

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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GIVE THANKS.

Give thanks for what?

The things you had forgot:

The fire on hearth, the cheerful kettle's hum,
Dear faded books—perhaps a friend has come
To share your day—some one has sent a flower,
Or, else, to one in need you gave an hour.

Give thanks for what?

The things you have forgot.

Give thanks to whom?

The servant in your room—

The mother here—the stranger 'on the way—
The faithful dog—the child that smiles. To say
"I thank thee," to the best or least of these
Is giving thanks to Him upon your knees.

Give thanks and say:

"A good Thanksgiving Day!"

—Ada Davenport Kendall.

Col. T. G. Bush, the Baptist millionaire, formerly of Mobile, more recently of Birmingham, died at his home in the latter city on Thursday, Nov. 11. Col Bush was a noble Christian man. He was very liberal with his means, and will be greatly missed by the Baptists of Alabama.

We learn with much regret of the recent death of Brother H. H. Lovelace, of Martin. He was a strong Baptist, a liberal contributor to all of our denominational enterprises. He leaves to mourn his loss his wife, his only living sister, who is the mother of our friend, T. H. Farmer, and a large number of sorrowing friends.

—Mrs. Inlow, the beloved wife of Dr. R. M. Inlow, pastor of the First Baptist Church, this city, was compelled to undergo an operation last Monday for appendicitis. While serious, the operation, we are glad to know, was successful. We hope she may soon be fully restored to health. We extend sympathy to Mrs. Inlow in her suffering. We trust that she may find the grace of the Lord sufficient for her.

The next meeting of the Southern Educational Association will be held at Charlotte, N. C., on December 28, 29 and 30, 1909. This will be one of the largest, most important and notable educational gatherings that ever assembled in the South. The last meeting at Atlanta was the largest in its history. The association has been largely reconstructed and has now developed an organization almost as extensive as that of the National Educational Association.

Rev. T. R. Waggener has resigned the pastorate of the Baptist church at Athens, and is now living on his farm near Athens. Brother Waggener is too fine a preacher and too valuable a man in every way not to be in the active work of the pastorate. In fact, he loves the work, and we are sure would be glad to give all of his time to it, if there should be a suitable opening. We hope that some of our vacant churches in Tennessee will call him. Address him at Athens.

—The Baptist evangelistic campaign in this city is still going on. Meetings are being held in most of the churches, though in several of them they have been discontinued, due to the fact that the evangelists were compelled to leave. Already there have been over 600 professions of faith and about 400 additions to the various Baptist Churches. The meetings in most of the churches will probably close by next Sunday. Next week we will give a more detailed account of the campaign.

—The weather is a common subject of conversation always and everywhere. If ever one was justified in talking about the weather, though, it seems to us that he would be now. Did you ever see prettier weather and more of it than we have had this fall? Did you ever

KIND WORDS.

My opinion of the BAPTIST AND REFLECTOR has been based upon three points of view. My acquaintance with it began thirty years ago as a statistician, when I found its statements of fact to be reliable, and there were so many of these that I esteemed it highly as a newspaper. Then I became more personally interested as a resident of Tennessee, when I discovered its value as a denominational organ, faithful to the Baptist cause as held by us. In addition I found it to be safe and sane in its religious tone. If at rare intervals I have found some occasion to differ with it, and these have been so rare as to make it a negligible quantity, I have never had to blush for it, either in what it has said or the manner in which things were said.

Americus, Ga.

LANSING BURROWS.

know a longer continued good spell of weather? If we had had so long continued a spell of bad weather, then everybody would have been talking about it most vigorously. Why should not everybody talk about the weather now?

—Mrs. Elizabeth Padfield, the sweet singer, orders a copy of "Baptist Principles" sent to her son for a birthday present. Mrs. Cassie E. Doyle, of Memphis—a sister of Dr. O. L. Hailey—orders a copy of "Baptist Principles," and says: "I wish I could pay for seven copies of 'Baptist Principles.' I would make each of my children a Christmas present of them." Why not give a copy of the book to your children either as a birthday or Thanksgiving present? The price is \$1.00. Address BAPTIST AND REFLECTOR.

Prof. Charles Stuart Young, of Union University, recently received notice from President Brown Ayers of the University of Tennessee, that he had been appointed a member of the Rhodes scholarship committee for the State. The committee consists of five members and is composed of the leading educators of the State, chosen from representative colleges. The members of the board are from University of Tennessee, Vanderbilt, Sewanee, S. P. U. and Union. Prof. Young is a native of Ripley, Tenn., and his many friends are rejoiced to know of his success in the educational world.

The Baptist Advance publishes a picture of the proposed new house of worship of the First Baptist Church, Marianna, which shows that it will be quite a handsome building. Speaking of the pastor, Rev. Arthur Fox, the Advance says: "Since he became pastor eighteen months ago he has held two revivals in his own church with 131 additions, and since coming to this State has had an average of about one profession of faith in Christ per day. His church has doubled and quadrupled in their offerings to all mission objects and erecting this new building costing from \$20,000 to \$30,000." Brother Fox is a Tennessee boy. We are glad to know of his success in Arkansas.

Speaking of a recent visit by himself to Lonoke, Ark., where Rev. G. L. Boles, the former beloved pastor at Wartrace, is now pastor, Rev. E. J. A. McKinney, editor of the Baptist Advance, states that the church at Lonoke decided on building a new pastor's home on the lot where the church building stands. The house and out-buildings are to cost something like, or a little above \$2,000. When finished the church will own an elegant piece of church property. With reference to the sermon by Brother Boles at night, Brother McKinney says: "We decided that the church had in her pastor not only a good Sunday School teacher, but also a good preacher." The many friends of Brother Boles in Tennessee will be delighted to know that he is doing so well in Arkansas. But, then, they can not help missing him very much here.

—Sir William Mackworth Young spent many years as the representative of the English Government in India. He held several positions of responsibility. He got close to the people in their commercial and social life. Recently, he was called upon to address a missionary gathering in London. During his speech he said: "Would to God that all higher education in India might have been kept in the hands of the missionaries. If that had been the case we would have a very different outlook in the case of the cultured Hindu today. No influence there is comparable to that of the mission schools and colleges upon the rising youth of the present generation." Commenting on this, the Central Baptist says: "This testimony as to the worth of the missionary in this heathen land, and from a man with the standing of Mr. Young, is one which should cause the questioners to think."

—The Examiner says that the editor of that paper "was complimented at the close of the session of the Baptist Congress on Wednesday night of last week on his 'courage' in standing squarely for old-time Baptist principles in such an assembly." Commenting on this the Examiner says: "He was naturally pleased with the compliment, but did not feel that it required much courage to advocate Baptist doctrines in a Congress labeled 'Baptist.' It should have required courage—or audacity—and no little hesitancy and doubt, not to say timidity, to enunciate views contrary not only to the principles of the fathers, but to the teachings and example of our Lord himself. This writer felt no need of special courage, though the entire assembly had been adverse to his position, as was by no means the case. May the day be far distant when, either in our churches or in our Baptist assemblies of any sort, it will require courage to declare the time-honored doctrine of our denomination."

A dispatch from Knoxville to the Nashville Tennessean of Nov. 18, announced that on the previous night the Deaderick Avenue Church, Knoxville, was burned to the ground. The fire was supposed to have caught from the furnace, which had been heated for the prayer-meeting service. The building was valued at \$26,000. The insurance upon it was \$10,000, but there was an indebtedness of about the same amount, leaving only the lot on which to rebuild. Pastor Waller lost his library totally, valued at \$500 above insurance. The church is preparing to rebuild at once and will erect a larger and better equipped building, with a seating capacity of 3,000 or 4,000, with Sunday-school facilities for 1,500 or 2,000. About \$25,000 has already been subscribed for the purpose. Meanwhile the church is worshipping in Market Hall. On last Sunday there were 773 in Sunday-school. The hall was filled at the preaching services. There were three professions, one was received by letter and two for baptism.

—The Baptist Chronicle says that since the meeting of the Louisiana Convention last year "we have received \$15,502.35 for State missions. This includes receipts up to Nov. 1, as we promptly closed our books on that date. We have paid in salaries to missionaries \$16,175.68; in interest \$101.19, and in sundry expenses \$723.13, making a total paid out of \$17,000.00. This left on the first of November a deficit of \$1,496.65. When we remember that the books last year did not close until the 15th of November, and that something over \$1,000, which was received after the first went into last year's report instead of this year's report, where it properly belonged; and also that the work in New Orleans, which has heretofore been included in our report, has been taken over by the Home Board, we find that the showing is not so bad for State missions. Add these items all together and our showing for State missions would be \$19,431.50, and our total receipts \$19,824.85. We began the year Nov. 1, 1908, \$1,870.30 behind. We begin this year, Nov. 1, 1909, \$1,496.65 behind." This is a fine showing. Much of it is due to Brother Lawrence, who is both Secretary of the State Mission Board and editor of the Baptist Chronicle.

THANKSGIVING ON THE FARM.

Oh, the farm was bright, Thanksgiving morn,
With its stacks of hay and shocks of corn,
Its pumpkins heaped in the rambling shed,
And its apples brown and green and red;
And in the cellar its winter store
In bins that were filled and running o'er
With all the things that a farm could keep
In barrel and bin and goodly heap,
Hung to the rafters and hid away.
Oh, the farm was a pleasant place that day.

Oh, the pantry shelves were loaded down
With cakes that were plump and rich and brown,
With apple pies, and pumpkin and mince,
With jellies and jams and preserved quince,
Cranberry sauce and puddings and rice,
Vegetables, breads and bonbons sweet,
A great brown turkey and plates of meat,
Sauces fixed in the daintiest way.
Oh, 'twas a glorious sight that day!

Out back of the house the orchard stood,
Then came the brook and the chestnut wood,
The old sawmill where the children play,
The fodder barn with its piles of hay,
The walnut grove and the cranberry bog,
The woodchuck hole and the barking dog,
The wintergreen and the robber's cave,
Wherein who entered was counted brave,
The skating pond with its fringe of bay.
Oh, the farm was pleasant Thanksgiving Day!

—Frank H. Sweet.

SUCH AS I AM.

REV. C. I. HUDSON.

Text: Acts 26:29. "And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

It may seem strange that while Paul was held in guard and bound by chains he should stand up and tell all that heard him, that he wished they were as he was. But what did Paul mean by this statement? Did he wish that they would be arrested and seized and chained? No, he emphatically says "except these bonds." No, Paul did not wish that they were bound as he was by the chains, but that they might be as free as he was; that they might be freed from the bonds of sin and of Satan, and that they might be as he was in that he was freed by Christ. He had soul freedom in Christ, and his soul felt no bounds, for the love of Christ has no bounds, therefore Paul could wish that all were such as he was. He felt that freedom that was brought upon him when the light of the knowledge of the Son of God burst forth upon him. He had had a knowledge of the "truth" as it is in Christ Jesus, and the truth had made him free. Jesus said, "Ye shall know the truth and the truth shall make you free." Have you been freed? Have you passed from the bonds of the law? Have you passed from death to life? Are you free from the curse of death? Have you accepted Jesus' precious word, "I am the resurrection and the life, he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Have you that freedom?—has your soul freedom in Christ Jesus? Does your soul sing, "Christ Jesus has the power, the power of life to save." That is vitally necessary to feel the rich grace of God, and to have soul freedom, but that is not enough—something more must move the life and purpose of every Christian. We should strive to so conduct our lives that those around us may see and know that we have been with Christ. We, too, must have the burning desire that will give us the compassion of Jesus; we, too, must bear such a love to Christ, that we will love all humanity and earnestly wish that they were such as we are, and thus like Christ, in that our lives are hid with Him.

1. Paul as a Child of Grace.—The one who has felt the grace of God flow in his soul, and who has tasted of the joys of eternal life, longs continually to impart that knowledge to other souls, that they may know our Saviour. "O wonderful salvation, O grace so full and free, I know that Jesus saves me and that's enough for me." But is that enough for the saved soul? No, that is only the first and necessary thing. When your hunger has been satisfied and your thirst quenched, then it should be your supreme duty and highest joy to tell others the story of God's wonderful love, and try to get others to accept Christ as their personal Saviour. "Give and live, withhold and wither," says one, and how true that is with the human soul. O soul, tell what He has done for you. O soul, tell what He is still doing for you. Shall some soul wanting in

despair die, while another is so fair; shall some soul wanting in despair die because you were unfair? "I love to tell the story"—that must have been the thought of Paul's soul when he uttered the words. "I would that you were such as I am." "The Savior hath bought me and ransomed my soul; my heart is singing, the anthem is ringing, for I was a sinner but Christ made me whole." "This is my story, to God be the glory, I am only a sinner saved by grace." Are you a child of grace? Would you like to see another such as you are?

2. Paul as a Soul Winner.—"Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision." Paul was a follower of God, and followed where the Spirit led him. He says, "For I am determined not to know any thing among you except Jesus Christ." Paul's object in living was to preach Christ crucified and as the only Savior of the world. He was obedient—so was Peter at Joppa—Cornelius at Caesarea. Philip, as he was on his way to Gaza, speaks the message to the Ethiopian. As the shepherds were in the fields they heard the heavenly choir and following the star, as they were commanded, they found the Babe at Bethlehem. They found Him because they were obedient. Oh, that men would obey. "For to obey is better than sacrifice, and to hearken, than the fat of rams." Blessed is he who is obedient. Paul as a soul winner was not ashamed. "For I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth." Live the life of prayer, of service. Try to do some of the things, at least, that Jesus did.

3. Paul's Life as a Pattern of Christ's Life.—"For to me to live is Christ." Christ began Paul's life; Christ continued his life; Christ was being lived by his life; Christ was the pattern of his life. We should measure our lives not by man or the standard of man, but by Christ. "Press forward to the mark of the high calling in Christ Jesus." That is my standard, and Jesus Christ should be your standard. For you to live is what? For you to live is—good time, pleasure, ease, to make money—what is it for you to live? It is Christ?

4. Such as I am. Why did Paul wish all men to become such as he was? Because he could say, "I know on whom I have believed." Do you know? Are you telling others? Paul had served the world and had found that it would not do, and that it did not pay, and now he counted it all joy that he could suffer for Christ. "Such as I am." Such as Paul was from a human standpoint? No, but such as he was in following and serving Christ. Would Paul wish that one should be as he was as Saul of Tarsus? No. "The worldly worship and life would not pay. I can hear Solomon say, 'Vanity of vanities, all is vanity. One generation goeth and another generation cometh; but the earth abideth forever.' Would Paul have you like him as all the vain things of the earth are to soon fade and die away and leave all else behind? No, he would have you like Him "Whom to know is life eternal." He would have you to listen to Him who said, "I am the resurrection and the life." Such as I am, and "I am what I am by the grace of God." Would I want someone to be as I am in my imperfections? No, but, as I am a "new creature in Christ Jesus." What will I do to bring some one to the same Jesus? Christians, would you have some one such as you are? What are you doing to make them such? We must get rid of sin, and give Jesus Christ right of way in our hearts and lives. God help us that we may here and now surrender all to Him. Some one has said, "To know music you must be musical; to know art you must be artistic; to know Christ we must be Christ-like." Do you want some one to be as you are? Let Jesus Christ be the pattern and the high ideal of your life, and the winning of immortal souls for Him your chief joy, and your life will be a sweet benediction to all those with whom you come in contact.

Nashville, Tenn.

HONOR THE COUNTRY.

Bible election has its analogies in other spheres—in literature, art, philosophy. There is nothing excellent but it comes from God. He Himself is the perfect model. Melchisedec, Balaam, Homer, stand out in a uniqueness that declares them the product of no school or civilization. They have a greatness that leads our thoughts to God. The best and highest models are His gifts.

