

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

Evangelist Ray Palmer has been engaged in a meeting for the past several weeks at Fort Scott, Kan. There were 110 conversions at last report. He goes from Fort Scott to Terre Haute, Ind.

Rev. F. M. Dowell, of Rogersville, Tenn., is authorized to represent the BAPTIST AND REFLECTOR in the bounds of the Holston Valley Association. We hope that he may secure a large number of subscribers in the Association.

It is announced that the Baptists of Baltimore, Md., have secured the use of the Lyric Theatre for the meeting of the Southern Baptist Convention in May, 1910. The Executive Committee is composed of John R. Stratton, W. H. Behler, O. S. C. Wallace, M. C. Woodward and Charles Ness.

Rev. C. B. Waller was engaged in a meeting with Pastor P. D. Mangum at Newport, Tenn., when he was summoned home by the burning of the Deaderick Avenue Church. He has now returned to Newport and resumed the meeting. We hope to hear of gracious results. Newport is a strong church.

Rev. W. L. Singleton, pastor of the Stock Creek and Gallaher's View churches, near Knoxville, has been called to the pastorate of the church at Etowah. He is very highly spoken of as a young minister of fine ability. We understand that he will probably accept. Etowah presents one of the most promising fields we know of anywhere.

The meeting at Orlinda, in which pastor L. C. Kelley was assisted by Dr. I. N. Penick, closed Nov. 21, with 16 additions and several other professions. The church now numbers 265. Besides Pastor Kelley, the church supports two foreign missionaries. This is certainly doing remarkably well for a church in a small town. We do not know a better community anywhere than the Orlinda community.

Brother J. Henry Burnett told us last week about the offering made by the Murfreesboro Baptist Church for the Orphans' Home. He and Prof. George J. Burnett and Mr. G. S. Smith came down to Nashville last week to bring the offering. They carried it in person out to the Home. There they had songs by the children and prayer by some of the visitors. The occasion was greatly enjoyed by all.

Gov. Stubbs, of Kansas, recently said: "It is a common thing in Kansas, in a majority of counties, not to have a prisoner in jail, and most of those fellows gathered in jails are there because of intoxicating liquors. There is a close relation between drunkenness and jails and penitentiaries. It means a great saving to the people of this State and nation in an economic way." So in Tennessee. Only we have not yet reaped the full fruits of the prohibition victory in this State. But we will after a while, and especially when we get officials who believe in the laws and will enforce them.

The football battles are now all over for this season, and it is appropriate to count up the list of killed and wounded during these battles. We have not the complete list before us. But, according to the best information we can get, it is estimated that there have been ten killed and something like seventy or eighty badly wounded during this season as a result of these battles. These results would be all right for real war, but it seems to us that the loss of so many lives and the serious injury of so many more young men are too great a tribute to pay to the god of "sport." This football sport has become almost as brutal as the gladiatorial sports of ancient Rome or the bull fights of Spain. We believe that it is time an end were put to it.

Dr. Arch C. Cree and the First Baptist Church of Moultrie, Ga., are enjoying a season of great revival. Great crowds are thronging the courts of the Lord, and many are being saved. Dr. W. L. Pickard, of the First Baptist Church, Savannah, Ga., is assisting the pastor.

"The Convention Glorious. State Board Out of Debt. College Debt Provided For. Great Rejoicing." These are the headlines in the *Baptist Advance* over the account given by the *Advance* of the recent meeting of the Arkansas Convention. We congratulate the Baptists of Arkansas upon this splendid showing.

We acknowledge receipt of an invitation from Mrs. Sue Hawkins Huey to be present at the marriage of her daughter, Miss Mary Carroll, to Mr. Gordon Bock Tanner on the evening of Wednesday, December 8, at the Baptist Church, Springfield, Tenn. We know Miss Mary well and esteem her most highly. She is quite a charming young lady, both in person and character, as would be expected with such a mother. We do not know the bridegroom, but presume him to be all that her heart could wish. The couple will be at home after February 1 in Indianapolis, Ind. May the blessings of God rest upon them always.

Prof. Hugo De Vries, of Leyden University, has recently published a book in which he refutes the main principle of evolution—that it is the doctrine of "natural selection"—and advocates instead the doctrine of "saltation," whatever that may be. It is said that now the Germans quite generally are trying to unlearn what they know of the evolutionary hypothesis, in its Darwinian sense. And so it goes. It will be only a few years until the doctrine of "saltation" will be replaced by some other doctrine. Meanwhile the old Biblical account of creation still stands. "In the beginning God created the heavens and the earth."

We call special attention to the appeal from the Deaderick Avenue Baptist Church published on page 4 this week. As stated, the indebtedness on the old building took up all the insurance money upon it and left the church with only a lot. The members of the church have already subscribed about \$25,000 for a new building. This is certainly doing remarkably well, but they will need about \$15,000 more in order to erect the kind of structure they need. They do not propose to build simply for their own people, but to have an equipment for general institutional work, including homes for the orphans, the poor, the sick, etc. In a letter to us Pastor Waller says: "We intend to build a plant here that will be a joy and blessing to all this East Tennessee country." It seems to us, therefore, that the Baptists of East Tennessee especially, and of Tennessee in general, ought to help the brethren of the Deaderick Avenue Church to rebuild.

As Evangelist Brooks was preaching at the Vine Street Church, this city, last week on the subject of "The Action of Baptism," and while he was making an argument on the Greek word *baptizo*, a Greek arose in the audience and said that he was born and educated in Greece, that he had never read anything but the Greek Bible before coming to this country. He said that the Greek word translated baptize in the English version never meant anything else than to immerse in the original Greek, and that any other construction would be laughed at by any person who knew that language. The statement made by the Greek is known to every scholar to be true. There is not now any scholar of world-wide reputation anywhere who would risk his reputation as a scholar by saying that the word *baptizo* means anything else but to dip, to plunge, to immerse. Either to a native Greek or to a Greek scholar it is as absurd to talk about baptizing by sprinkling or pouring as it would be to an English-speaking person to talk about dipping by sprinkling or pouring.

"BAPTIST PRINCIPLES" A REMARKABLY INTERESTING BOOK.

My Dear Brother—I have just read your new book, "Baptist Principles," and want to say to the Baptists of the State, through the columns of the BAPTIST AND REFLECTOR, that I regard it the most valuable contribution that has been made to the Baptist literature of the South since Dr. Frost published his "Moral Dignity of Baptism."

The chapters, written as they are, in the form of a letter, read like a story. You have stated the Baptist position clearly, tactfully and Scripturally, and I bespeak for the book a wide circulation. It ought to be in every Baptist home in the whole country.

I have read many books on what Baptists believe and on Baptist history, but I never felt more like straightening up and throwing back my shoulders and looking the world square in the face and saying, "I glory in the fact that I am a Baptist," than when I finished reading "Baptist Principles."

Brethren, by all means read this book. Send it as a Christmas present to your pastor and friends.

T. O. REESE, *State Evangelist.*

MINISTERIAL RELIEF MONTH.

In the schedule of gifts suggested by the Committee of the State Convention, December is the time for our offering to the aged and infirm ministers. Certainly we ought to make more of this worthy cause than we do. Bro. Glass urges 25 cents from each Baptist in the State. This would make a fine total if every Baptist would give this much, but from past records we know that all will not give. It becomes necessary, therefore, that many of us give much more than this.

It is greatly to be regretted that our people fell behind on this cause last year. Now let the pastors take hold of the matter, and make special appeal during December. If this is done I am sure the record will be better than last year. The only thing needed to improve on the past is for the pastors to take the matter in hand. In this matter, as everywhere else, they are the leaders. The indications now are that the response to the November appeal for the Orphans' Home will be very fine. Let us make it possible for the same thing to be said for Ministerial Relief during December.

W. C. GOLDEN.

TENNESSEE COLLEGE.

The fact that the management of Tennessee College for Women, Murfreesboro, Tenn., is planning for a reunion of all former students of Mary Sharpe College is of more than ordinary interest. There has never been such a reunion, and there are many of these students scattered over the land who will hail such an occasion with delight, as they can then and there meet the friends of former days and again talk over "those good old times."

This new school is the successor of the famous school of former days, and it is quite fitting that such a reunion should take place here. It is a real pleasure for the management to plan for this event. We are anxious for the names and addresses of all students of Mary Sharpe, and anyone who reads this will confer a favor by sending such information to us.

It may be interesting to know that we now have in school the granddaughter of Dr. Z. C. Graves, who made Mary Sharpe. The name of this young lady is Ada Graves, and last year she led the entire school and won the scholarship.

The plan is to have this reunion near the close of school in May, 1910. This will be a memorable occasion, and a great many of the women who studied under Dr. Graves are making their plans to attend this meeting. Any names and addresses will be appreciated. Detailed information will be sent out later.

GEO. J. AND J. HENRY BURNETT.

Murfreesboro, Tenn.

"I SURRENDER ALL."

I regard the poem accompanying this as worthy of being placed before your readers. It is Brother Butler's own composition, and was recited by him at the Friendship Association three years ago in a speech summing the dark and bright, the sad and joyous, experiences leading up to a surrender of himself and wife for service on the foreign field. The Association was melted as I had never seen one before. The speech closed with the recitation of this poem. We all remember how his hopes were dashed to the ground by his wife's being made a cripple for life in a horrible buggy runaway. This happened soon after that meeting of the Association; but I asked for the poem to have it published. It soon got mislaid among a lot of my papers, and was found only a few days ago.

G. M. SAVAGE.

Jackson, Tenn.

MY SURRENDER.

My heart is anxious to obey
My blessed Lord's command;
I want to know that every day
I'm guided by his hand.

I'm praying, Lord, that I may know
Thy holy, blessed will.
And where Thou leadest I will go,
Thy mission to fulfill.

If Thou shalt keep me in this land,
My childhood's happy home,
Oh, help me lead poor fallen man
T' escape the sinner's doom.

Or if Thou callest me abroad,
To China's distant shore,
Make known to me Thy will, dear Lord,
And open wide the door.

And I will gladly sail away,
With joy I'll cross the main.
I'll tell them of the "narrow way"
Through Jesus, who was slain.

No happier lot could be my fate,
No words more sweet from Thee,
Than these, "My son, I ope the gate;
Go preach to them for me."

But, ah! the way is dark as night,
The way I cannot see.
I'll try to "walk by faith, not sight,"
And leave it all to Thee.

And if I ne'er can cross the main
And preach to China's race,
I'll do the very best I can
To send one in my place.

Ed G. BUTLER.

Newbern, Tenn., May 30, 1907.

WHO GAVE THEM THE BIBLE?

BY REV. O. P. MADDOX.

Who gave them the Bible? Whom shall the Master reward with a crown of stars? Shall it be he who actually handed them God's precious Book? But how came he in possession of salvation and the Bible? Ah! it is impossible to trace the invisible hand of God and the human agencies used of Him in working their salvation. I refer to a large family—fifteen in number, father, seven sons, two daughters, three daughters-in-law, the cook, and the hired man, who were converted without pastor, evangelist or preacher—just simply reading the Bible. This family lives in this State, the State of Rio, six miles from Sapucaia, a small city in the interior. Some one gave one of the boys of this family a New Testament about a year ago, but the entire family being devout Catholics, worshippers of images and the host, obedient to the priests, etc., they neither read nor examined it for several months. Last June they became interested and began reading, like the people of Berea "examining the Scriptures daily, whether these things were so." The whole family studied the Scriptures until 10 o'clock at night. In two months they had read the New Testament through. They were not only convinced that Romanism is false, but that they themselves were sinners. They were gloriously converted to the Lord Jesus. Mind you, their preacher and teacher was the Holy Spirit.

About this time the Methodists and the Darbists (the Darbists or Darby-ites are the followers of a man by the name of Darby. They believe greatly in the branch-church theory. They have no church organization, no

pastors, any one can baptize), found them and naturally wanted them to unite with them. Although they had been traveling from Romanism only two months they had made rapid progress, for they had made a forced march, traveling day and night from darkness and death to the true light and life in Christ. They knew what it had cost them and they marked well each step. So they responded to these brethren that it was not convenient to unite with them, as their baptism was the same as the false baptism that they had just left, and that Christ and his followers taught and practiced only immersion as baptism. (Mind you, that their teacher was the Word of God, and the Holy Spirit. They had not as yet seen or heard of a Baptist.) The Methodist pastor then offered to immerse them, but they answered in the language of Paul, "one Lord, one faith, one baptism."

The next sign that the Lord was marvellously leading this family was a letter that one of our missionaries sent to John Ribeiro stating something of his work as a Baptist. This letter fell in the hands of the father of this family as his name is John Ribeiro also. The father then sent for this John Ribeiro to know something of the Baptists. Afterward sent for our evangelist. In August when I arrived at Sapucaia visiting the churches in the interior, one of the young men of this family came in to see me if I would baptize some of them the following Sunday. The evangelist thought it might be best to wait another three months to baptize them, as they had known the gospel only two months. I felt that the young man loved the Lord with all his heart. He asked me to go to his home and explain the Scriptures. To this I readily agreed. The next day, after a two hours' ride over a very high mountain, the evangelist and I found ourselves in the home of John Ribeiro. All the family and several friends were present. I preached at 3 p. m. on the "Way to Life." They then asked me to explain baptism. But they decided to eat dinner first. I have never found any people so eager to know the truth. While I was finishing eating they came to me again for an explanation of baptism.

From 7 to 8 p. m. I explained baptism without referring to the different denominations. They said we have already found baptism to be immersion as you have just read and explained, and we want to obey the Lord in baptism. I was amazingly surprised at how squarely they were against baptismal salvation, as though they had studied and been taught the Bible for years. Brethren, it was truly the work of the Book and the Holy Spirit! At 8 p. m. they asked me to preach again. The Lord gave me three passages for a text. "What Shall I Do to be Saved," "Repent For the Kingdom of Heaven is At Hand," and "He That Believeth On the Son Hath Everlasting Life." The Savior did graciously bless us. When I finished no one thought I had preached two hours. It was now 10 o'clock. Brethren, it is so blessed to preach the precious gospel of our Lord to those who have never heard it. They then asked me to talk privately to their old uncle, who believed in the saints and images, who was hearing the gospel for the first time. When we finished (or quit) preaching, singing, praying and talking it was after 1 o'clock in the morning.

On Sunday all of John Ribeiro's family came to church but one boy who was sick. Not having enough horses for all to ride, they walked six miles Sunday morning through the rain, arriving at the church at 11 a. m. Nine of them brought their clothes ready to be baptized should the church count them worthy to follow their Lord. Dear brethren, I wish for the space to tell you of the great power of the Lord upon us during the preaching at the morning hour. I spoke on the living sacrifice. (Rom. 12:1.) The people wept for joy as they dedicated their lives to the Master. Fifteen presented themselves to the church and thirteen were baptized. Nine of them were of this same family. After the baptism at 5 p. m. we had the Lord's Supper. I then ate dinner and supper, as there was no time for eating during the day. Our day's work finished at 10 p. m.

Monday morning it was still raining, but John Ribeiro with his family were on their way back home rejoicing in the Lord. His oldest daughter is a grown lady, beautiful and refined, but she made no question of walking twelve miles to obey her Lord in baptism in the presence of a ridiculing multitude.

But who gave them the Bible? May it not be that in God's marvelous dispensation and propagation of the gospel of his Son that in the day of rewards some one in the home land will be rewarded for the salvation of this family! For how could they have received these glad tidings of salvation without the gifts, great and small, to missions by the farmer, the blacksmith, the shoemaker, the whistling boy who runs errands in the street, the young girl who denies herself of a new waist, the seamstress who passes many weary hours at the machine, the miner, the merchant, the physician, the

lawyer, the brother of means who honors the Master with large gifts, or who can tell that it may not be the Sunday School teacher, the pastor, the professor in the Seminary, the Secretary of the Board, who have inspired some soul to give his life or his means to carry the gospel to the lost, or that editor of the religious paper (not considered generally as a real force in missions), who sacrifices his life to sow the world in truth and the gospel?

The evangelist writes me that the other six of this family expect me to baptize them next month. Dear readers, it is enough for me to behold the fruit of your hands. May the Master reward each of you in that day!

Rio de Janeiro, Brazil, Oct. 18, 1909.

THE GEM OF THE PSALMS.

REV. W. C. MARTIN.

That one has grown up in the country is no disadvantage to him. That his language, thoughts and life betray his early rural environment need never make him ashamed. The noblest specimens of manhood the world has ever known were out-of-door men, whose language constantly betrays their early connection with the sheepfold and the threshing floor, the vineyard and the olive tree. From the time Moses looked into the starry sky from his ark of bulrushes until John gazed into the bespangled azure from the rugged Patmos, man after man of the makers of the Book that moulds the destinies of nations were men whose lives were lived mostly under the open sky, and close to the heart of nature. The bleating of sheep may be heard between their sentences, and the sound of running water, the snarling of dogs and the braying of asses, the chirping of insects and the sighing of the wind. "The heavens declare the glory of God and the firmament sheweth His handiwork." "As the heart panteth after the waterbrooks so panteth my soul after Thee, O God." "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." "As the eagle stirreth up her nest, fluttereth over her young—so the Lord alone did lead him." "The Lord is my Shepherd; He maketh me to lie down in green pastures; He leadeth me beside the still waters." "Hayseed," is no term of reproach. Amos was a hayseed and boasted of it. "I was no prophet, neither was I a prophet's son, but I was a herdman and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, go prophesy unto my people Israel." I am glad that I know the smell of the soil and the music of the open field, the forest and the meadow.

