

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

Nashville, Tenn., September 21, 1911

New Series Vol. XXII, No. 5

It is announced that Zurich, Switzerland, has been selected as the place for the World's Seventh Sunday School Convention in 1913.

It is claimed that more copies of the Bible were sold last year than the combined sales of any other one hundred books. And yet some people say that the Bible is losing its hold upon people. This doesn't look like it.

The *Christian Observer* says that the present arbitration movement, which recently culminated in the signing of arbitration treaties between the United States and Great Britain and France, largely originated in the heart of a Southern Presbyterian minister, Rev. W. A. Campbell, D.D., of Virginia.

A prominent British journalist declares that the chief dangers of England are: "Religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, and heaven without hell." And are not these the chief dangers of America as well?

It is stated that Rev. Edward C. Johnson, D.D., pastor of the First Baptist Church, Newport, R. I., refused a fee of \$1,000 to unite in matrimony John Jacob Astor and Miss Force. The couple, however, were married on Sept. 10, by Rev. Joseph Lambert, of Providence, R. I., a Congregationalist. We are glad that it was not by a Baptist.

The *Religious Herald* quotes the *Oxford Dictionary* as authority for saying that "amusing," in its current meaning, dates no further back than Disraeli's Vivian Grey; that "charming," without the notion of magic or incantation, is first used by Addison; that "environment," a very much overworked term, is the child of Carlyle; "constituency," of Macaulay; "aloofness" and "intensify," children of Coleridge.

It is stated that during the past 14 years 60,000 members of the Church of Rome in Austria have become Protestants. In 1898, it was officially announced that 5,698 persons had left the Church of Rome and had embraced the Protestant faith. From 1900 to 1909, the official figures varied from 4,000 to 4,600 per annum. Last year a striking advance was made, and the number swelled to 5,200. Which shows that the movement is growing. In Poland there are now 160,000 who have turned away from Rome, 40,000 being in Lodz and 20,000 in Warsaw.

Some time ago a shabbily dressed man wearing an old slouch cap called at several hospitals in New York and asked to be shown through. At some he was shown through. At others it seems he was not. In fact, he acquired the reputation of being a nuisance. Recently the superintendents of the Hahnemann Hospital and the Presbyterian Hospital of New York City received notice that in the will of Mitchell Valentine there was a bequest to each of them of \$1,156,826. It pays to be polite. There is such a thing as entertaining angels unawares.

Rev. J. L. Hudgins, editor of the *Cumberland Presbyterian*, says that "Nothing that ever happened in the Southland, except possibly the Civil War, has created so much envy, jealousy, and mean thinking and speaking of brother against brother, parent against child, and husband and wife against each other as has the attempted conquest of the South by the Northern Presbyterian Church. By which he means the union between the Cumberland and the Presbyterian churches which resulted in disunion. We regret the division between our brethren. We have many friends on both sides.

In speaking of France, M. Andre de Bavier, in a recent issue of *The Nation*, says: "A great scepticism, coupled with a deep uneasiness, is spreading everywhere. People wait for something. Souls are thirsting for life, and if nothing is given to them they may turn back to Rome, and that would be the end of independent thought and the end of democracy." And now we see that some of the French women are turning to Buddhism. Now is the time for Baptists to preach the simple gospel in France. That is what the French people want and need. In fact, they are hungering and thirsting for it, though they do not know just what it is they want. But that gospel is the only thing which will satisfy the longing of their souls.

## Personal and Practical

### THE TWILIGHT HOUR.

A Plea for More Prayer by Pastor Wilhelm Fetter.

*In the twilight of day let me steal away,  
Let me go to my room to cry and pray!  
Where nobody sees—I will meet my Friend,  
We shall speak to each other till spirits blend.*

*In the twilight of day the Fairest of all  
Will come and quietly talk to my soul.  
He will break the bread, and offer the wine,  
And my heart will grow strong on His feasts divine.*

*As Mary once sat at His feet and cried,  
And He bade the billows of her life subside;  
So I would just sit, and gaze and weep,  
Till eternally calm are the waters deep.*

*We are here not for earth, and not simply for time.  
Don't you hear? Hark! 'Tis eternity's chime!  
Unhappy the ear that has ceased to hear,  
And the heart that feels not when God is near.*

*In the twilight of day—do you not recollect  
How much you lost through your prayer-neglect?  
How many today are in sin and hell  
Because you omitted to pray—who can tell!*

*And the days without prayer—are not bright days;  
There is always about them some clouds and haze.  
Have you not noticed that, and that vanity  
Of vanities must such life's outcome be?*

*God comes at times, and sometimes it fares  
We had angels' company unawares!  
There's so much work in the Kingdom for some  
That no time is left for the King—should He come.*

*O, Martha, Martha! Is no need in your heart?  
Won't you tell it to Him before He depart?  
O, did you not see from the look of His face;  
He's hungry to give you abundance of grace!*

*At one time I too was a busy man;  
I worked, and my joy was to think and to plan,  
But I always felt, that was not my place;  
The hour of day's twilight I missed, and His face.*

*It is time again, ye apostles of the Lord  
To return to prayer, and the word of the Word?  
We were called to that—not at tables to serve—  
Leave that work to others—from your task don't  
swerve.*

*Fine tables they are where some have their seat;  
New tissues they seek in the Old Strong Meat!  
But while they dissect, and with learning carve,  
And talk about sinews—the people starve.*

*Of old, they had business too; nets and boats,  
But they left it all—in actions and thoughts;  
They went to the cross through revilings and pain,  
For time it was loss, for eternity gain.*

*That is strange to us, for a habit, now rare,  
Is to spend each day much time in prayer.  
We have come to say that by work we pray,  
But—where is the power of the twilight of day?*

*Three thousand were saved in a single hour,  
As they waited, and prayed, and cried for power.  
And others, since then, like things have seen,  
But mark, they all men of prayer have been.*

*In the twilight of day let me steal away,  
Let me go to my room, and cry, and pray!  
When nobody sees, I will meet my Friend,  
I will humbly implore till the power He send.*

—Baptist Chronicle.

