they that mourn for they shall be comforted." If saint or sinner mourns on a bench that makes it a mourners' bench. God commanded the people, "Therefore also now turn ye even to me with all your heart, and with fasting and with weeping and with mourning." Again, God commanded, "Cleanse your hands, ye sinners. Be afflicted and mourn and weep." Bro. Webb's mourners' bench ideas seem to be cob-webbed with Campbellism.

R. L. Drane of New Orleans, La., answers the question negatively, Should a Woman Go or Be Sent as a Missionary? He says a woman cannot obey the command to make disciples because she cannot baptize. Has the brother forgotten that women were commissioned by the Lord to bear the first news of the resurrection? Has he forgotten Joel's prophecy that "your sons and your daughters shall prophesy?" And the day of Pentecost when "all (men and women) spake with tongues?" And of Philip's "four daughters, virgins, which did prophesy?"

It is announced that Rev. G. W. M. Barker has organized a Gospel Mission church right in the heart of Bristol, Tenn., and prayers are asked for it because it is "weak." Yes, weak in the faith.

At a recent session of the Richmond Pastors' Conference, Prof. R. E. Gaines of Richmond College read a paper on "A Layman's View of the Ministry," which, from the excerpts seen of it, deserves publication in full.

At Lexington, Okla., Rev. Gordon Barrett was assisted in a revival by Rev. J. W. Saffle of Hamlin, Texas, resulting in 75 conversions and 55 additions.

A revival at Stratford, Tex., in which Rev. W. L. Skinner was assisted by Rev. R. F. Jenkins of Amarillo, Tex., resulted in 67 conversions and reclamations and 24 additions.

Rev. Forrest Smith of the First church, Sherman, Tex., has reconsidered his decision to accept a call to the care of the First church, Abilene, Tex., and will remain in Sherman.

Rev. J. H. Snow has been called to the care of Haskell Avenue church, Dallas, Tex., which was recently organized, with a membership of 81.

Rev. Russell A. Harty has resigned as pastor of Bishop Street church, Houston, Texas, to enter Rochester Theological Seminary, Rochester, New York.

The church at Lexington, Tenn., has fixed Sunday, Oct. 25, as the time to ordain Thos. M. Newman to the ministry, a call having been extended him to become pastor of Corinth church, near Darden. Revs. I. N. Penick of Martin, J. B. Hays of Parsons, W. F. Boren of Darden, O. H. Davis of Darden, and Deacon L. L. Walker of Chesterfield will constitute the Presbytery.

Dr. William M. Vines, our Tennessee exile, on the first Sunday of his ministry with Hanson Place church, New York, preached on "The Philosophy of History," and "The Rationale of the Atonement." We wonder what that is. Is that what they must preach about in Gotham?

Rev. Millard A. Jenkins of the First church, Hopkinsville, Ky., has been made a Doctor of Divinity by the trustees of Bethel Female College in that city. A case of a prophet having honor in his own country.

Dr. W. L. Pickard of the First church, Savannah, Ga., is assisting Dr. Fred D. Hale of the First church, Wilmington, N. C., in a revival.

Dr. A. J. Moncrief of Forsyth, Ga., accepts the hearty call to the care of Tabernacle church, Raleigh, N. C.

In accepting the pastorate of Central church, Atlanta, Ga., Rev. B. P. Robertson declined the deanship of Columbia College in Florida.

The new church at Uptonville, Ky., of which Rev. T. Riley Davis is pastor, which had been erected at a cost of \$2,300, was dedicated recently after a sermon by Dr. W. D. Powell. Since March there have been 40 additions to the church.

State Evangelist L. D. Summers of Greenfield, Tenn., is engaged with Rev. Andy Potter of Paris in a revival at Puryear, Tenn., which is resulting quite graciously.

Rev. J. H. Dew of Liberty, Mo., aided Rev. H. Boyce Taylor of Murray, Ky., in a meeting lately which greatly stirred that town. The church was much strengthened.