That gem of the Psalms, the twenty-third, could never have been written but by one who had grown up among the sheepfolds. As the old man in the fulness of his experience, wishes to sing of God's guardianship in all the changing circumstances of his varied and troubled life, he looks back with vivid and loving remembrance of his boyhood occupation, he sees again the green valleys and the quiet brooks and the shady glens, where he used to lead his trusting flocks, and he knows no more sublime figure to use in portraying his mature views of God's protecting care over him than this, "the Lord is my Shepherd." To the king who had been raised among courtiers it would have seemed a coarse vulgar picture, but David knew its beauty and sublimity, and all men have rejoiced in it and whispered it over for the thousandth time, as the sweetest lines ever lodged into human memory.

Not only is the twenty-third Psalm sweet to those who follow the Shepherd, but it stirs the deepest wants of the unregenerate heart, and awakens longings there to participate in the blessings it describes. An old man was telling the writer of having been left bound by Indians, in the rough days of the Middle West, for several days, without food or water. On the second day his thirst became terrible, and on the third, with lips and tongue swollen, he endured the torments of Tantalus, for he could hear the sound of a running brook near him. He further said that many times after, and until he was in "the flock of God," the reading of this Psalm reminded him of that time, for it was as the sound of inaccessible running water to his thirsty soul.

This gem of the Psalms is also an oasis in the desert to all God's children. The "hardshell Baptist" and the regular Baptist, the Presbyterian and the Methodist, the Episcopalian and the Lutheran in the hot noontide, when the desert all about us quivers in the awful glare, and the fainting soul is panting and breathless, all forget apostolic succession, predestination, freewill, transubstantiation, "divine sovereignty," and baptismal regeneration, and coming together at the oasis, murmur together, "He maketh me to lie down in green pastures

MEMORY.

Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain.
Awake but one, and lo, what myriads rise!
Each stamps its image as the other flies.
Each, as the various avenues of sense
Delight or sorrow to the soul dispense,
Brightens or fades; yet all, with magic art,
Control the latent fibers of the heart.

Hail, Memory, hail! in thy exhaustless mine
From age to age unnumbered treasures shine!
Thought and her shadowy brood thy call obey,
And Place and Time are subject to thy sway!
Thy pleasures most we feel, when most alone;
The only pleasures we can call our own.
Lighter than air, Hope's summer-visions die,
If but a fleeting cloud obscure the sky;
If but a beam of sober Reason play,
Lo, Fancy's fairy frost-work melts away!
But can the wiles of Art, the grasp of Power,
Snatch the rich relics of a well-spent hour?
These, when the trembling spirit wings her flight,
Pour round her path a stream of living light;
And gild those pure and perfect realms of rest,
Where Virtue triumphs, and her sons are blest!

(Samuel Rogers, in *The Pleasures of Memory*.)

and leadeth me beside the still waters." Other things, right or wrong, are of the head, intellectual. Here the heart is nourished and refreshed.

This precious Psalm crowns a long life unusually full of the varied experiences of a child of God in a sinful world. Such experiences can not come from the lips of youth any more than ripe fruit can drop from the trees in May. There must be the suns and the rains, the breath of the South and the snort of the East; there must be the varied influences of weeks and months before a season's fruit shall have ripened. This fashion we have of praying, as one has said, for graces as though God had them all done up in little packages, ready to hand them down—a package of faith, or of patience, or of love, for the asking, ignores His universal and unvarying law, "first the blade, then the ear, after that the full corn in the ear." The experiences of the full season of life—the sufferings and buffetings as well as the pleasures and sunshine—are essential to the ripening of the graces.

How much more precious is this Psalm to us than it ever was to any Jew. For "the Lord is my Shepherd," is illumined by "the good Shepherd giveth His life for the sheep," and the "green pastures" and "dark valley" by "Peace I leave with you, my peace I give unto you," and "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

Somerville, Mass.

THE OKLAHOMA CONVENTION.

BY A. J. HOLT.

The great Convention has come and gone. Some of our good brethren object to the so frequent use of that term "great." Well, not without reason may a protest be offered against this too frequent use of an emphatic word. But I really think that its use in this instance is justified. Think of it! This was only the third meeting of this body. The very State is only two years old. The organization of the Convention anticipated Statehood. Yet there were about 600 or 700 delegates, and as many more visitors in attendance. It tested the capacity of our house to seat them. But by actual count 1,200 people heard Dr. Carter Helm Jones deliver his thrilling introductory sermon.

The Convention was great in its homogeneity. People were here from almost everywhere. In truth, every one here came from somewhere else. It was but natural that people should like to do things as they did those things where they came from. But it was truly remarkable how soon the Oklahoma spirit caught, and how above and in all the Spirit of Christ was regnant. Baptists are indeed a "peculiar people," and are much the same everywhere. It is possible for a Baptist Convention to work in harmony, though it should be composed of people of every tongue and clime.

Quite a number of native Indians were present. I suppose not less than a dozen different tribes had representatives present, but few of whom could understand English, and many of them could not talk to each other.

AN INCIDENT.

Among the Indians present was a stalwart Apache. I took special pains in the entertainment of these Indians, to see that they had good convenient homes. But this remnant of a once powerful and war-like tribe, I took

particular care to conduct to his place of assignment, myself introducing him to his hostess. I recalled how that thirty-two years ago I had been captured and robbed by a roving band of Apaches not far from where the present city of Lawton now flourishes, and where my old friend Dr. M. D. Early now preaches. It was night, and I had lost my way, and was tired, half sick, hungry and somewhat discouraged. About 11 o'clock I was suddenly surrounded in the pitch darkness by a band of Indians, who rapidly unhorsed me, and quickly robbed me of everything they could lay hands on. I made no resistance, as it was useless. But lying down on my saddle blanket, I wondered why this calamity had been permitted. Soon the Indians made up a light to see what they had taken from me. One fellow had my little hand valise, in which I carried my Bible. It had on its side a bright round ornament, and this fellow whipped out his knife to cut it off. I had already tried to talk to them, first in Comanche, then in Seminole, all to no purpose. When this man was about to ruin my little valise, I said in Seminole, "Monks" (quit), accompanying the word with a sign which meant the same thing. He at once understood that sign, and asked in sign, "Why?" I replied in signs that it was stealing, and the Great Father did not want his children to steal. That led to a conversation in signs, which lasted all night, and in my being able to convey to a band of heathen people some idea of the gospel of Christ. About daylight they consulted and brought back to me all they had taken, and gave me a guide, who conducted me in sight of Ft. Sill, and then rapidly rode back to his people. I thanked God and took courage, praising the Lord that even through my afflictions I might by some means convey some truth to their darkened minds. So here I met a Christian Apache, and rendered him some slight Christian service. The Indians were given especial prominence at the Convention, as was most proper, which was thoroughly appreciated by the Indians. They sang some Indian songs, and some people seemed surprised that the pastor of the Chickasha church joined in heartily and sang with them, in their own native tongue.

Judge Henry Furman, one of the Judges of the Supreme Court of the State, was elected President.

A dear old Tennessee boy was elected President of the Oklahoma Baptist State College, Rev. J. H. Moore, who was one time pastor at Bell Buckle. It was delightful to have him remain over and preach in the pulpit of the First Baptist Church on Sunday. He is going to be a tower of strength to our cause in Oklahoma. And here was Brother A. Nunnery, too, just the same earnest, devoted, consistent Baptist as ever he was in dear old Tennessee.

This is a great country. There it is again. But how else to describe it I wot not. There are no hills and hollows here. As nearly as possible, every acre of land in Oklahoma is fertile. I saw a pile of corn the other day, heaped out on the broad prairie, estimated to contain 5,000 bushels. I have not seen a crib large enough to hold a corn crop here, raised by just ordinary farmers.

Well, I must desist, else my erstwhile friends in Tennessee may think I no longer love the sentiment of my song. But I do, and "Old Tennessee" will ever remain dear to my heart.

Chickasha, Okla.

THE SUNDAY SCHOOL TIMES AND THE BAPTIST POSITION.

In its issue of Oct. 23, the *Sunday School Times* placed side by side a statement by Prof. A. T. Robertson as to "Why Some Are Baptists," and a statement by Dr. Joseph A. Beet as to "Why Some Are Not Baptists." We give the two articles as they appear in the *Times*, reserving comment for the present and leaving our readers to judge as to the merits of the two. Which do you think is the more biblical argument?

The following statement of the Baptist belief has been written for *The Sunday School Times* by Prof. A. T. Robertson, D.D., who holds the chair of New Testament Interpretation in the Southern Baptist Theological Seminary at Louisville, Ky., and who is widely known as the author of such works as the *Life and Letters of John A. Broadus*, *Short Grammar of the Greek New Testament*, *Teaching of Jesus Concerning God the Father*, *The Students' Chronological New Testament*, *Epochs in the Life of Jesus*, and *Epochs in the Life of Paul*:

"Baptists do not teach that baptism is essential to salvation. Indeed, one of the fundamental Baptist doctrines is that of conversion before baptism. According to our conception of New Testament teaching, faith comes before baptism, and baptism is meaningless and useless without previous conversion. We find in the New Testament absolutely no variation from the uniform teaching and practice of faith before baptism. Children who die in infancy we consider saved.

"Our insistence on the immersion of the believer as alone constituting baptism is due to a threefold argument.

"One is the absolutely uniform usage of the Greek word *baptizo*. No Baptist has made a Greek dictionary. No example of this verb has been found in ancient or Hellenistic Greek which does not mean dip or immerse. The plain question of scholarship is one that Baptists see no way to overcome. It is not too much to say that the scholarship of the world has rendered its decision on the Baptist side of this matter. See, for instance, Liddell and Scott's *Greek Lexicon*, Thayer's *Lexicon of the New Testament Greek*, Sanday and Hallam on *Romans*, Marcus Dods in *Hastings' Dictionary of Christ and the Gospels*.

"The second argument concerns the meaning of the ordinance. Since it is merely a symbol, the teaching is conveyed by the form. The full teaching is clearly set forth by Paul (Rom. 6:4-8). It is a picture of the burial and resurrection. It is a preacher of the death and resurrection of Christ as well as of the spiritual death and resurrection of the believer. It proclaims the change that has already taken place in the Christian. The Baptist contention is not merely that sprinkling is not what *baptizo* means, but that sprinkling can not symbolize the truths wrapped up in immersion. Immersion does proclaim what Paul gives as the significance of baptism, while sprinkling utterly fails to do so.

"The third argument concerns the question of loyalty to the clear teaching of Jesus on the subject. This argument we apply to ourselves. We recognize that each must go according to his own light. Christ submitted to immersion and enjoined it upon all who follow him. We deny the right of Christians in their historical development to change so radically this symbol so richly charged with holy teaching. We consider sprinkling a departure from the New Testament practice as amply shown in church history. We deplore the loss to the full gospel message by this departure. The disciple is not above his Master, and has no right to change this ordinance. It is rather his privilege and duty sacredly to preserve it.

"A. T. ROBERTSON."

The belief of those who do not practice immersion is stated for *The Sunday School Times* by Joseph Agar Beet, D.D., of Surrey, England, well known as one of the foremost of British theologians, a member of the Wesleyan Methodist Church, a member of the Board of Studies in Theology at the University of London, and author of *Commentaries on St. Paul's Epistles*, *Credentials of the Gospel*, *Through Christ to God*, *The New Life in Christ*, *The Last Things*, *The Immortality of the Soul*, and *A Manual of Theology*:

"The question is whether sprinkling is an adequate fulfilment of the command recorded in Matt. 28:19, or whether in all ordinary cases immersion would be nearer to the mind of Christ. Since the latter assertion is a limitation, the burden of proof rests on him who makes it. For all things are allowable until we have proof to the contrary.

"The use of the Greek word transliterated *baptize* is so rare and indefinite that we have little to guide us except the New Testament. In Mark 7:4 we read of some who, when they come from the market, 'unless they baptize themselves, do not eat'; where the two best manuscripts read *sprinkle*, but give *baptize* in Luke 11:38, as do all manuscripts and versions. In Mark 7:4 we have '*baptisms* of cups and pots and brazen vessels'; some early manuscripts and versions adding 'and beds.' In Sirach 34:25 we read '*baptized* from a corpse'; referring probably to Numbers 19:18, 'a clean man shall take hyssop and dip it in water and shall sprinkle over the tent . . . and over him that touches a bone or one slain or one dead or a grave.'

"The idea conveyed by the word *baptize* is indicated by its use in Matt. 3:11, 'He shall baptize you with the Holy Spirit and fire'; so Acts 1:5-8, where the Spirit is said to come down on men. That in 1 Cor. 10:2 the passage of the Red Sea by Israel dryshod is described as their being 'baptized for Moses,' proves that in Paul's thought immersion was no part of the idea of baptism.

"In *The Teaching of the Twelve Apostles* (beginning of second century) we read, 'In this way baptize . . . If thou have not fresh water, baptize into other water: if not in cold, use warm. If neither pour out water onto the head three times for the name of the Father and of the Son and of the Holy Spirit.' This suggests that immersion was the usual form of baptism; but asserts that when inconvenient, pouring was allowed. In our climate, immersion is inconvenient, in some cases impracticable; and in most cases open to serious objection. In the absence of any specific direction as to the mode of baptism, this is a sufficient reason for sprinkling. A few drops of water, like a morsel of bread and a little wine, are sufficient to set before us

the symbols ordained by Christ. The truth symbolized would not be more effectively set forth if a larger quantity were used. But without these drops of water and the bread and wine, the services would be essentially incomplete. To make the mode of a rite essential is utterly alien to the gospel.

"In ancient Greece, the sprinkling of a handful of dust was a valid burial: so Sophocles, Antigone II. 385, 402, 404, 429. "JOSEPH AGAR BEET."

BAPTIST EVANGELISTIC CAMPAIGN IN NASHVILLE GREAT SUCCESS.

BY STATE EVANGELIST T. O. REESE.

The simultaneous Baptist evangelistic campaign under the direction of the Home Mission Board of Atlanta, Ga., which has been in progress for the past three weeks, closed last night. The campaign has been a grand success, and is pronounced by all the greatest and most far-reaching revival ever held in the city. The total results show over 700 conversions and about 500 accessions to the Baptist churches.

One year ago a committee, composed of the following brethren, Revs. Rufus W. Weaver, J. H. Wright, E. K. Cox, T. O. Reese, R. M. Inlow and William Lunsford, was appointed by the Baptist Ministers' Conference to arrange for the campaign to begin November 7, 1909. The committee corresponded with Dr. B. D. Gray, of the Home Mission Board, and secured the entire evangelistic force of the Board, and, in addition to these, the services of other evangelists and pastors were secured until all the churches—fifteen in all—were supplied.

The First Church was led by Dr. W. E. Hatcher, of Richmond, Va., who did some fine preaching. He could not remain for the last week of the campaign, and the meeting was continued for several days by the pastor, Dr. R. M. Inlow, assisted by Evangelist W. A. McComb, of Mississippi. The total results were about 30 conversions and 40 accessions.

At the Edgefield Church, Dr. Wm. Lunsford was assisted by Dr. W. W. Hamilton, who had general direction of the campaign. Dr. Hamilton could not remain for the entire meeting, but did valuable work while in the city, and the meeting resulted in 20 conversions and 29 accessions to the church.

At the Central Church, where the venerable Dr. George A. Lofton has been pastor for twenty-one years, Dr. Luther Little, of Fort Worth, Tex., did the preaching. Dr. Little had charge of the campaign after Dr. Hamilton left. The meeting was very fruitful, indeed, resulting in 60 conversions and 40 accessions to the church.

Dr. Rufus W. Weaver, pastor of the Immanuel Church, was assisted by Dr. H. A. Porter, of Louisville, Ky., who came the second week of the meetings and preached to the delight and profit of the church and community for nearly two weeks. The meetings were largely attended and resulted in 35 conversions and 36 accessions to the membership of the church.

At the Third Church, where Rev. E. H. Yankee is pastor, Evangelist G. H. Crutcher did the preaching. He was assisted by Mrs. Padfield, of Louisville, Ky., who sang the Gospel with telling effect. The meeting resulted in 87 conversions and 36 accessions to the church.

Rev. Clay I. Hudson was assisted at the North Edgefield Church by Evangelist H. A. Hunt, of St. Louis, Mo. Mrs. Hunt sang and did personal work and thus rendered great assistance in the meetings. The house was filled almost every night, and sometimes to overflowing. The total results were 121 conversions and 76 accessions.

At the Seventh Church, Pastor J. H. Wright was assisted by Evangelist E. O. Bamber, who did some excellent preaching. The first week he was assisted by Singing Evangelist I. E. Reynolds. The crowds were large and a gracious revival was the result. There were 60 conversions and 45 accessions to the church.