Last year the colporters of the British and Foreign Bible Society carried Bibles into every corner of the earth, wherever men are found. The total income of the Society last year was \$1,219,955.

People speak of "fallen women." Why not also of "fallen men?" Let it be remembered that for every fallen woman there is necessarily one fallen man. And frequently there are more than one.

Dream not of noble service elsewhere wrought;  
The simple duty that awaits thy hand  
Is God's voice uttering a divine command;  
Life's common deeds build all that saints have  
thought.—Sel.

A large number of our subscribers have responded to the statements recently sent them, but a good many have not yet done so. We hope they will respond at once. We are needing very much the amounts due us in order to meet obligations which have accrued during the summer.

The *Religious Herald* states that the Federal government has purchased the property of the Baptist church at Plymouth, Mass., for \$20,000, to be used for the purpose of a post office building. It is proposed now to take this, add to this now and build at the landing place of the Mayflower a "National Pilgrim Memorial Baptist Church." Roger Williams was pastor of the Pilgrim church in Plymouth from 1630 to 1633.

United States Judge Pritchard, of North Carolina, is quoted as saying: "That you cannot by law make an individual a good man, in one sense of the word, is true; but that you can by law remove such evil agencies as bar-rooms, and thereby minimize the temptations that beset young men, is absolutely true. Experience teaches us that, were it not for the law it would be impossible to maintain our government and to protect the lives and property of our people. This has been so in all ages and with all nations, and the time will never come when any government can exist without the enactment of suitable laws for the enforcement of its decrees and the maintenance of law and order." This is wisely and truly said.

We thank our friend, Dr. A. J. Hoyt, for the following very kind words in the *Baptist Oklahoman*: "The BAPTIST AND REFLECTOR of Nashville, Tenn., is one of the cleverest, nicest, soundest all-around best papers published. Dr. E. E. Folk is almost an ideal editor. It is a 16-page weekly, somewhat larger in size than the *Baptist Oklahoman*, and is published at \$2.00 a year, and is cheap at that. Every Tennessee Baptist in Oklahoma would do well to take it, of course, taking the *Baptist Oklahoman* first. We have many subscribers in Tennessee, where we have many warm personal friends. But we do not think they should take the *Baptist Oklahoman* in preference to the BAPTIST AND REFLECTOR, but in addition to that excellent paper." There are a good many Tennessee Baptists now in Oklahoma. A number of them are subscribers to the BAPTIST AND REFLECTOR. We hope that every one of them will become a subscriber to the *Baptist Oklahoman*.

The Prohibition election in Maine on September 11 was very close, so close, in fact, as to be still in doubt. On the face of the returns there was a majority of 127 for the repeal of the amendment. But this majority, it is stated, is due to some "irregularities," and, as a matter of fact, as calculated by the papers, there was a majority of 361 against the repeal of the amendment. It will take the official vote to decide the matter. Inasmuch, however, as the board of elections is controlled by the liquor interests, we are fearful that the election may be decided against prohibition, regardless of right or justice. It is characteristic of the liquor people that this should be so. All they care for is results, no matter how they may be obtained. We are only surprised that there were not greater "irregularities" in the election. We presume that our prohibition friends must have watched the count very closely, or the "irregularities" would have been so great as to leave a large majority in favor of the repeal of the amendment. It used to be a saying, "Maine went hell-bent." Whether, however, it has gone "hell-bent" or Heaven-bent remains to be decided.

# Grace and Glory

## The Baptist World Alliance Sermon

REV. THOMAS PHILLIPS, B.A.

(Continued from last week.)

(2) Grace will clothe the church with distinction.  
THE GRACE-CLAD CHURCH.

It is easy for the minister to become a hewer of wood and a drawer of water; it is equally easy for the church to degenerate to be a merely secular society, a club, an institute, or an academy. While it has a sacred right to guide and transfigure all the manifold activities of human life, first of all it is the banqueting house of divine grace. It is the Father's house where he gathers all his family around his bountiful board to feed on the bread of life, and feast on the royal wine of heaven. Our Puritan fathers had a beautiful name for the services of the sanctuary. They aptly called them the means of grace. Not means of instruction, although they are that. Not means of delectation, although in his presence there is fullness of joy, and at his right hand there are pleasures for evermore. But means of grace. As the April clouds bring rain, as the summer sun brings mellowing heat, so the church brings grace. We have something to learn in this respect from the Roman Catholic. To him the sacraments are the exclusive channels of grace. But if he is crude he is logical, if he is material he is consistent. No service without a sacrament, because without a sacrament no grace. The vital factor is the grace of God. For the very reason that we attach much less importance to the sacraments, we ought to attach more value to the indwelling, communicating presence of God, and make every part of every service the visible sign of an invisible grace. The Apostle Paul's definition of a church assembly is a challenge and a rebuke. It is a place where the secrets of a stray visitor are made manifest, and where he is constrained to fall down on his face and worship God, declaring that God is among the saints indeed. That is what sorely needs to be done today, and the only power that will do it is the real presence and the actual grace. During the Welsh revival I have seen godless districts arrested as with an unseen hand, the public houses emptied, the sanctuaries thronged and the democracy almost breathless with awe because for one brief space it was convinced that the church meant business, and that God was actually at work amongst his saints. This is the only thing that tells. I have attended Free Church services. The preaching was cultured, and the style immaculate; the music was superb, and the congregation elect; but, then, there was no sound of a going amongst the mulberry trees, not the faintest flutter, not the softest whisper. On the other hand, I have attended a Roman Catholic service, when at the tinkling of the bell and the elevation of the host, Swiss peasants have prostrated themselves in holy awe. It was superstitious, and even pitiable, but in the midst of it all there was the sense of something more than human. I am a Protestant in every fiber of my being; but if it came to an imperative choice, I would infinitely prefer to worship in a Roman Catholic cathedral where I am reminded of the Unseen, than in a Protestant sanctuary where there is no breeze from the uplands. This is what humanity everywhere wants. It is God and his grace that can ease its restlessness and satisfy its cry. Eloquence and culture, music and oratory, it can obtain in other quarters; but the grace of Christ it can only obtain where believers are gathered together in his name. The church has other functions I freely admit, but it is a specialist here. Its supreme mission is to dispense the grace of God to a needy world, and when it does this nobly and worthily, the people will come as doves to its windows. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and the people shall come to the light, and kings to the brightness of thy rising."