These geniuses that can neither explain themselves nor be explained are as likely to be found in one place as another, in the country as in the city. They have a mission to teach what man may do, and inspire him to strive to become what man may be. I think I found one of these typical people recently. It came about in this way: I was holding a meeting in Rienzi,



Miss., and accepted an invitation to dinner two miles out in the country. My host said to me: "Let us go to one of my neighbor's, where you can see some wonderful portraits carved out of wood. They are admired by all who have ever seen them."

There was a life-size portrait of Jefferson Davis, in the attitude of delivering his speech of resignation to the Senate at the opening of the civil war. No gentleman of the nicest appreciation of the requirements of good taste can modestly have appeared in more faultless and better fitting dress. As I looked on this portrait I felt myself in the atmosphere of great spirits.

There were several other finished products of this new art. I have called them portraits or statues, neither of which they strictly are.

I asked for a photograph of some of them. Only one was to be had—that of the martyred Presidents, a reproduction of which accompanies this.

There is not a touch of the paint brush about this work. The various colors are the natural colors of the various woods that go into the several parts. The coats were made of black walnut lumber sawn 125 years ago. The shirt bosom and collar, of linn; the fact, soft pine; the hair, buckeye; the national emblems (eagle, scroll, flags), of Northern pine.

The only tools used were a penknife and a nail. Mr. Lancaster (this is the artist's name) and his daughter worked one whole year on this piece alone, often till midnight.

A close inspection shows some interesting coincidences. Each bust is in its own panel, and there were just enough letters in *United States* to place one letter in each panel corner. The stars are placed symmetrically; and, without seemingly such purpose, the number is 13—the number of States originally in the Union. Other details harmonize as far as I can see. It is a poem in wood.

The works of Mr. E. S. Lancaster are destined to attract wide attention.

Mr. Lancaster, now about 65 years old, never took a lesson in any studio in drawing or carving. Yet he deplores the fact that his literary education has been short of mastery. He is modest and unassuming.

One feels a pleasant surprise when he turns from the country road into a cottage whose construction hardly cost \$300; and when within he feels himself in some museum! "Isn't it beautiful?" he naturally ejaculates. The rooms are all carpeted and tastefully furnished and arranged. The kitchen and dining-room are carpeted with oilcloth, kept bright and clean, and the stove is fit almost to be in a parlor.

Mr. Lancaster is by trade a carpenter; he is architect, contractor and builder. He is now building a two-story, eleven-room country residence for one of his prosperous neighbors. But the fact to which I direct attention is that he cuts and orderly disposes of every piece before the house begins to go up. He says he always does this, and has always found every piece to fit just where it was designed.

The chief interest in all this with me is the bearing it has on the educational problem.

G. M. SAVAGE.

Jackson, Tenn.

THANKSGIVING SONG.

For sowing and reaping, for cold and for heat,
For sweets of the flowers, and gold of the wheat,
For ships in the harbors, for sails on the sea,
O Father in heaven, our songs rise to Thee.

For parents who care for us day by day,
For sisters and brothers, for work and for play,
For dear little babies, so helpless and fair,
O Father, we send Thee our praise and our prayer.

For teachers who guide us so patiently on,
For frolics with mates when our lessons are done,
For shelter and clothing, for every day's food,
We bless thee, our Father, the giver of good.

For peace and for plenty, for freedom, for rest,
For joy in the land from East to the West,
For the dear, starry flag, with its red, white and blue,
We thank Thee from hearts that are honest and true.

For waking and sleeping, for blessings to be,
We children would offer our praises to Thee;
For God is our Father, and bends from above
To keep the round world in the smile of His love.

Margaret E. Sangster.

THE TEXAS BAPTIST CONVENTION.

The sixty-first annual session of the General Convention of Texas Baptists has closed a most successful meeting. Over 2,000 messengers were reported. The First Baptist Church building in Dallas, with a capacity of 4,000 sittings, was filled to the utmost. Dr. Buckner was re-elected President the seventeenth time. Secretaries Baton and McConnell were also re-elected.

The annual sermon was preached by Dr. B. H. Carroll. It was a great sermon upon "Faith."

Visitors present, Drs. Mullins, Prestridge, Seymour, Frost, Willingham, Ray and Love.

Baylor University secured nearly \$70,000 on endowment. The annual report of the Orphans' Home by Dr. Buckner was thrilling. Valuable lands adjacent have been added to the Home property and paid for. Collected and paid out for all purposes, \$88,733.65. An indebtedness of \$10,427.36 was reported. The Home owns 1,000 acres of land, with valuable property in the city, amounting in all to a valuation of \$340,000, all paid for. A special location, with tents, is provided for the children affected with lung trouble. About 660 inmates are fed three times daily. Cash and pledges to the amount of \$25,000 were secured for the Home.

The Southwestern Theological Seminary is to be established near the city of Fort Worth. A body of 280 acres of land, with a cash fund of \$100,000, was given by the Baptists and people of the city.

The address of Dr. Willingham relative to his Mission trip in foreign fields was profoundly impressive. Some thirty-five or forty young men and women expressed willingness to go to foreign fields should the way be opened for them to go.

The nine correlated schools made a fine showing. The enrollment was 2,876, with Baylor University reporting 1,296.

The Baptist Sanitarium is a great institution and is now in operation. Only opening for business a few weeks ago, the patronage is increasing. Already it is caring for 137 patients.

The State Mission work, however, is the crowning work of Texas Baptists. The past year more than 400 missionaries were under appointment of the Board for all or a part of the time. Their work reports some 10,000 baptisms.

The Board receipts for the past year were \$132,632, an advance of \$10,000 over any former year. The expenditures, however, exceeded the receipts something more than \$8,000, which the Convention, by a rising vote, agreed to raise among their people.

The report of the Board stated that the total amount of money expended by the Baptists of the State and reported through the regular channels of the Convention went considerably beyond the million-dollar mark. This does not include money spent locally on new churches, pastors' salaries or other local items. The following is a reported list: Expended by the State Mission Board, \$383,440.80; for Southwestern Baptist Seminary, \$360,000; Baptist Sanitarium, \$100,000; Buckner Orphans' Home, \$88,000; educational institutions, \$56,000; Louisville Seminary, \$10,000; raised by Texas women, \$106,380.

The greatest of harmony prevailed throughout the proceedings. The Convention, in mass-meeting, spoke in thunderous tones concerning the liquor traffic. The saloon must go. Also in mass-meeting it inaugurated

plans for taking the ownership of the *Baptist Standard* through a stock company, to be run in the interest of the denomination.

T. E. MUSE.

Cleburne, Tex., November 15, 1909.

TENNIS TOURNAMENT.

The organization of a tennis association this fall has done much toward the advancement of this popular branch of athletics. The three splendid courts enable twenty-four students to play one hour each afternoon.

The first tennis tournament at Tennessee College began October 13, 1909, at 4 p. m. Each of the six classes entering two players and one substitute. The first afternoon's play was between the first and second years from the Preparatory Department and the Irregulars and Freshmen from the college. In these two matches the winning teams were the second years and the Irregulars. The second day's play was between the second and third years, and the Irregulars and Sophomores. This ended in a victory for the third years and the Sophomores. The following day the excitement ran high, for this was the last game of the preliminaries and was to decide which class from the Preparatory Department, and which from the college would enter in the finals. The games were between the second and third years and the Freshmen and Sophomores. The winners again were the third years and Sophomores. The prospect of the game for the next afternoon had well nigh set the classes afire with enthusiasm. Tennessee songs and yells were prepared and bunting was in evidence at every available space on the tennis grounds. Every one was discussing the game, for all knew that "who ever wins the doubles' event this afternoon will take the pennant." The players of the two teams realized fully how pivotal might be the outcome of the doubles' match, and no stone was left unturned. The scene on the courts at the hour for the game was a brilliant one. On one side, in the center of the back stop were the words "Third Year Preps," woven in crimson and white, in and out of the wire. On the opposite side the Sophomores' banners were in evidence. The Sophomores having won the toss, elected to serve and a minute later the play had begun. The first game was won by the Sophomores, with the loss of but two points. The third years took the next game, making "games all." By the splendid serving the Sophs. took the next game. The first set went to the third years, who won the next five games. The second set proceeded something as the first. But when the umpire called "Set 6-4-third years win," a shout went up from the three preparatory classes, for the championship in doubles had been decided.

The preliminaries for singles were begun on the following afternoon at 4 p. m. Greatly disappointed, but by no means discouraged by the loss of the doubles, the college classes entered with great enthusiasm and determination. The preliminaries were played off as follows:

First year and second years; second years winning; first and third years; third years winning; second and third years, third years winning; Irreg. and Fresh., Irregulars winning. Irreg. and Soph., Sophs. winning. Fresh. and Sophs., Sophs. winning.

The entries for finals again being the third years against the Sophs. Promptly at 4 o'clock on the afternoon of October 26th, the players appeared on the courts in fine trim for the final round. The third years showed every confidence, so when their champion took the first set, excitement ran high. Beginning the second set the games alternated, both sides doing good playing. The excitement still at a high pitch. Now the third year was gaining the lead, but in the next few minutes "games-all" was again called. Both players now made a dash for the end. The excitement was now growing intense. The third years again gained the lead. At this period the third years showed her best playing of the match. Her overhead work was superb. At last the set went to the third years, scoring for them their second victory and winning the coveted trophy—the championship pennant for singles.

Special mention should be made of the good work throughout the entire tournament, and the kind feeling that prevailed among the players was decidedly marked. The exact date has not yet been fixed for the Spring tournament, but will probably take place some time in April.

The challenge tennis match between the Ruskins and Lanier Literary Societies was scheduled to be played Oct. 23, 1909, at 4 o'clock, but on account of unsuitable weather was postponed until Oct. 27th. The day was ideal. The match was intensely interesting and splendidly played from start to finish. The greatest interest was manifested and the two societies, vying with each other, presented a gala scene on the tennis grounds. After a long drawn out contest, the vic-

tory went to the representatives from the Ruskins, placing these players in the first ranks of the tennis events of the fall.

ANNE S. DAVID,

Director of Athletics.

Tennessee College, Murfreesboro, Tenn.

LEADING THE UNSYMPATHETIC.

It is a hard task when the general, the teacher or the pastor tries to lead those who are not in sympathy with him. I have seen a preacher go before a congregation, composed of people who have been thinking of other things than religion, and suggest that we all pray, at the opening, for the Holy Spirit's presence. One could tell by the very atmosphere that the people were not in sympathy with the preacher and in no frame of mind for such a prayer. They were full of other things.

The reading aloud of a hymn is going to do little good unless the reader can somehow get the people to catch the spirit and sentiment of the song; the very familiarity of the hymn causes the listeners sometimes to pay no attention to it. They know the words, and so are not drawn into the spirit of it.

I have seen preachers come into the pulpit all aglow with the thought and spirit of a well-prepared sermon; he had his heart full of longing to pour his message, fresh and warm, into the lives of his congregation. He went into the delivery of his message with vigor, thinking to take his listeners along with him as he went again over the delightful journey of thought and feeling which he had marked out in his preparation. Alas! he got away too quickly; the people had not warmed up; their sympathy with the things suggested had not been awakened, and they did not follow. They sat indifferent, wondering, or even on the verge of disgust; they could see no occasion for all this intensity. If the preacher could have gotten their sympathy at the start and held it, it would all have been delightful.

The pastor has his heart full of plans for a new and much-needed meeting house; he is working and praying for a liberal Mission offering, or for the salvation of the lost in a far-reaching revival meeting. When he brings his throbbing heart before his people, to his sorrow he finds indifference or even opposition; what a fine chance to get his own soul chilled, his spirit filled with discouragement, and to witness sad failure!

There is need that the leader keep in sympathy with the people, with their varied world-cares and burdens; that he, by prayer, intercourse with them, and love, get them into sympathy with him and keep them so. Then he can lead them near to God and have them bring along their offerings of all kinds.

Jefferson City, Tenn.

M. D. JEFFRIES.

I can think of no better way nor a more certain way to develop our fields than to get our people to reading our denominational papers. We are very happy in our new work. One could hardly be otherwise when working among the people of Wartrace. While we were away last week in a meeting at New Market, Ala., the church here got busy and gave the pastorium a new dress of white. Not satisfied with that, they are now having the concrete sidewalks put in front of our home, and one of the ladies whispered to us that it must come on through the gate to the porch. After seeing the need, their motto is, "Do the work." Had splendid crowd at prayer meeting last night. A plan was set on foot to canvass the town in the interest of our Sunday School work. A teachers' meeting was organized and all seem very much elated at the thought of doing their work in a systematic way.

The homes as well as the hearts of these people are always open to you, Dr. Folk, and we hope to have you pass our way sometime soon.

Wartrace, Tenn.

GEO. H. FREEMAN.

Patterson, N. J., the silk-spinning and weaving city, is a rum-ridden city with its attendant vices. The Young Men's Christian Association and the Young Women's Christian Association each have splendid plants, but like the churches, are doing a safe, quiet work with little real contact with the world (the perishing masses). May not doomed millions rise up in the judgment and condemn our conservatism in the face of our light and opportunities? Rev. Quick, pastor of the First Church, is preaching interesting and practical sermons to interested audiences.

Rev. G. W. Price, formerly assistant pastor, Fourth Ave., Pittsburgh, is doing an aggressive work in his new Park Avenue church here.

The New Jersey State Convention is in session at Asbury Park. There is much ground to take. Brethren, pray for us.

S. D. KNAPP.

CENTRAL BAPTIST CHURCH, CHATTANOOGA.

The Central Baptist Church, of Chattanooga, is preparing to dedicate its new church building on the 28th inst., the dedicatory sermon to be preached by Dr. A. J. Fristoe, now pastor of the Park Avenue Baptist Church, of Norfolk, but pastor of the Central Church at Chattanooga between 1897 and 1904. Rev. John F. Vines, of Anderson, S. C., pastor of the First Church there, will preach on the night of the 28th, and assist in the morning service, and also Rev. F. K. Mathiews, of the Baptist Church, of Scotch Plains, N. J. Brethren Vines and Mathiews followed Dr. Fristoe in the Central Church pastorates, and preceded the present pastor, Rev. D. P. Harris.

On Sunday, Dec. 5, Rev. F. K. Mathiews is to preach the morning sermon, thus assisting Pastor Harris in celebrating the anniversary of the first year of his pastorate, which has witnessed the completion of the edifice for which the congregation has been preparing for many years.

The Central Church was organized Jan. 13, 1887, its first pastor being Dr. J. T. Christian, who is doing such splendid work at Little Rock, and who would have been present to assist in the dedication of the new building but for the fact that simultaneously he is celebrating in a similar way in his home field, the completion of a magnificent structure. He is the only living former pastor who will not be present.

During the twenty-two years of its existence the Central Church has acquired one of the best church properties in the city of Chattanooga belonging to any denomination, and by many it is believed that their new house of worship represents the best located, most commodious and handsome church building in Chattanooga. With the parsonage on McCallie Avenue near by, the church now possesses property of a larger money value than any other church of any denomination in Chattanooga organized since the war, the four or five older organizations which worship down town having formerly owned valuable lots, which they disposed of to assist in erecting their structures.

We hope to present next week some further facts concerning this church and its splendid accomplishments, together with a cut of the new building and the pastor, Rev. D. P. Harris, to whose indefatigable labors much of the success of the enterprise is due, though the organization of the laymen has been such that the progress of the church work was but little interrupted during the six months preceding the coming of Rev. Harris, while the church was pastorless.

E. H. R.

MR. BROOKS A SECTARIAN.