At Calvary Church, where Rev. Wilson Woodcock is pastor, the writer did the preaching. Calvary is one of the youngest churches in the city and has made great progress under the leadership of Brother Woodcock. The attendance was fine, and from the first there was a good interest. Shouts of joy were frequently heard. The meeting resulted in 31 conversions and 21 accessions to the church.

Rev. E. K. Cox was assisted at Howell Memorial Church by Evangelist Raleigh Wright, of Cleveland, Tenn. The meeting was a success in every particular. They are now beginning to erect a new and commodious house of worship, and Pastor Cox is happy over the outlook of the church. The results were 40 conversions and 40 accessions.

At Lockeland Church, where Rev. J. E. Skinner is

pastor, Rev. H. Boyce Taylor, of Murray, Ky., did the preaching, and did it to the spiritual uplift of the church and community. The church was greatly built up. There was a general revival among the members of the church. The results were 7 accessions.

Belmont Church was greatly revived and strengthened, both numerically and spiritually. The pastor, Rev. Bailey Lovelace, who has only recently accepted the pastorate and moved on the field, was assisted by Home Board Evangelist W. A. McComb, of Clinton, Miss. The church was never in better condition than now. There were 20 conversions and 7 accessions to the church.

At Centennial Church, where Rev. J. N. Booth has been pastor for only a few months, there was a remarkable work of grace. Evangelist C. A. Stewart, of Fort Scott, Kan., did the preaching, and is said to have done it in a masterly way. The meeting resulted in 30 conversions and 42 were added to the membership.

Rev. W. J. Stewart, at South Side, was assisted by Evangelist W. L. Walker, of Atlanta, Ga. South Side is only about two years old and has had a phenomenal growth. There were 55 professions of saving faith and 29 names were added to the list of members.

The North Nashville Church, which is pastorless, enjoyed a genuine revival. Evangelist W. D. Wakefield, assisted by Singing Evangelist E. L. Woleslagel, of Chicago, had charge of the services. The meeting was a great success and the results were entirely satisfactory. There were 40 professions and 36 accessions to the church.

Grandview Church, our youngest church, enjoyed a gracious revival. Rev. A. E. Booth, the pastor, was assisted by Evangelist W. P. Price, of Mississippi. The meeting resulted in much good, there being 10 conversions and 21 accessions to the church. The church will soon begin the erection of a nice house of worship. This church is one of the most hopeful fields in the city.

The noonday meetings, the all-night prayer-meetings, the Saturday night street meetings and the factory and shop meetings were very fruitful, indeed, resulting in many conversions.

The great "fellowship" meeting in the First Church Sunday afternoon will never be forgotten. The songs, and prayers, and reports, and the great address by Dr. B. D. Gray will linger long in the minds of the Baptists of this city. As we think of the splendid results we feel like saying:

"Bless the Lord, O my soul, and all that is within me bless His holy name."

AN EARNEST APPEAL FROM THE DEADERICK AVENUE BAPTIST CHURCH, KNOXVILLE, TENN.

The Building Committee of the Deaderick Avenue Baptist Church desire to clearly set before the friends of the Cause the real condition, aim and needs of our church.

THE LOSS.

Our church home, with all its furnishings, valued at \$26,000, was totally destroyed by fire Wednesday, November 17, 1909 (with just sufficient insurance to cover an indebtedness caused by the building of a large addition during the pastorate of Dr. George W. Perryman), so that all we have left is the parsonage and the ground on which to rebuild.

We had a well-equipped and commodious building, with a seating capacity of 2,000.

OUR PAST ACCOMPLISHMENTS.

The church has been, and is being, used greatly of the Lord for the spiritual and moral salvation of this city. From the small beginning of 23 members its Sunday-school has grown to a membership of 1,200 and the church to more than 1,000 members, with an average attendance at the night services of 2,000, with great spiritual power and a constant state of revival, with many conversions and additions each week. In recent years this church has occupied the position of being a mighty influence in all matters of civic and moral reform; in the memorable temperance campaign, resulting in prohibition in Knoxville, this church was a leading factor.

OUR AIM.

It is our purpose to erect a building with greater capacity and facilities for larger and better work. It is not our intention to expend a large sum of money in architecture, but for the purpose of building and equipping a great workshop. We are compelled to have a structure that will seat from 3,000 to 4,000 people and accommodate a Sunday-school of 2,000, as our responsibility and opportunity in this city requires, and the territory that we occupy is almost unlimited. It is the further aim of this church, upon the completion of the house of worship, to provide

homes for the sick, orphans and aged. It is the purpose of this church to save the whole man.

OUR NEEDS.

Our own people have pledged even to the point of burdening themselves, and are unequal to the task alone of providing for the great need of this work.

APPEAL.

We therefore appeal to you for help in this hour of our great responsibility and needs. Any gift will be greatly appreciated and used for the glory of the Lord. We believe that our friends of all denominations throughout the country will realize the great loss and will nobly come to our aid.

Those who desire to make subscriptions or obtain any information may communicate with the following:

REV. C. B. WALLER, *Pastor.*

JAMES T. MOORE, *Treasurer.*

JAMES H. HOLLOWAY, *Clerk.*

T. B. COX, *Chairman Board of Trustees.*

JEFFERSON CITY.

On Sunday, November 21, I offered my resignation, to take effect at the close of my pastoral year, February next. It was accepted. But, after long and prayerful consideration, I asked the church on last Sunday to relieve me at once of all further pastoral work. The request was granted. A motion was made to appoint a committee on resolutions. To this I objected.

There are some noble Christian men and women in this church, and Christian fellowship with them has been most delightful and helpful. Our town has a host of high-toned, genial, royal characters, with whom daily association is a joy and an inspiration. We own our home here, too, and we are much attached to it. So if we were to follow our own inclinations, we would decide to remain here.

But the voice within my soul calls me to be ready to heed the Master's summons to earnest service elsewhere in His vineyard. So I shall give myself to study, meditation and prayer, and calmly and patiently await God's leading. My experience here has driven me to much and fervent secret prayer. I have learned its importance and its value. Out of it all there has come a feeling of resignation to the will of God such as I have not known before. Preaching has been a joy to me! I never before felt willing to preach or not to preach—as God might will. My pastoral experiences have been, in the main, sweet and blessed. My strength of mind and heart and body is in its prime. I could not before bear to think of ceasing to do the work of the ministry, so dear to my heart. But today I am perfectly willing to do as He wills, "whose I am and whom I serve"—willing to abide here in the quiet of my sweet home, or to go forth again to proclaim the Gospel of pardon and peace unto the lost or tell of the riches of grace in Christ Jesus unto His people. Such submission and waiting to be shown the Father's will for me is filling my heart with peace beyond all telling.

O. C. PEYTON.

Your paper has been a great help and blessing to our home during 1909. I intended to write several articles to your paper, but time is so scarce and disappears at such a terrible speed that it has been really impossible to find a spare moment. But I hope to do better in the future. That I promise you. God bless you. Don't forget us in your prayers.

Yours in His name for Brazil,

Bahia, Brazil.

SOLOMON GINSBURG.

We received the dishes the 20th. We are all very much pleased with them and think they are just what you recommended them to be. I hope to be able to secure another set when I renew in January, if you are still offering them. The BAPTIST AND REFLECTOR grows better with every issue, and I hope to be able to take it as long as I live. May God bless you in your effort to drive whiskey out of this country.

Bethpage, Tenn.

MRS. R. F. BYRN.

How thankful I would be to know that all our pastors in Tennessee were remembered by their churches on this Thanksgiving Day as the Baptist Church at Statesville remembered its pastor. It has been a long, long time since this preacher and his family have been so graciously and bountifully remembered by his church in the way of a donation. It is impossible for me to find words to express my gratitude to these dear brethren and sisters for this kind remembrance. And then such a kind, sweet letter accompanied the donation, so full of comfort, sympathy and confidence. May Heaven's richest benedictions rest upon the last one of these dear saints. This church is now nearing the completion of one of the prettiest houses of worship to be found anywhere.

B. McNATT, Pastor.

Murfreesboro, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

First.—Pastor R. M. Inlow preached at both hours. The morning sermon was on "Home Missions." The church made its annual offering to this work. The contribution of this church to the Board will reach \$1,000 this year. There were four received into the church—three by experience and baptism and one by letter. Four were baptized.

Central.—Large congregations. Subjects, "Substitutional Sympathy" and "First Trophy of the Cross." Baptized 9; 5 for baptism.

Edgefield.—Pastor preached at both services. Large congregations. At the morning service one joined for baptism and one by letter; five baptisms at night; 338 in S. S.

North Edgefield.—Pastor Hudson preached at both hours. Good congregations. Six conversions; 5 additions; 12 baptized; 76 additions and 121 conversions during revival. Meeting continues.

Third.—Pastor E. H. Yankee preached on "The Lord's Servant at His Task" and "Pentecost." One profession; 1 approved for baptism; 5 baptized. S. S. attendance, 211.

Immanuel.—Pastor Rufus W. Weaver preached at both services. Morning subject, "The Radiance of Righteousness;" evening subject, "The Purpose of Paul." Two received; 36 professions of faith since the meeting began; 35 added to the church; baptized 2.

Seventh.—Brother Bamber preached at both hours. Two received for baptism; 1 by letter. Great crowds; fine meeting; 47 additions during the meeting.

Centennial.—J. N. Booth, pastor. W. C. Cleveland preached in the morning; subject, "The Word of God and Its Profit." Pastor preached in the evening; subject, "Loose Him and Let Him Go." Sixteen baptized since last report; accessions so far from the campaign are 42; 150 in S. S.; good B. Y. P. U. Large congregations and people greatly strengthened.

Howell Memorial.—Pastor Cox preached at both hours. Subjects, "Following the New Master" and "The Price of a Soul." Meeting closed, Evangelist Wright leaving Wednesday. Pastor continued meetings until Thursday night. Total results, 41 additions, 30 for baptism, 11 by letter.

Belmont.—Pastor B. H. Lovelace preached at both hours. Subjects, "Unclaimed Heights" and "What Think Ye of Christ?" One conversion and two requests for prayer at the evening service. Fine congregations at both services, also in S. S. and B. Y. P. U. We had Brother W. A. McComb, of Mississippi, with us for about ten days, and as a result there were about 20 professions and 7 additions. Many of the professions were children in the S. S. and have not come into the church as yet.

Calvary.—State Evangelist T. O. Reese preached at both hours. Subjects, "The Suffering Christ" and "The Power and Responsibility of Choice." There were 11 conversions and 5 accessions to the church during the day. The revival closed. Total results show 31 conversions and 21 accessions.

South Side.—Pastor Stewart preached on "How Young Christians Grow" and "Following Jesus." Twenty-two baptized; 4 by letter; 55 professions; 29 received during the revival meetings; 126 in S. S. Large congregations.

Murfreesboro.—I. J. Van Ness preached in the morning to a fine congregation. Rev. A. W. Bealer begins his pastorate next Sunday with a fine prospect.

McMinnville.—Pastorless. Preaching by Pastor-Evangelist R. D. Cecil on "But Lay Up for Yourselves Treasures in Heaven" and "He Gave Us Life and Gave It More Abundantly." Seventy-five at morning service; good crowd at night; 68 in S. S. Preaching during the week.

KNOXVILLE.

First.—Pastor Taylor preached at both hours. Subjects, "Why the Communion?" and "Paul's Plea for the Gospel." 381 in S. S.; 4 baptized; 1 received by letter. Dr. Taylor goes to Carson-Newman College this week to lecture on Missions.

Deaderick Avenue.—Pastor C. B. Waller preached at both hours at Market Hall. Subjects, "The Fire That Never Goes Out" and "The Fair Daughters of a Proud Father." 720 in S. S.; 2 baptized; 1 received by letter; 2 approved for baptism. Hall crowded. Great interest. Five professions. Plans are being made for rebuilding great "workshop."

Broadway.—Pastor, W. A. Atchley. Preaching in the morning by Rev. E. E. Folk, D.D.; subject, "For Me to Live Is Christ." Preaching in the evening by the pastor on "Sin Is Irrational." 460 in S. S.; 140 in Northside Mission. Services begin next Sunday, pastor assisted by Rev. J. L. Dance.

South Knoxville.—Pastor John M. Anderson preached on "Being Thankful Always" and "The Com-

mon People." 202 in S. S.; 1 addition. Sunday School Association at 2:30. Large crowds.

Bell Avenue.—Pastor J. H. Sharp preached in the morning on "Abraham." Preaching in the evening by Dr. E. E. Folk on "Sanctification." 529 in S. S.

Euclid Avenue.—Preaching by the pastor at both hours. Subjects, "The Shepherd of Souls" and "Who-soever." 193 in S. S.; 1 received by letter; 2 approved for baptism.

Immanuel.—Pastor, W. A. Catlett. Preaching in the morning by W. H. Hodges on "The Christ Life." Preaching in the evening by W. H. Hodges. 126 in S. S.; 1 approved for baptism. Large congregations; good interest.

Oakwood.—Pastor George W. Edens preached in the morning on "Supporting the Weak." In the evening Rev. J. Pike Powers gave an address on "The City of Rome." 138 in S. S.

Beaumont.—Pastor, J. F. Williams. Preaching in the morning by C. R. Wilkinon on "The Great Command." 135 in S. S.; 6 baptized; 1 received by letter.

Lincoln Park.—Pastor J. C. Davis preached at both hours on "Giving and Receiving" and "Christ's Love." Church purchased a building lot.

Mt. Olive.—Pastor G. W. Shipe preached at both hours. Morning subject, "A Glorious Church." 95 in S. S.; 14 baptized; 1 received by letter. Good congregations.

Grove City.—Pastor G. T. King preached at both hours on "Christian Race" and "From Pit to Palace." 148 in S. S. Good B. Y. P. U.

White Spring.—Pastor D. A. Webb preached in the morning. Rev. A. F. Green preached in the evening on "Regeneration." 137 in S. S.; 2 received by letter. Good day.

Fountain City.—Pastor M. C. Atchley preached at both hours on "Keys and Gates" and "The Serpent in the Hedge." 127 in S. S.

Powell B.—Pastor A. F. Green preached in the morning on "Christ the Ideal Teacher." 79 in S. S. Administered the Lord's Supper. Good day.

Smithwood.—Pastor J. C. Shipe preached at both hours on "The Righteous Like the Palm Tree" and "Some Lessons from the Ark." 65 in S. S. Good congregations.

Lonsdale.—Pastor J. M. Lewis preached on "Self-Mastery" and "Ignorance the Parent of Sin." 247 in S. S.; 2 received by letter.

Gillespie Avenue.—Pastor A. C. Hutson preached at both hours on "Sabbath Observance" and "The Sacredness of Life." 190 in S. S.

New Hopewell.—Pastor J. N. Bull preached at both hours on "God's Will Revealed" and "The Speechless Man." 80 in S. S.

Island Home.—Pastor J. L. Dance preached at both hours on "Important Points in Life" and "Three Links That Bind Men to God." 226 in S. S.

Third Creek.—Pastor, B. N. Brooks. Preaching at both hours by W. L. Winfrey on "Growth in Grace" and "Sin." 125 in S. S.

Middlebrook.—Pastor, A. F. Green. Preaching in the morning by H. A. Kibby on "Lot's Mistake," and in the evening by D. A. Webb. 75 in S. S. Good day.

Stock Creek.—Pastor Singleton was present, but did not preach on account of the church session and the pastor suffering with severe cold and bad voice. Pastor resigned care of church to accept call to Etowah, Tenn., the resignation to take effect December 13, 1909. Good congregation; 2 received by letter; 59 in S. S.; B. Y. P. U. at night, attendance 75.

JOHNSON CITY.

Roan Street.—Special meetings in progress, conducted by Pastor T. G. Davis, and will continue every night this week. Crowded house at both services and good interest among the unsaved; 221 in S. S.; 64 in Piney Grove Mission, and large school at West Market Street Chapel. Our church work is in prosperous condition.

Rocky Hill.—Pastor F. E. White preached at both hours. Subjects, "The Voice of His Mission" and "The Christian's Possessions." 74 in S. S.; 4 received by letter.

CHATTANOOGA.

First.—Pastor Massee preached at both hours. Subjects, "Christ the Light of the World" and "The Uplifted and Drawing Christ." Four additions; 1 baptized; 370 in S. S.; 7 conversions during the week, 6 resulting from personal work in the regular round of pastoral work.

Baptist Tabernacle.—A splendid S. S.; 325 present. Special temperance programme. Good congregations at both services. Preaching by Pastor Allen Fort at both hours. Subjects, "Eternal Word" and "Dreams and Visions." Two additions by letter.

Highland Park.—Closing day of the meeting most inspiring; 47 additions during the meeting, 37 of these for baptism. Brother Howard preached at both hours

on "God's Plan in Every Life" and "The Watchman's Warning." Unable to accommodate the people at night. 144 in S. S.