THE LIFE OF A CHRISTIAN.

(3) Grace will add dignity and charm to the life of the individual Christian. To the Apostle Paul the Christian was a new creature, an original type, a distinct species, a fresh kind of a man, as different from the man of the world as the lily from the nettle, as the palm is from the thorn. Further, this type has persisted in every age, in every land, in every church. We see it in Paul and John, in Francis of Assisi and

Madam Cuyon, in Spurgeon and Keble, in John Wotman, Greenleaf Whittier, and that noble American woman, the wife of Jonathan Edwards. The children of grace are known everywhere. There can be no roses without fragrance, no woodlands without singing birds, and no divine grace without gracious saints. Humility for example. The man who has been snatched from helplessness and despair by unmerited grace will never forget to carry himself as a forgiven man.

"O, Saviour, I have nought to plead,  
In earth beneath or Heaven above,  
But my own exceeding need  
And thine exceeding love."

SOCIAL REFORM.

Grace will add elevation and effectiveness to social reform. Never were nobler attempts made to improve the conditions of life than are made today, and never was there more keenly felt the need for some mighty leverage to lift the whole of our social organization into a higher level. It is easy to legislate for the strong, but the crux of the problem is the weak. The ill-housed are often ill-mannered. The down-trodden are frequently degraded, and the unemployed are not seldom employed. Every day I come into touch with the submerged men and women in London. If the whole crowd were sunk into the depths of the sea no art or science, no industry or form of service would suffer one whit. The State would not miss them, but God would. There is no niche for them in our industrial life, but there is ample room for them in the heart of God. As the sun feels the tug of every star that swings around its center, so God feels the tug of every soul that he has made, and speaking frankly, as one who has looked repeatedly into the depths of the social abyss, and as one who gladly hails every legislation and reform, I can think of no power that can recreate society from the bottom upwards, except the grace of God. If the Saviour died for all men, then manhood is sacred and democracy is assured. If today you cling to the grand democratic creed that it is possible for every boy born on American soil to become the president of the republic, it is largely because of the doctrine of grace held by the pilgrim fathers and preached and practiced at a great cost by Roger Williams. If the grace of God is the greatest force in the world, then, as sure as the daylight follows the sun, there will one day emerge a social system that will outleap the reformer's fondest dream, and the legislator's bravest plan. Not based on selfishness and dominated by gold, not regulated by justice bare and cold and grudgingly, but instinct from inner circle to outer rim with good will and helpfulness, its nexus grace and not money, its relationship, brotherhood and not force. The new Jerusalem must come, and the Lamb with the gentleness of his cross will be the light thereof. Its walls shall be salvation; and its gates praise.

FOREIGN MISSIONS.

Grace gives to Foreign Missions significance and splendor. The missionary cause has lost some of its urgency and imperativeness. The science of comparative religion has sprung into existence, and revealed much that is beautiful and helpful in Buddhism, Confucianism, and other ethnic faiths. This need not disturb us, for the discovery of what is fair and lovely is the last thing to hurt Christianity; all the same, one of the greatest needs of the day is the reinforcement of the missionary motive and the rekindling of the missionary flame. The rediscovery of grace is the only power that can effect this much-needed ministry.

So to regain the glory we must reseek the grace. Sooner or later all of us come to see that if anything strong and virile is to come out of our poor, broken, blundering lives, it must be by the grace of God, and not by any endeavor of our own. It is a relief to arrive here, the crisis of the soul's joyous rebirth, but we are not allowed to stop at this point. It would be mutilation and disaster to stay. We must hasten to co-operate with others, and do work for God. Here, again, we come short. We soon discover that our self-inspired, self-directed enterprises end in futility

and failure. Grace must save our work, as it has saved the soul. When we cry with the prophet, "Not by power and not my might, but by my spirit," saith the Lord of Hosts, we welcome the glad rebirth of a new church. But even there we are not permitted to stay. The sorrows of the great world call us forth, and we strive and battle, agitate and legislate more or less in the spirit of Judaism, until we realize that the task is too mighty for our puny hands. Then we learn that the evils of society, like the evils of the heart, must be conquered by grace, and we pray for social regeneration as we pray for personal conversion, and that is the glorious rebirth of national and international reform. But even then we are hurried onward to face death and the dim unknown. Even at the last nothing but the grace will suffice. Grace at the end, as in the beginning. Grace at the close and grace all the way.

"Grace all the work shall crown  
Through everlasting days,  
It lays in Heaven the topmost stone,  
And well deserves the praise."

WHAT BAPTISTS STAND FOR.

BY RUFUS W. WEAVER.

The following is an address made at the opening service of the Judson Memorial Baptist Church, September 10, 1911:

This is an hour for congratulation. A company of believers in Christ, with heroic daring equalled only by their willingness to make great sacrifices, have within a few months organized a church, purchased property, reared this beautiful and well-appointed building, while from the moment of its existence, the church has been self-supporting. Such a record is rare. Your achievements merit the highest praise. God has indeed greatly blessed you in all your undertakings.