I have been amused at the utterances of Mr. Brooks, now holding a meeting for the Progressive wing of Campbell's Movement in Nashville. He declares he belongs to nothing, and is only a Christian. Every informed person in the State knows better. Mr. Brooks is a sectarian warp and woof, and so is the Vine Street Christian Church and its pastor. Just a few weeks ago Mr. Pendleton and nearly one hundred of his members left Nashville and hied away to Pittsburg, Pa., to celebrate the first centennial birthday of the Christian church organized by A. Campbell. Mr. Brooks was a big Ike in that great celebration, and so was Mr. Pendleton, the pastor of Vine Street Christian Church, where Mr. Brooks is now conducting his sectarian revival. If the Vine Street Christian Church is not in a denomination, why did they select delegates and go to Pittsburg, and join in the big celebration of the day A. Campbell started "The Christian Church?" The Secretary of that big meeting, in which the Vine Street members were delegates, tells the world that "One hundred years ago at Brush Run, Pa., there was one solitary church of this people, with a membership of 27. Today, such has been their marvelous growth, that they now number over 1,750,000." And Vine Street Christian Church and their pastor and Brooks are counted in this sect that started 100 years ago with 27 members, and now numbers 1,750,000. Besides this, the Secretary of that Convention, to which Mr. Pendleton and Mr. Brooks were delegates, tells the world that "On July 4, 1811, occurred their first baptism." More than that, the Secretary of that Convention, to which Lin Cave, Brooks and Pendleton and nearly a hundred of their sort from Nashville were delegates, tells the world that: "Joseph Bryant, Margaret Fullerton and Abram Alters" were the first persons ever baptized by the Christian church, and soon after 1811 they built their first meeting house. It's certainly ridiculous in the superlative degree for Brooks and Pendleton to make out they are non-sectarians. They cut themselves off into a little circle of 27 Christians 100 years ago, which now number 1,750,000. If they are not sectarians, what in the name of common sense are they sending delegates

to Pittsburg to celebrate their birthday just 100 years ago? They are the biggest sectarians in Nashville—a ring-circle cut off from others, and saying "WE ain't sectarians. WE are Christians." Let everybody laugh. Hartsville, Tenn. JOHN T. OAKLEY.

KNOXVILLE DOTS.

Pastor G. W. Shipe has just closed a good meeting at the Mt. Olive Baptist Church. He had the assistance of Rev. J. L. Dance. There were 15 additions. This is one of our oldest and best churches.

Pastor J. H. Sharp, of Bell Avenue, has been laid up with cold for two weeks, but was able to preach yesterday. The work in Park City is moving grandly forward under the leadership of this hustling bishop. Their house of worship will be greatly enlarged in the spring.

The recent revival at the First Baptist Church was very successful. There were many professions of faith, and more than 50 were added to the church. Evangelist Wicker is a man of pleasing address, and his sermons were strong, beautiful and greatly enjoyed by large congregations. The old First Church continues to be the mother of children.

The burning of the Deaderick Avenue Baptist Church last Wednesday afternoon was a great loss, not only to the local congregation and the Baptists of the city, but to Knoxville and East Tennessee. The church has long stood for all that is best in our civic and religious life. But a larger and better house will soon mark the spot made sacred by the sweet memories of other days. The church is most fortunate in having for its leader at this time such a heroic man as Waller.

It is reported that the editor of the BAPTIST AND REFLECTOR is soon to visit our city. Dr. Folk is always welcome here, both for his own and his work's sake. For twenty-one years he has stood on the firing line in every moral and religious conflict in Tennessee. He has earned the titles "Apostle of Righteousness" and "Defender of the Faith." May he live long and prosper.

JOHN M. ANDERSON.

ORPHANS' HOME THANKSGIVING.

Thursday is our special Thanksgiving Day. We are glad that many of our churches have Thanksgiving services, and take an offering for the Orphans' Home. We ought easily to get \$1,000 for the Home on that day. There are many churches, however, that do not have Thanksgiving services on that day. Let all such churches make next Sunday their special day of Thanksgiving, and make an offering to the Home. If the pastors forget this, let the Treasurer or some of the deacons take the matter in hand. If this is not done, let some good woman take it up. A good brother in one of our churches is in the habit of taking his wagon and driving through the community on Thanksgiving Day, and gathering up the offering of the people. He then sells the gifts and turns them into money, and is one of the best helpers of the Home in the State. This is a gracious work, and we trust that many will engage in it. Let us not forget our orphan children at this time. Yours for the Home.

W. C. GOLDEN.

A GOOD MEETING.

On Sunday, Nov. 14, Rev. O. A. Utley, of Camden, Tenn., former pastor of the church at this place, commenced a meeting at Spann school house, two and one-half miles west of Waverly, assisted by Rev. W. D. Mathis, pastor of Waverly Baptist Church. The meeting closed Sunday, Nov. 21. During this period the weather got cold and rainy, but the meeting went on just the same. There were 14 conversions, 6 baptisms, and one approved for baptism. On September 26, Bro. Utley, then pastor of the church here, preached at this same school house at 3 p. m. One conversion and three baptisms. These all came into the Waverly Baptist Church. Brother Mathis has only been with us a short time, but he, like Brother Utley, is loved by all whom he comes in contact with. Brethren, pray for this little band at Waverly, that we may do greater things.

Waverly, Tenn.

JOHN A. BOX.

It was my pleasure to go back to Third Creek Church, Knoxville, and assist Brother B. N. Brooks in a gracious meeting after an absence of four years. I was pastor of this noble church for more than two years before coming to Georgia. It was and is one of the most pleasant and spiritual fields in which it has been my privilege to labor. Our meeting was good throughout. Brother Brooks began the meeting on the fourth Sunday in October, and I got there Monday evening in time for services. From Tuesday on

there was scarcely a service in which there was not one or more conversion. I was sorry I could not stay to the close of the meeting. There is no band of Christian workers more faithful and earnest, both young and old, to be found anywhere than the members of Third Creek Church. Sixteen had been approved for baptism when I left. Pastor Brooks has only recently taken charge of the work there, but is taking a fast hold upon the congregation. He is a noble yoke-fellow, a good and faithful minister of the Gospel, and a sweet-spirited, Christian gentleman—just the right man in the right place. When I left Third Creek Church four years ago it led all the churches in the Association in gifts to Missions, ability considered. I am glad to know it still stands at the front. The Lord's blessings on them. I never enjoyed a meeting better in my life.

Trion, Ga.

A. F. MAHAN.

There is in my heart a lofty sense of the courtesy and consideration that is due to my co-laborers and brethren in the Christian ministry, and under no circumstances, would I condescend to become a party to the far too common criticism of everything the pastor or preacher says and does, which tends to disparage God's servants, hold them up to ridicule and lessen their influence. Surely, there is enough of such a spirit in the godless world! Pitiably it is when it is manifested by those who profess to love Jesus!

In keeping with that same high sense of courtesy towards my yoke-fellows and brethren, I have made it a rule of my life to say the word of kindness and helpfulness in behalf of others, whenever and wherever possible.

I wish to commend most heartily Brother W. E. McGregor, pastor-elect of Hill City Baptist Church, to the members of that church and the people of Hill City, Chattanooga and that region. Brother McGregor is a true man of God, consecrated, zealous, sweet-spirited, and in every way worthy of implicit confidence and the highest Christian regard. I trust his church will give to him the sympathy, co-operation and help in his work, I am sure his heart craves. Loyalty to the pastor is an element of only high Christian character, and I have heard good things of the folks that are in the Hill City Baptist Church. They will treat McGregor as God demands his anointed shall be treated. May the blessing of God be on pastor and people!

O. C. PEYTON.

Jefferson City, Tenn.

I have recently taken charge of Butler, Mt. City and Sugar Grove churches. There is a great opportunity here for the man who can measure up to the needs of the work. I want to identify myself with the regular work here, and do all I can to push along all the objects of the Tennessee Convention.

The school at Butler (Watauga Academy) is moving along nicely under the efficient management of Prof. J. C. Jones. This is one of the schools conducted by the Home Mission Board, superintended by Rev. A. E. Brown. Yours in the Master's service,

Butler, Tenn.

J. F. DAVIS.

[We extend a cordial welcome to Brother Davis to Tennessee.—Ed.]

I can not do without the BAPTIST AND REFLECTOR. I am still interested in Tennessee Baptists, and note with pride their progress. May it continue and that in a marvelous manner. I wish you could be with us in our State Convention, which meets Friday. You will, no doubt, rejoice with us in the rapid growth of Baptists in Arkansas. We now lead the State by 10,000. There are at least 100,000 Baptists in our ranks. If we were all united it would be still better. After a few years the spirit will be one. It is fast going that way.

Things are moving very favorably with us and we are happy in our field. Our new building going up is to be one of the best in the State. When we lay the cornerstone we want you.

May success continue with you in your great work for the Lord.

A. FOX.

Rev. R. D. Cecil, State Evangelist, has just closed a two-weeks' meeting at Doyle, Tenn., with the following results: Raised for State missions, \$26.48; sold Bibles, Testaments and books to the amount of \$12.65; subscriptions for *Missionary Messenger*, \$2.00. Total \$41.13. There were 23 additions to the church. The church extended a unanimous call to Rev. W. N. Rose, of Etowah, Tenn., to become pastor for one-half time. Brother Cecil did all the preaching. There was nothing sentimental in his sermons. Just the plain gospel truth. He did a great work here. The church was greatly strengthened spiritually as well as numerically.

Doyle, Tenn.

L. D. RUTLEDGE.

PASTORS' CONFERENCE.

NASHVILLE.

Central.—Dr. Little preached two great sermons. 60 conversions up to date; 16 received for baptism yesterday; 9 baptized; 35 additions by baptism and letter since the meetings began.

North Edgefield.—Meeting continues. Good day. 99 conversions during meeting; 55 additions. Evangelist H. A. Hunt, of St. Louis, Mo., is doing good work.

Centennial.—J. N. Booth, pastor. Dr. C. A. Stewart, evangelist, preached at both hours. Morning, "How to Make the Pastor Succeed." Evening, "The Heroic Choice." Eight baptized, 2 received by letter. During the meetings 12 by letter, and 22 by baptism. 151 in S. S. Good day.

Immanuel.—Dr. H. A. Porter, of Louisville, Ky., preached two powerful sermons. In the Sunday School there were 25 professions; 10 additions to church. Meetings continue. Services at 3 p. m. and 7:30 p. m. Great blessings.

Howell Memorial.—Evangelist Wright preached three excellent sermons. Four additions; 33 additions up to date. Meetings continue.

Seventh.—Brother Bamber preached three times—11 a. m., 3 p. m. and 7:30 p. m. Eleven additions; 9 baptized. House crowded to overflowing. Many turned away at the night service. Great meeting in progress.

Lockeland.—J. E. Skinner, pastor. Brother H. Boyce Taylor, of Murray, Ky., preached three very fine and helpful sermons, closing one of the best series of sermons we have ever heard. Six additions by letter, making a total of 7 additions to the church during the meetings. 138 in S. S.

Calvary.—Evangelist T. O. Reese preached four times. The church is greatly revived. Sixteen conversions and 10 accessions since the beginning of the meeting.

South Side.—Evangelist W. L. Walker preached three times during the day to very large congregations. Six approved for baptism. 129 in S. S. Results of meeting, 40 professions, 20 additions. The meeting continues.

Franklin.—S. P. White, pastor, preached in morning on "The Power of A Prayer Life." In evening on "Our Attitude Toward Jesus."

KNOXVILLE.

First.—Pastor Taylor preached at both hours. Subjects, "Why Be Baptized?" and "Conquest of the World." 364 in S. S., 4 baptized.

Deaderick Avenue.—Rev. C. B. Waller, pastor. Preaching at both hours in Market Hall to great crowds. Subjects, "Rebuilding the House of the Lord" and "Am I My Brother's Keeper?" One by letter; 2 approved for baptism; many requested prayer; 3 saved; \$25,000 pledged for the new church; great enthusiasm; 773 in S. S. (held in Moses School building). Plans will be begun soon for a new building.

Bell Avenue.—Pastor J. H. Sharp preached at both hours. Subjects, "Noah and His Sons" and "Whither Bound?" 531 in S. S.; 1 received by letter.

South Knoxville.—Pastor John M. Anderson preached at both hours. Subjects, "The Christian's Wealth" and "The Sin Question." 201 in S. S.; 67 in B. Y. P. U.

Broadway.—Pastor W. A. Atchley preached at both hours. Subjects, "The Lordship of Jesus" and "The Touch of Faith." 440 in S. S.; 2 received by letter.

Euclid Avenue.—Pastor L. A. Hurst preached at both hours. Subjects, "The Safety of Believers" and "Downward Steps." 213 in S. S.; 1 received by letter.

Gillespie Avenue.—Pastor A. C. Hutson preached at both hours. Subjects, "Spiritual Worship" and "Profanity." 190 in S. S.

Fountain City.—Pastor M. C. Atchley preached at both hours. Subjects, "Worshipping the Drag" and "The Brimming Cup." 127 in S. S.

Immanuel.—Pastor W. A. Catlett preached at both hours. Subjects, "Faith the Victory" and "A Good Start and a Poor Finish." 120 in S. S.; 4 baptized; 2 received by letter.

Bearden.—Pastor J. C. Shipe preached at both hours. Subjects, "Meaning of the Lord's Supper" and "A Mind to Work." 104 in S. S.; 1 received by letter. Observed the Lord's Supper.

Island Home.—Pastor J. L. Dance preached at both hours. Subjects, "Why We Are in the World" and "Come Unto Me." 246 in S. S.; 1 received by letter. Thirty additions as result of meeting.

Baumont.—J. F. Williams, pastor. Preaching in the morning by H. M. Grubb. Pastor preached in the evening; subject, "Repentance and Faith." 128 in S. S.; 4 approved for baptism.

White Spring.—Pastor D. A. Webb preached at both hours. 120 in S. S. Good congregations.

Oakwood.—Pastor Geo. W. Edens preached at both hours. Subjects, "Bible Plan of Giving" and "Story of Daniel." 138 in S. S. A full house and fine interest.

Have secured site for new building. Work will begin at a very early date.

Ballard's Chapel.—Pastor J. F. Williams preached in the morning; subject, "Obedience to God's Commands." 68 in S. S.; 1 received by letter. Will organize B. Y. P. U. Monday night.

First Chilhowee.—E. A. Cate, pastor. Preaching twice a month. Subject, "Moving Onward." 73 in S. S.; 7 baptized; 4 received by letter.

Middlebrook.—A. F. Green, pastor. Preaching in the morning by C. J. Burnett; subject, "The Christian Graces Added to Our Faith." Preaching in the evening by the pastor; subject, "Power for Service." 79 in S. S. Good day.

Third Creek.—Pastor B. N. Brooks preached at both hours. Subjects, "Needs of New Converts" and "Repentance No. 2." 155 in S. S.; \$8.20 offering from S. S. for Orphans' Home.

Lonsdale.—Pastor J. M. Lewis preached at both hours. Subjects, "Separation or Sanctification" and "Moral Character." 256 in S. S.; several requests for prayer.

Grove City.—Pastor G. T. King preached at both hours. Subjects, "Personal Work" and "Poor Man's Gospel." 139 in S. S.; 1 profession; good B. Y. P. U.

Grassey Valley.—Pastor A. R. Pedigo preached at both hours. Subjects, "Know Thyself" and "Sinai." 39 in S. S.

Pleasant Grove.—Pastor W. H. Hodges preached at both hours. Subjects, "The Home of the Saved" and "Revival." 68 in S. S. Splendid services. Meeting begins with good interest. Pray for us.

CHATTANOOGA.