Central.—D. P. Harris, pastor. Large attendance at Sunday-school. Dedication services at 11 a. m. Sermon by Dr. A. J. Fristoe, pastor of Park Avenue Baptist Church, Norfolk, Va. Dedication prayer by Rev. F. K. Mathews, Scotch Plains, N. J. On the platform were Brethren A. P. Moore, pastor of Chamberlain Avenue Baptist Church; G. A. Chunn, pastor of East Lake Baptist Church; Rev. Thos. A. Swafford, Avondale Baptist Church; Rev. C. E. Sprague, evangelist, and Rev. Thomas Priddy, of the Trinity Methodist Church. We appreciated the fact that these pastors adjourned their services to be with us in our services. The other churches of the city were represented by special committees and many volunteers. At night Rev. John F. Vines preached to a great congregation. One received for baptism on profession of faith and two baptized. It was a great day in the history of Central Church. Three former pastors were brought back to take part in dedicating this beautiful house of worship, for the erection of which they must be given large credit, each one of them having had much to do in making possible the great church plant we now have. It was a delight to see how the Central congregation rejoiced to have these former pastors back, even for only a few days. (So many pastors are, in many churches, never invited back.) Our young people's meeting was addressed at 6:45 by Rev. Claude E. Sprague.

St. Elmo.—Pastor R. L. Peoples preached at both hours on "Stumbling Blocks" and "The King of Glory." 105 in S. S. Good B. Y. P. U.

Chamberlain Avenue.—Worshiped with the Central Church at the morning hour. At night Pastor A. P. Moore spoke on "What Becomes of the Seed?" Good service. Fairly good S. S.

Alton Park.—Pastor John Hazelwood preached at both hours on "Walking With God" and "The Pearl of Great Price." 133 in S. S. Good interest; 3 baptized; 1 received for baptism.

East Lake.—Pastor Chunn preached at night on "Why the Church Fails to Reach the Masses." Good S. S. Good B. Y. P. U. Good congregation. Pastor and church attended the dedication service at the Central Baptist Church at 11 a. m.

Hill City.—Rev. D. B. Barnes supplied. Subjects, "My Grace is Sufficient for Thee" and "Ye Must Be Born Again." Five came out on the Lord's side; 120 in S. S.; fine B. Y. P. U. Splendid day. The pastor takes charge on the 1st.

Candie's Creek.—Rev. A. T. Hayes preached. Subjects, "The Bible," "Abraham's Believing Pilgrimage" and "Why God Said This Man Was a Fool." Great interest in all the services. One remained at the altar for prayer. Good day.

MEMPHIS.

First.—Pastor A. U. Boone preached on "The Church That Lived Only in Name" and "An Open Door." One received by letter. A great day in Zion.

Central.—Pastor Thomas S. Potts preached at both hours on "Expressive Economy" and "The Tragedy of Covetousness." Two received by letter, one for baptism, one baptized.

Bellevue.—Pastor H. P. Hurt preached at both hours on "Thanksgiving" and "At the Marriage Altar." Two received by statement, two baptized. Large congregations.

Seventh Street.—Preaching at morning hour by Dr. J. W. Lipsey on "Life from Death." Pastor I. N. Strother preached at night on "The Word of God." Three received by letter.

LaBelle Place.—Pastor J. W. Gillon preached at both hours. Subjects, "Church Choice" and "The Rewards of the Saved." Two additions by letter, 1 addition by profession, 4 baptized, 244 in S. S. Great day in every way.

McLemore Avenue.—Pastor W. J. Bearden preached on "The Christian's Responsibility" and "The Triumphs of Divine Love."

Boulevard.—Pastor Owen preached at both hours. Subjects, "The Great Commission" and "Blind Bartimeus." Good congregations. One addition by letter; good S. S.; good B. Y. P. U.

Rowan Memorial.—Pastor Harris preached at both hours to large congregations. Subjects, "The Good Soldier" and "Our Young Men." Outlook flattering.

Union Avenue.—Preaching at both hours by Pastor E. L. Watson. Subjects, "The Everlasting Name" and "All Things Through Love." Large congregation at both hours. Two baptized; 148 in S. S.

Blythe Avenue.—Pastor O. T. Finch preached on "Thanksgiving" and "Boaz and Ruth." A great day.

Whitehaven.—Two very fine services. Pastor Davis preached on "Praise" and "An Estimate of the Gospel."

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, 501 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.

THE CHRISTMAS OFFERING. AN APPEAL.

Dear Sisters:

The time is almost at hand when you will make your regular annual Christmas offering for the work in China. We praise God for the glorious developments which are taking place in that wonderful country, and we also praise Him for the increase from year to year in your offerings. It is glorious to think how the cause has developed in China. Morrison labored there for twenty-seven years and saw four converts. In 1877 the number had grown to 13,000; in 1889, to 27,000; in 1907, to 192,000; and now, in 1909, the total number of converts is reckoned at 250,000. This is enough to encourage our hearts, especially when we remember that wonderful changes have taken place which mean much for the advancement of the Master's kingdom in that great nation. We hope that this year every woman's society will try to make an advance of at least 50 per cent. on what you gave last year. The dying millions in China need your help, and need it now. How easily you could arrange to keep just one-tenth of what you will spend on yourself through December and give this to the Lord's cause as a Christmas offering.

Our Woman's Missionary Union has

arranged that the Sunbeam Bands and Royal Ambassadors will make their Christmas offering for the benighted in Africa. This will count, however, on the \$8,500 which has been asked from these young people as their gift for Foreign Missions during this Convention year.

The gifts of the Young Woman's Auxiliary made as a Christmas offering will count on what they are raising for the work at Shimonoseki, Japan.

Thus you see that while the societies of the older people will take hold of the great empire of China, the young women will help the work in the rapidly advancing Japanese nation, and our boys and girls will help the work in benighted Africa. I hope that each will stimulate the other for higher, holier effort. God has greatly blessed us in the work which we are doing for Him, and we ought to make this year of prosperity one of liberal, consecrated giving. I ask that each one of you will not only give, but that you will pray to God and talk to your friends about this work. We must go forward in the Master's name.

Yours for a great advance,

R. J. WILLINGHAM,
Cor. Sec. Foreign Mission Board.
Richmond, Va.

To the Y. W. A. of Tennessee:

In our recent Convention at Nashville the Committee on "Young Woman's Work" recommended that the Y. W. A. would support a Tennessee girl as an immigrant worker at one of our port cities. This was done because the special object for the Y. W. A.'s in Home Missions this year is the immigrant, and it was thought, if we had one of our own girls as our representative, we would be more interested in this phase of our work. This recommendation was heartily received. Now the question comes, Who shall this representative be?

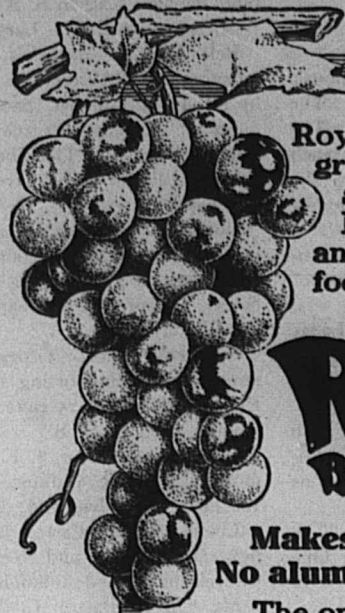
In a recent letter from Dr. Gray he expressed his pleasure in hearing of our increased interest in Home Missions, and said that they were sorely in need of workers in the port cities. He also said that the Board would gladly appoint a Tennessee girl for this work if one fully qualified would apply. She must know at least one foreign language, and should know three—German, Spanish and Italian.

This message has been a sad one to several of our girls, for, when they heard we wanted a representative at the front, several have already answered: "Here am I; send me." They are not qualified to fill this place. Are you? If you have had more advantages than some of your sisters in Tennessee, and God has given you a talent for languages, could you use it to a better advantage than this? He will so richly bless you if you will only give yourself to Him. It may seem hard to give up home, loved ones and many pleasures that now seem indispensable, but it will not be a sacrifice, but a joy, for the joy that comes in doing His will far surpasses all other pleasures.

My plea to the girls of Tennessee is this: Give yourselves unto the Lord and He will abundantly bless you. God has some work for you. Are you listening to that "still, small voice" that oftentimes whispers into your ear what He wants you to do?

I thank God for the Y. W. A.'s of Tennessee. I hope you will feel always that I am your Field Secretary as well as the W. M. U.'s, and if in any way I can help you I shall always be so glad to do so.

Remember that we went a thousand dollars over our apportionment last year, and that we are asked to make a 50 per cent. increase this year over the amount we gave. Can we do it?



Royal Baking Powder is the greatest of time and labor savers to the pastry cook. Economizes flour, butter and eggs and makes the food digestible and healthful

ROYAL BAKING POWDER

**Makes most healthful food
No alum—no lime phosphates
The only baking powder made
from Royal Grape Cream of Tartar**

Let us take for our motto "We can do it and we will."

To the twenty new Y. W. A.'s, we ask your co-operation in our year's work, and we are sure that you will bear your full share.

Miss Eleanor Gardner, of Nashville, your Secretary, always stands ready to assist you. Write to her and she will help you greatly.

Remember me in your prayers, for I am trying to enlist the thousands of girls of Tennessee in our organized missionary work.

I cannot help but enjoy the work with the girls more than any other, for I belong to the Y. W. A. and have been interested in its work for several years. It is always a disappointment to me when I go to a place and no meeting has been announced for the girls, for it is my desire that every church in Tennessee shall have a Y. W. A.

Let us thank God for what has been accomplished the past year, and ask Him to impress some one of our girls to give her life for service among the immigrants, and we will promise her our loyal support.

Your Field Secretary,

MARY NORTHINGTON.
Clarksville, Tenn.

CATARRH.

Quickly Cured By a Pleasant Germ-Killing Antiseptic.

The little Hyomei (pronounced High-o-me) inhaler is made of hard rubber and can easily be carried in pocket or purse.

Into this inhaler you pour a few drops of magical Hyomei.

This is absorbed by the antiseptic gauze within, and now you are ready to breathe it in over the germ-infested membrane where it will speedily begin its work of killing catarrh germs. Hyomei is made of Australian eucalyptol combined with other antiseptics and is very pleasant to take.

It is guaranteed to cure catarrh, bronchitis, croup, coughs and colds or money back. It cleans out a stuffed up head in two minutes.

Sold by druggists everywhere. Complete outfit, including inhaler, \$1.00. Mail orders filled by Booth's Hyomei Co., Dept. 27, Buffalo, N. Y. Send for free sample bottle and booklet, "Booth's Famous People."

Mi-o-na CURES
Indigestion
or Heart
LARGE BOX 50 CENTS AT DRUGGISTS

IS THERE ANYTHING IN A NAME?

We observe that our "Baptist people" are drifting more and more to the custom of magnifying names. As much of the valuable space in our denominational papers is used by brethren in writing their signatures, we must sit up and take notice that the "English alphabet" should be enlarged for their accommodation.

They are frequent contributors to our Baptist papers, and apparently the signature is the thing of importance. The first, second and sometimes the third given name is spelled out in full, and the reader's patience is further taxed with the prefix DD., LL.D. The subject being far away in the distance, the reader is at once asked to believe that his "Gamaliel" is, indeed, wonderfully great.

Our minds are naturally directed to such a character as George Washington, the loyalty of Sam Davis, the bravery of Stonewall Jackson, the eloquence of Apollo, the love and steadfastness of the Apostle Paul.

I am reminded of a noble young lady to whom her parents had given this name: Mary Polly Lockey Elizabeth Catherine Jane Anna Beatrice Foster Loucinda Marguerett Pane C—. She was noble, modest and true, as manifested in her personal signature, "Lockey C—"

F. M. JACKSON.

HOW TO CURE SORES, BOILS, ETC.

Every parent who reads this paper has frequently felt the need of a reliable home remedy for old sores, boils, chronic ulcers, bone felons, carbuncles, severe burns, poison oak, cuts, bruises and the many forms of inflammation which are so common in children and older people alike, also in the domestic animals. Such a remedy ought to be kept on the medicine shelf of every home, ready for use at any time. For more than half a century "Gray's Ointment" has filled the need in thousands of homes in America and in many foreign countries. It is without doubt the most perfect prescription ever written by any physician. You can get a 25c box at your druggist's. If you have never used Gray's Ointment send for a trial box, which we will gladly send free, postpaid. Address Dr. W. F. Gray & Co., 825 Gray Bldg., Nashville, Tenn.

Dr. Chas. R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles and unhealthy granulations, ulcers and blood poisoning."

BOOK ON CANCER FREE.

When hundreds of perfectly reliable people gladly testify that they have been rescued from death's door by Dr. Bye's Combination Oil Treatment for Cancer and similar dreadful diseases, it is surely worth while to investigate the methods and results of this treatment. Any one may obtain free of charge a finely illustrated book describing this simple and efficacious treatment, simply by writing Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

THE CHURCHES AND THE PEACE MOVEMENT.

To the Ministers of America:

The Committee of the American Peace Society for Securing the Co-operation of Religious Organizations calls the attention of ministers to the world peace movement. This movement is now recognized by the leading statesmen of all civilized countries, and has an honored place among the anniversary days of the schools of the United States. It needs more earnest and better organized support from the churches. The suggestion is made, therefore, that committees be appointed in parishes and religious societies to study and help the cause.

These committees might profitably do any or all of the following things:

Send to the American Peace Society for literature on the peace movement for use in the church library or for distribution.

Subscribe for *The Advocate of Peace*, the monthly organ of the American Peace Society, for the purpose of obtaining authentic information of the progress of the cause. Let this magazine be passed around to members of the committee and others interested.

Send for blanks for membership in the American Peace Society.

If time is set apart by any of the church societies for the recital of current events, see that the more important news of the peace movement is given.

Prepare and send to Washington petitions asking for the organization of the new International Court of Arbitral Justice, and remonstrating against the further increase of armaments.

Ask the Government to provide a fund for the systematic promotion of peace and international hospitality on

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardul, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardul. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardul, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardul has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

a plan similar to that adopted by England and Denmark.

Arrange for at least one public meeting every year, if possible, in co-operation with other churches, in the interest of this cause.

Seek out competent foreigners to give addresses on their country and its relations with the United States.

Provide for the occasional entertainment of Chinese and Japanese students, the future leaders of their countries, in order that the Oriental and the American may understand each other better.

The minister is reminded that Peace Sunday is the third Sunday in December. He is invited to put this day, or some other suitable Sunday, on his calendar, and to make it the occasion of a sermon on some topic connected with international justice, fraternity and peace. Let the thought of the Fatherhood of God and the Brotherhood of Men, of whatever race or nation, be brought home to the people.

The American Peace Society will furnish literature to ministers at cost.

For further information address the American Peace Society, 31 Beacon Street, Boston, Mass.

Respectfully yours,

JAMES L. TRYON, *Chairman*;

S. C. BUSHNELL,

BURKE F. LEAVITT,

CHARLES F. DOLE,

PHILIP S. MOXOM,

SYLVESTER F. SCOVILL,

CHARLES E. JEFFERSON,

Committee for Securing the Co-operation of Religious Organizations.

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.

Last week from Monday till Monday was a busy week with me. Up to Thursday I was in the midst of a big bird hunt with my folks in Kentucky. Thursday night I ran back to Nashville and united in sacred matrimony Mr. Bishop, of Louisiana, and Miss Wyatt, of North Nashville Church. It was a beautiful wedding, and the happy couple left on a midnight train to spend a future with bright prospects in Louisiana. Thursday night I went back to Kentucky to finish my hunt. I had the pleasure of baptizing into Providence Church a brother who had been immersed by a Methodist. On Saturday and on Sunday afternoon I baptized two ladies who came from the Presbyterian Church. The Providence Church is contemplating calling for two Sundays. Thus I am happy in the work. Sunday I go to Pleasant Hill Church. I trust all those who may read this little note will remember me in prayer, for I love to be prayed for.

SIGEL B. OGLE.

Mt. Juliet, 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, list 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.



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And the wonder grows as
we dance it—
How they kept up the pace
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without

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The Soda Cracker that makes the Nation strong.

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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.

PETROS.

I have been reading your paper for a time, and have as yet failed to see a word from the little town of Petros and our First Baptist Church, and feel that you and your many readers will be glad to know how our church is getting along. I wish to say we are in peace and harmony and God's great Spirit and love is in our hearts day and night, as is shown by the many attending our weekly prayer meetings at our church, and at our cottage prayer meetings, which all enjoy. We have now upwards of 100 members, and the church attendance is good also. We have an attendance in our Sabbath School of about 100, which is excellent for as little a town as this. In our church we have a good choir, one of the best choirs in Morgan County, and much interest is taken in our choir by our young people. We practice twice a week in order to keep our music at its best, not overlooking that we are continually learning new pieces, and those of the best and tenderest words.