Evangelist L. D. Summers has closed his work as pastor at Greenfield, Tenn., where in three years 300 have been added to the church. His last official act was to baptize three.

Rev. J. M. Nowlin of Martin, lately held a meeting in a school-house at Terrell, Tenn., which yielded 18 con-

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Kind Words (weekly)	13
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versions. Bro. Nowlin is a good worker.

The church at Thomasville, Ala., is pastorless, Rev. R. M. Jones having resigned to do the work of an evangelist.

Rev. Layton Maddox has accepted the care of Washington Avenue church, Oklahoma City, Okla. He and his brother, Rev. Forrest Maddox, are thus conveniently located in the same city.

Rev. R. A. Cooper of Pontotoc, Miss., and Rev. W. A. Jordan of Yazoo City, Miss., are having a lively tilt in the *Baptist Record* as to whether the pastor should lead the church prayer-meeting. How can he help doing it?

Rev. M. J. Derrick of Palacios, Tex., has been called to the care of Mars Hill church, near Smithdale, Miss., succeeding Rev. T. J. Barksdale, who resigned to enter the Seminary at Louisville.

The dedicatory services of the Second church, St. Louis, Mo., will be in progress from October 18 to November 1. The pastor, Dr. W. C. Biting will preach the sermon. The structure cost many thousands of dollars.

The death of Dr. Manly J. Breaker, for eleven years Corresponding Secretary Board of General Home and Foreign Missions in Missouri, is greatly regretted throughout the entire Southland.

Rev. L. M. Hale has resigned as pastor at La Plata, Mo., to return to William Jewell College to complete the course in that great school.

Rev. J. A. McCord, after a term of service covering more than two years, has resigned at Sardis, Miss., to accept a call to Fairfield, Ill., and began work on his new field Sunday.

Dr. J. W. Porter of the First church, Lexington, Ky., an honored ex-Tennessean, lately held a meeting with Rev. Geo. W. Clarke at Paris, Ky., which resulted in 21 additions, 18 by baptism.

Rev. U. S. Thomas of the First church, Jonesboro, Ark., accepts the care of Columbus street church, Waco, Tex., and has taken charge. His work of four years in Jonesboro, has been eminently fruitful.

Rev. W. L. A. Stranburg, of Bentonville, Ark., because of his unceasing warfare against whiskey and blind tigers, has been under fire and was in jail three hours. He won a damage suit of \$800 and won the verdict in two other suits.

Tabernacle church, Raleigh, N. C., has lately called Rev. A. J. Moncrief of Forsyth, Ga., who has indicated that he will likely accept.

Rev. G. C. Duncan of Leaksville, N. C., has been called to the care of Lee street church, Danville, Va., and has accepted.

The church in Bartlesville, Okla., has secured the services of Rev. M. H. Snodgrass of the First church, Mansfield, Ohio.

Last Sunday Rev. M. V. Baird preached the twenty-fifth anniversary sermon of the church at Kennett, Mo., of which Rev. R. Cooper is pastor. Bro. Baird organized the church. The church has enjoyed unparalleled prosperity for the past year.

Rev. J. S. Corpening has resigned the care of the church at Dillon, S. C., to take effect Dec. 31. His plans are not known.

Rev. O. J. Frier of Pinehurst, Ga., accepts the call to Bambera, S. C., and begins work Nov. 1.

Rev. John Moncure has resigned as pastor at Bishopville, S. C., to enter the Seminary at Louisville, for a post-graduate course.

Dr. W. C. Tyree of the First church, Raleigh, N. C., has been called to the care of the First church, Greenwood, S. C., to succeed Dr. H. A. Bagby, and it is thought he will accept.

FROM WACO (TEXAS).

Some of you may be a little surprised to learn that Waco is now my address. But do not for a moment think that I have given up the mission work in Mexico. No, that is far from being my purpose. Seeing my need of better preparation along certain lines, I have laid down by work in Guadalajara for the present, and have become a student in the Theological Seminary here.