This is also an hour for frankness of statement. Into this delightful community, with its charming homes, its excellent schools, its well-organized churches, comes this church, asking recognition and support. By what right does the Judson Memorial Baptist Church lay claim to a place in the religious life of the community? Three answers readily suggest themselves: 1. Baptist families, living in this section, desiring a church of their own faith, and a Bible school for their children near at hand, organized this church and reared this house. This is the geographical argument and is based upon local conditions. So many things being favorable, it was expedient to establish the church. 2. In the development of our denominational life, this section, composed of law-abiding and God-fearing people, had been neglected. Some of our best and most aggressive laymen lived here. A church planted here was sure to prosper. If we did not have a Baptist church in Waverly, we would lose to other denominations men and women who otherwise would be Baptists. Besides, this church would be the sixty-fifth church organized in Nashville, our 19th Baptist church, connected with the Nashville Association, and the 7th Missionary Baptist Church established in the past six years. This is the denominational argument, and is based upon zealous devotion to scriptural principles or religious partisanship and denominational prejudice depending upon your point of view. 3. The churches of Waverly, though doing excellent work, are not reaching all the people. Another church will reach a population not now attending anywhere, and will at the same time provoke the other churches to good works. Competition is a stimulus in religion as well as in trade. This is a broader view and the reason given may be called the evangelical argument, for the building of the Judson Memorial Baptist Church.

I do not know how you may feel, but I frankly confess that none of these arguments satisfy me. The first argument gives a reason for the location of a church here, the second gives a reason for the location of a Baptist church here, and the third gives a reason for the location here of a Baptist church strong in its evangelical fervor. But the vital issue is not met. Upon what grounds does a Baptist church claim the right to enter and to determine the religious life not only of this community, but of every other community in the world? The issue is not local, not denominational, not even evangelical. It is an issue infinitely more important.

Every denomination gives to the world a distinct interpretation of Christianity. In the struggle for existence many denominations disappear and others come into existence. A sect is a Christian body lacking the passion for universal sway, and therefore a body that fails to dream of world-wide conquest. This

passion for universal sway may express itself in the use of external authority, and the body thereby ceases to be Christian—as in the case of the Roman Catholic Church. The Word of God is the only weapon of Christian conquest. So then the churches of Jesus Christ that have the passion for universal conquest and who are conquering the world by the proclamation of His truth, and who proclaim this truth in its completeness are not sects.

A sectarian is one who loves the denomination of which he is a part more than he loves the truth for which his denomination stands, and who, if learning the truth to be other than what his denomination holds, stands by his denomination.

The Judson Memorial Baptist Church has come into this community to give the truest and completest interpretation of Christianity available for this generation, and this church will seek through the superior worth of its interpretation to lead the men and women of this section to accept the truths and identify themselves with this religious organization.

Every Baptist church has a passion for universal sway and every true Baptist sincerely believes that the time is coming when the truths for which he stands will be held by every Christian on earth. Every true Baptist loves the truth more than he loves the religious organization of which he is a part. We are bound by no formulated creed. We have no outgrown shell to leave behind. We have no impedimenta to be burned up in the fires of creed revision. We are loyal to old truth and we are hospitable to new truth whenever it appears. We hold with uncompromising loyalty only the universal and the essential elements in Christian faith. On these grounds we affirm that we are not a sect and that no man can be a true Baptist and be sectarian.

This statement may be challenged and a defense is necessary. In the popular mind the Baptist position is misunderstood, partly because of our name "Baptist," and partly because of our views upon immersion and close Communion. Few people realize that our ecclesiastical forefathers were first called Baptists because they depreciated baptism, because they held baptism to be of less importance than any other Christian people on earth. All others then held, as millions do now, that baptism was necessary to salvation, and the early Baptists stood alone in holding that baptism did not save, but was the visible expression of an inward change wrought by God and made possible by a personal faith in Jesus Christ. Scholarship has confirmed our position regarding immersion. Close communion is communion restricted to those who have been baptized, and when one comes who says he was baptized in infancy and asks to sit at the Lord's table, we say there are three reasons for declining to invite you. 1. You were not converted when the event occurred and not fit to be baptized. 2. You were not baptized—there being no form but immersion taught in the scriptures. 3. You have no knowledge of the event to which you refer except by hearsay.

I must beg your pardon for introducing this discussion, but many people think we stand only for immersion and close communion. It is not true. They are but incidental manifestations of an unchanging universal principle for which we stand and which consistently applied separates us from all others, and gives us not only a world-wide mission, but the ultimate leadership of the Christian ages. This principle is the governing principle which makes possible the translation of doctrine into deed, of truth into life, of Christian teaching into Christian character. And I make bold to say that Baptists, though by no means counting themselves to have attained, know this principle more perfectly and hold it more consistently than any other Christian people on earth, and for this reason Baptists may claim to be in the lead of all others, and therefore have the right to enter any and every community. This is the principle: "The religious experience precedes its expression and the religious expression must follow promptly, and be in harmony with the experience." Baptists affirm the reality of the spiritual world and the competency of the human soul to relate itself to that world through faith in Jesus Christ. An interior voluntary act of the soul marks the genesis of the Christian life. This experience must precede the form that declares it. Baptism comes after the spiritual birth—not before.

Thus Baptists stand for an interior, voluntary act of the soul and they demand that the experience shall be truthfully set forth. Therefore they reject infant baptism because the infant has no religious experience set forth. Baptists emphasize the worth of man—his freedom and personal responsibility to God. Therefore they have sought to establish everywhere religious liberty. Baptists emphasize the new birth and therefore they receive no one—infant or adult—into

## A PRAYER FOR THE PASTOR.

BY FRANCES RIDLEY HAVERGAL.

Rest him, O Father! Thou didst send him forth  
With great and gracious messages of love.  
But Thy ambassador is weary now,  
Worn with the weight of his embassy.  
Now care for him as thou hast cared for us  
In sending him; and cause him to lie down  
In Thy fresh pastures, by the streams of peace.  
Let Thy left hand be now, beneath his head  
And Thine upholding right encircle him  
And, underneath, the everlasting arms  
Be felt in full support. So let him rest,  
Hushed like a little child, without one care;  
And so give Thy beloved sleep tonight.