Our only drawback is our beloved pastor, who is unable to fill his pulpit regularly, owing to his health. But every one loves Brother R. B. Patterson, and many prayers go up to our Lord daily for him, and we hope our God will see it His will and for good to restore him to health and strength, as he is a great power in our church and little town, and often preaches for his congregation when he is hardly able. Our church is

in Petros. Recently much work on the building has been done by loyal members and friends, and much more work needs to be done. God is always with his children, and with his great love he brought about thirty of our members, the sisters, together, and this afternoon situated in one of the best church sites they, under a called meeting at the church, reorganized the Ladies' Aid Society of the First Baptist Church of Petros. This society has been on the quiet for some two years, but God remembered his children, that they owed Him in their prosperity more work, and thus we now have a Ladies' Aid Society with about thirty members. We feel sure more members will be added right along, and that much good will be derived from them and their Christian work. And oh, that love and smiles among them would show a stranger that God is in their hearts. The following are the officers elected: Mrs. Agnes Goad, President; Mrs. M. L. Portwood, Vice-President; Mrs. Minnie Bennett, Secretary; Mrs. E. B. Portwood, Treasurer.

A. M. WILBER.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 241, South Bend, Ind.

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STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears. If you should receive one of these statements, we hope that you will not throw it aside to wait for a more convenient season, which, perhaps, may never come, but that you will act upon it at once. We have large obligations which have accrued during the summer and fall, and which we are anxious to meet by January 1. Let us hear from you as soon as practicable, please—by January 1, at latest.

OUR PREMIUM OFFERS.

We want our friends to put the BAPTIST AND REFLECTOR in every Baptist home in Tennessee. To assist them in doing so, we make the following premium offers, which are the best we have ever made:

1. For one new subscriber and \$2.25 we will send either of the following books: "Half Hours With Jesus—The Beautiful Story of Our Savior's Life Simplified and Explained. A Young Folks' Life of Christ." Price, \$2.00.

Or "World's Standard Dictionary (Self-Pronouncing) and Every Day Helps," including a Brief History of the English Language—Foreign Words and Phrases—Abbreviations used in Writing and Printing—Christian Names of Men and Women—General Rules of Pronunciation—Brief Business and Letter-Writing Forms—Tables of Weights and Measures—Statistics of the States—Rules of Order—Legal Holidays—Postage and Postal Regulations—Patent and Copyright Laws, etc., etc. Price, \$1.75.

Or "Cutler's Red Book of Priceless Recipes," containing 10,000 recipes and handy facts covering every conceivable topic of practical interest by experts in every walk of life. It tells how to cure the sick, to keep healthy, to meet emergencies, to save labor, to save money, to make work easy, to learn business, to make a garden, to cure pets, to learn politeness, to be entertaining, to enjoy life, to train the mind, to

teach school, to run a library. It is a ready counsellor, a family doctor, a veterinary surgeon, a mechanical expert, a guide for artisans, a cook in the kitchen, a florist's manual, a farmer's guidepost, a thousand recipes, a universal educator, a household companion, a time and money-saver, a skillful thinker, a storehouse of knowledge, a million facts. Price, \$2.25.

Or "The Destroyer, Drink, the Devastation of a Life," by Henry Knott. This is said to be "The most thrilling story in temperance literature since the publication of 'Ten Nights in a Bar Room.'" Price, \$1.00.

You may have either one of these books for a little work in getting just one new subscriber at \$2.00, adding 25 cents for postage.

2. For two new subscribers at \$2.00 each we will send you any two of the above books. Or we will send a *Teacher's Bible*, self-pronouncing, combination, with concordance, maps and helps of every kind. Price, \$3.50. Or we will send a Gold Post Fountain Pen. Price, \$3.00.

3. For three new subscribers at \$2.00 each we will send any three of the above-mentioned books. Or we will send the same Bible just mentioned, with thumb index. Or we will send a Red Letter Bible, containing the sayings of Christ and the prophecies referring to Him in red letters, together with concordance, maps and helps.

4. For four new subscribers at \$2.00 each we will send all four of the books mentioned above. Or we will send a *Red Letter Bible, with thumb index*. This is as complete a Bible as one could have. The price is \$5.00.

5. For five new subscribers at \$2.00 each we will send a handsome 42-piece Dinner Set of Limoges China.

6. For six new subscribers at \$2.00 each we will send you a beautiful gold-filled watch, suitable either for gentleman or lady.

Any of these premiums would make a beautiful and valuable Christmas present. We would especially suggest the Bibles for Christmas presents.

Now, let our friends all over the State go to work and help to swell the list of subscribers to the BAPTIST AND REFLECTOR. We ought to receive 1,000 new subscribers to the paper between now and Christmas. Write to us for sample copies of the paper, if desired.

For renewals we will make the following offers:

A copy of "The Destroyer, Drink," for a renewal and 50 cents extra. "Half Hours With Jesus," 75 cents extra.

"Cutler's Red Book," 75 cents extra.

"Standard Dictionary," cloth binding, 75 cents extra; full leather binding, thumb index, \$1.00 extra.

Gold Post Fountain Pen, \$1.00 extra. Same pen with gold bands on handle, \$2.00 extra.

A self-pronouncing combination Teacher's Bible, with concordance, maps, etc., \$1.50 extra.

The same Bible with thumb index for \$1.75 extra.

The same Bible with the Red Letter feature for \$2.00 extra.

The Red Letter Bible with thumb index for \$2.25 extra.

For \$3.50 extra we will send a handsome 42-piece Dinner Set of Limoges China.

For \$6.00 extra we will send a Gold-filled Watch, suitable for either gentleman or lady.

We hope that a great many of our friends will take advantage of these offers, both in renewing their own subscriptions and in getting new subscribers. Address BAPTIST AND REFLECTOR, Nashville, Tenn.

KNOXVILLE.

We had a delightful visit last Sunday to Knoxville. In the morning we were at the Broadway Church, of which Dr. W. A. Atchley is the able pastor. This is the largest Baptist Church in the city, with a membership at present of nearly 1,200. It has a magnificent house of worship, with a large Sunday-school room downstairs and a splendid auditorium upstairs. The auditorium is now undergoing repairs. It is being repainted and frescoed, and a handsome pipe organ is to be installed. There were over 500 in attendance upon the Sunday-school. It was an inspiring sight to see so many young people. The congregation at the morning service filled the large Sunday-school room. We enjoyed preaching. But how could we help it with

such an audience and such a cordial welcome as we received? As we entered the church we were handed a paper containing the announcements of the church for that Sunday, with the following note after the announcement that we were to preach in the morning:

"We are glad to welcome Dr. Folk with us today. He is our representative Baptist in the State, as he is editor of our State paper, BAPTIST AND REFLECTOR. He deserves our prayers, our sympathy and our financial support for what he has done for the Baptist denomination and for the cause of civic righteousness and for the Kingdom of God. No one man has done so much as he to rid the State of the saloon traffic. You are welcome, Doctor. 'Honor to whom honor is due.'"

We copy this to show the cordiality and graciousness of the welcome extended to us and to express our appreciation of it. We only wish we were worthy of the kind things said.

At night we preached in the Bell Avenue Church. Rev. J. H. Sharp is the popular and successful pastor. During his pastorate of three years the church has grown from a membership of 165 to 535, about trebling its numbers, and more than trebling its financial strength. It now owns a whole square, on which is situated the church, a nice parsonage and two other houses, one of which is used for the meetings of the Baraca Class. The house of worship is a good frame building. It will seat now about 600 or 800, but is too small for the congregations which attend upon the ministry of Brother Sharp, and it has been decided to enlarge the house. Plans have been adopted according to which the seating capacity will be doubled. Brother Sharp thinks that in ten or fifteen years at most he will have the largest and strongest Baptist Church in the city, and that then they will erect the handsomest house of worship in Knoxville. It is a great work he is doing.

In the afternoon we attended the Knoxville Baptist Sunday-school Convention, held in the South Knoxville Church, of which Rev. John M. Anderson is the present popular pastor. Twenty-three churches were represented, reporting a total Sunday-school membership of 6,376. There had been seventy-six baptisms during the month. Interesting addresses were delivered by Brethren J. C. Shipe and J. H. Sharp. The editor added a few remarks.

The Baptists of Knoxville are certainly a great host. In 1884, twenty-five years ago, we preached to the First Baptist Church for a month, having exchanged pulpits with Dr. E. A. Taylor, then pastor of the church. At that time the First Baptist Church was the only Baptist Church in Knoxville. The Baptists were just talking about starting a new mission on the north side of the city, and we were asked to take charge of it, but declined to do so. That mission developed into what is now the Broadway Baptist Church. Since that time the city itself has grown wonderfully, and Baptist churches have been established in all parts of it. So that now there are thirty-one Baptist churches in and around Knoxville, with a total membership, according to the last report to the Association, of 9,818.

We stated some time ago that the Central Association in West Tennessee is the largest Association in the State. We shall have to take that back. The Tennessee Association, which includes most of the churches in and around Knoxville—though not all of them, some of them being in the Chilhowee Association—is the largest. During the past five years the Baptists of Knoxville have doubled in numbers, and in the past four years the salaries paid to pastors have been doubled. This is certainly a magnificent showing.

Knoxville is noted for three things: 1. It is a Baptist city—probably the most thorough Baptist city in proportion to population of any city in the world. There are more Baptists in such cities as Philadelphia, Louisville, Richmond, Norfolk and Atlanta than in Knoxville, but not so many in proportion to population. 2. Knoxville is noted as a church-going city. They have the largest attendance upon Sunday-school and the largest congregations at the churches of any city in the South. The problem which confronts pastors in other cities—that of getting night congregations—does not seem to trouble the Baptists of Knoxville. The question with them is not how to get the people to come to church, but how to get houses large enough to accommo-

date them when they do come. 3. Knoxville is noted as a prohibition city. Nearly three years ago it voted saloons out by about 2,000 majority. Since then, while there have been many violations of the law, as was to be expected, still the laws have been pretty well enforced. They are fortunate in having a Mayor, a Judge, an Attorney General, a grand jury, all of whom are old-fashioned enough to believe that laws were made to be enforced, and who do enforce them to the consternation of the lawless element. Some of what Sam Jones would call the "most principalst" citizens of Knoxville have been convicted of violation of the prohibition laws. One of them has been sent to the penitentiary and another sentenced to jail. The result is that there is a pure moral atmosphere in Knoxville, which is very delightful.

In a material sense also the city has been greatly benefited by prohibition. The attendance upon the schools is much larger, as also the attendance upon Sunday-school. Many miles of streets have been paved. Many new houses have been built. We saw very few vacant houses in any part of the city.

We wonder if these three characteristics of Knoxville do not all follow logically upon each other—Baptist, church-going, prohibition. They ought to. We wish we had time to speak of the other Baptist churches in Knoxville, but space forbids.

We always enjoy our visits to Knoxville, but have never, perhaps, enjoyed one more than this.

EVANGELISTIC CAMPAIGN.

The evangelistic campaign held in all of the Baptist churches of Nashville for several weeks came to a close last Sunday night in most of the churches. Up to that time there had been over 700 conversions and about 500 additions to the various Baptist churches in the city, as stated by Brother Reese on page 4. Brother Reese also gives the number of conversions and additions at each of the churches. This was an increase of about 12 1-2 per cent. to the Baptist membership in Nashville, which is quite a remarkable showing. The results of the campaign put the Baptist cause in this city thoroughly on its feet, and give the various churches a new impetus, which will enable them to accomplish greater things in the future than they have in the past.

We have twice given the names of all the evangelists and the various churches at which they preached. We need not repeat them here. We may only say that each of the fifteen churches claimed to have the best preacher. The truth is, they all preached plain, strong Gospel sermons, such as you would expect a Baptist to preach, and, we started to say, such as only a Baptist can preach. We do not suppose that Nashville ever heard as much and as good Gospel preaching in the same length of time as it heard during this campaign. The results, we believe, will be far-reaching in arousing the Baptists of Nashville to a realization of their opportunity and giving them the ear of the people as they have never had it before. We look for still larger gatherings into the churches in the near future.

As is known, nearly all of those who were engaged in the evangelistic campaign here are evangelists under the direction of the Home Mission Board. We want to commend these evangelists as safe and sane and sound. The Home Board, through them, is certainly doing a magnificent work for the cities of our Southland. We understand that the Baptists of Chattanooga have taken steps looking toward having a campaign of the kind in that city at as early a date as practicable.

On Wednesday of last week the resident ministers of this city gave to the visitors who had been engaged in the evangelistic campaign a banquet at the Tulane Hotel. It was a quiet affair, but the occasion was greatly enjoyed by all present.

On last Sunday afternoon a fellowship meeting was held in the First Baptist Church. There was a large attendance. Dr. G. A. Lofton presided. The various pastors made reports as to the results of the campaign in their respective churches. The address of the occasion was delivered by Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, and was

very much enjoyed. The Baptists of Nashville, like those of Knoxville and Chattanooga and elsewhere, are preparing to do greater things for the Master than they have ever done before. It was voted to invite the evangelistic force back to Nashville for another campaign in November, 1911.

CHATTANOOGA.

Returning from Knoxville, we stopped over in Chattanooga for a few hours to be present, by invitation of President Rolston, at the Baptist banquet in that city last Monday night. At a previous meeting they had organized a Baptist Social Union in the city, with Brother Emmett H. Rolston as President. This was the first regular meeting of the Union. Taking occasion from the presence of the former pastors of the Central Baptist Church who were in Chattanooga to attend the dedication of that church on Sunday, they decided to have a meeting of the Union with a banquet on Monday night. President Rolston presided with his usual grace. Addresses were made by Dr. A. J. Fristoe, now of Norfolk, Va., and Rev. F. K. Mathews, of Scotch Plains, N. J., after which there were a number of informal speeches, and the organization of the Union was perfected. It was decided to hold four banquets during the year, at two of which the ladies will be invited.

The Baptist cause in Chattanooga, as in Knoxville, has grown very much in the past twenty years. When we attended the meeting of the Tennessee Baptist Convention in Chattanooga in 1883 there was only one Baptist church there. In 1888, when we bought out the *Baptist Reflector*, of Chattanooga, and lived in the city a few months, there were two Baptist churches. Now there are ten. These churches, like those of Knoxville, are all well manned. They are vigorous and aggressive, and are now preparing to take Chattanooga for the Baptists, as Knoxville has been taken for the Baptists.

The prohibition laws in Chattanooga are not so well enforced, perhaps, as they are in Knoxville. Despite this fact, though, an Alderman remarked to a Baptist that he did not know what they are going to do now about working the streets, as they have no chain-gang.

We hope to have the pleasure of visiting Chattanooga again some time soon, and shall have more to say about the city then.

CHRISTIAN EXPERIENCE.

Referring to the fact that Prof. Edward Everett Hale, Jr., who was recently converted from Unitarianism to Christianity, is now giving his spare time to personal work among vagrants and drunkards, the *Interior*, of Chicago, says:

"But he says with an unaffected democracy that he has found the human wrecks of the slums needing just what he needed and in essentially the same spiritual destitution as he found himself in when he awoke to a consciousness of his great lack. In saying this Professor Hale makes no pretense of having sounded the same depths of unclean degradation, but he means that he was just as completely out of relation with the Source of spiritual life. And he has come to believe that the supereminent thing in life—the cure of selfish inward sin and the cure of brutal outward sin alike—is personal fellowship with Jesus Christ."

Dr. J. M. Frost, Secretary of the Sunday School Board, this city, has published a remarkable little book giving the experiences in conversion of the Apostle Paul, Dr. Hale and John Jasper, each as related by himself. The experiences of these three men, so far separated by time and distance and temperament, yet whose experiences are all so similar at last, go to prove the fact that all Christian experiences are at bottom the same.

There are just two words in Christianity—"sinner," "Savior." Around these two words all other words revolve. Corresponding to these two words are the words in the plan of salvation—"repentance," "faith." Everyone who comes to Christ must say, "I am a sinner, Thou art a Savior. I repent of my sins and accept Thee as my personal Savior." This is, and will ever be, the common experience of all in becoming Christians, whatever their station or lot in life. We have noticed how, in meetings, when people undertake to tell their Christian experiences, they all tell just about the same thing—of course, with variations due to personal characteristics.

ALL MUST STRUGGLE.

In a talk to the young people of the Euclid Avenue Sunday-school, Cleveland, Ohio, Mr. John D. Rockefeller is reported as saying recently:

"If we did not have to struggle we would be weaklings. To be strong we must struggle always. This is the only means of reaching true success."

"It is hard to struggle, very hard sometimes," said Mr. Rockefeller. "But I consider struggling a blessing. Often we meet with nothing but struggling, but the young man pushed out into the world and compelled to sink or swim is a very fortunate person."

"It is hard to learn to swim. Probably many of you remember your first attempts to learn to swim. It was hard to keep your heads above water, but what a pleasure it was when one had learned to swim. I remember when I was a boy in New York sixty years ago how hard it was for me to learn to swim. I had to kick and splash and struggle, but I was the happiest of boys. I have been struggling ever since, and never was so happy as when working hardest."

"All true success is won by struggling, but everything comes to the man who struggles. If we struggle manfully and push on, everything will work out right, and we will be successful."

"The only true happiness is gained by hard struggling. The greater the struggle to accomplish an end, the greater happiness one experiences. The more we struggle, the stronger we become, and the more courage we have to fight other troubles and difficulties that come up in this life, and the greater will be our reward in the end."