Though having to go in opposition to the advice of some very dear friends, yet I feel confident that my coming here will prove to be a great help in my future work.

The inspiration gained is worth the cost of the staying, not to speak of the many valuable truths to be learned from the wise and godly teachers.

Such sweet, Christian associations! In the chapel exercise, where the seminary and Baylor students are united, are seen more than a thousand intelligent faces. Many of these are members of Bible classes, mission bands, and the Christian Association.

Last Sunday was my first time in a church in Waco, and though but few faces were known, it seemed like being among my own people. There was such a spiritual feeling in the congregation that a stranger forgot he was far from those he knew.

The writer finds Waco to be a pretty little city, and her people of the highest class of Christian people.

Nert month the State Convention meets in Forth Worth. Should any of my Tennessee friends happen to be in that assembly on Saturday and Sunday, please place yourselves somewhere in the front where I may see you. If nothing prevents it is my purpose to take a look at the great host of Texas Baptists. Dr. Folk, I wonder if you will be there?

Though I cannot now sign my name as "Your Missionary" as formerly, yet do not cease to pray for me. Pray that I may be given wisdom to understand much, and strength of body that I may return next fall to Mexico.

Next spring, after the close of school I hope to see many who read these lines. It is my purpose to make a little visit to my dear ones in Tennessee, and rest a few weeks there, before returning to my loved and chosen work.

Since bidding you "farewell," the Lord has been very, very gracious to me. After so many disappointments, after so many years of waiting, He has permitted me again to enter college walls, and to drink at the fountain of knowledge. How grateful is my heart for all these blessings.

No doubt, these blessings have come through your prayer. I am so unworthy of what has been bestowed upon me. But God being my Helper, I shall be faithful to my trust, and let Him use me as your messenger to the lost in a distant field.

It will be impossible to continue all my correspondence, so every friend please consider this as a personal letter.

LINNIE HOPKINS.

516 Speight St., Waco, Texas.
October 8, 1908.

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FROM ALABAMA.

With a great degree of pleasure I am able to keep up with the Tennessee brethren through the columns of the BAPTIST AND REFLECTOR. I am glad of the progress being made in my former State. Our work here is making fair head-way. After a pastorate of three years and four months in Birmingham, we moved to the town of Riverside, 40 miles from Birmingham on the Southern Railway, and on the bank of the Coosa (beautiful) river.

Our church enjoyed a good meeting during the latter part of September. Brother C. J. Bentley of East Lake, Ala., was with us five days, and did good preaching. The last five days I did my own preaching. Visible results, twenty professions and nine additions. Our church was revived and strengthened. We have received seventeen into the church since April.

I assisted Rev. F. G. Mullen of Barclay, Ala., at his four churches in August, two near Anniston, and two near Talladega. We had about seventy-five professions in all. Love to the brethren.

JOE W. VESEY.

Riverside, Ala.

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OBITUARIES.

BEAVER.—God, in His infinite wisdom, has seen fit to call home another one of His children from our midst. R. S. Beaver was born March 1, 1842; departed this life July 23, 1908; aged, 66 years, four months and 22 days. He professed faith in Christ in early life. He was a member of Fellowship Baptist church, and lived a faithful, consecrated life until he was called home.

Bro. Beaver was a man of strong convictions when he thought he was right. He loved his church and was always ready to do anything in his power for the advancement of the cause of Christ and His church. He was a great friend of the preachers, and always looked after his pastor. He took a very active part in the workings of the Association, and no one will be missed more in his church and community and in the Association than Bro. Beaver. He enlisted in the army in 1867, in second company of Henderson County, Tenn. He was buried in full honors by the Masonic Order. He leaves a wife, five children, a host of relatives and friends to mourn his death. But our loss in his eternal gain. Therefore, we bow in submission to Him that doeth all things well; for "all things work together for good to them that love God."

JAS. H. JONES,
J. T. BAKER,
W. B. MAXEY.