Rest him, dear Master! He that poured for us  
The wine of joy, and we have been refreshed;  
Now fill his chalice, give him sweet new draught  
Of life and love with Thine own hand; be Thou  
His ministrant tonight, draw very near,  
In all Thy tenderness and all Thy prayer,  
O, speak to him! Thou knowest how to speak  
A word in season to the weary ones,  
And he is weary now. Thou lovest him—  
Let Thy disciple lean upon Thy breast,  
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let Thy calm  
Fall on his soul tonight. O holy Dove,  
Spread Thy bright wing above him, let him rest  
Beneath its shadow; let him know afresh  
The infinite truth and might of Thy great name—  
"Our Comforter." As gentlest touch will stay  
The strongest vibrations of a jarring chord.  
So lay Thy hand upon his heart, and still  
Each everstraining throb, each pulsing pain,  
Then in the stillness, breathe upon the strings,  
And let the Holy music overflow,  
With soothing power, his listening, restless soul.

their membership who comes without the experience of grace to relate. Baptists emphasize the preservation of truth in Christian symbols, and therefore the form of baptism—a burial and a resurrection—portrays the spiritual experience of the individual—once dead in sin, now resurrected to newness of life. All these points of emphasis inhere in our fundamental principle.

Baptists have no formulated authoritative creed, and yet any Baptist has the right to make a creed. This, with no little trepidation in the presence of these learned doctors of Divinity, I will undertake to do, putting forth our beliefs in a series of affirmations:

I affirm the competency of the soul to judge in matters of faith and practice; I accept the Bible as the perfect guide in matters of faith and practice; I hold that religious experience must precede its religious expression and that faith and all its accompanying experiences must be truthfully set forth in form and practice. I affirm God's Fatherhood of all believers, Christ's atonement and Saviorhood, the Holy Spirit's fellowship and guidance. I affirm the new birth to be necessary to salvation. I affirm the spiritual equality of God's children in the priesthood of all believers. I affirm religious liberty, the freedom of conscience and the duty to be ever loyal to Jesus Christ as Lord. I affirm the autonomy of the churches, the regulation of the ordinances by the local church and the value of all forms only as they set forth the experiences of the soul in harmony with the teachings of Christ.

Nashville, Tenn.

## TEXAS LETTER.

We have delayed writing till the smoke of battle passed away and results were carefully reviewed. While the campaign was intensely warm and close, the best order was maintained, and the character of speech-making of the highest order. It was indeed a great educational campaign. The voting strength of the State is about 500,000, of which there were about 475,000 cast in the recent election. The majority claimed by the antis is from 5,000 to 6,000 votes. The fraud practiced by the liquor forces was so palpably great that the Legislature, which is now in called session, is taking the matter up for rigid investigation. The Governor, an anti, has offered a reward of \$50 for the conviction of every violator of the election laws. The antis are sorely disappointed, and gloomy. Prohibitionists are glad and hopeful. Prohibition was never in so promising a situation. Conferences have been held by the leaders and harmony and unity prevail. There is a mutual agree-

ment to stick together, and move cautiously. Developments of great importance have resulted. The educational feature is greatly cheering and inspiring. In the campaign for State-wide prohibition in 1887, the anti majority was about 91,000. Then local option prevailed in only a few counties. The leader of the prohibition forces in that campaign was Dr. B. H. Carroll. He did not consider the results a failure, but that it would bear fruit. Twenty-four years have passed, and how changed the situation! Of the 257 counties in the State, there are now 167 with local option in force, only 28 entirely wet, the remaining counties mixed, with both. About three-fourths of the State already have prohibition.

Another great and hopeful development relates to the foreign people in the State. Quite a large number of these people populate and dominate the sections in south Texas, where settled. Always anti have they previously voted. In the recent election a very large vote went for State-wide prohibition. This changing of such a vote was disappointing, and a fearful hurt to the antis. We lived among this people a number of years. We observed a changing of sentiment among them when we removed from that country eight years ago. They were free to express themselves concerning the saloons ruining the young men of the country.

Another situation developed from the recent campaign. Of the young men of the country just entering the voting age, 75 per cent are voting the prohibition ticket, while upon the other hand, of the older men voting the anti ticket, eighty per cent of them are past 50 years of age. These indications mean much, and it is only a question of a few years when the voting strength will take care of the country for good.

Permit me to state further that in the recent campaign all the worst features connected with the State's having prohibition were emphasized with all the power and misrepresentation possible to be done to the ridicule of the prohibition cause. The good cause is now resting hopefully in our great State, and in the hands of a strong and capable committee.

T. E. MUSE.

Cleburne, Texas, Aug. 8, 1911.

## A FINANCIAL PLAN.

This method has special reference to our Mission fund, but we would also include the apportionment for the other regular Boards. It is based upon the principle that it is neither reasonable nor just that the churches should, through the Conventions, authorize the Boards to project the work upon a definite financial basis and then make no definite provision for securing that money. The funds must come from the churches, therefore the pastor and laymen in each church should see that business methods are installed at the first of the year to secure this fund, to be paid monthly or weekly.

Dr. Gray is correct in his claim that the district Association is our most effective agency for reaching and developing the churches. Each Association should be given its prorata of the fund required to meet the demands of all the regular Boards. Every church should have two funds, the regular church fund and benevolences; there should be a treasurer for each fund; the deacons may organize themselves into two sub-committees to secure these two funds, or the deacons may look after the first and a committee of three or more men and women be entrusted with the second. Women's societies will always co-operate. Let the Association authorize its executive committee or a special committee to apportion the amount needed for all the Boards among the churches. If this apportionment could be exhibited in tabulated form on a blackboard before the Association adjourns, get the messengers to amend, if they wish, and ratify this apportionment, agreeing to present it to their churches and urge its adoption, it would be well. The plan emphasizes the importance, yea the necessity, of securing weekly or monthly pledges at the first of the Associational year to cover the apportionment, just as we provide for the pastor's salary and other church expenses. This may be done by taking pledges on Sunday, when conditions are favorable, and supplementing this by a personal canvass of the members not reached; perhaps a better plan, however, is a thorough personal canvass by zealous men and women going in pairs.