This is all very true, and none the less true because said by a man who is considered the richest man in the world, and who, it is supposed, does not have to struggle now. The very fact, however, that he is the richest man in the world has only come on account of his struggles in boyhood and young manhood. He started out a poor boy, with a salary of only \$2 or \$3 a week.

THE "VIRILITY OF VICE."

Speaking of the recent defeat of Tammany Hall, the *Christian Conservator* says that it "has the virility of vice and seems ever to have the power of ultimate recovery." That is a fine expression—"virility of vice." There is entirely too much truth in it. The charge was recently made by a paper in this State that the State-wide prohibition forces lacked "cohesion." Whether this be true or not, it is certainly true that the liquor forces do not lack "cohesion." We have read somewhere of the "cohesive power of public plunder." And so the liquor forces have the "cohesive power of public plunder" and of selfish interest. They hold together because it is to their interest to do so. It is true with them, as John Hancock said it was true with the members of the Continental Congress when they were considering the question of adopting the Declaration of Independence, "They must all hang together or they will hang separately." The liquor forces know this, and so they hang together.

But while there is the "virility of vice," at the same time there is the virility of virtue.

"Truth crushed to the earth will rise again,
The eternal years of God are hers."

Only someone must give truth a little lift to help her on her feet. She may be just a little hard to arouse, but when once thoroughly aroused and standing erect on her feet, then she becomes invincible, and the cohorts of vice flee before her onward march.

RECENT EVENTS.

At its recent session Rev. Elbert H. Hicks was elected President of the Oregon Baptist State Convention. He went from Tennessee a few years ago and is now pastor of the First Church, Ashland, Oregon.

We were glad to see Prof. W. Powell Hale, of Jefferson City, in our office last week. Prof. Hale is a reader and impersonator of marked ability and is in great demand. He was on his way to an appointment.

The church at Clayton, N. C., has decided to have preaching every Sunday, instead of twice a month, as heretofore, and has secured as its pastor Dr. I. M. Mercer, whom the *Biblical Recorder* calls "the scholarly and consecrated pastor at Rocky Mount and one of the choicest spirits in all the land."

THE HOME

THE WAY OF LEADING.

"It is just too bad to have to lie here," mourned Grandfather Fariss, "and think of all that work I ought to be doing right this minute—planting the south lot in potatoes, getting out a patch of sweet corn, and tending all the odd jobs that seem to have come thicker than ever this spring. It's going to be too late to get a seed in the ground by the time I get out of this," and he groaned as an unlucky move was followed by a sharp twinge of pain.

"There, there, father," bravely soothed grandmother, rearranging the pillows and smoothing back the thin, gray hair of the invalid. "Don't you worry so; the Lord will take care of us, even if it isn't in the way we had planned; there is sure to be a silver lining sooner or later," but her husband turned from her, fretfully refusing to be comforted.

These two old people, childless and alone, were grandfather and grandmother to the whole community in which they lived. To the little gray cottage was carried many a sorrow that grew lighter because of grandmother's kindly sympathy, while her loving advice straightened out many a perplexing difficulty. Treasures from her flower and herb garden were dealt out with a lavish hand, and no one could tell more wonderful stories of "once-upon-a-time" than she.

Genial grandfather, fond of his innocent jokes and bubbling over with infectious laughter, was most ambitious concerning his little farm, and, as usual, had planned as much work for the summer as many a younger man might have done; but here he was, laid aside right at the beginning of the busy season, rheumatism holding him a prisoner on his bed.

"I don't know what to do," Grandmother Fariss confided to a neighbor who had run in for a few minutes, while she quietly wiped away a tear. "What with his worrying so, and my knowing it, it will be hard to get along without the crop. I do not know which way to turn sometimes."

"Never mind, grandmother," said Mrs. Page, cheerily, patting the wrinkled old hand. "What are friends for, anyway, if they cannot share trouble? There are plenty of us to look after you."

"They are such independent old people," she added, when speaking of the matter later, "that it would be pretty hard to know just how to help them. I do not suppose they will actually come to want if they do have no crop this year, although the loss of it will probably make a big hole in the little sum they have laid by. Doctor's bills do run up so."

"I think I know a way," spoke up practical fifteen-year-old Wilbur, "that is, if you and father are willing. If we can get grandmother's consent, and the rest of the boys will help, we can easily take care of those lots of theirs. It's not too late to do it, but we oughtn't to wait long."

"Why, yes," said his father, while mother nodded her head. "Just a day, or even a half day now and then, after

the seed is in the ground, ought to keep the crop moving wonderfully, if enough boys can be persuaded to take hold with you."

"Well, I will see grandmother first, and then, if she agrees, I'll see the rest of the boys," Wilbur decided. "But I think we had better not let grandfather know anything about it as long as we can, for maybe he would think we wouldn't do it right, or wouldn't stay with the job long enough to accomplish anything or something."

All the boys of the neighborhood, big and little, took such an interest in the plan that the lots were soon plowed and planted as they decided the owner would want were he doing his work, and then how everything did grow!

"Guess every seed and every sprout must have grown," exulted the boys, glancing up and down the tidy rows of corn, then over to the potatoes, where not a weed was to be seen. This extra work meant the giving up of some hard-earned holidays, for each boy usually had plenty to do at home, but who doesn't enjoy getting up a surprise for a friend? And wasn't this just the biggest surprise anyone could think of? At the same time they were learning the joy of unselfish kindness, an experience they would never forget.

Grandfather Fariss kept in his bed in a room farthest from where the boys were working. He suffered much, but ceased to complain of his inactivity, and regained in a measure some of his lost cheerfulness.

When the new vegetables began to appear in rapid succession on their table, he asked very few questions, supposing, of course, that some of the neighbors had sent them in. Imagine his surprise, then, when he received a letter from a city firm, which inclosed a check, which, the letter specifically stated, was for early potatoes, shipped on such a date. In great bewilderment, he readjusted his spectacles, looked the envelope over carefully, and read the letter the second time.

"Mother, look here!" he cried, excitedly. "There's a big mistake somewhere," and he handed the letter and check to his smiling wife, who, instead of being mystified over the matter, laid them aside, and then she told him the story of the boys' doings, and how they would not only have all they would want, but considerable to sell.

"How small and mean I do feel," he humbly exclaimed when she had finished, "when I remember how foolishly I murmured, so unwilling to walk in the path the Lord had marked out for me."

"He always provides for His own," said grandmother, softly.—*Demarest G. Rubins, in Herald and Presbyter.*

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This disease exhibits itself in the form of unsightly papules and pustules, commonly called pimples. Comedones, or blackheads, is often complicated with this disease and add considerably to the unsightliness of the face afflicted with them.

Sometimes there are only a few irregularly situated pimples on the cheeks, forehead or chin, while in other cases, where the blood is extremely impure, the entire face becomes literally peppered with them, giving the countenance a most repulsive appearance and exciting much unfavorable and derogatory comment and criticism by people on the streets and elsewhere.

Pimples are caused, secondarily, by an inflammation of the sebaceous glands and pores, while the primary, or underlying cause, is undoubtedly a depraved, morbid condition of the blood, and is a sure indication that the latter is filled with all sorts of impurities which should be eliminated from the system.

The purchase and application of salves, ointments, jellies, cold creams, etc., is a waste of time and money, for a blood disease cannot be cured by applying a medicament to the skin.

All persons who suffer from pimples, boils, carbuncles, eczema, skin blotches, ulcers, scrofula, scurvy and all other skin diseases arising from an impure and impoverished condition of the blood should use STUART'S CALCIUM WAFERS, a remedy the chief ingredient of which is calcium sulphide, the most powerful alterative and blood cleanser and purifier in existence.

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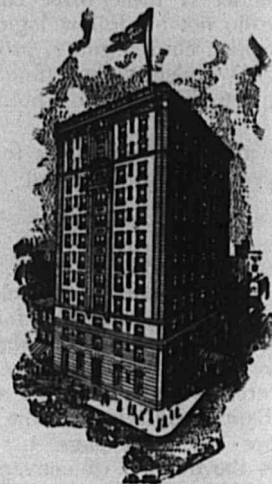
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Young South

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Mission topic for December: "The Middle Kingdom for the Royal Embassadors."

THE CANDLE-TREE.

O hush, little brother, step soft on the stair
This Christmas morning; for waiting there
Is the candle-tree, with its flowers of light
All shining and blossoming bright, so bright
Isn't it good to bloom for us so
When all other trees are asleep in the snow?

Only on Christmas day it comes
While the white snow flies and the North wind hums;
When the spirit of giving is in the air,
Then we are sure to find it there.
O hush, little brother, step soft and light,
Lest it fade like a dream-thing away from our sight!

For under its branches are sheltered here
The things we've wanted through all the year;
The doll I dreamed about long ago,
The scarlet horn that you wanted so,
New books and pictures, all waiting, see,
Under the care of the candle-tree.

And over its branches and all about
Peace and contentment and joy shine out,
Making the world a beautiful place;
Making me say as I lift my face,
O wonderful, wonderful candle-tree,
The light of the Christ-child is over me!
—Miriam S. Clark,
In *Youth's Companion*.

FOR THE SUNBEAMS.

THE LITTLE CHILD JESUS.

(Some verses for the dear little ones at Christmas time. Recite them at the Christmas meeting.)

The little child Jesus
Came down from the light,
And he nestled so warm
In the heart of the night.
The world was a-cold
And full of its strife,
But he nestled so warm
That he woke love to life.

The little child Jesus
Found no room in the inn,
There was room there for folly,
And anger and sin.
O deep in my heart
I will give him a place,
And ask for his blessing
And pray for his grace.

The little child Jesus
Had a star in the sky,
That followed Him gladly
And stood waiting by.

The Wise Men they saw it
And it was their guide,
O beautiful Christ-star
Lead me to His side.

The little child Jesus
He smiled in His sleep,
And the angels they saw it
And sang soft and sweet.
O little child Jesus,
Smile thou upon me,
And make me a happy
Dear sweet child like thee.

—Rev. Oliver Huckel.

CORRESPONDENCE.

And tomorrow is Thanksgiving! Is there some one coming to eat dinner with you, some one who has no home? For many years I have always asked some young man, or girl who is away from her own people, to come to us for that day. There are such hosts of girls and young men who live in close little hall bedrooms, and have no place to sit after business is over. I hope you'll find one or more at Christmas time, as I am too late suggesting it for Thanksgiving.

I am hoping the aftermath will be a great one for the Young South. I know that at ever and ever so many tables, the basket or tray will be passed for the poor children at the Orphans' Home, that have had such sad, sad times this year. Don't put off sending it long! Because you know we are anxious to begin on our Christmas offerings soon. Have you thought of them? Let us joyfully celebrate our Savior's birthday by giving to the needy ones before we spend all our "Christmas money" some other way.

The "Home Department" of my Sunday School did a graceful thing this week. They gathered at a "Home" in this city, where only the friendless dwell and brought a "shower" without a cloud. A table filled with canned goods and other needed things proved their kind thoughts. They sang sweet old hymns and read from God's Book, leading praise to Him who has been so kind to all of us this year.

Then we've just sent off a box to Oklahoma from the Woman's Missionary Society that counted up at a low estimate to almost \$200. So the First Church is very happy in anticipating Christmas now. Don't you think that is better than to put God off with what is left?

I am quite happy to sit down to my desk today, because you have begun December so well. Watch closely now, for I shall have no need to say things so softly this week as I did last.

Let's see! Here are eight messages. Last Sunday my Sunday School class No. 10, that I do so love to teach, gave me \$1.00, through Miss Helen Woodward, for the Chapel at Kokura. Only a little word here and there will inspire your classes to help the work there or elsewhere. Try it, dear teachers!

The second letter comes from Knoxville. Mrs. Martha Hutson asks for literature, and I sent her a copy of "Our Mission Fields," and some other timely leaflets, which I hope will aid her in the work. We only ask for the postage, and she sent some with her letter.

No. 3 comes from our pretty suburb, Ridgedale:

"I enclose another dollar from my Sunday School class of little girls, which after some discussion they decided must be devoted to the Orphans' Home at Nashville.

"We wish the Young South all progress in the work for the Master's kingdom."—Mrs. S. M. Griffith.

Let's call that the opening Christmas offering and let's shake glad hands with these little girls in our thankfulness. May God reward them, Mrs. Griffith!

No. 4 comes from Springfield:
"Enclosed find 30 cents, for which

please send me two of the 'prayer calendars' for next year.

"May the Lord bless and comfort you and yours in your recent sad bereavement is my prayer."—Ethel Jones.

There! I've been waiting for some one to begin asking for the calendars. They make such lovely-Christmas gifts. In them are the names of all our missionaries, all our lines of work, arranged for daily prayer throughout the year. They are prettily bound and make a nice ornament for your sitting-room or bedroom. They cost 15 cents with the postage this year. I think you can not but be pleased if you send for them immediately, so you will get them by Dec. 25. I will order them with great pleasure from Baltimore. Only be very sure that I have each address carefully written and the number desired. Thank you, Miss Ethel, for starting the ball rolling, and for your sweet sympathy.

And in No. 5 Dr. Willingham says: "Your kind favor received and greatly appreciated. I will write to Mrs. Emmett Stephens at once, and tell of the gift from the Brownsville Sunbeams, and ask her to write you about the girl to be under their care.

"Thanks also for the subscriptions to the Journal.

"I have just returned from a trip to Texas and Georgia, visiting the Conventions. I had a good time.

"The Young South has my best wishes."—R. J. Willingham.

So we'll soon know about the little Chinese girl the Brownsville Sunbeams have adopted. Keep praying for her.

How thankful we are that Dr. Willingham is able to have the care of the churches on his shoulders again! May God give him all the grace he needs.

No. 6 comes from Miss Emma Hampton, of Cleveland, whom we miss from our page so much. Ill health has prevented her leading the Sunbeams recently, and we are grieved not to hear from the ardent little workers there any more. We hope, though, they will remember us again some day, and that this dear friend of ours will soon be herself again.

No. 7 comes from near Harriman, and you will rejoice in its tidings I am sure: "Enclosed find

SIX DOLLARS

for the Orphans' Home. Three dollars are from Caney Ford Church and three dollars from the Missionary Society."—Alice Bowers, Sec. and Treas.

That's a grand, good friend of the Young South work! Very few weeks are they absent from our page. Many thanks for another Christmas offering. May the little ones in Caney Ford never want a home!

And now get your handkerchiefs and take off your caps for No. 8 is the last of this good week that ends Thanksgiving and begins December. Just listen to Baker's Gap, from whom we have heard many times before, for Pine Grove Church is there, you know:

"Enclosed please find

THIRTEEN DOLLARS,

a Thanksgiving offering from Pine Grove Church. Give \$8.00 to the Orphans' Home at West Nashville, and \$5 to State Missions.

"We wish the Young South much success."—J. S. Farthing, Church Treas.

Now, isn't that grand? Just make the welkin ring, and float the white handkerchiefs towards the clouds. We thank you so much, Mr. Farthing, for allowing the Young South to be the bearer of your bounty. Please say to the church at the first opportunity how grateful we, and the Home, and the State Board are.

Don't you agree with me that this is an encouraging beginning for this last month of this year? Let's keep it up every day. Remember the new address, Mrs. L. D. Eakin, 615

POPLAR STREET, Chattanooga. Some still put it 422 Georgia Ave., and I am two miles or more from that place now.

Oh! I wish we would all join hands now, and let me send Dr. Willingham, Dr. Gray, and Mr. Woodcock, Mrs. Lowndes, at Baltimore, and all the rest a fine Christmas gift. What do you say? Begin at once, that I may have a long list for our second week, and by the close of December have a fine record added to the Young South "receipts."

Please don't wait for a large sum, though. If it is only 10 cents or a quarter, don't hold back. Send it on without delay.

"Many a mickle makes the muckle," say the Scotch. Prove it this Christmas! You will be so happy, if you remember others.

Gratefully yours, and hoping for another good week,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First half year, 1909	\$256 28
October offerings, 1909	58 84
November offerings, 1909	70 18
First week in Dec., 1909:	
For State Board:	
Pine Grove Church, E. Tenn., by J. S. F., Treas.	5 00
For Orphans' Home—	
Mrs. S. M. Griffith's S. S. class, Ridgedale	1 00
Caney Ford Church, by A. B.	3 00
Caney Ford Society, by A. B.	3 00
Pine Grove Church, by J. S. F., Treas.	8 00
For Kokura Chapel—	
Miss Helen Woodward, First Baptist S. S.	1 00
For Literature (W. M. U.)—	
Miss Ethel Jones, Springfield (2 calendars)	30
Postage	02
Total	\$406 62

Received since May 1, 1909.

For Foreign Board	\$106 34
" Home Board	38 69
" State Board	82 68
" Orphans' Home	91 31
" Kokura Chapel	32 60
" Ministerial Relief	4 09
" Ministerial Education	1 00
" Mt. Pisgah Church	2 60
" Margaret Home	7 70
" Foreign Journal	3 25
" Home Field	1 00
" Literature, W. M. U.	70
" Church in Japan	15 00
" Chinese Scholarship	20 00
" Postage	26
Total	\$406 62

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If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high-grade machine, thoroughly guaranteed. One lady writes, "I am delighted with my machine." Another writes, "My friends are surprised when I tell them what it cost me." Another writes, "Your plan is a splendid one. The machine is much better than I expected."