By order of Executive Board.

W. B. MAXEY,
Moderator.
M. W. SAVAGE,
Secretary.

CALLAWAY.—Whereas, the inscrutable but alwise God has removed by death our beloved Bro. J. H. Callaway, from the pastorate of Old Sweetwater Baptist church; therefore be it

Resolved, That we express our appreciation of Bro. Callaway's high Christian character, and laud the integrity of purpose with which he ministered to us for nearly two years. We can but sorrow over our loss, even while we rejoice through believing that Bro. Callaway has been "lifted higher."

Resolved, That we express sympathy for Sister Callaway and the little son, from whom has been taken so early in their lives the husband and father; that we invoke for them God's tender care; and that we point them to the Resurrection and the Life.

Resolved, That a copy of these resolutions be sent to Sister Callaway, a copy be spread upon our church book, and a copy be sent to the BAPTIST AND REFLECTOR for publication.

HULAH CLEVELAND,
C. C. BERRY,
JESSE LEE SHULTS,
Committee.

HOWARD.—Mary Andrew Howard, wife of J. W. Howard, was born in Vanburen, Tenn., the 12th day of February, 1859. She died at Waco, Texas, May 16, 1908, aged, 49 years, three months, and five days. She was the daughter of Dr. A. J. and Susan P. Howard of Senatobia, Miss. In the year 1871 her father moved to Coryell County, Texas. She was converted at the age of fourteen and joined the Baptist church, July 3, 1878. She was married to J. W. Howard, and was a true, devoted, Christian wife until death. Her father, mother, five children, three brothers, three sisters, had already been called before she was. She leaves a husband, five sisters and seven brothers, and many friends to mourn her departure. She was a consecrated and zealous Christian; for twenty-six years she was a Sunday school teacher. When she was taken sick, she had a class of young men and ladies numbering

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as high as you can—there's no danger—as low as you please—there's no smell. That's because the smokeless device prevents smoke or smell—that means a steady flow of glowing heat for every ounce of fuel burned in a

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I CAN PROVE IT ALL TO YOU
If you will only let me do it. I will prove much in **One Week**, if you will only write and ask my Company to send you a dollar bottle **FREE** according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real Rheumatic Remedy** will do. **Read our offer below and write to us immediately.**

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We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but a **full-sized bottle**, selling regularly at drug-stores for **One Dollar Each.** This bottle is heavy and we must pay Uncle Sam to carry it to your door. **You must send us 25 cents** to pay postage, mailing case and packing and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be **nothing to pay** on receipt or later. Don't wait until your **Neuralgic Pains** are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who **send the 25 cents for charges.** Address **KUHN REMEDY CO., DEPT. B. F. HOYNE & NORTH AVES., CHICAGO**

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I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Thousands of women have cured themselves with my home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women young, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 241, Notre Dame, Ind., U. S. A.**

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does all it does by virtue of one thing—**Power**—its power to create power.

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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 **DIARRHOEA**. 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 Drugs Act, June 30th, 1906. Serial Number 100. **AN OLD AND WELL TRIED REMEDY.**

thirty-six in the Aberdeen Baptist church, Corpus Christi, Texas., many of them she saw converted and baptized. At heart, she was a great missionary. Her life's great ambition was to be useful for her Master, and to this end she labored incessantly. Having lived in close communion with her Lord, she found much of heaven on the earth, and when the end came it was but a step through the portals of death to that country where lives the King in His beauty.

The writer held two meetings at Marlow, Okla., where she was a member and organist. We knew her to be one of the most devoted and faithful Christians we have ever known. We feel that her death was earth's loss, but heaven's gain. We can say, "Blessed are they that die in the Lord, for they have ceased from their labors; and their works do follow them." Though her body be dead, yet her spirit and influence liveth; kindred and friends weep not for she now enjoys a better world. She'll spread her angel gaze below, but keep her pure and white wings furled.

From one who knew and loved her.
JOHN O. F. KYGER.
Waco, Texas.