First.—Pastor Massee preached. Morning subject, "Points in the Temptations of Jesus as Lessons for Us." Night, "Enemies of the Cross of Christ." Two additions; 384 in S. S. Pastor preached in afternoon in a very delightful service at the East Chattanooga Church for Pastor Fitch.

Tabernacle.—Regular services, preaching by Pastor Allen Fort. Morning subject, "The Forsaken Soul;" evening service, "The Devil and His Compromises." Congregations not so large as usual. Two came forward for prayer at night.

Highland Park.—Rev. W. W. Howard preached at both hours. Subjects, "Entire Consecration" and "Weighed and Wanting." A record-breaking day in the history of the church. Began with 81 in attendance at sunrise prayer-meeting. Several decisions at S. S. A powerful appeal and marvelous, though solemn, response at 11 and 7:30; 14 received; 27 since last report; 19 baptized. The meeting would not close, so continued during the next three days; 178 in S. S.

Central.—D. P. Harris, pastor; 106 in S. S.; 27 in B. Y. P. U. Good congregations at both services. Morning subject, "The Praying Faith;" evening subject, "Enlargement in Church Equipment." A farewell message in the old church.

Hill City.—Rev. A. T. Hayes supplied. Subjects—11 a. m., "The Blessed Home;" 7:30 p. m., "A Father's Love." Several requests for prayer; 89 in S. S.; fine B. Y. P. U.

East Chattanooga.—A most gracious day; three fine services, with large congregation at every service. Pastor Fitch preached at the morning and evening services, and at 3 p. m. Dr. Massee preached one of his best sermons to a very large congregation. At the evening service several asked for prayers; 93 in S. S.

Chamberlain Avenue.—Pastor A. P. Moore preached at both hours; morning, "Unbounded Love;" night, "What Lack I?" Good S. S. Splendid day. Work on new church building is progressing nicely.

Alton Park.—Pastor John Hazelwood preached. Subjects, "Strength in Knowing God" and "Word from Hell." Great interest. House overflowed at night service. A great quickening of spiritual life among members. Three received for baptism; 142 in S. S.

St. Elmo.—Pastor R. L. Peoples; morning, "Duty vs. Love;" evening, "The Tragedy of a Useless Life." Very large crowd at night; 112 in S. S.; 50 in B. Y. P. U.

Ridgedale.—Pastor Chunn preached at 11 a. m. on "Christ Walking the Seven Sorrowful Ways." Forty-seven in S. S. Good B. Y. P. U. Good congregations. A very spiritual service. No service at night on account of revival service at Methodist Church.

East Lake.—S. E. Carroll preached at 11 a. m. and Pastor Chunn preached at night on "Christ's Seven Sorrowful Cries as He Hung on the Cross." Seventy-five in S. S.; good B. Y. P. U.; congregation very large at evening service. A very good day.

Avondale.—Pastor Swafford preached; morning subject, "Study to Show Thyself Approved;" night, "Family Government." Good services; large attendance.

MEMPHIS.

First.—Pastor Boone preached morning and evening to large congregations. Subjects, "The Church That Was Hindered by a Wicked Woman" and "Predestination and Free Will Illustrated in Real Life."

Central.—Pastor Thomas S. Potts preached at both hours. Subjects, "The Master's Model Man" and "The Tragedy of Ambition." Three additions by letter. Fine day.

Bellevue.—Pastor H. P. Hurt preached at both hours. Morning subject, "The Wages of Sin." Two received for baptism.

Seventh Street.—Pastor I. N. Strother preached. Subjects, "Religious Literature" and "Not Ashamed of the Gospel."

LaBelle Place.—Pastor J. W. Gillon preached at both hours. Subjects, "Church Choice" and "Heaven, the Home of the Saved." Three additions by letter; 1 addition by profession. Fine day.

Central Avenue.—Pastor preached at both hours. Subjects, "Thanksgiving" and "Not Ashamed of the Gospel." Fine audiences at both hours.

Boulevard.—Pastor Owen preached at both hours. Subjects, "The Lord's Supper" and "Thoughts That Trouble." Good congregations. Good B. Y. P. U.

McLemore Avenue.—Pastor W. J. Bearden preached at both hours. Subjects, "Christ's Work Should Have Place" and "Abundant Entrance."

Union Avenue.—Pastor Watson preached at both hours to large congregations. 148 in S. S.

Bartlett.—Pastor J. W. Lipsey. Subjects, "Giving" and "Eternal Life."

Eudora.—Pastor J. C. Greenoe preached at both hours. Subjects, "Praise and Thanksgiving" and "Blind Bartimaeus." The present pastor called for another year.

Rowan Memorial.—Pastor W. W. Harris preached at both hours. Services deeply spiritual. One addition. Prospects flattering.

Blythe Avenue.—Pastor O. T. Finch preached on "Paying the World What We Owe It" and "A Kiss of Blackest Treachery." Splendid day.

Binghamton.—George S. Price preached at both hours. Subjects, "The Sufferings of Christ" and "Christ's Ability to Save." Good S. S., with 106 present.

We had no preaching yesterday, but had a great day in our Sunday-school; 229 present. We took collection for our Orphans' Home; secured \$106.25 in cash and about \$20 in merchandise. It was a great occasion and one of real joy. Brother G. S. Smith, one of our deacons, is a member of the Board of Managers of the Home, and he is happy over the offering. We are looking for Brother Bealer next week.

J. HENRY BURNETT.

Murfreesboro, Tenn.

Our meeting at Highland Park Church, Chattanooga, Tenn., is still in progress with manifest power. Every available space for chairs and standing room, including vestibule and steps, was utilized last evening and scores turned away. Brother Howard is preaching in simplicity, but in demonstration of the Spirit. Thirty-seven received to date. We count "conversions" at the water's edge. Our motto, "Follow Him All the Way." Will give fuller account at close of meeting.

WILL S. KEESE.

A meeting of considerable interest came to a close at Harmony Church yesterday, Nov. 14. There were some remarkable things in connection with the meeting. Two men got drunk at the first of the meeting and caused considerable disturbance, but before the meeting closed they both were converted and joined the church. Two young ladies, who had been penitents for several years, were converted and will join next meeting.

Rev. H. F. Templeton is the popular and efficient pastor. His services are in demand in these parts.

J. T. POPE, Missionary Evangelist.

ASSOCIATIONAL MINUTES WANTED.

Up to date we have received minutes from twenty-three of the Associations in the State. We earnestly beg that some one will send us a copy of the following Associational minutes: Beech River, Big Emory, Cumberland, East Tennessee, Enon, Harmony, Hiwassee, Holston Valley, Judson, Liberty, Ducktown, Midland, Mulberry Gap, New River, New Salem, Northern, Ocoee, Providence, Riverside, Salem, Sevier, Shelby County, Southwestern District, Stewart County, Stockton's Valley, Tennessee Valley, Union, Walnut Grove, Weakley County, Western District, West Union, Wiseman and Campbell County. We had hoped that the clerks of these Associations would send a copy before now. We ask an early response.

Yours truly,

W. C. GOLDEN.

= 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. W. H. Major, Covington, 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; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

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.; for Hall-Moody Institute, H. E. Watters, Martin, 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 Avenue, S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 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. Ed C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

Our Christmas Offering.

Literature for the Christmas offering is now in the hands of all the societies. How beautiful and complete it is. We have a programme for the Woman's Missionary Societies, one for the Y. W. A.'s, and another for the Sunbeams and Royal Ambassadors. Not one of our missionary organizations has been overlooked.

Let us plan at once for the most effective way to use these programmes. Of course, these special services will be arranged for and the offering taken before Christmas, as this is our new plan. We want to make this a real Christmas offering, and feel that the best way to do it is to take it early in December, before the attention is absorbed by other Christmas plans and the money spent for other Christmas gifts.

The offering of the women goes to China, as usual, that of the Y. W. A. to Japan, and that of the Sunbeams and Royal Ambassadors to Africa. All of these gifts count on the special sum asked of each organization for their year's work for Foreign Missions.

Our Week of Prayer.

We are to begin the year 1910 with a Week of Prayer for Missions. How beautiful and appropriate this is! Programmes for this week are included in

the package containing the Christmas literature.

The subject for Sunday is Mexico; for Monday, Brazil and Argentine; Tuesday, Italy; Wednesday, The Homeland; Thursday, China; Friday, Japan; Saturday, Africa. Excellent leaflets are supplied free with these programmes. Among them are: Messages from Some of the Christian Women of China; A Decade of Transformation in China; Beautiful Property in Japan; The Story of a Yoruba Boy. Others may be had from the Literature Department, Baltimore, Md., at a very small cost.

Let the planning and the praying for these special services begin at once. Is it too much to ask and expect that we have better meetings this year than ever before; that we reach twice as many people; that the offering be largely increased, and that the blessings of the Lord be poured out upon us?

REPORT OF COMMITTEE OF YOUNG WOMAN'S WORK.

We have learned with great pleasure from the annual report of our Corresponding Secretary that the department of Young Woman's Auxiliary has increased in the number of organizations 50 per cent. above last year's total. Nine hundred and ninety-two Societies have reported, the largest in any one State being 181 (in Georgia), with North Carolina second. This shows that the young women are beginning to feel the great responsibility which is resting upon them, and are taking up the work with lively interest. In order that Societies of our State may be encouraged to undertake still greater things for the Master, we offer the following recommendations:

First—That in the cities a quarterly conference of the leaders, with others especially interested in this movement, be held, when matters of importance may be discussed and ways and means be provided for the success of the work.

Second—That as far as practicable Mission Study Classes shall be conducted.

Third—Earnestly desiring to comply as far as possible with the request of the W. M. U., we recommend that the Y. W. A. endeavor to raise the apportionment recommended by the Executive Board.

Fourth—That our Societies give prominent place in their budget to the needs of the training school, as this department has been turned over especially to them.

Fifth—Deeply impressed with the conviction that systematic beneficence is necessary to the fullest development of all our church members, we earnestly recommend that our young women contribute regularly and methodically to the various objects presented by the Executive Board.

Sixth—Believing that all our young women, for their own good and for the good of others, should be brought into this organization, we recommend that committees be appointed in each Society to make thorough canvass of their respective churches and seek to enlist every young woman in this noble enterprise.

Seventh—That each Society report quarterly any change in officers, and also make report of all work done. This report to be sent to the Corresponding Secretary of the Y. W. A.

Eighth—That we attempt to raise, above the apportionment for Home Missions already decided upon for Tennessee, the salary of a young woman missionary, preferably a Tennessean.

Ninth—That we ask the co-operation of the W. M. S. in organizing young



women's societies and helping them in all their efforts by words of encouragement and prayers.

Respectfully submitted,

MISS LAURA POWERS,
MISS EDNA PETERS,
MISS NANCY NORTHINGTON,
MISS ELEANOR GARDNER,
MISS WILLIE MAYO,
MISS ALICE ROBINSON,
MRS. A. L. WILHITE,

Committee.

REPORT OF YOUNG WOMAN'S AUXILIARY.

It is with a heart full of thankfulness and praise to God that I report the work done in the past year by the Young Woman's Missionary Societies of Tennessee.

When I took charge of the books in December, 1908, there were only 67 Young Woman's Auxiliaries in the State; now there are enrolled 84, 34 of which have been organized or re-organized during the year. From these figures it will be seen that some have disbanded, but in most cases it has been to consolidate with the W. M. U. or B. Y. P. U. because of the inability of the church to support the various organizations.

Our numbers have increased. More of our young women have been enlisted in the great work of Missions. But this is by no means all—those enlisted have been working, and their work tells. We were asked to give \$2,390 for Foreign, Home and State Missions, and as we looked at our contribution of \$1,800 for last year we wondered if we could raise our apportionment. Have we done it? Today, with thankful hearts, we can report that every apportionment is raised and we have exceeded them by almost \$1,000. Add to this our gifts to the other objects fostered by the W. M. U. and our contributions will exceed \$3,600—twice what we gave last year.

This means that next year the W. M. U. will give us more to do, and, with God's help, we will do it, for we must not go backward.

During the past year a larger per cent. of the enrolled Societies have reported to the Secretary, and also to the Treasurer, than ever before, but still there are many from which we never hear.

There are now seventeen Junior Y. W. A.'s, and some of them doing excellent work. We are so glad to have our "Little Sisters" at work with us. Let us strive during the next year to organize more such Societies of the

girls who feel themselves too old for the Sunbeams and too young for the regular Y. W. A.

We extend a cordial greeting to all of the new Societies, and are willing to help them in any way we can.

My plea to the W. M. U. is that you realize that the girls of today will be the women of tomorrow, and they must be trained along missionary lines if our future churches are to be missionary. Help your girls to organize a Y. W. A., even if it takes a few members from your own Society, for only with self-reliance and a trust in God as they work will they find the true joy of service.

Respectfully submitted,

ELEANOR GARDNER,
Y. W. A. Secretary.

QUICKLY CURED AT HOME.

Instant Relief, Permanent Cure—Trial Package Mailed Free to All In Plain Wrapper.

Piles is a fearful disease, but easy to cure, if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

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Why Lowney's Is Best

The reason for the richer flavor and more nourishing quality of Lowney's Cocoa is, because it is purely the choicest cocoa beans, ground finer than flour, without adulteration or chemical "treatment."

The Dutch Cocoas are rotted with strong alkali to make them dark and "soapy"; of these a State Food Commissioner says: "Most of the alkali is active and should not be taken into the human stomach."

No cocoa goes as far in satisfying as LOWNEY'S.

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FIFTH SUNDAY MEETING WATAUGA BAPTIST ASSOCIATION.

Held With Harmony Church, Keen-
burg, Carter County, Tenn., October
29, 30 and 31.

Friday, 7:30 P. M.

Sermon by Rev. J. F. Davis, which was spoken of in the most complimentary terms.

Saturday, 10 A. M.

Chairman John M. Stout called the meeting to order. John A. Lowe was appointed Secretary, and after an impressive devotional service, conducted by Rev. C. A. Barker, of Virginia, the topic, "What Influence Does a Christian Influence Have on Young Men?" was called, and Hon. W. R. Allen made a forcible speech on the subject. Among other things, he said: "I would rather my boy had no education than to be taught that the Bible is only a history, and not inspired," to which there was a number of Amens. Revs. J. R. Smith, J. F. Davis and J. K. Haynes also made impressive talks on the subject. The hour for preaching having arrived, Rev. W. H. Hicks was called to the pulpit, and after reading the 7th Chapter of Matthew, and leading in a prayer, the congregation sang, "How Firm A Foundation." Brother Hicks preached a sermon which was full of comfort and joy to Christians, and of admonition and warning to sinners; text 3rd verse of the 14th chapter of John. Subject, "The Second Coming of Christ." Prayer by Rev. J. F. Davis.

Noon.

Dinner being announced and a most bountiful supply of delicious and appetizing edibles spread, Rev. J. K. Haynes led in a prayer of Thanksgiving, after which all present ate to their heart's content.

Afternoon.

Song, "Am I a Soldier of the Cross?" Prayer by Rev. J. R. Smith. First topic: "How to develop the talent of

young Christians and bring them into active church work," was discussed by Revs. W. H. Hicks, J. K. Haynes and others. All the talks were excellent. In speaking of the development of our mountain boys and girls, Rev. Haynes said, "God has placed talent up in these mountains, up where the eagles scream, and where the lightnings flash from cliff to cliff, and one of the greatest means of development is to teach them the Bible."

Second Topic: "The best plan to raise pastors' salaries," was discussed by Revs. J. F. Davis, W. H. Hicks and C. A. Barker.

Third Topic: "The greatest needs of our churches," was discussed by Rev. J. R. Smith, John A. Lowe, Rev. J. F. Davis and others.

Night.