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AMONG THE BRETHREN.

BY FLEETWOOD BALL.

In the recent revival at Orlinda, Tenn., in which Rev. I. N. Penick, of Martin, Tenn., assisted Rev. L. C. Kelley, there were 16 accessions to the church. The membership is now 265 and the church supports two Foreign Missionaries. The parsonage is now being rebuilt and the church, which is far too small, will soon have to undergo the same.

Dr. W. M. Vines, of the First Church, Asheville, N. C., lately assisted Rev. O. L. Powers in a meeting with the First Church, High Point, N. C., which resulted in 60 conversions and 22 accessions.

In the revival at Tabernacle Church, Raleigh, N. C., in which Dr. A. J. Moncrief was assisted by Dr. J. L. White, of Greensboro, N. C., there were 42 accessions, 19 by baptism, 19 by letter and 4 by restoration.

Rev. C. W. Payseur, of Cliffside, N. C., had the assistance recently of Rev. O. W. Triplett, of West Durham, N. C., in a revival which resulted in 41 accessions, 35 by baptism, 4 by letter and 1 by restoration.

The church at Norwood, N. C., has gotten on higher ground. It has moved up to twice-a-month preaching, and a pastor's home is to be built for the popular pastor, Rev. C. M. Brooks.

Rev. J. H. Beck was ordained to the full work of the ministry at Barlow's Chapel Church near Richland, N. C., on a recent Sunday, Rev. C. F. Whitlock preaching the sermon. Some good church would do well to pull the bell-cord over this Beck, for he is a most excellent young man.

Dr. H. W. Virgin, of the First Church, Jackson, Tenn., in addition to his great work in that city, finds time to project his influence into the surrounding country. He is holding a revival this week at East Union Church, near the city, preaching each night.

At the late Georgia Baptist Convention, Dr. S. Y. Jameson was elected President; John W. Bennett, Lansing Burrows, W. W. Gaines, F. H. Roe, Vice-Presidents; B. D. Ragsdale, Secretary. The next Convention is to be held Nov. 15, at Elberton, Ga. Preacher, Rev. L. R. Christie; alternate, Dr. T. P. Bell.

The General Association of Virginia Baptists, which held sessions recently in Portsmouth, Va., was presided over by the following officers: President, T. H. Ellett; Vice-Presidents, M. W. Turner, A. B. Woodfin, R. B. Garrett; J. M. Pilcher; Secretary, Rev. Hugh C. Smith. Dr. Lloyd T. Wilson, of Newport News, electrified the Convention with a speech on "State Missions," and Dr. G. W. Perryman, of Norfolk, spoke in his characteristic manner on "Temperance."

Evangelist H. M. Wharton, of Baltimore, Md., has an idea of beginning a school for evangelism at an early date, which will be a correspondence school. A happy idea! Let it be put into motion.

Dr. W. E. Hatcher, of Richmond, Va., is to assist in a revival in the First Church, Fort Wayne, Ind., during the month of January. He held a great revival in this church several years ago.

The church at Hope, Ark., is fortunate in securing the services of Rev. W. M. Bostick, who resigns at Brooksville, Miss., to go to the new field Dec. 1.

A Baptist State Hospital is to be established in Jackson, Miss. The Eckles property of that city costing \$5,000, has been donated to the Baptist State Convention, and has been accepted. A committee consisting of Dr. T. J. Bailey, Ex-Gov. A. H. Longino, M. O. Patterson and W. F. Yarborough will look after the matter. This will not

interfere with contributions to the Baptist Tri-State Hospital in Memphis.

Rev. C. E. Welch has resigned at D'Lo, Miss., to accept the care of the church at Bellevue, Tex. His loss is greatly regretted in Mississippi.

Rev. W. F. Yarborough, of the First Church, Jackson, Miss., has been heartily called to the care of the Parker Memorial Church, Anniston, Ala. He has not given out his decision.

Mrs. G. W. Riley, of Jackson, Miss., has been elected editor of the Woman's Work Department of the *Baptist Record*, succeeding Mrs. J. L. Johnson, of Clinton, Miss.

Rev. John A. Wray has withdrawn his resignation and will remain as pastor at Live Oak, Fla.

Rev. W. D. Turnley, of Dade City, Fla., writes that Dr. A. S. Pettie, of Tampa, Fla., completely demolished a Campbellite champion with whom he recently debated at Withlacoochee Church. It is as we expected. Errorists are in poor business fooling with A. S. Pettie.

Rev. John R. Clark, of Paducah, Ky., is assisting Rev. J. E. Glenn in a revival at Bardwell, Ky., which at last account had resulted in 25 accessions to the church, and the interest still growing.

Chapel Hill Church, near Lexington, Tenn., held largely attended services Sunday afternoon. The house, which had been badly wrecked in the late storm, has been restored to normal condition. It was decided to elect deacons at the next meeting.

Rev. W. S. Roney, of Fulton, Ky., has been called to the care of the church at Bradford, Tenn., for half time, beginning Jan. 1. He accepts. He is a good preacher and pastor, and will do efficient work along those lines.

The work at Trimble, Tenn., is growing under the pastoral care of Rev. A. H. Mahaffey. It has already moved up to twice-a-month preaching and there is every indication of great success.

Rev. H. Boyce Taylor, of Murray, Ky., is bound to be a vigorous scrapper to meet what is coming at him week by week. In his paper, *News and Truths*, he has lately said things which require the use of column after column in their respective papers by the editors of the *Baptist Flag* and the *Baptist Builder* to reply. Taylor has a great habit of speaking out in meetin' and that's the way John the Baptist and the Saviour did.

Evangelist S. J. Cannon, of Louisville, Ky., has been called to the care of Third Avenue Church in that city, and accepts. At once a revival was begun in Ninth Street Mission of the church.

The welcome accorded Rev. W. W. Harris, late of Keener, Ala., to the pastorate of Rowan Memorial Church, Memphis, Tenn., has been most cordial. He has recovered from a recent physical breakdown and is ready for better work than ever.

Rev. W. B. Sansing, of Forest, Miss., begins work at Teague, Tex., Dec. 1, succeeding Rev. Walter L. Evans, of Waco, Tex.

Evangelist Sid Williams, of San Antonio, Tex., is in a revival with the First Church, Lone Wolf, Okla. He says a recent sermon by Rev. Lee Scarborough is the greatest he ever heard in all his life.

In the revival at the First Church, Wichita, Kans., in which Rev. G. W. Cassidy was assisted by Evangelist M. F. Hamm, of Bowling Green, Ky., there were 113 additions. Hamm is one Baptist Evangelist who doesn't take stock in the Union meeting gush. And there are others, thank the Lord!

Rev. J. E. Lowrey, of Albertville, Ala., has been called to the care of Union Church, Lipscomb, Ala., succeeding Rev. J. R. Stodgill. The church will at once set to work to build a parsonage.

In the revival at Martinsburg, Mo.,

in which Rev. Geo. W. Elliston was assisted by Rev. W. A. Todd, of Huntsville, Mo., there were 20 accessions, 17 by baptism. It is a Catholic town and the Baptists only have half time preaching.

Evangelist J. D. Adcock is assisting Rev. T. H. Plemmons in a revival at Catlettsburg, Ky., which gives promise of the accomplishment of great good.

Spring Creek Church, near Mansfield, Tenn., of which Rev. Andy Potter, of Martin, Tenn., is the aggressive pastor, has changed its day of meeting from the first to the fourth Sunday in each month. Bro. Potter is winning a victory as leader of that church.

Rev. S. A. Cowan, of Southside Church, Montgomery, Ala., has declined a call to the care of the church at Greenville, Ala., although the salary offered was better than what he gets at present. Few Baptist preachers heed the call with the biggest pay.

Evangelist W. J. Ray lately assisted Rev. R. M. Hunter in a meeting at Newton, Ala., resulting in 22 additions by baptism. Bro. Ray's work is highly commended by Bro. Hunter.

Fifteen more counties in South Carolina were added to the dry territory, Nov. 15. There are now only six counties in the State where whiskey can be sold. May the Lord deliver them from the curse.

Evangelist J. J. Wicker, who lately held that splendid meeting with Dr. J. J. Taylor and the First Church, Knoxville, is spending several weeks in South Carolina. He is assisting Rev. H. M. Follow in a meeting at Woodruff, S. C.

Rev. L. A. Mitchell has resigned as pastor at Camden, S. C. A new church and parsonage have been built during his pastorate. South Carolinians hope to keep him in that State.

Rev. M. W. Barcafer and wife, of Kansas City, Mo., lately assisted Rev. A. C. Jones in a meeting at Elsberry, Mo., which resulted in 16 conversions and 13 additions by baptism.

Rev. D. E. Mellichamp has resigned as pastor at Checotah, Okla., on account of an order from his physician that he must rest. He is sojourning in Ridge-way, S. C.

Rev. Henry H. Martin, of Martinsburg, Mo., was lately ordained to the full work of the ministry by the church at that place, of which Rev. G. W. Elliston is pastor. Rev. C. A. Mitchell delivered the charge.

Rev. R. E. Cody, of Leroy, Minn., has been called to the care of the First Church, Benton, Ill., and is to begin work Dec. 1. He has been pastor at La Crosse, Wis.

Rev. H. H. Wallace, of Marion, Ill., accepts the work of Assistant Financial Secretary of the Illinois Baptist State Association. The constituency of that body will ask to be identified with the Southern Baptist Convention at its next session.

Evangelist T. T. Martin, of Blue Mountain, Miss., and singers, Mr. and Mrs. J. F. Scholfield, are to hold meetings with Rev. H. Boyce Taylor, in Murray, Ky., from Feb. 17 to 27. Bro. Martin has held meetings in Murray several times before.

Arkansas Baptists, led by Corresponding Secretary J. S. Rogers, raised \$28,568.88 for State Missions last year and through the help of the Home Mission Board of the Southern Baptist Convention were enabled to expend \$34,393.88. The missionaries witnessed 4,156 conversions.

Evangelist J. B. Alexander, whom Tennesseans love, lately held a meeting at Crossett, Ark., resulting in 7 additions, six by baptism.

Rev. W. V. Walls has accepted the care of the Plummerville Church, near Russellville, Ark., and is on the field. He considers the outlook most encouraging.

Rev. J. G. Harris, of Brinkley, Ark.,

has been blessed to see his people rally enough from the horrible blow dealt the town by a cyclone, to lay the cornerstone of a new church, which he hopes to have ready for dedication Feb. 1.

Rev. L. R. Scarborough, of Waco, Tex., will move to Fort Worth, Tex., Dec. 1, to superintend the construction of the \$100,000 administration building of the Southwestern Baptist Theological Seminary. The work is to begin at once.

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THE JOYS OF THE MINISTRY.

For the first time in my short ministry sickness has kept me away from my churches. My sickness was turned into joy. My church at Rocky Hill on Sunday, when they learned that I was not able to go to the service, commenced to come to see me. They would bring with them the dainty dishes to tempt my appetite and loads of wood to keep us warm. Then on Thanksgiving my dear people from Glenwood, 13 miles away, came that long distance, and pounded their unworthy pastor and his family. They brought all the good things of life. No pastor could be sick long under those conditions. It is such a privilege to serve such a noble people. As we sit down to the table loaded down with the good things of life, they seem to taste better than those things we buy, for they carry with them the spirit of love. Brethren, I wish some one would write a book on the joys of the gospel ministry. I thank God that I was able to be with my church at Rocky Hill on Sunday. May God's richest blessings rest on our noble people, and may God ever bless our noble editor and our BAPTIST AND REFLECTOR.

F. E. WHITE.

Bearden, Tenn.

RELIGIOUS CHARTS.

The Home Mission Board has prepared a series of charts exhibiting the religious and relative denominational conditions in different sections and in the whole of our country. They are printed on heavy enamel paper, 18x24 inches, suitable for hanging on walls in libraries, Sunday-schools, mission rooms, etc., and form the basis of interesting and profitable studies. Price, complete set, by mail, 25 cents. Send all orders to Baptist Home Mission Board, 723 Austell Building, Atlanta, Ga.

Note.—These charts are founded on statistics published by the United States Department of Commerce and Labor, Census Bulletin 103, copy of which may be had without cost upon application by mail to said department.

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.

Mother is better since Saturday. Her appetite has improved slightly. The Dr. says she will get up now if something else does not set in. I am hopeful this morning. She sat 10 minutes last night. She rested very well through the night. I trust you are all well. The Lord bless you in your labor of love. Pray for us.

T. J. EASTES.

Shop Spring, Nov. 30, 1909.



Dr. J. W. Blosser, whose likeness appears above, is well-known throughout the country because of his remarkable success in the treatment of catarrh, deafness, bronchitis and asthma.

He has discovered a method of treating these diseases which is different from all others, both in method and effect. It is not a spray or atomizer, douche, salve, cream nor inhaler. It "opens up" and cleans out the head, nose, throat and lungs, then stops the nasal discharge and spitting, and permanently heals the diseased membranes.

Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.

UNITY ASSOCIATION.

Baptist Association met with the Baptist church at Selmer, Tenn., at 10 a. m. on October 30, 1909. The meeting opened with song, "How Firm a Foundation." Bro. Jordan conducted the devotional exercise, reading the Scripture lesson from Romans, Chapter 5. Dr. G. M. Savage led in prayer, followed by song, "Jesus, Lover of My Soul." The body then unanimously elected Bros. J. H. Curry and C. C. Perry Moderator and Clerk, respectively. After a song "Trust and Obey," Brother Mayes was called to the pulpit and read a lesson from Math. Chapter. 10, which was followed with prayer by Bro. J. H. Curry, and song "Rescue the Perishing." Brother Mayes, taking his text from Matt. 10:8, delivered a discourse which was interesting and instructive. Motion was made to adjourn until 1:30 p. m. Bro. Jordan dismissed.

AFTERNOON SESSION.

Opened with prayer by C. C. Perry. "Glory to His Name" was then sung. Proceeding with the program the first subject was, "A Scriptural Church." In the absence of the brethren assigned to this subject, G. M. Savage, D. D., was called on to open the discussion. I am sure all enjoyed his splendid message on this subject. The discussion of the next question, "The Relation of Baptism to Salvation," Bro. M. N. Davis being absent, was opened with clear ideas by Bro. Mayes. Bro. J. H. Curry continued with good thoughts directly on the subject, followed by a much enjoyed talk by G. M. Savage, D. D., dealing with the same question. The third question, "Is it Possible to Attain to Sinless Perfection in this Life?" was, in the absence of the brethren assigned to same, taken up successively by Brethren C. C. Perry, J. N. Varnell, and A. L. Bates. Dr. G. M. Savage ably discussed the question which followed, "Who Were the Spirits in Prison?" and was thereupon excused from the meeting, with regret, in order to proceed to his work at Paducah, Ky.

After a splendid message from Bro. J. H. Curry on the subject of "Are

the Kingdom and the Church Synonymous?" a motion to adjourn 'till 6:30 p. m. was entertained.

EVENING.

The Moderator being absent the meeting was called to order by C. C. Perry, and "How Firm a Foundation" was sung, followed by prayer, Bro. A. L. Bates, leading. The questions "What is a Church?" and "Is the Atonement of the Power of the Cleansing Blood of Christ Limited?" were satisfactorily discussed by the brethren. After the singing of "Blessed Assurance," C. C. Perry was called to the pulpit. After the reading of a scripture lesson, John 3:1-21, by the same brother, and prayer, led by Bro. J. H. Curry, C. C. Perry delivered a discourse from Acts 18:17. "Leaning on the Everlasting Arms," was then sung, and a motion made to adjourn until 9 a. m. of the following morning. Meeting dismissed by Brother Lambert.

SUNDAY.

Meeting being called to order by the Moderator at 9:30 a. m. "What a Friend We Have in Jesus" was sung, followed by prayer by Bro. Mayes, and another song "Glory to His Name." Proceeding with the program the subject "Sunday School Rally" was discussed by Bros. Hamilton, Bates, Bray, Mayes, Prayther, Purnicence and Perry. Song, "Rescue the Perishing." Collection for Sunday School amounted to \$2.10. Bro. Lambert was called to the pulpit at 11 a. m. He read the Scripture lesson from Matt. 24, and led in prayer. "There's a Fountain Filled With Blood" was then sung, after which Bro. Lambert delivered a stirring discourse on the "Second Coming of Our Lord," taking as his text Acts 1:10-11. "There's a Great Day Coming" was sung, and a motion made to adjourn until 1:30 p. m. Brother G. A. Bowdler dismissed the gathering.

AFTERNOON.

Meeting was called to order by the Moderator at 2 p. m., and "How Firm a Foundation" was sung. Bro. Prayther led in prayer. The discussion of the question, "Can the Heathen Be Saved Without the Gospel?" was entered upon, Bros. J. N. Varnell and G. A. Bowdler making the talks. "To the Rock that is Higher Than I," was then sung. Bro. Duncan was called to the pulpit. He spoke earnestly from Heb. 6:1-3. Bro. J. H. Curry followed with a splendid short talk. After a motion to adjourn until 6:30 p. m., Bro. Duncan dismissed the body.