BUIE.—Elder W. L. Buie, "Uncle Buie," as he was familiarly called, passed to his reward in July, 1908, in his 83d year. He was a veteran of the Mexican War; also had long been a soldier for Christ. But few ministers have witnessed more conversions, baptized more people, or married more couples than did Elder W. L. Buie. His works follow on.

J. M. WILLIAMS.

SMITH.—It was with a deep sadness that I saw the report of the death of Bro. W. H. Smith. I deeply sympathize with his bereaved, knowing something of his worth to them and to the great cause of Christianity. He began public life as a teacher of music and excelled in that till the Lord forced him into the ministry. Like Jonah, the Lord literally whipped him into the work; but when he did go into it, he consecrated all he had to that work.

As a missionary he was the most successful Enon Association ever had. It was my pleasure as secretary of the Executive Board to settle with him quarterly for a number of years, while he labored in our mission fields. As a minister, as an editor, as a soldier for Christ, he had few equals, and none excelled him. Oh, how I miss him! He is waiting, over yonder.

J. M. WILLIAMS.

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The failure of a South Carolina hosiery mill enables us to offer readers of the BAPTIST AND REFLECTOR 12 pairs of the well known "Sun Brand" socks, regular 25c quality (retail price \$3.00), for only \$1.40, delivered, postpaid to any address in U. S. This is actually less than it cost to manufacture them. In black or tan, lisle finish, fast colors guaranteed. Double toe and heel, very durable. Sizes 9, 9½, 10, 10½ and 11. Assorted colors and sizes if desired. No orders for less than one dozen. Only ten cases (1,000) pairs left. Order your fall and winter supply now. Send money order, check or registered letter to **CLINTON COTTON MILLS, Station A, Clinton, S. C.**

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A GREAT MEETING.

On Monday night after the first Sunday in September, I found myself with a small crowd of disappointed people at old Concord church in Green County, fifteen miles from Morristown. The people had expected the meeting to begin on Sunday, but the pastor, Brother W. M. McGregor, was detained in another meeting and the help that was expected could not come. Hence, the disappointment.

Of course, the people were somewhat discouraged, but on Tuesday night we had one conversion, and that seemed to electrify the Christians. From that time on for two weeks there were conversions almost every day. There were between forty and fifty professions of faith and about thirty additions by experience and baptism. There were many remarkable answers to prayer. At one service one of the deacons requested prayer for his nephew, who was at school. At the close of the prayer the deacon said he had an assurance that his nephew would be converted. The next day, at the morning service the young man came forward, weeping aloud and crying for mercy, and was converted at that service.

The secret of the success of the meeting was due largely to the personal work done by the church members. The pastor came in on the second day of the meeting, but was called home on account of sickness, and was out until Monday of the second week.

The work is progressing nicely under his leadership. The Association will meet with this church next year.

W. B. RUTLEDGE.

Maryville, Tenn.

Our meeting at Mount Tabor closed on the 19th with 17 conversions and 10

additions to the church. It was a glorious old-time revival. The church was greatly revived and drawn closer together in brotherly love and union, and the behavior was never surpassed any where. Bro. R. E. Corum captured the people by his old-time preaching of the gospel in its simplicity and power. The church showed their appreciation of his services by going down in their pocket-books. Bro. Corum is a noble young brother, sound in the faith. May God's richest blessing continue with him. Sunday, the 11th, I was at Defeated Creek. Had fine services and baptized three. Our meeting at Peyton's Creek begins the third Sunday. We are praying for a good revival. Bro. John T. Oakley will be with us and do the preaching. Help me pray. The Lord has blessed our feeble efforts in the meetings we have just closed. I humbly request special prayer for my meeting the third week in October.

R. B. DAVIS.

Carthage.

Rev. E. H. Yankee, who assisted me in a meeting at Una, in which there were twenty professions, is now in a meeting at Lebanon. We expect good results, for Brother Yankee is humorous, pathetic and eloquent, and mighty as a gospel preacher.