Prayer by Brother J. M. Kuhn. Rev. C. A. Barker then read a Scripture lesson, prayer by Rev. J. F. Davis. Song, "Brethren, we have met to worship." Sermon, Rev. C. A. Barker, text 12th verse, 5th chapter 2 Kings. The sermon was logical, and impressed us most forcibly that we should endeavor to do what God says do, if we would share His blessings.

Sunday Morning.

Sunday School conducted by the Superintendent.

11 A. M.

Sermon by Rev. J. F. Davis. Text: Matt. 28:15, 20. Subject, "Missions." The sermon was pointed, practical, instructive and full of information on the great question of giving the gospel to those who have it not; a collection was taken for missions. Thus closed a great meeting, which we feel will be conducive to greater advancement in bringing the world to a knowledge of Christ, whom to know aright is life everlasting.

The good people of the community were unanimous in the entertainment, which was done royally, and for which we extend our most hearty thanks.

JOHN A. LOWE, Secretary.

SUBSTANCE FOR THEIR OPINIONS.

"In ten days I was well, sound and healthy—and could sleep soundly." This is the substance of what most of the patients say who receive treatment for the drug or liquor habit at Dr. Woolley's Victor Sanitarium in Atlanta, Ga. These are exactly the words of a man who was an habitual drinker and frequently drank a quart of whiskey a day. After eight years' continuous intoxication he went to Dr. Woolley's Sanitarium with the result above described. People from all over the country go to Dr. Woolley for treatment. He has a great reputation founded upon the success he has met with in his practice of over 30 years.

A GREAT DAY.

Last Sunday was a great day for the Bethlehem Baptist Church and its pastor. Three noble young men joined the church on Saturday night, and Sunday afternoon I buried them and another young man, who had previously joined the church, with Christ in baptism. The church licensed Brother J. M. Thompson to preach the gospel, and on Sunday night he conducted the services and did it exceedingly well. He is making preparations to enter school at Jefferson City at an early date. I secured 12 subscriptions to the BAPTIST AND REFLECTOR. The Bethlehem church is coming to the front. They are a noble people, a willing people, ready to help in every good work. They have a good prayer meeting and Sunday School. They will have a meeting on Thanksgiving Day and take a collection for the Orphans' Home. The church is now planning to build a new house, which they need very much, and with a united effort they can build the house without any outside help.

I go to Hanging Limb next Sunday to hold a meeting. Pray for the success of the meeting, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel.

J. W. LINKOUS.

Box 444, Monterey, Tenn.

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any sizes) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

TENNESSEE COLLEGE NOTES.

On Wednesday evening, Nov. 10th, Frederick Ward, the eminent Shakespeare artist, gave us a lecture on Macbeth, which was greatly enjoyed by a large and appreciative audience. Mr. Ward is quite a favorite in Murfreesboro, and whenever it is announced that he is coming, the people prepare to hear him. The students in English had just completed Macbeth, so they were in a better position to enjoy it than they would have been otherwise.

On Thursday last the uniforms, which are blue coat suits, arrived. They were purchased through a local dealer. The young ladies were very much pleased with them, and wore them for

the first time on Sunday. They made quite an attractive line.

On Friday morning of last week we had a special program in the chapel, at which time the College Orchestra made its first public appearance this year. A number of college songs were sung and steps were taken for the college magazine. There seems to be more interest in the magazine this year than at any previous time. The first issue, as was stated heretofore, is being gotten out by the Ruskin Literary Society. We hope to have it from the press this week or early next week.

On last Friday evening the Baraca Class of the Baptist church entertained all the young ladies of the Baptist Sunday School, including the college girls. The entertainment was high-class, and was certainly appreciated and enjoyed by all the young ladies who were present. The young men of the Baraca Class have won a warm place in the hearts of the young ladies by their faithfulness and attention.

Quite a number of the teachers and pupils went to Nashville on last Saturday to spend the day.

Mrs. Geo. J. Burnett, who has been in Nashville in an infirmary for the past three and a half weeks, came home on Monday. She was greeted by the faculty and students, and her friends were rejoiced to know that she is back home and trust that she will soon be entirely well and strong.

HICKS' CAPUDINE CURES SICK HEADACHE, also nervous headache, traveller's headache and aches from grip, stomach troubles or female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

There were two splendid services at Friendship Church Sunday, also a fine Sunday-school, with good interest. Rev. George H. Freeman has just begun his work with us, and starts off with fine prospects of developing and building the church. He has already won the love and confidence of all who have come in contact with him. He will hold a Thanksgiving service here, and will take a collection for the Orphans' Home, also take subscriptions for the BAPTIST AND REFLECTOR.

A MEMBER.

Culleoka, Tenn.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.

Baptist and Reflector

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

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ATTENTION.

The date on the little yellow slip will show you the time to which your subscription is paid. If it has expired, this is a courteous request for your renewal. If it is paid in advance, this is an urgent appeal to you to send us a number of new subscribers. If you cannot send many, send at least *one today*.

TWENTY-ONE YEARS AS EDITOR.

On November 28, 1888—we are sure of the year and the month; we think we have the exact day correct—we bought out the *Baptist Reflector*, of Chattanooga, and entered upon editorial work. It may not be amiss to say that we did not want to be an editor. We fought against it. But it seems the matter was decided by the Lord and the brethren. When we did finally yield, it was with the distinct understanding in our own mind that we would remain as editor only three years. Our calculation was that in that time we would be able to effect a consolidation of the *Baptist Reflector*, of Chattanooga, with the *Baptist*, of Memphis, move the two to Nashville and then retire gracefully.

But the consolidation came sooner than we expected. It was effected in less than a year—something over eight months, as a matter of fact. Dr. J. B. Moody, who had been associated with Dr. J. R. Graves in the ownership and editorship of the *Baptist*, then sold out his interest to Dr. O. L. Hailey, the son-in-law of Dr. Graves. Dr. Graves turned over his interest in the paper to Dr. Hailey. Dr. Hailey, however, preferred to remain in the pastorate at Knoxville. And so we were left to edit the paper in Nashville. The longer we have continued as editor the deeper we have got into the work, and the more difficult it has been to retire.

We may say very candidly, though, what we have said before, that we love the pastorate and would rather be a pastor than anything else in the world. On this, our twenty-first anniversary

as editor, we have a feeling that we have served our generation in this capacity, and that we are now entitled to be set free, if the Lord and the brethren are willing. We leave the matter with them. So far as we are concerned, though, we feel like saying with good old Simeon, "Lord, now lettest Thou Thy servant depart in peace." These twenty-one years have been years of "hard labor." We are not sure that we should call them years of "penal servitude," but years of "servitude" they certainly have been. And yet they have been years filled with many joys.

What about the results? Well, we have seen the Baptists of Tennessee grow during these years from 94,640 in 1888 to 164,277 in 1909, over 70 per cent. During that period their contributions for missionary purposes have grown from \$9,697.77 to \$73,336.71, over 700 per cent. We have seen in that time the establishment of the Tennessee Baptist Orphans' Home, the Board of Ministerial Relief and the Sunday-school and Colportage Department of the State Mission Board. We have seen the Baptist Churches in Nashville, Memphis, Chattanooga, Knoxville and Jackson multiplied by from four to ten times. We have seen many of the churches in the State go from one-fourth to one-half and others from one-half to full time. We have seen Carson and Newman College grow from 100 to over 500 students, Union University from 100 to over 300, Hall-Moody Institute from nothing to over 500, Tennessee College from nothing to 300. We have seen the endowment of Carson and Newman College and Union University each increased by more than \$100,000.

We do not claim that the BAPTIST AND REFLECTOR, or we as its editor, have been instrumental in the accomplishment of all these results. We think, however, that we may modestly claim that the paper has had some part in the results, for they could hardly have been accomplished without some such medium of communication for the Baptist brotherhood of the State. So far as we are concerned as editor, we have all along been thoroughly in sympathy with all of our organized work, as is well known, and have been glad to contribute whatever we could, by pen and tongue and means, for the advancement of that work. We may not have done our duty fully. We have made mistakes. We would not have been human if we had not made some. Looking back over the past twenty-one years, we can see where we might have done this or should not have done that. But we did the best we could under the circumstances. We believe we can say sincerely with the Apostle Paul, "I have fought a good fight. I have kept the faith," even if we cannot say, "I have finished my course," and "henceforth there is laid up for me a crown of righteousness." We may be allowed also to paraphrase another remark of the Apostle and say, "I am in a strait betwixt two, having a desire to depart" and go into the pastorate. "Nevertheless, if to abide in the" editorial work "is more needful" for the Baptists of Tennessee, we are willing to "abide and continue with you all," trusting that it may be "for your furtherance and joy of faith, and that your rejoicing may be more abundant in Jesus Christ for me by my" continuing with you as editor.

Now for twenty-one years more of labor together, if the Lord so wills. His will, not ours, be done. We are in His hands. May His blessings abide upon us all always.

COUNT YOUR BLESSINGS.

We wonder if any of our readers ever have the blues. We wonder if any of them ever get under the juniper tree, like Elijah did, and if, like Elijah, they are disposed to look on the dark side of things. They lie upon their beds at night, perhaps—for such spells frequently come in the night time—and think of their troubles, their misfortunes. They conjure up in their memories and their imaginations this trouble and that trouble, this misfortune and that misfortune. Now, suppose you turn that around, and, instead of counting your troubles, count your blessings; instead of counting your misfortunes, count your mercies. It may be at first, perhaps, you will not be able to think of any blessing, any mercy. But try to think of one, and one will come to you. We are sure it will. You will say, perhaps, "Why, yes, I remember

that blessing—I wonder that I should have forgotten it. And then there's another—strange I should have forgotten that. And another—how I did thank the Lord for that one when it came to me. And another, and another, and another." And after a while the blessings will come so thick and fast you can hardly count them. The blessings of God have been simply innumerable, scattered all along the pathway of your life.

We cannot count your blessings. We cannot count ours. They are so many. But here are some common to all of us: There are the blessings of life, and health, and food, and raiment, and shelter, and home, and loved ones, and friends. There is the blessing of living in a Christian land, a land of Bibles and Sunday-schools and churches, a land with all the civilizing influences of Christianity thrown around us. And then there is the blessing of all blessings, the greatest blessing which can come to man—the gift of Jesus Christ to die for us that we might live, together with all the blessings which come through Him. Oh, there are blessings, plenty of them! They are all around us. Count them this Thanksgiving time.

"When upon life's billows you are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

"Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will be singing as the days go by.

"When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold;
Count your many blessings, money cannot buy
Your reward in heaven nor your home on high.

"So, amid the conflict, whether great or small,
Do not be discouraged, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you to your journey's end.

"Count your blessings, name them one by one;
Count your blessings, see what God hath done;
Count your blessings, name them one by one;
Count your many blessings, see what God hath done."

MR. BRYAN AND PROHIBITION.

A dispatch to the *Nashville Tennessean* from Lincoln, Neb., under date of November 20, said:

"Wm. J. Bryan is going to conduct a prohibition campaign in the United States, and the first gun in the battle is to be fired in the *Commoner* this week. Mr. Bryan will positively announce his conversion to prohibition, and will open a campaign in Nebraska which he expects to spread all over the country.

"All of this information is contained in a series of prohibition articles which Mr. Bryan has already written, and which will be printed, one each week, in the *Commoner*. Each article will be somewhat more rigid than the preceding one, and before the last one appears it will be seen that even should it become necessary to choose between Democracy and prohibition, Mr. Bryan will stay by prohibition.

"In the past two weeks Mr. Bryan has held conferences with many of the Democratic leaders of Nebraska, has read them his articles, and laid his plans before them.

"To the leaders to whom he has read these articles, Mr. Bryan said he expected his new position to entirely eliminate him from further chances of office, whether the Senatorship or the Presidency."

The first of these articles by Mr. Bryan appeared in the *Commoner* last week. It was headed "Personal Liberty," and is as follows:

"The liquor dealers, recognizing that their very obvious pecuniary interest would lessen the weight of any argument which they might publicly advance, are making their fight under cover of organizations purporting to represent those who use liquor. Many well-meaning men have been misled into believing that every attempt to lessen the evils of intemperance is a 'fanatical attack' on 'personal liberty.'

"It is time the phrase 'personal liberty' were defined. 'What is meant by 'personal liberty'?"

"Does it mean that a person has a right to drink in any quantity, at any time, and in any place, no matter what injury he may inflict upon others? If not, with whom rests the right to fix limitations?"

"A drunken man is a menace to the lives and proper-

ty of those about him. Have his neighbors no right to protect themselves?

"A drunkard robs his wife and children, and he may finally make his family and himself a charge upon society. Has society no right to protect itself?"

"The saloon is next-of-kin to the brothel and the gambling hall; it is a rendezvous for the criminal element and the willing tool of the corrupt politician. Has not the body politic a right to protect itself from the demoralization which the saloon works?"

"The right to drink does not necessarily include the right to demand the establishment of a saloon. The right to drink is sufficiently protected by any arrangement that permits the reasonable use of liquor under reasonable conditions; and it must be remembered that the right to drink, like any other right can be forfeited. Nothing is more sacred than the right to life, and yet one may forfeit his right to life if he uses it in such a way as to threaten the life of another. So, the man who drinks to excess may forfeit the right to drink in moderation if, not content with reasonable regulation, he insists that liquor shall be sold under conditions that constitute a menace to the home and the state.

"The man who desires to drink moderately ought to join with those who seek to reduce the evils of drink to the lowest possible point, instead of allying himself with those who ignore the evils of intemperance and resist every effort put forth for the protection of society."

These are certainly very strong expressions. The other articles in the series will be awaited with much interest. The conversion of Mr. Bryan to the prohibition cause is a matter of tremendous significance. It marks the beginning of the end of the liquor traffic in this country. Mr. Bryan has traveled the same road that E. W. Carmack and men of that character trod, and has come out at the same place. No man with any heart can sympathize with the liquor traffic, and no politician with any self-respect can now be an advocate of it. Any man of observation must perceive the evils of the traffic, and any politician of independent disposition and of high character must be unwilling to sell his influence to perpetuate that traffic.

It may be of interest to say that several years ago we were thrown in close touch with Mr. Bryan. Among the subjects discussed was prohibition. At that time he was disposed to favor the moral suasion theory. It is quite gratifying to us to know that he has now fully come out on the side of the absolute prohibition of the accursed traffic, as we felt all the time he ought to do. His advocacy of this position may eliminate Mr. Bryan from politics—or it may not. For our part, we believe that it will make him the Abraham Lincoln of the prohibition movement, and that he will probably become the instrument in the hands of God for the complete abolition of the liquor traffic.

TWO TEXAS CONVENTIONS.

Rev. E. J. A. McKinney had an interesting article in the *Baptist Advance* of last week telling about his visit to the recent Texas Convention. He says that more than 2,800 messengers were enrolled. Dr. R. C. Buckner was re-elected President. Dr. B. H. Carroll preached the annual sermon, of which Brother McKinney says:

"It was what some termed one of Dr. Carroll's greatest efforts. It dealt with no uncertain terms with Dr. Elliott's vagaries and rang out clear and strong on the fundamentals of our Baptist faith."

The report on State Missions, read by Dr. George W. Truett, Recording Secretary of the State Mission Board, showed that 400 missionaries had been at work; that more than \$132,000 had been expended on the work, and that Texas Baptists had given \$109,505.95 to this work. There was a balance of \$8,792 due the missionaries. But what will that debt be among so many? Short crops hurt the collections; but this balance will soon be cared for. Here are some of the fruits of the year's work: Stations where work was done, 1,886; sermons preached, 52,546, or more than 100 per day; churches organized, 198, or more than one every other day; baptized by missionaries, 9,417; total additions, 23,558; Sunday-schools organized, 490; preachers ordained, 113; church houses built, 118, at a cost of \$153,840.10. The State Mission Board handled \$215,485.35 at a cost in expense of \$7,528.60, or about 3½ per cent.