Again, the Association should appoint a number of its best laymen, who may be called upon to visit the churches and help install this plan. This is known as the Laymen's Missionary Committee for the Association. The clerk of the executive committee is to keep in constant touch with the churches and serve

notice that he stands ready to furnish one or more zealous laymen to assist them in getting their work organized. Much depends on the tact and activity of this clerk. Vice-Presidents can render valuable aid. This plan provides for only one committee in the church and one canvass, but this canvass must be thorough and not stop short of securing the amount sought. Let the church committee furnish envelopes and urge the members, so far as practicable, to pay at the regular church services as a part of the worship. Some Associations have enthusiastically adopted this plan.

I invite criticism and amendment; the limits of this article, hastily written, forbid as full and clear statement as I would desire. I believe the method is scriptural and workable, but not automatic. It contemplates a continuous campaign of education through the wise use of tracts, mission study classes, address by secretaries and others, sermons by pastor, and a wide circulation of our papers.

J. T. HENDERSON,  
General Secretary.

#### RECOGNITION SERVICE.

On Sunday afternoon, Sept. 10, the Broadway Baptist Church at Knoxville, Tenn., held a "Recognition Service" for their new pastor, Dr. Henry C. Risner, of Tyler, Texas, who was called to the pastorate by the unanimous action of the church on July 1. Very often services of this kind are merely matters of form, but in this instance the fervid and eloquent addresses of those who participated in the services, as well as the very large attendance of the members of the Broadway Baptist and other Baptist churches of Knoxville, filling the spacious church auditorium, indicated that the welcome given Dr. Risner was heartfelt and sincere, and bespoke a co-operation between pastor and people that bids fair to give the Broadway Baptist Church an even greater prestige in the affairs of the denomination.

After the scripture reading by Rev. Geo. W. Edens, of the Oakwood Baptist Church, Rev. Jno. L. Dance, pastor of the Island Home Baptist Church, offered a fervent prayer, which was followed by an able address by Dr. J. J. Taylor, pastor of the First Baptist Church, on "Denominational Progress." Prof. E. E. Wood, President of Williamsburg, Ky., Institute, spoke of "The Preacher as Prophet," and set forth clearly Dr. Risner's almost unexcelled ability to delve into the study of the scriptures and give to his people, in his teachings the very spirit and essence of a scriptural life. Rev. I. P. Martin, pastor of the Church Street M. E. Church, South, accorded to Dr. Risner a hearty welcome in behalf of the other Christian denominations of Knoxville. Dr. C. B. Waller, pastor of the Deaderick Ave. Baptist Church, gave the charge to the church and pastor in fitting words of admonition and advice, which were feelingly responded to by Dr. Risner.

The Broadway Baptist Church was organized some twenty-six years ago, and has today one of the largest memberships in the State. Three pastors—Rev. O. L. Halley, now of Corsicana, Tex.; Dr. M. D. Jeffries, now of Jefferson City, Tenn.; and Rev. W. A. Atchley, who recently went to Butte, Mont., have served the church. Dr. Jeffries was present and accorded a hearty welcome to Dr. Risner in behalf of the Baptists of East Tennessee. Dr. Halley knew Dr. Risner well in his pastoral work at Tyler, Tex., and in a letter addressed to the church, in speaking of Dr. Risner, he says: "I know your present pastor, and have known him for years. He is a man of God, I verily believe, for I have seen him pass the test. How capable he is you need not that I assure you. How willing he is to go before as an example and a leader, you may fully demonstrate by following his splendid and heroic leadership, and when sometimes he plants the standard far up the heights do not as a faint-hearted captain once did, call the color-bearer to bring back the colors to the ranks. The color-bearer cried, 'Bring up the company to the flag!'"

'Follow him and he will lead you up where  
'White peak on peak climb heights unworn,  
Crowned with the beauty of eternal snows.'

A letter was read from Dr. Atchley also, who had been pastor of the church for the past eight years. He rejoiced in the fact that the Broadway Church had secured the services of Dr. Risner. During the last year of Dr. Atchley's pastorate, Dr. Risner was secured for a series of revival services, in which more than two hundred professions were made and the church was strengthened in every way. Speaking of this, Dr. Atchley said in his letter: "Dr. Risner is a great preacher and a great-hearted man. I shall never forget his masterly and soul-inspiring messages. My

#### "A SOUTHERN PILGRIM IN EASTERN LANDS."

With the issue of the BAPTIST AND REFLECTOR for September 7, 1911, the articles of travel by the editor, entitled, "A Southern Pilgrim in Eastern Lands," came to a close. A great many people have expressed themselves very kindly with reference to the articles. Quite a number have asked us to publish them in book form. As we stated some time ago, we are contemplating doing this. The manuscript for the first series of articles—those on Egypt, Palestine, and Syria—is now in the hands of the publishers in New York awaiting our order for publication. In order to justify us in bringing out the book, though, it will be necessary to have a number of advanced orders for it.

The articles will make a book of between 500 and 600 pages, and will be illustrated, for the most part, with pictures taken by the author. This, we believe, will add greatly to the interest and value of the book.

The price will be \$2, which will be cheap for a book of that size. The publishers, however, authorized us to sell advanced copies for \$1.50. A good many have already ordered the book, but not enough yet to justify its publication. We should be glad to enter the names of others who may wish a copy. You need not send the money until the book is ready for distribution.

If you wish a copy of the book, fill out the blanks on the accompanying slip, and return it to us.