S. N. FITZPATRICK.

Lebanon, Tenn.

Our pastor, Rev. C. S. Dillon, closed his meeting at Union (Hurricane) church Sunday. Bro. W. J. Watson preached three sermons, but was called home on account of sickness. Brother Dillon did all of the preaching after Bro. Watson left. He preached the Word with power and God blessed it to the saving of thirteen souls, and seventeen additions, sixteen by experience

and baptism, and one on a statement of facts. To God be all the glory.

A MEMBER.

Below is a song written by Mrs. E. B. Carpenter, President of the Woman's Missionary Union, and sung by the choir of the Baptist Church at the reception given to Rev. J. K. Haynes, pastor of the church, on Thursday evening, Oct. 1, 1908:

In Jesus' name we bid you
A welcome here tonight,
May common aim and purpose
Our hearts in Him unite.

CHORUS.

Welcome, welcome,
We welcome you in Concord,
For in Christ's stead you stand
And as we journey homeward,
We'll labor hand in hand.

To plead with sinners dying,
To pray with Christians true
To preach the Word with boldness
To this we welcome you.

To pleasures yet untasted,
To blessings that are new
To friendships strong and lasting,
To these we welcome you.

To sorrows and to crosses,
To burdens—not a few,
To enemies and losses,
To these we welcome you.

To bedsides of the dying,
To feasts where joys ensue,
To homes of want and plenty,
To these we welcome you.

We know not what the future
May bring of weal or woe;
But God abideth faithful,
His grace He will bestow.

CANCER CAN BE CURED.

Personal or Home Treatment. Both successful. Scores of testimonials from persons who gladly write to those now suffering. All tell of permanent cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free book "Cancer and Its Cure" and 125-page book of testimonials from cured patients in all parts of the country. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope, but write at once. DR. JOHN-SON REMEDY CO., 1235 Grand Ave., Kansas City, Mo.

I was at Hartsville Sunday and preached to two good audiences. The Lord's Supper observed at the morning service. The church extended to me a unanimous call for the second Sunday next year, and increased my salary from \$250 to \$300. We are all happy and harmonious. The parsonage is to be enlarged by a new dining-room and kitchen. How are Baptists who voted in the Associations for State-wide prohibition going to vote in November? Let's vote for the right thing regardless of party whip. Vote as you pray.
Hartsville, Tenn. J. T. OAKLEY.

Had splendid day at Ararat Sunday. Fine crowds. Observed the Lord's Supper at the morning service, baptized six converts at 3:30 in the afternoon—one yet standing approved. Accepted unanimous call for next year. This field is taking on new life and the outlook is very promising. Church pledged fifteen dollars for ministerial education, Sunday morning our collection for that purpose amounted to sixteen dollars and fifty cents.
Jackson, Tenn. ROSWELL DAVIS.