While at Dallas, Brother McKinney took occa-

sion to run over to Oak Cliff, a suburb of Dallas, where the Baptist Missionary Association was in session at the same time. While there Brother McKinney witnessed a division on two questions. The first vote was 58 to 41 and the second 67 to 34, showing that there were about 100 delegates present. Brother McKinney says:

"We also counted the audience twice, and each time, counting all present, we found only 199 in the room, and few if any persons were out of the building."

To this Brother McKinney adds:

"The kicking body seems to have kicked itself almost to death and now with the handful of members they have they debate and war and call for divisions and talk of discord. They have a hard time agreeing with each other."

BREWERS' MONEY.

Rev. Robert Jones, of Montgomery, Ala., under date of November 9, writes to the *Birmingham News* as follows:

"I was in Niagara Falls, N. Y., last June a year ago. A whisky association or brewers' convention was in session in the hotel where I stayed. The night when the returns from the election in Tennessee were received, I saw one member of that convention, whose name I did not know, walk up to another one sitting near me in the lobby, and he slapped him on the shoulder and said: 'HAVE YOU HEARD THE NEWS?' The man said: 'WHAT IS IT?' 'WE'VE ELECTED OUR MAN IN TENNESSEE. I TOLD YOU BOYS WE HAD TO PUT OUR MONEY, AND LOTS OF IT, INTO THE SOUTH OR GET OUT OF BUSINESS.' I am in a position to prove what I am writing."

This only confirms what was a matter of common knowledge before. Mr. Jones gives this evidence in corroboration of the statements recently published that the brewers had decided to send \$300,000 into Alabama to try to defeat the prohibition amendment. Of course, the brewers will deny that they have done so—until the election is over. After that, then they will boast about it, if they should happen to be successful. It shows, too, how desperate the liquor men are, and how they realize the importance of spending large sums of money to try to stop this prohibition wave coming up from the South.

But they will not succeed. They said they were going to stop it in Tennessee, but they did not. They say now they are going to stop it in Virginia and Kentucky, but they will not. There may be some eddies in the stream, but the great wave will roll on and will sweep with it not only all of this Southland of ours, but every other land where the stars and stripes wave.

HISTORY OF THANKSGIVING DAY.

The first New England Thanksgiving Day was in the fall of 1621. Bradford was Governor of the Plymouth Colony, and he sent out hunters to procure game, that the day might be properly observed in recognition of the harvest.

In 1631 the colonists had long been expecting the arrival of a ship with supplies. It had failed to appear; there was great distress, and a day of fasting and prayer was appointed. But a day or two before the day appointed for fasting came the ship sailed into port, and the day was officially changed to one of thanksgiving and praise.

Thanksgiving Days were observed by the Dutch in New Netherlands. In February, 1644, Governor Keift proclaimed "a day of general thanksgiving" because of the victory of the colonists over the Indians.

The various colonies at different times observed days of thanksgiving, but no general Thanksgiving Day was set apart for all of them until 1775. Then the Continental Congress adopted the practice of designating such days. The first was Thursday, July 20, 1775. The same Congress thereafter designated the following Thanksgiving Days: Friday, May 17, 1776; December 11, 1777; Wednesday, April 6, 1780; Thursday, May 3, 1781; Thursday, April 25, 1782. Washington also issued a special proclamation to the Continental Army for a general Thanksgiving Day, December 18, 1777, and again on May 7, 1778. For many years the fourth Thursday in November has come to be recognized as the regular Thanksgiving Day.

TWO EXAMPLES.

As stated by Brother J. W. Linkous in his news note on another page, he made an appeal for the BAPTIST AND REFLECTOR at his Bethlehem Church and secured a list of twelve new subscribers, which he sent us. We thank him. We should like to ask, though, why could not other pastors do the same? You will not find it very difficult to secure subscribers for the paper, if only you will go after them.

As stated last week, Brother W. J. Watson made an appeal for the BAPTIST AND REFLECTOR at the Bradley's Creek Church, of which he is pastor, and appointed Brethren Mathis and Craddock to take subscriptions. They have gone to work and say they propose to put the paper in every home in the church, as we hope they will be able to do. Bradley's Creek Church is an old church with a noble history. But from this time on, if the BAPTIST AND REFLECTOR shall go into every home in the church, we believe that the church will have a still more glorious future. The same is true of the Bethlehem Church, of which Brother Linkous writes.

Now, why cannot every Baptist pastor in the State do what Brethren Linkous and Watson have done? How much it would mean, not simply to the BAPTIST AND REFLECTOR, but to our Baptist cause in the State.

IGNORANCE OF THE BIBLE.

It is stated that a subscriber of the *Philadelphia Press* inquired of that paper for information concerning a book which describes the adventures of one Joseph, who was sold into Egypt by his brothers. She had read the narrative years ago, and wishes now to renew the acquaintance. The story is told that in a literary society someone read the book of Ruth, changing the names in the book. At the conclusion of the reading the members of the society exclaimed: "That is the prettiest story we ever heard. Where did you get it?" Speaking of the story of Joseph, the *Washington Herald* remarks: "The republication of this ancient but still moving tale of adventure, with due credit to its source, might stir the blood of many placid readers. DeFoe, nor yet Stevenson, never exceeded its interest. Too true. The ignorance of the Bible is most amazing. People will read everything, history, poetry, novels, books of travel, papers, and everything except the one Book, which is the best book, the Book of books."

THANKSGIVING DAY.

The day upon which this paper is published, November 25, is Thanksgiving Day. It has been formally set apart by proclamation of the President of the United States as a national holiday, when it is expected that people will go to their respective houses of worship to offer thanks to God for His blessings upon them.

We speak elsewhere of God's blessings on us as individuals. So far as the people of Tennessee are concerned, they have especially to thank God for State-wide prohibition this year. Nationally, we have to thank Him for peace and plenty, for bountiful crops in most products and high prices for others. Taking it altogether, this has been a good year, and this ought to be a joyous Thanksgiving Day.

RECENT EVENTS.

Rev. A. H. Rather, of Greenbrier, Tenn., passed through the city last Monday on his way home from Baker's Grove Church. He reports his work in good condition.

Revs. Gordon W. Hill and J. T. Betts are going out together to do evangelistic work. They are singing and preaching and talking the gospel. Their present address is Louisville, Ky.

Rev. Thornton A. Payne declined a call to Bishop Street Church, Beaumont, Tex., and will remain in the evangelistic work. He closed a meeting of six days last week at Silsbee, Tex., with thirty additions. He is now in a good meeting at Hempstead, Tex.

Rev. F. M. Blalock, of Ashburn, Ga., has accepted a call for full time to Boston, Ga., and will begin work there on the first of December. Brother Blalock formerly lived at Halls, in this State, and has many friends here who remember him very kindly, and who join us in best wishes for success in his new pastorate.

THE HOME

A THANKSGIVING THOUGHT.

BY FRANK DEMPSTER SHERMAN.
A cry from the crowded city
Goes up to the Lord above;
Look down, O Lord, in Thy pity,
Look down in Thy boundless love,
On the hungry poor who know
But a world of want and woe,
And the ragged children small—
Do Thou comfort one and all!

Give hope, O Lord, to Thy people;
Give work to the empty hand;
And loudly from spire and steeple
Ring plenty to all the land—
To the needy, sick and cold,
To the lame, the blind and old;
Let a glad, inspiring ray
Shine across their cheerless day!

And unto Thy people living
From Hunger and Want apart,
This day of their glad thanksgiving
Send Thou to each happy hear
A remembrance of the poor
Who are knocking at their door,
That their wants be well supplied
By the blessings undenied!

GRANDMA'S "THANKFULLEST" THANKSGIVING DAY.

BY "DOROTHY SEABROOKE."

"Oh, deary me," sighed Teddy.
It was Thanksgiving Day, and all of the family had gone to church except grandma and Teddy, and they had stayed at home to take care of each other. Teddy was spending his time flattening his nose against the window pane, watching for them to come home from church, and grandma was spending hers reading her big print Testament.

"Oh, deary me," he sighed again.
"What's the matter, Teddy?" asked grandma.

"I don't believe dinner time ever will come," he answered, mournfully. "Tell me a story, grandma, an' then maybe it won't seem so long."

Grandma laid her book down. "What kind of a story do you want?" she asked.

"Tell me 'bout Thanksgivin' Day when you were little."

Grandma thought a moment. "What is Thanksgiving Day for, Teddy?" she asked again.

"To eat turkey, an' dressin', an' cranberry sauce, an' lots of good things," he answered promptly.

"Well, that's about the idea a good many people have of it," said grandma, "but, Ted, the best Thanksgiving Day I ever had in my life we didn't have anything but mush and milk and baked potatoes for dinner."

"Why, grandma!" said Ted.

"Now, Teddy, when we thank a person for anything, what do we mean? If I were to give you an orange, what would you mean when you said 'thank you'?"

Teddy drew his brows together and thought for fully two minutes.

"I'd mean," he said, slowly, "I'd mean I was glad to get it, an' thought it was mighty good of you to give it to me."

"That's it," said grandma, "and Thanksgiving Day is a day when we are to think about the things God has given us, and to tell Him we are glad to get them, and think it is good in Him to give them to us. Now do you understand?"

"Yes'm," answered Teddy; "now tell me 'bout that thankfullest Thanksgivin' Day you had when you didn't have much to eat."

"It was when I was ten years old,"

said grandma. "Your Uncle John was seven and your Aunt Mary three, and we lived in a little house just on the edge of the prairie. It had only been two years since we came from the East, and that summer had been very dry—so dry we hadn't raised much buf potatoes. But we had a cow and plenty of corn left over from the year before, and father could shoot prairie chickens sometimes, so we didn't expect to starve.

"One day, about ten days before Thanksgiving, a man rode up to our house. He was one of our nearest neighbors, although his house was several miles away. After he and father—your great-grandfather, Teddy—had talked a while, we learned that father would have to go to the town on business. It was something about land that you wouldn't understand, so I won't try to tell you about that. The town was miles and miles away, so the next morning he started off at daybreak. He rode one horse, with a sack of corn behind him, and fixed sacks of corn on a pack-saddle on the other, to have it ground at the mill, for our meal was nearly out. He said he would be back the fourth day, and I remember how we all three stood and watched him ride off across the prairie. But mother wasn't afraid, and neither were we, so we didn't mind staying alone.

"The day after he left, baby Mary was cross and fretful. She had had a cold, but we hadn't thought much about it, but all that day and the next she kept growing worse, and the day that we looked for father back she had a high fever and was breathing hard. All day we watched for him, and long after dark John and I sat at the window straining our eyes for the sight of Baldy's white nose, but he didn't come. I stayed up nearly all night and helped mother put hot poultices on Mary, for I was too frightened to sleep.

"Well, one day, two days, three days, passed, and still no signs of father, and Mary grew no better. Then our meal gave out and we had nothing but milk and potatoes. Mother had me parch some corn and pound it, and we ate that, for she couldn't leave Mary a moment. We had no doctor, you know, and mother just had to doctor her the best she could herself, and she couldn't send for any of our neighbors, for they were all too far away for John and myself to walk, and father had both horses.

"At last, the day before Thanksgiving, John and I were at the window, in the place we never left when mother didn't need us, watching for father, though by this time mother had begun to believe something terrible had happened to him, when we saw a speck moving across the prairie. We never took our eyes off of it, you may be sure, and it grew larger, and finally became two specks, and then came closer and closer until we saw it was father, and he carried one arm in a sling.

"Well, when he had gotten there and had come in, and we all stopped crying long enough, he told us what had kept him. On the way there old Baldy had suddenly gotten his foot in a hole and stumbled, throwing father over his head. He never knew how long he lay there, but when he came to himself both horses were standing by him, and somehow, although his wrist was sprained and he had hurt his head, he managed to get on and ride to the town. But he had to stay there until his head got better.

"That night he and mother took turns sitting up with Mary, and the first thing I heard when I woke the next morning was Mary saying 'Pappy' in a weak little voice—the first word she had said for days. And, although we

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had only mush and milk and potatoes for dinner, that was the 'thankfullest' Thanksgiving Day I ever spent."

"Grandma," said Teddy, laying his hand on hers, "don't you believe if you'd had turkey you might have been a little thankfuler?"

"No," said grandma. "I felt so glad that God had brought father home again safe, and made Mary better, and felt that it was so good in Him to do it, there wasn't any room in my heart for a bit more of thankfulness; for, Teddy boy, it isn't what we have on our tables, but what we have in our hearts that makes a real Thanksgiving Day."

WHAT IS THANKSGIVING TO YOU?

Beloved, what Thanksgiving Day is to us, what voices speak to us today, depends upon what we have been looking for and listening to in the days that are gone. If today you find yourself inclined to murmur, seeing much that is hard to bear, seeing little to be thankful for; if you find fault, instead of saying grace; if you groan, and cannot sing; if, as Whittier says,

"You see the cloud which overhangs
A world of sin and loss,
I hear the Lord's beatitudes,
His prayer upon the cross;"

if, in a word, you see only the dark side, I am sorry. But it can be helped swiftly today by an act of faith; more slowly in the year to come by obedience to God's laws. God can immediately open your eyes. You remember Elisha and the terrified young man who thought they were friendless and helpless: "Lord, open Thou the young man's eyes," prayed the prophet; and, lo! "the mountain was full of horses and chariots of fire." Like a piece of cold iron in sand and metal filings, which brings no iron out, you see no special mercies. But with a coil of wire about the iron, and the invisible current so inspires it that every scrap of iron leaps to meet it. You, too, can be so filled with the Spirit of Jesus today that God's benefits will swiftly greet your eyes and cluster about your heart.

But for the future I appeal to you,

friends under the clouds, friends of the minor key, knights of the rueful countenance, missing the voice of ages, hearing only the thunder, see what can be done by your will and God's in a year. Make three resolutions: First, resolve to do—the seraphic rather than the stormy thing; do the thoughtful thing, and cause a thankful response; it will affect the air outside you, and change the tone and temper of your mind. Second, resolve to say thankful words. However you feel, you are not obliged to talk. It is seldom your duty to say, "What disagreeable weather!" "What a poor breakfast!" "What a homely person!" "What a headache I have!" There is always an appreciative word that can be uttered. As a rule, we can say what we choose; why not choose what we say by the rule of love? Third, resolve to look for causes for thankfulness. "Seek, and ye shall find," is a principle as well as a promise. Look for trouble, for sin, shame, ash-heaps, broken dishes, you will find them. Look for goodness, good people, good apples, you will find them. Look for God's goodness today; only so will you come to see life in its fullness—
Maltbie D. Babcock, Alabama Baptist.

PURITY IN FOOD.

In the opinion of many eminent scientists and physicians, the greatest reform of modern times is the advance of Pure Food ideals. The general public has responded intelligently to the appeal for pure food products of all kinds. State and National laws have been passed on the subject, and officers and boards have been elected and instructed to carry out the demands of the people.

So far as the health and welfare of the consumer is concerned, the most beneficent change is the gradual substitution of cotton oil, a perfectly pure and wholesome vegetable fat, for hog lard, an unsanitary and indigestible animal fat, for all shortening purposes. It is hard to realize how quickly this change is being effected. Only a few years ago the American people were using animal fat almost exclusively. Now refined cotton oil is used in almost every home where there is an intelligent understanding of the laws of hygiene as related to diet.

Young South

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Mission Topic for November: "Cuba and Central America."