Baptist Publishing Co.,  
Nashville, Tenn.

Dear Sirs—I hereby subscribe for one advanced copy of the book, "A SOUTHERN PILGRIM IN EASTERN LANDS," by Dr. Edgar E. Folk. It is understood that while the price of the book will be \$2, I am to pay for this advanced copy, \$1.50, payment to be made when the book is ready for delivery.

Name .....

Post Office .....

State .....

contact with him marked the beginning of a new era in my ministry. No preaching since the day I heard Dr. Phillips Brooks has influenced my life as his preaching. He is a man that is as broad as the kingdom of God, and the human family. You are fortunate indeed in getting a man of the breadth, height and depth of Dr. Risner."

A letter was read from Hon. J. O. Thompson, Birmingham, Ala., who is now U. S. Internal Revenue Collector for Alabama and Mississippi, and who a few years ago was a member of Dr. Risner's church at Roanoke, Ala. He attested to the wonderful spiritual and financial growth of that church after Dr. Risner had assumed its pastorate, and cautioned the church to guard well the strength of their pastor, using his great powers in the teachings of the scriptures, and leaving to others the material ministrations of the church.

The Broadway Baptist Church called Dr. Risner for what they knew of him personally, but at his urgent request, and before he would accept the pastorate the Board of Deacons investigated thoroughly his entire ministerial career. From every place was reported the same marked success in his work as pastor, and no where was there found anything that would cast a shadow of doubt as to his integrity as a man.

Dr. Risner's soul-inspiring messages impel his people to do and be their best. Every message is an added incentive to his people to live the "ideal life."

A. J. SMITH,  
Chairman Program Committee.

#### CLIMBING THE LADDER.

The amount received direct from the churches for State Missions since October 1, 1910, is \$9,509.65. Add to this the amount on hand October 1, 1910, and sums received from other sources, and we have a total of \$22,065.90.

We will put this amount on the bottom rung of the ladder, and at the end of another week will add the receipts of the week to that amount, and place the total on the next higher rung of the ladder, and so on for each week until October 1.

October 1 .....	\$.....
September 24 .....	\$.....
September 17 .....	\$22,551.64
September 10 .....	\$22,675.03
September 3 .....	\$22,388.92
August 28 .....	\$22,065.90

It will be seen that to make the collections from all sources, and cash on hand, Oct. 1, 1910, equal the appropriations, we must receive by October 1 about \$13,000.00 more than has been received to date (Aug. 28). We received about \$9,000.00 in this time last year.

W. M. WOODCOCK, Treas.

#### KENTUCKY NOTES.

I am here to see about the construction of a house of worship. We recently bought out the Disciples, and now we must tear down the old house and build. Nearly every Sunday-I dedicate a new house of worship at some needy point. We aided from our church building fund last year 74. This year we hope to aid 104. That means that Kentucky Baptists must give \$10,000 for church building.

We will need \$40,000 for our State workers. We have enlarged our force of Sunday school workers, and are doing some excellent work in grading and teacher-training.

Our people did nobly for Home and Foreign Missions and now we must side-track everything for State Missions and church building. We will have a good report to make when our General Association meets in Paducah. We are making solid advances in our mountain work.

I have attended three Associations and expect to reach 42 more. This is very taxing on one's physical endurance, but I was never in better health and God and my brethren are exceedingly kind to me. No secretary ever served a more loyal people.

I read the BAPTIST AND REFLECTOR each week with undiminished interest. I cannot see why every Baptist in Tennessee does not take it. My experience is that Baptists who do not take and read the denominational paper give but little to denominational objects.

W. D. POWELL

#### ASHEVILLE CONVENTION, 1911

The Southern Conference of the Missionary Education Movement was held early in July at the Normal and Collegiate Institute, Asheville, N. C., as previously announced. Eleven Southern States and two Northern States were represented by 134 delegates—Methodist, Baptist, Presbyterian, Lutheran, and Episcopal denominations being represented.

The conference was all that the advanced information indicated that it might possibly be. The platform meetings addressed by Dr. Ray, Dr. Williams, Dr. Weatherford, Mr. Gamble, Mr. Logan, Mr. Stevens, Dr. Moore and Mr. Hicks, were fine and gave a splendid presentation of home and foreign missionary topics.

The presiding elder of the Conference was Rev. E. F. Cook, of Nashville. Four stereopticon lectures were given by Drs. Ray, Weatherford, and Williams.

The Sunday sermons by Dr. Potent of Furman University and Dr. Brown of Vanderbilt University were very helpful.

The study classes were led by a dozen experienced teachers well known for their missionary leadership in the South, and every one present expressed peculiar interest in the meetings of the Conference. The farewell service was one of the most inspiring ever attended by the delegates. Already several mission study classes have been organized as a result of the Conference, and plans are already on foot for the conference which will be held at practically the same dates in 1912, and many of the delegates made definite plans to secure a larger attendance next year. If the Blue Ridge Association is ready at that time, as it probably will be, it will be held in the new building, near Black Mountain, N. C.

H. S. MYERS,  
Assistant General Sec'y Missionary Education Movement.

## Pastors' Conference

## NASHVILLE.

First—Pastor Inlow preached at both hours to good congregations. Good interest. One received by letter.

Third—Pastor Lemons spoke on "Sifted but Saved," and "Giving Our Account." At three o'clock in the afternoon there was a meeting of the men of the church. It was prophetic of much good. A movement was started in the B. Y. P. U. to secure a company of young people to attend the Nashville Association.

Seventh—Pastor Wright preached on "Self-Examination," and "Repentance." Fine congregation and a great interest in the morning service.

Edgefield—Pastor Lunsford preached at both hours. Large congregations. Two additions. Large S. S.

Lockeland—Pastor Skinner preached on "State Missions," and "What My Religion Is to Me." Good congregations and growing interest with the opening of the fall season. Fine S. S. and B. Y. P. U.