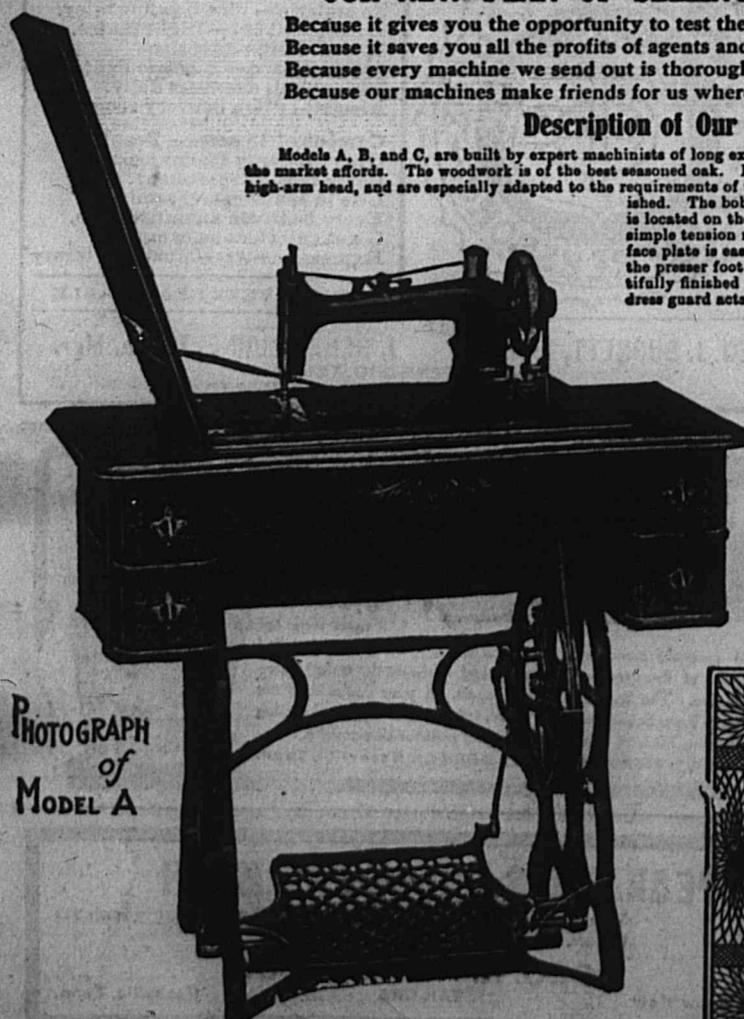
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- Because our machines make friends for us wherever they go and are our best advertisements.

Description of Our Beautiful New "Southland" Models.

Models A, B, and C, are built by expert machinists of long experience and superior skill. The materials used are selected with greatest care from the best that the market affords. The woodwork is of the best seasoned oak. Highly polished. Piano finish. Color, golden oak. Models A, B and C are full family size with high-arm head, and are especially adapted to the requirements of the home. The shuttle is cylindrical and self-threading, being hardened, ground and highly polished. The bobbin holds a large quantity of thread. The feed is simple, strong and positive. The stitch regulator is located on the front of the bedplate. The needle is self-setting. The upper tension is self-threading and has a simple tension release. The automatic bobbin winder is positive and fills the bobbin quickly and smoothly. The face plate is easily removed for cleaning and oiling. The presser bar lifter has two lifts, one high and one low, and the presser foot is easily removed for putting on the attachments. The head is both graceful in design and beautifully finished with attractive decorations. The bright parts are all polished and handsomely nickel-plated. The dress guard acts also as a belt holder, and the belt always remains in position on the balance wheel of the stand.



Model A Drop head. Automatic Chain lift. Full family size. High-arm head. Stand of latest ribbon type, handsome and durable. Woodwork of golden oak. Piano finish. Ball bearings. Patent dress guard. Five drawers. Covered by ten-year guarantee. Sold by agents for \$90 to \$35. **OUR PRICE, freight prepaid..... \$20.00**

Model B Drop head. Hand lift. Otherwise the same as Model A. Golden oak, piano finish. Full family size. High-arm head. Handsome stand of latest ribbon type, very durable. Patent dress guard. Ball bearings. Five drawers. Ten-year guarantee. Sold by agents for \$25 to \$30. **OUR PRICE, freight prepaid..... \$18.00**

Model C Box cover style. Otherwise identically the same machine as Model B. Guaranteed for ten years, and with proper care will last a lifetime. Sold by agents for \$25 to \$30. By selling direct to the people we can offer it for— **OUR PRICE, freight prepaid..... \$18.00**

Attachments Free The prices quoted above include a complete set of attachments, consisting of ruffler, tucker, four hemmers, binder, braider, shirrer, foot-hammer, bobbins, oil can, screw driver, paper of needles, thumb-screw, gauge, book of instructions, and written guarantee.

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COUPON

SOUTHLAND SEWING MACHINE CO.,
Dept 10 Louisville, Ky.

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

Name _____

P. O. _____

County _____ State _____

Nearest Freight office _____ County _____