SOME FACTS ABOUT CUBA.

Only 40 per cent of the Cuban people can read and write. Ought we not then to establish schools?

The Southern Baptists own \$185,000 worth of property in the beautiful Queen of the Antilles. The most valuable property is the Baptist Church in Havana, worth about \$125,000. There are five places in the Canal Zone where missions are being conducted by the Home Board. These are Panama, Colon, Empire, Culebra and Gorgona. Pray earnestly for the work being done.

To the Baptists belong the credit of bringing the gospel into Cuba. The first convert was a Mrs. Hernandez, baptized in 1881 in Mississippi, who began the work in her native land, after her return there, by distributing tracts.

The name of Dr. A. J. Diaz will never be forgotten in connection with the early work in the island.

Today there are 32 mission stations, 18 churches with a membership of 1,051.

The W. M. U. furnishes us these facts. Will you give them to your band or class? They show progress decidedly. Every dollar contributed helps the Home Board to widen and deepen the work in Cuba and Central America.

L. D. E.

A NEW WAY.

Several have asked me lately for a new plan by which the "open meetings" may be made more helpful and the audience be instructed and interested. I clip the following from the *Woman's National Daily*, which I think may prove suggestive:

Washington, Nov. 15.—General interest is being manifested by the clergy, missionary workers, and Sunday School teachers throughout the country in an original enterprise instituted by the Sunday School teachers at the national capital in an effort to excite the interest of their pupils and others in immigrants coming to our shores.

The plan consists of two parts—an introduction by the leader and a class exercise. The part to be recited or spoken may be given to a class of boys and girls and those, too, of mature years, who, at the request of their teacher, will give the answers to the question, "Why do the immigrants come?" "What class of immigrants are most desirable?" and similar questions. The preliminary work of the children in the Sunday Schools inspires them to further investigate upon the immigrant question, and the missionary teachers thus hope to solve what by many folks is regarded as a national problem.

Some of the questions and answers will be of interest to the readers of *The Woman's National Daily* and to the clergy, Sunday School teachers and missionary workers throughout the United States who wish to adopt similar plans and methods.

For instance, a Hungarian woman,

dressed in the picturesque costume of her native country tells the reasons why her family, consisting of a grandmother, mother and two children, came to this country. "My husband is a day laborer," she says, "and he came to America a year ago. He got work right away and has made money. When he had saved enough he sent to Hungary for us to join him in America. We are happy now and will make America our future home. When we first arrived in America we could not make people understand us. We talked Hungarian only. Just after we landed from the big boat a kind lady who spoke Hungarian came to us and helped us to find our way about and told us many strange things concerning America. She also left with us a New Testament in the Hungarian language."

A Polish sweatshop girl tells why the Poles come here. She says: "My father died, then trouble began in our home in Poland. We needed little, but even soup, black bread, and onions could not always be had. At 13, I was handy at housekeeping, but the rent fell behind, and then mother decided to leave Poland for America, where we heard it was much easier to make money. Mother wrote to Aunt Fanny, who lived in America, and told her how hard it was to live in Poland, and Aunt Fanny advised her to come and bring me."

A German girl giving her experience says: "I heard about how easy it was to make money in America and became very anxious to go there. I was restless in my home; mother was so stern and could not understand that I wanted amusement. I sailed from Antwerp, the fare costing \$35. My second eldest sister, with her husband, met me, and I went to live with them. A week later I began work in a large millinery store, earning \$4 a week. I only paid \$3 for board, and was soon earning extra money by making dresses and hats at home."

After a number of other immigrants have related their experiences the leader of the Sunday School discusses the people, habits, customs and geography of their respective countries and then briefly addresses the pupils in something like the following strain: "From these words of young men and women who have come to our land to live, we have found that they all thought America to be a wonderful country. To them it was a land where they could be free and make lots of money. The people of the whole world have heard of America and now they are flocking to our shores. Do you wonder what they will think of us when they first see us? How do we treat them? Are we kind to them? Ought they to have Sunday Schools, churches, and ministers? If so, how can we help?"—R. M. McWade.

CORRESPONDENCE.

"Thanksgiving month" will be almost over when you read this. I am hoping to be quite overwhelmed with your thank offerings before December begins. Send them in as rapidly as possible, and then we'll begin with Christmas. We must be always busy to accomplish much for God. So don't be "weary in well doing!"

Perhaps this unnaturally warm weather has rather weakened our energy. This morning it promises to be cold, and we will remember those not so blest as we with comforts, the orphans in West Nashville and the children at the Margaret Home, the old ministers who can work no longer, and the young ministers who are so anxious for education. We will not stop with these, but go out after the Indians, and the destitute places in the Tennessee mountains, the churches that need help, and the lands across the ocean calling for our aid. Shall we not end 1909 with

a glad gift to Jesus, before we spend our money on our friends here with us?

This week we have been a bit sleepy, because it was so like the lazy summer-time and we have said, "Some time we'll send in what our hearts prompt us to give." "Some day we'll decide where our gifts will go, and send them on to the Boards." Wake up! Oh! ye treasurers. Don't let your money lie idle in the bank, or in some box or purse, while Dr. Willingham, Dr. Gray and Dr. Golden need every penny to keep the good work going on.

Oh! yes. The Young South has not been entirely forgotten. Let's read together what this last week in November has brought in:

Gallatin is here with a nice type-written letter, from Miss Grace Smith. I remember her first letters years ago. It is delightful to watch the Young South members grow up!

She says:

"I have just enjoyed reading the Young South page. We, as a band, are still at work for the mission cause, though it has been some time since you heard from us."

"Our collections for the last three months are still in the hands of our Treasurer."

"We want to adopt some 'colors' and the 'pin' to encourage a most constant attendance."

"The faithful few are anxious to have an entertainment soon with a collection for missions. We hope to get others interested in this way, if we can get up an entertaining and an instructive program."

"I hope not only to teach the children about missions, but to lead them to Jesus. At the last meeting we used a story of mine about 'The Great Boy Jesus,' and I strove to make his life story plainer by black board illustrations. Pray for us that we may not become discouraged."—Gracye Smith.

I am sending you a copy of "Our Mission Fields," and some new leaflets that I hope will help you. Try your ingenuity with some scenes from immigrant life.

I am so glad to think you continue to work in this way, and I pray God to give you necessary wisdom.

As to "colors," each band selects its own I think. No. 2 ribbon, made into a simple bow is best I think. Purple and gold is a favorite of mine. Suppose you put it to vote. The pins can be bought at a very small cost, and they keep alive the spirit of fellowship.

Then comes Athens, so thoroughly punctual and so systematic:

"I send you \$1.00 from our band for Africa."—Hugh Burns, Treas.

Thank you! That follows the request of the Foreign Board, and that is well. The gospel is much needed there.

Talbott says:

"Here is 50 cents. Have I been silent until I am forgotten?"

"My mother enjoyed Mrs. Maynard's letter very much, and wishes half my offering to go to the chapel in Kokura. Give the other 25 cents to the orphans at Nashville."—Nelle Dayton Bettis.

We are charmed to be reminded that you still belong to us. I am ever interested in one who bears your name, as it is mine. May you do it great honor! Thank you so much for your help. It is well bestowed.

And here is Gallatin again:

"We have been absent from the Young South page for some time, but we are here again with \$1.00 to help. Our collection is small, but we hope to do more in the future. We want to do all we can."—Florence Scott, Treas.

I suppose this is the band Miss Grace Smith writes of; and I am so glad to hear from them again. Every little helps, you know.

Now! Come close to me. Let me tell

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you something very softly. That is all! Don't tell anybody outside, and say to yourself this moment, "We must do better next week. We will do better all December." 1909 must end well for the Young South. Hopefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First half year	\$256 28
October offerings	58 84
First 3 weeks in November	67 68
For Foreign Board—	
Athens Band, by H. B., Treasurer, (Africa)	1 00
For Orphans' Home—	
Nelle Dayton Bettis, Talbott	25
For Kokura Chapel—	
Nelle Dayton Bettis, Talbott	25
Gallatin Sunbeams, by F. S., Treasurer	1 00
Total	\$385 30

Received since May 1, 1909:

For Foreign Board	\$106 34
" Home Board	38 69
" State Board	77 68
" Orphans' Home	76 31
" Kokura Chapel—Japan	31 60
" Ministerial Relief	4 90
" Ministerial Education	1 00
" Mt. Pisgah Chapel	2 00
" Margaret Home	7 70
" Foreign Journal	3 25
" Home Field	1 00
" Literature, W. M. U.	40
" Church in Japan	15 00
" Chinese Scholarship	20 00
" Postage	24
Total	\$385 30

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Styles from \$100 to \$500. Payments spread over 2 years when desired.
Fine Folding Organs \$37.50; Fine Parlor Organs \$45; Good Second-hand Organs at half price. Write for catalog. (44)
LYON & HEALY, 10 Adams St., Chicago

AMONG THE BRETHREN.

By FLEETWOOD BALL.

The recent revival at Elizabethton, Tenn., in which Evangelist L. C. Wolfe, of Shawnee, Okla., and his singer, D. R. Wade, did the work, was rich in results. More than 100 conversions occurred. They went to Coburn, W. Va., for a meeting.

Rev. C. H. Mount, of Jackson, Tenn., preached most acceptably Sunday and Sunday night at Parsons, Tenn., and splendid crowds heard him. Four united at night by letter.

Rev. S. M. Brown, of Kansas City, Mo., is assisting Rev. R. K. Maiden, his editorial associate on the *Word and Way*, in a revival at Houstonia, Mo. It is a great thing for these brothers in editorial bonds to be so fraternal.

President J. H. Moore, who lately took charge of Oklahoma Baptist College at Blackwell, Okla., was heard for the first time by the Oklahoma Baptist Convention at its recent session in Chickasha. He is said to have made as great a speech on "Christian Education" as was ever made in the Convention. He completely captured everything and everybody. Bro. Moore was educated at Union University, Jackson.

Mrs. Stephen Gaff, was baptized into the fellowship of the church at Lexington, Tenn., Sunday afternoon at 3 o'clock. She has for many years been a Methodist. Her husband was baptized about a month ago. They will make fine members.

Evangelist L. D. Summers, of Paris, Tenn., began a meeting with Rev. J. H. Oakley, at South Royal Street Church, Jackson, Tenn., last Sunday. They hope for a great ingathering. Bro. Summers was formerly pastor of the church.

The Louisiana Baptist State Convention is in session this week at Mansfield, La. Corresponding Secretary J. Benjamin Lawrence will give an account of his first year's stewardship. Indications are that there will be no debt.

Coliseum Church, New Orleans, La., lately called Rev. J. S. Sowers, of Norwood, Ohio, to that pastorate, and it is confidently thought he will accept.

The Sunday School Union of New Orleans has insisted that the next session of the Louisiana Baptist Convention be held in that city. It will likely be done.

Rev. J. S. Campbell, of Crowley, La., has been called to the care of the church at Sulphur, La., and it is hoped he will accept. For two months he has been the regular supply.

Revs. Leon W. Sloan, of Westlake, La., and J. J. Smylie, of Biloxi, Miss., went to Kinder, La., lately, where there was no Baptist Church and held a revival, resulting in the organization of a church of twenty-four members.

Rev. C. C. Cunningham has resigned as assistant pastor at Joplin, Mo., to accept the care of the church at Navenger,

Mo. He is the gifted son of Rev. O. H. L. Cunningham, of the First Church, Bevier, Mo.

Evangelist H. F. Vermillion closed a three weeks' meeting lately at Ohio Street Church, Pine Bluff, Ark., in which he assisted Rev. Otto Whittington, the results being 24 conversions and 12 additions.

A revival began Sunday in the Second Church, Little Rock, Ark., in which Evangelist W. D. Nowlin, of Mayfield, Ky., assisted Dr. John T. Christian. It is the first effort for a revival the Second Church has put forth in over two years.

Rev. J. E. Hughes, formerly pastor at Harriman, Tenn., is being assisted this week in a revival with the First Church, Bonham, Tex., by Rev. Frank M. Wells.

In the revival at the First Church, Pine Bluff, Ark., in which Rev. S. E. Tull was assisted by Evangelist W. D. Nowlin, of Mayfield, Ky., there had been at last account 91 additions.

Rev. I. N. Penick, of Martin, Tenn., is assisting Dr. J. H. Anderson in a revival with the Second Church, Jackson, Tenn., which gives promise of accomplishing great good. Dr. Anderson held services each night last week.

Dr. J. M. Brittain has resigned as pastor of Highland Park Church, near Atlanta, Ga., and has not as yet decided which field to enter upon.

Rev. J. H. Thayer has begun his duties as pastor of Deer Park Church, Louisville, Ky., and the outlook is very encouraging.

Rev. Geo. W. Argabrite has returned to his home in Georgetown, Ky., after sojourning several months in Colorado for the benefit of his health. He seems fully himself again.

Evangelist W. H. Sledge, of Louisville, Ky., is assisting Rev. S. H. Thompson, of Bluefield, W. Va., in a meeting. He goes December 1 to Lincoln Park Institutional Church, Cincinnati, to aid Rev. G. R. Robbins.

Dr. W. P. Throgmorton, of Marion, Ill., editor of the *Illinois Baptist*, and Rev. John Hughes, of Table Grove, Ill., a Universalist, will debate, beginning Nov. 30, at Beecher City, Ill. They have debated with each other twice before.

Pleasant Plains Church, near Jackson, Tenn., of which Rev. J. A. Carmack is pastor, is succeeding admirably in the construction of a new house of worship. When completed it will be one of the prettiest churches in that whole section.

Rev. M. L. Harris has resigned as pastor at Scottsboro, Ala., to accept a call to the First Church, Cullman, Ala. He is in the thickest of the fight for the prohibition amendment to the Alabama Constitution. He is built of the proper material.

All honor to Dr. F. W. Barnett, editor of the *Alabama Baptist*, for the relentless warfare he is waging for Constitutional prohibition in Alabama. His reward will be great in the day of Assizes.

Rev. W. W. Howard was forced to resign his pastorate at Linden, Ala., on account of his wife's health, and has located at St. Elmo, Tenn., from which point he is anxious to radiate in doing evangelistic work.

W. D. Upshaw is contending for a greater *Golden Age*, and will, no doubt, succeed in his ambitions for his already sprightly paper. We have never known him to fail yet.

The Union Thanksgiving services of all the Baptists Churches of that city will be held Thursday in Walnut Street Church, Louisville, Ky., and Dr. W. W. Landrum, of Broadway Church will deliver the sermon.

Dr. Len G. Broughton, of Tabernacle Church, Atlanta, Ga., has been called to the care of Christ Church, Westminster, Eng., and Dr. G. Campbell Morgan

supports the movement for him to accept. Dr. Broughton says: "I do not see how I could leave Atlanta for anything or anywhere."

Rev. O. F. Huckaba, of Jackson, Tenn., has resigned the care of Clover Creek Church, near Medon Tenn., after a pastoral service covering several years of successful labors.

Rev. H. Boyce Taylor, of Murray, Ky., in *News and Truths*, criticised Hall-Moody Institute on the ground that Dr. J. B. Moody advocates women preaching. Dr. Moody replies: "Errorists are known to be dogmatic, and then to deftly dodge discussion." That will bring on more talk.

The death of H. H. Lovelace, of Martin, Tenn., one of the most active Baptists in that lively town of Baptists, is a great calamity to the cause. He was liberal and aggressive.

Rev. J. H. Pennock, of Harrisburg, Ark., has been called to serve the church at Crawfordsville, Ark., for one-fourth time, and will accept.

Rev. T. A. Waggener, of Martin, Tenn., accepts the call to the pastorate at Gardner, Tenn. A good field, and one of the best of men have met.