EVENING.

Meeting was called to order at 6:15 p. m. by the Moderator, and "Rescue the Perishing" sung, Bro. J. H. Curry following with prayer. The questions discussed were the following: "The Duty of Christians to the Church," opened by Bro. Bates and continued by Bro. C. C. Perry. "Who is a Proper Subject to Participate in the Lord's Supper, and Where Should it Be?" discussed by Bros. Mayes and Duncan. "What Should be the Attitude of Christians Towards Temperance," opened by C. C. Perry and followed by Bros. Duncan and Bowdler. "Who is the Comforter Spoken of in John 14:10, and What His Offices?" Discussed by Bros. Bates, Mayes and Bowdler. "The Tongue," Jas. 3:5,10, opened by Bro. J. N. Varnell and followed by Bro. J. H. Curry. "Blessed Assurance" was sung, after which Bro. Bowdler was called to the pulpit, who, after the hymn, "What a Friend We Have in Jesus," spoke from Rev. 3:4, delivering an instructive and interesting discourse, enjoyed by all. This followed with song, "Rescue the Perishing." The Brethren took the parting hand and were led in prayer by Bro. Duncan. The glorious session terminated with prayer, led by C. C. Perry.

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FRUIT.

"The husbandman waiteth for the precious fruit."—James 5:7.

"Whatsoever a man soweth that shall he also reap." If a man sow the wind he will reap the whirlwind. Every tree bears fruit after its kind. As one plants so will he gather. Clean, pure, sound seed are essential to the best results. The loss from bad seed is incalculable. No one can sow lies and reap the truth. To the extent that error is mixed with the truth to that extent will the truth be choked out, and loss suffered at the harvest time.

Husbandmen are beginning to learn the advantage of thorough culture. Deep plowing, subsoiling, sending the plow down below the hardpan, stirring the unstirred, letting in the sunlight and the air make the soil more productive. Shallow culture will soon deplete the most promising fields. The seasons are beyond our control, it is true, but deep culture will create moisture in times of drought, and draw the excess from the surface, in times of floods.

No husbandman should neglect fertilizers. They help the poorer spots, and give uniform results. On the average, field crops can be doubled by a judicious use of good fertilizers, and, at the same time, the productive capacity of the land permanently improved. Brains make the very best fertilizers. Other things being equal the more brains, well applied, the better.

All orchards need pruning. Unfruitful branches should be taken off, so of all dead or diseased twigs and limbs. These take up the juices of the soil that should go through the healthy branches to the production of fruit. They also shut out the air and sunlight, so essential to healthy growth and productivity. Sunlight kills disease germs. However, great skill should be used in pruning. He who uses the knife should have special training. Unskillful pruning sometimes causes wounds that never heal, that greatly retard the growth of the tree, and impair its productiveness.

Harvest is the most joyful time of all the year. How delightful to look upon the branches bending with "precious fruit," to gather in the ripe and fragrant crop, each one yielding to the tender touch!

Hand-picked fruit is best. The old way of thrashing off the fruit is destructive of keeping qualities, and fails to reach the best of the crop, scattered here and there on the higher bows.

Before storing it should be carefully sorted. Decaying fruit will soon damage all with which it comes in contact. It is much better to sort before storing than afterwards. It saves disturbance, that of the whole crop.

There was an ancient custom of dipping fruit in a solution of oxygen and hydrogen (H₂O₂), practiced by one John and commanded by the Lord of the harvest, symbolic of thorough cleansing, and a test of the genuine variety. This is still kept up by true and faithful servants. It is the consummation of the harvest. For the sake of convenience some have, however, substituted sprinkling for dipping, with disastrous results, and with a growing tendency to still further disobedience.

For dipping some use pools, some rivers, and some smaller streams. John used the Jordan. He dipped the first fruit in the Jordan. I use the Boone solution and find it very fine. This fall I had some precious fruit, watered with

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my tears during the drought, "my joy and my crown."

S. W. TINDELL.

NOLACHUCKY ASSOCIATION.

The Workers' Institute of the Nola-chucky Association was held with the Witt's Foundry Church beginning Friday evening, Oct. 29, and continuing through Sunday.

Our efficient and beloved Moderator, W. C. Hale, was in charge of the meeting. Bro. Hale is one of our best prepared men for the Lord's work, being a graduate of Carson and Newman College, and also of the Seminary. He has the general work of our denomination at heart, and is full of faith and good works. His highest ambition is to have part in the extension of our blessed Lord's kingdom.

We were delighted to have him in our midst again, as he used to be our pastor, and for seven years he labored with us, preaching the gospel of peace and the Lord greatly blessed his efforts while with us.

The program for Saturday was very interesting and it was ably discussed by the following preachers: P. H. C. Hale, J. G. Carmichael, D. L. Manis, O. C. Peyton, W. E. McGregor, J. A. Lockhart and J. M. Watters.

Saturday was a great day for all who were present, and especially the church, for it was a day of feasting our hungry souls, and we were abundantly fed with spiritual things.

Sunday morning at 9:30, Prof. W. L. Gentry, of Carson and Newman College, delivered an address on "The Supreme Aim of the Sunday School," which was uplifting and inspiring to all who were present.

At 11:00 the house was filled and Bro. Lockhart preached an effective sermon. The congregation listened attentively and were made to feel that the Lord was with us. The writer preached at the evening service, using Ps. 37th chapter and 37th verse, for the text. The house was filled again also at the evening services.

The cause of our Master was greatly strengthened during these meetings.

ARTHUR HALE.

Jefferson City, Tenn.

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OBITUARY.

PHILLIPS—On Oct. 5, 1909, after a long and painful illness, the angel of death entered the home of E. W. Phillips and bore away his spirit to the home of the soul.

Brother Phillips was born Oct. 21, 1832. Seventy-seven summers and as many winters had passed over him. The early part of his life was spent in Goochland County, Virginia. It was here that the sunshine of childhood's early morn beamed upon him, and youthful ambition culminated in noble purpose, which crystalized into a beautiful and useful life. He professed faith in Christ and united with the Baptist church in his 18th year, and lived a consistent Christian from that time to his death. He was married to Mary J. Northern in 1860. From this union there were born unto them nine children. Of this number six survive him. He was a devoted husband, a kind and affectionate father, and a friend to all. The last twenty years of his life were spent in Chattanooga, where he was always active in the religious and civic life of his town and county. The last five months of Brother Phillips' life were months of great physical pain, yet he bore his suffering without murmur. All was done that could be done to stay the hand of death, but to no avail. The throbbing hearts of wife and children could not stay the pale angel from doing his work. Brother Phillips will be missed in the home, the church and community, yet our loss is his eternal gain. The funeral service was conducted by the writer, in the presence of a host of friends and relatives. The most touching feature of the service was a solo rendered by Mrs. S. I. Russell, "The Lord Is My Shepherd," composed by his daughter, Mrs. Ella Hains, which she sang with such wonderful pathos and sweetness. We say goodbye brother only for a while.

Soon we will meet thee,

When the day of life is fled;
Then in heaven with joy greet thee,
Where no farewell tears are shed.

We would say to the bereaved family, sorrow not as those who have no hope, but look beyond the river to the home of the soul, where you may meet your loved one where partings are never known.
G. A. CHUNN.

PHILLIPS.—Whereas, it has pleased our Heavenly Father to remove from our midst our beloved brother, E. W. Phillips, and,

Whereas, The church and Sunday School have lost a most loyal and consecrated member, his wife a devoted husband, his children a kind and loving father, and the community a valuable citizen, be it

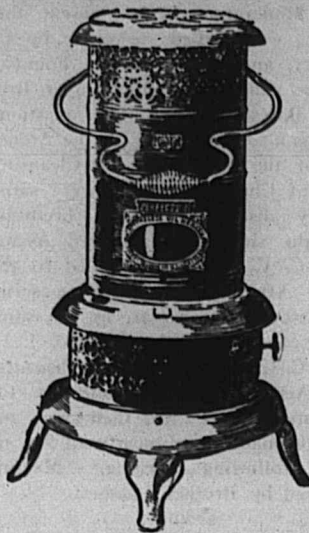
Resolved, That we, the members of the Ridgedale Baptist Church, mourn the loss sustained by us, and that we extend to the bereaved family our heartfelt sympathy and sincere sorrow at their great loss. Be it further

Resolved, That a copy of these resolutions be entered on the minutes of the church, a copy sent to the grief-stricken family, and one furnished the BAPTIST AND REFLECTOR for publication.

JOHN WORMACK,
J. E. PHILLIPS,
J. A. CARSON,
Committee.

CHICK.—Mrs. Addie Chick, the only daughter of Mrs. H. M. Satewart, of Lincoln County, Tenn., was born in Lincoln County, Sept. 19, 1864. She professed faith in Christ and joined the Beech Grove Baptist Church at the age of 15. One year later, at this tender age, she married. Her womanly nature had developed beyond her years and she

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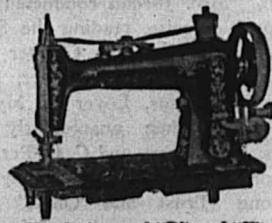
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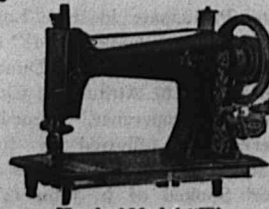
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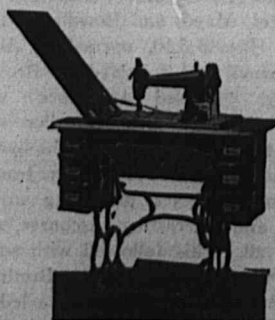
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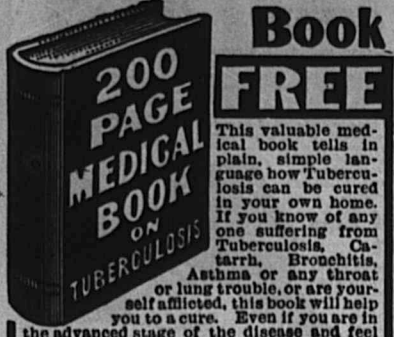
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was able to preside with grace over her home in Lincoln County. Of the seven girls and six boys born to her home, all are living except two boys. Her youngest child, a boy, was near one month old when, on Oct. 18, 1909, the merciful angel of death came to her home far away in Texas and bore her spirit to God.

Mrs. Chick possessed in a high degree those graces which make a woman a benediction to a community, a queen in the home, a charm in the church, and a glory to God. During great disappointment and sorrow she maintained that Christian fortitude and fidelity to her family that becomes the noblest of God's creatures. May the unerring hand and Spirit of God protect and guide these motherless children in their journey through life, and the Comforter of the soul soothe the aching hearts of the many relatives and friends in Tennessee.

HER PASTOR.

MIZE.—After many weeks of patient suffering that mysterious messenger, whose name we call Death, on the morning of Nov. 10, 1909, called from the walks of life our beloved brother, Henry J. Mize. But praise His holy name, he said on that last morning that Jesus had been with him all night, and he was so happy and wanted to go with Him to his Father's house. So at 10 o'clock the Father said, "It is enough, come up higher." And that tired spirit of his passed into the Celestial City. Brother Mize was about 70 years of age, was converted about forty-four years ago, and joined the Baptist church at a session held in the courthouse at Maynardville, Tenn. He was devoted to his church, and stood above the average layman on Bible doctrine and church government. As he moved from place to place he carried with him his church letter, according to our covenant, and deposited it with some nearby church, where he could best carry out the principles of church membership. He was received into the fellowship of Clear Springs Church about fifteen years ago as an ordained deacon and lived and died a consistent member. He was active in both church and Sunday School work, serving several years as Superintendent. He leaves a wife, two daughters and five sons to mourn his loss. Therefore be it

Resolved, That we, as a church, extend our sympathy to the bereaved family and commend them to Him who is our refuge and strength.

Resolved, That a copy of this memorial be sent the family, a copy spread upon our church book and a copy sent to the BAPTIST AND REFLECTOR.

J. A. ROBERSON,
J. A. FOSTER,
J. S. ACUFF,
Committee.

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WHAT PART AS A FACTOR ARE THE WOMEN PLAYING IN THE WORK OF OUR CHURCHES.

(Paper read by Miss Ella Prewitt at Fifth Sunday meeting of Little Hatchie Association, and requested for publication in the BAPTIST AND REFLECTOR.)

From the very beginning we find the women have been laboring for God. At first we find them weaving and embroidering beautiful cloths to beautify the place in which they were to worship; later we find them reaching out their hands to the poor, and on and on we find them ever ready to do something for Him who has done so much for them.

Shall not we, the women of today, rise up and say, "Here am I?"

Organization may be called the watchword of the twentieth century. Everywhere we constantly hear the cry—organize. The women have not been slow in taking up this enthusiasm, and we have woman's societies for almost all objects. The question naturally arises what is the value of all this organization? Some say it is only foolishness, others it is a waste of time, they are doing no good. We would not ask what is the matter with the organization, but what is the matter with that person?

Just twenty-one years ago a few of the Baptist women got together—other denominations had already organized—and organized the Woman's Missionary Union. How have we succeeded?

In the matter of gifts, we have much over which to be thankful, and awaken praise on every side, and yet we know it is a small amount compared with what we could raise, were the Union only touching all the women of our churches within the bounds of the S. C.

From a very small beginning we have gradually grown until now we are giving more for missions than all the Baptist churches in the sixteen Southern States gave at that time. God has wonderfully blessed us in that more souls are won for the amount expended by Baptists than by any other denomination, and yet only one-tenth of our women are organized. If we could only win the other nine-tenths we could soon win the world for Christ.

Last year our S. B. C. women gave nearly \$200,000. We are told we have 385 societies in Tennessee, while we have 1,635 churches, with a membership of 164,227. While the women have enrolled for service only 6,000, can we say all the rest are men? No, of course there are some young people that are in our organizations for the young, but

many are doing nothing at all. The women gave about \$20,000 last year. If the other nine-tenths gave proportionately, we could give what all the women gave last year in the Southern States. As it is we gave one-third of the amount given by Tennessee Baptists for all causes.

O, that all might hear the message, "Go into all the world and preach the gospel to every creature," and that it might sound so loud that none would be content to sit idly by while souls are dying all around us.

Surely none will despise the day of small things. We came not for the day of large things, but, Esther like, to lay aside the rich garments of the feast. We came denying ourselves and praying, and even giving life itself, not for the salvation of one nation, but for the many.

The great engine of power is ready and many wheels are turning with its impulse, but not all.

In this organization we have met for study and information. We are told knowledge begets interest, and lack of knowledge tends to degrade. This is an age of learning. Shall we be slack in informing ourselves? The more we learn the more we want to know; the more we inform ourselves along any line of work, the more we are interested in that special work. In our time every learned profession and every branch of manual labor is recognizing the necessity of skilled workmen to attain success, and this demand is placing a high premium upon men and women of trained minds and hearts. It would be strange indeed if skilled labor for the Master should not also be the demand of the hour. The hour of our need is upon us, the material to supply it is at hand. Literature is a great force for good or evil. If you add to one's knowledge you enlarge the world in which he lives; he sees a wider horizon, his future contains greater possibilities, he becomes conscious of new wants and higher aspirations. Every profession has its helpful literature. The physician has his medical journals, the lawyer his hundreds of selected books, the merchant is kept in constant touch with the commercial world, the farmer has his agricultural journals, the florist his magazine. All these professions would be restricted and placed at a disadvantage were it not for the literature which deals with the latest theories.

An important fact is no man who has "progress" as his watchword will be without necessary literature. He tells us to "search the Scriptures" and this is the most important feature of our literature; for if we would be like Christ and assimilate his teachings, we must know of him. We minister daily to the physical person, and we take care that our mental faculties do not become dull. Then why are we so stingy with our spiritual natures? They often become so weak and frail and long so for strong, nourishing food that it is only wonder when the world offers a great attraction we often yield? We often find that our denominational literature goes begging because it is so completely snowed under by the ceaseless storm of worldly publications.

For less than it takes to furnish oneself with a daily paper one year we can have the BAPTIST AND REFLECTOR, price, \$2.00. It gives us news of God's work and workers all over our State, also has one page devoted to missions; then we have the Home Field, price, 25 cents, which tells us of the work among the Indians, the Cubans, the people in Panama, and foreigners all over the Southern States, as well as work in destitute places, where they have never heard of God's love; then we have the Foreign Mission Journal, also 25 cents, if in clubs of ten, or 35 cents per single copy,

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We were organized to study, learn, pray and give.

Shall not we then rededicate our lives, our time, our all, to our Master?

Let us make our gifts larger. Let us give self. The call is great for workers, "the fields are white unto the harvest." Let us one by one take our place, one by one gain recruits, one by one go to the source of all wisdom and strength, one by one live a Christian life that is not mere Christian existence. Surely then will the kingdom of God come, not with man-sounded praises, but it will come and we will know that we have hastened that day.

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J. M. FROST

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