Another Richmond in the field! The Maryland Baptist Convention has decided to establish a State Baptist paper and the new venture will be launched Jan. 1, with Rev. John Roach Straton editor, and Rev. W. H. Baylor, business manager. The Convention voted \$1,000 to help start the enterprise.

The Southern Baptist Convention, which is to be held in Baltimore, Md., next May, will convene in the Lyric Theater, one of the best halls in that city. All other preparations are being diligently made.

Rev. J. M. Taylor, of Stafford, Ky., has accepted the care of Centennial Church, Washington, D. C. The work looms up with great hopefulness.

Rev. George E. Whitehouse has resigned as pastor of Immanuel Church, Washington. He skips clear across a call to Sixth Avenue Church, Tacoma, Washington. He skips clear across a continent.

At Fifth Church, Washington, D. C., Dr. John T. Briggs lately conducted his own meeting, being assisted the last week by Dr. John Roach Straton, of Baltimore, Md. There were 125 additions to the church.

Rev. E. H. Rennolds, of Jacksonville, Fla., our versatile Tennessee friend, who has been doing much valuable work as corresponding editor of the *Florida Baptist Witness*, retires from

Rev. W. D. Turnley, who properly belongs to Tennessee anyhow, has resigned the care of the First Church, Dade City, Fla., and at present has not located. Come home, beloved!

Rev. Stephen Crockett has accepted the care of the Phoenix City Church, Jacksonville, Fla., having resigned as pastor at Monticello, Fla.

Rev. Milford Riggs, of St. Louis, Mo., has been called to the care of Immanuel Church in that city and accepts. The outlook is very encouraging.

Dr. J. P. Greene, of William Jewell College, preached at the Third Church, St. Louis, Mo., on a recent Sunday, and the church made a contribution of \$2,500 for Ministerial Education. How does that strike you?

It almost takes one's breath absolutely away to read of the great things accomplished in the recent Texas Baptist Convention. The delegation enrolled 2,800 strong, also 466 delegates attended the Woman's Missionary Union. A collection of \$66,887.50 was taken for Baylor University. Dr. R. C. Buckner was elected President for the sixteenth time. The amount expended for State Missions amounted to \$132,648.64, and the receipts lacked \$8,739.92 of coming up to the expenses. A contribution of \$7,360 was made to the Orphans' Home.

WONDERFUL ABSORBING POWER OF CHARCOAL.

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in Gases Rapidly Absorbed by It.

As a reliable remedy for stomach gases and intestinal flatulence, charcoal is without a peer. More than a century ago a French physician discovered the marvelous absorbing powers possessed by charcoal, and he experimented with it very extensively until he finally ascertained that charcoal made from willow wood possessed far more powerful and valuable medicinal properties than that made from any other wood.

Charcoal is a black, shining, brittle, porous, inodorous substance, insoluble in water. It possesses to a wonderful degree the remarkable property of absorbing many times its own bulk in any and all gases, condensing and retaining them within itself. In addition to this, charcoal is a disinfectant and antiseptic, and is used with great advantage in all cases of stomach and intestinal derangement, constipation, diarrhoea, dysentery, cholera morbus and true cholera, as the toxins which these conditions bring about in the alimentary system are completely destroyed by its use.

Dr. Belloc recommended it strongly in gastralgia, as it abates the pain, nausea and vomiting from the functionally diseased stomach; while as a remedy for obstinate constipation Dr. Daniel speaks of it in the highest terms. It has the advantage over other laxatives of acting mildly, though efficiently instead of drastically or harmfully.

Until the exclusive process by which STUART'S CHARCOAL LOZENGES are made was discovered, people who suffered from stomach troubles, flatulence and offensive breath were accustomed to use ordinary powdered charcoal, which is extremely disagreeable to the taste, and many persons, after trying it once, could not be induced to resume using it.

Since the Stuart Company perfected their process of combining pure willow charcoal with sweet, palatable honey, all objections to the use of this powerful absorbent have been removed, and thousands of persons who were annoyed with stomach gases, bad breath, rumbling noises in the intestinal system, constipation, diarrhoea, liver torpor, etc., have voluntarily testified that not only do they find Stuart's Charcoal Lozenges extremely agreeable to the taste, and all that could be desired in that respect, but they also obtained complete relief from the above-mentioned diseases after many other medicinal agents, previously tried, had failed completely.

If you are suffering from any of these annoying complaints, you cannot do better than to give this remedy a thorough trial, as relief from such troubles is absolutely assured. But be sure you get the genuine, as there are many imitations on the market, inferior in quality and altogether worthless.

Secure a box from your druggist for 25c, and send us your name and address for free sample package. Address F. A. Stuart Company, 200 Stuart Building, Marshall, Mich.

Rev. J. F. Tull, of Mt. Olive, Miss., is on the field as pastor at Lake Village, Ark., and the work opens very promisingly.

Johnson's Chill and Fever Tonic is a most remarkable medicine. Not only does it cure any type of fever, but drives every trace and taint of Malaria from the blood. Victims of Malaria put on ten pounds in 60 days by using three bottles of this splendid medicine.

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Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

Their many Tennessee friends will be glad to learn that Dr. Granville S. Williams and wife are sojourning delightfully at Whittier, Cal. His health has improved much since a change of residence from Jackson, Tenn., but Mrs. Williams' health is not good.

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood.

Put on 10 pounds by taking three bottles.

MRS. L. R. JAMES.

[In response to a letter of sympathy, and inquiry, from us, Bro. T. J. Eastes writes as follows.—Ed.]

"Yours of today received. Mother is very low. She is in a stupor at present. We do not know whether she will rally, but it is exceedingly doubtful. She was baptized on the second Sunday in November, 1832, in her 19th year. She professed faith in Christ the latter part of September or the first part of October preceding her baptism. Elder Cantrell Bethel was pastor at Brush Creek Church, where she was baptized. Owing to his being crippled in one shoulder, caused by his horse falling with him while engaged in mission work in Southern Tennessee and

Northern Alabama, Elder James Evans, who died in 1836, baptized her.

"Some years after she moved her membership to Round Lick Church. In the 40's she moved to Hogan's Creek Church, where her membership is now. She has been a faithful member, a devout Christian and one of the best of mothers. She still lingers on the border between two worlds, waiting for the boatman.

"She was born in Westmoreland County, Virginia, May 28, 1814. She came to Tennessee in her infancy. Was reared in Smith County. She married John W. Eastes, my father, in 1836. She was the mother of four boys. The oldest, Capt. J. M. Eastes, was mortally wounded in a battle at Harrisburg, Miss., July 13, 1862. He died at sundown on the 14th, about 26 hours after being wounded. The Lord spared the writer to come home with the message sent by a dying brother. My next brother, W. B. Eastes, at whose house we now are, is in his 65th year, since the 4th of June, 1909. The youngest brother died in his 50th year, lacking a short time of being 50 years old. He died May 12, 1898.

"My father died October 21, 1850. My mother, after a widowhood of a little more than seven years, was married to Deacon L. R. James, with whom she lived happily thirty-five years. He died in April, 1892, 75 years and 2 days old. He was one among the good men of the world, a devout Christian, a devoted father. My father was also a deacon in the church, and had been liberated to preach when the summons came. He died before I was old enough to note the character of people, but the entire church and community bore testimony that he was a good man and a devout Christian. His last words were: 'I'm glad I'm on the Lord's side.'

"My mother told us this morning she would soon be at rest and meet the loved ones gone before. Today she is 95 years, 5 months and 20 days old. She is old, but full of good works. She is ripe for the harvest. She is ready for the summons.

"I thank you for your love and sympathy, and if she rouses from her stupor I will express to her your love and sympathy, which I know will be heartily appreciated by her, as well as by us.

"A coincidence that does not often occur: Just 25 years after her baptism, on the second Sunday in November, 1857, I was baptized by Elder A. J. Brandon, at Fosterville, Tenn. I was almost 15 years old. Adding fifty-two years makes one feel that old age is approaching. May the Lord give me grace and strength to adorn my profession.

"The Lord bless you in your labor of love. T. J. EASTES.

"Shop Spring, Tenn."

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ORDINATION SERVICE AT CLAYTON STREET.

On Wednesday night, the 17th, at the Clayton Street Baptist Church W. R. Beckett was set apart to the gospel ministry. The Presbytery was composed of Rev. C. A. Stakely, pastor First Baptist Church; Rev. S. A. Cowan, pastor Southside Baptist Church; Rev. Geo. W. McRea, pastor Oakdale Baptist Church, Mobile, and the writer, pastor Clayton Street Baptist Church. Bro. McRea read the Scriptures and offered prayer, Bro. Cowan led the ordaining prayer, Dr. Stakely made the charge to the candidate, and the writer directed

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the service and the examination. Bro. Beckett stood a most creditable examination, and that, together with his earnestness, faith and humility, is going to make him a servant of much worth to the cause.

Brother Beckett goes the last of this week to Iron City, Tenn., his old home, where he will hold a meeting at the request of his home church, which will also likely extend him a call. There is other work in the adjacent territory, and he expects to locate in Tennessee. The State and churches where he serves will be fortunate in having him in their midst. For more than three years I have known him. He has filled my pulpit frequently in my absence, and it has always been with great satisfaction to my people. We commend him to the brethren everywhere, to the Lord and his grace, and trust that his labors will be greatly blessed.

J. W. O'HARA.

Montgomery, Ala.

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A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

Missionary J. S. Compere, who on account of continued bad health has been compelled to surrender temporarily the mission work in Africa, has been called to the care of Central Church, Magnolia, Ark., and accepts.

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should be used for everything about the house that needs oiling—for sewing machines, bicycles, clothes wringers, etc. It will not corrode or turn rancid. Sold by dealers everywhere in the handy can that can be closed with its own spout.

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OBITUARY.

SIMPSON.—Mrs. Margaret Thomason Simpson was born May 6, 1830. Professed faith in Christ and united with Union Ridge Baptist Church August, 1851. Was married to John W. Simpson May 6, 1855, and was left a widow October 21, 1869, and departed this life August 15, 1909. She was a good neighbor, a kind and loving mother and a faithful church member. She was ever ready to do her duty as a Christian, and will be greatly missed in her church. She exhibited the life of the Master as few have learned to do. Not only did she show the spirit of Christ in the church, but also in her home and with those with whom she associated. Her whole life seemed to be given for those about her, and she lived to see all her children active members of the church.

Owing to her disease, she was a sufferer for eighteen months, but without a murmur or complaint. She was ever submissive to the Master's will. All that physicians, near and dear friends and loved ones could do for her could not break the fetters of the disease that bound her. It was God's will to call her home, and may we ever be able to say, "The Lord's will be done, not mine." God saw fit to make the vacancy, and He doeth all things well. It grieves us to part with one so dear to us, one that lived so near to God, one that tried to make the life of those that came in touch with her happy. God has only taken one of his choice flowers from earth and transplanted it in His own garden, where it will bloom and live forever.

The funeral services were conducted by Rev. S. C. Reid at Union Ridge Baptist Church. There was a host of relatives and friends who came to pay the last tribute of respect to one who justly deserved it. After the funeral her mortal remains were quietly laid beside those of her husband. She leaves four children, a host of other relatives and friends to mourn her loss, but all feel that their loss is her eternal gain. May the richest blessings of God rest upon the bereaved family. "Blessed are the dead that die in the Lord: yea saith the Spirit, that they may rest from their labors, and their works do follow them."

"Tis hard to break the tender cord,
Where love has bound the heart;
'Tis hard, so hard, to speak the words,
We must forever part.

"Yet again we hope to meet thee
When the day of life is fled,
And in heaven with joy to greet thee,
Where no farewell tears are shed.

"Safe in the arms of Jesus,
Safe on His gentle breast,
There, by His love o'ershaded,
Sweetly thy soul does rest."

MRS. BETTIE THOMASON,
MRS. R. C. GARRETT,
MR. B. T. SIMPSON,
Committee.

CARTER.—Robert Patterson Carter, son of Rev. A. Carter, was born in Washington County, Tenn., October 16, 1848. He was married to Miss Cordelia Florence Sparks August 29, 1878. Eight children blessed their union. One preceded him to the land of rest, there awaiting to give him a royal welcome when he walks into the city of gold. Oh, what a meeting that will be when father and son meet on the banks of the river in the paradise of God, never more to part. He left a wife and seven children on this side of life to mourn his loss. But may they not weep as those who have no hope. While he cannot come back to them, yet, thank God, they can go to

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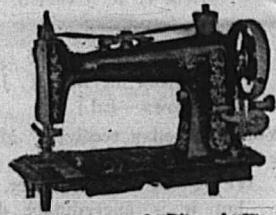
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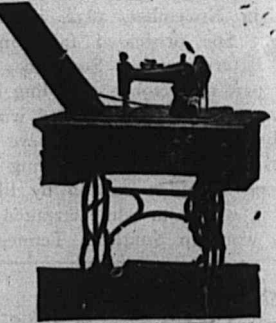
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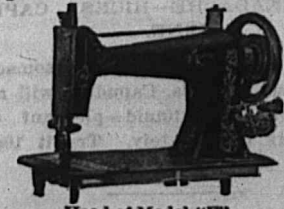
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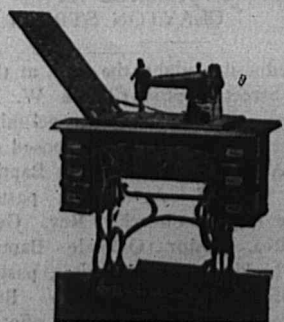
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Model "F"

him, as he professed faith in Christ about fifteen years ago, lived and died in that faith, and is gone to that rest that remaineth to the people of God. The writer conducted the funeral services in the East Chattanooga Baptist Church in the presence of a large congregation of relatives and friends.

E. J. BALDWIN.

Cowan, Tenn., November 2, 1909.

YOUNG.—The passing of Mrs. Susan Young, which occurred at her home near Baird's Mill on October 26, has brought sorrow to a wide circle of loved ones and friends throughout the section of country in which she was reared and spent her married life. She died in the 65th year of her age, and in the 42d year of her married life with her husband, Mr. J. B. Young. She was the mother of twelve children, six of whom are dead and six living, the living consisting of four sons and two daughters, all of whom, save the youngest daughter, are married and settled in life.

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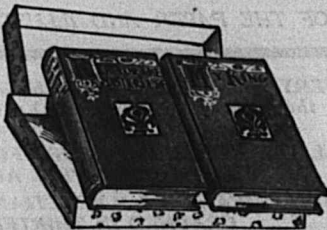
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I have been on my new field, Pleasant Grove Church, which is located six miles from Maryville, about six months, giving all my time to that church. The Lord has blessed our labors here, adding to our number fifteen, ten by baptism and five by letter. These were brought in at our regular service, as we have not had our revival meeting yet. During my pastorate here the

church has bought four acres of land and built thereon a nice five room parsonage, in which the pastor now lives and feels at home. The property all told will cost about \$1,000, the most of which is already paid. This is a strong country church, and a noble hearted people, who know how to stand by their pastor and make him feel that they love him and are ready to co-

operate with him in the great work of the Master. We are expecting great things from the Lord, and mean to undertake great things for Him. We are striving to get every member of the church to give something every Lord's Day to the cause of Christ, for we believe this is the Bible plan. Oh, may God help me, the unworthy pastor, to lead this people to a higher life, and

to a greater service for our blessed Lord, and I earnestly request all the readers of this paper to remember me in your prayers, that my life and work may redound to his glory. May God bless the BAPTIST AND REFLECTOR, with its noble editor, and all of its readers, is the prayer of an humble servant of Jesus Christ. W. H. HODGES.
Maryville, Tenn.