Howell Memorial—Pastor Cox preached on "State Missions," and "The Narrow Way." Offering for State Missions. Good S. S. and B. Y. P. U.

North Nashville—Pastor Marsh preached on "God's People in the Fire," and "A Bible Reading on Giving." Good S. S. and B. Y. P. U.

Grace—Pastor Creasman preached on "Regarding Not the King," and "The Solitary Way." Rally Day in S. S.—125 present. Fine exercises and large collection. Splendid B. Y. P. U. One addition for baptism.

Judson Memorial—Pastor preached in the morning on "Overcoming Evil with Good." Good congregation. Night subject, "The Call of Matthew."

Mt. Olivet—Pastor Fitzpatrick spoke on "Church Believing in Christ." Bro. Lilburn Mosley preached in the evening on "Belief." Church licensed Bro. Mosley to preach. He is one of our best young men, and is a promising preacher.

South Side—Pastor Savell preached on "State Missions," and "Jacob's Penitent Prayer." Large S. S. Good services.

Calvary—Pastor Woodcock preached at both services and at the Florence Crittenden Home in the afternoon. 85 in S. S.

Grandview—Pastor Padfield preached at both services. Good congregations at both hours. Good S. S.

Rust Memorial—P. E. Burroughs preached at both hours.

Mount Juliet—Pastor A. E. Booth preached in the morning on "Paul's Concern for Timothy's Soundness." Good services. Pastor begins a meeting here next Sunday assisted by Dr. J. H. Padfield, pastor of Grandview church.

Lafayette—Evangelist R. D. Cecil supplied Sunday.

New Hope—Pastor L. D. Agee is being assisted in a meeting this week by Evangelist R. D. Cecil.

## KNOXVILLE.

First—Pastor Taylor preached in the evening on "Spiritual House Cleaning." Dr. J. W. Gillon spoke in the morning on "Stewardship." 311 in S. S. One received by letter.

Gillespie Ave.—Pastor Webster preached on "Be Strong in the Lord," and "Caleb's Good Account of Canaan." 135 in S. S. Two good services.

Island Home—Pastor Dance preached on "A New Day in the Church," and "Faith Subduing Kingdoms." 200 in S. S.

Calvary—Pastor Cate preached on "Go Forward," and "Sowing and Reaping." 74 in S. S.

Bell Ave.—Pastor Sharp preached on "A Living Sacrifice," and "The Fall of a False Hope." 404 in S. S.

Euclid Ave.—Pastor Green preached on "A Good Life," and "A Young Man and His Success." 146 in S. S. Seven received by letter. Good day. Repairing house.

Ball Camp—W. H. Mountcastle preached on "Breaking the Alabaster Box," and "Prayer." 70 in S. S.; 13 baptized; one saved.

Dederick Ave.—Pastor Waller preached on "The Secret of a Fat Soul," and "The Stranger in the City." 512 in S. S.; 3 received by letter; one reclaimed; 2 professions; 87 in Mission S. S.

Oakwood—Pastor Edens preached on "Temperance," and "A Vision of the Christ." 180 in S. S. Good congregations and interest.

Broadway—Pastor Risner preached to the teachers in the morning on "Messages of the Day for Men of Tomorrow." Dr. J. Pike Powers preached at the

evening hour on "The Best Sight." 401 in S. S.; one received for baptism; one received by letter. Attendance large.

Ferry Street—Pastor Wells preached on "Visions and Dreams," and "God's Call to Moses." 98 in S. S.; 2 received by letter. Ordained Bro. C. G. Hurst to full work of the ministry.

River View—J. L. Johnson preached in the morning on "Faith." Pastor Hurst preached at night on "The Calls of the Master."

Meridian—Pastor Bull preached on "Some Characteristics of a Christian," and "The Rich Fool." 70 in S. S.

Union Grove—Pastor Masterson preached on "Discipleship," and "Answering God." 63 in S. S. Spoke in the afternoon at the home of Bro. McClain.

Bearden—Pastor Shipe preached on "The Reconstruction of the Church," and "Hindered by Satan." 112 in S. S. Fine congregations.

Grove City—Pastor King preached on "The Man Who Had Time to Pray." L. E. Hoppe preached in the evening on "Visions." Good S. S. and B. Y. P. U.

Immanuel—Pastor McGregor preached on "What Have I Done?" and "Where Art Thou?" 132 in S. S. Good day.

South Knoxville—Pastor Bolin preached on "Stewardship," and "The Forgiveness of Sin." One received by letter.

Fountain City—Pastor Atchley preached on "The Weight of Sand," and "A Bill of Exceptions." 103 in S. S.; 2 received by letter; 51 in B. Y. P. U.; 4 new members.

Beaumont Ave.—Pastor Williams preached on "A Preparation of Mind," and Vasco Selvedge preached in the evening on "Loving Our Enemies." 147 in S. S.; good B. Y. P. U. The pastor preached to the Jr. O. W. A. M. in the afternoon.

## MEMPHIS.

Rowan—Pastor Utley preached on "The Mission of the Church," and "The Three Excepts in God's Book." Good day. 75 in S. S.

LaBelle Place—Pastor Ellis preached at both services. Ten additions; two received for baptism; eight by letter. Large congregations. Great interest.

Blythe Street—Pastor Bearden preached at both hours. The twelve-days' meeting closed with eleven received by letter and ten by baptism. Rev. E. L. Watson did the preaching. He is a sweet-spirited man of God.

Binghamton—Pastor Bell preached on "The Surrendered Life," and "Daniel in the Den of Lions." A very good day. One baptized since last report.

Seventh Street—Pastor Strother preached at both hours. One baptized and one received by letter.

LaMar Boulevard Mission—Pastor Moore preached in the morning on "Christian Light," and at night on "Condemned Already." Good day.

Union Ave.—Pastor Watson preached at both hours. One received by letter. Good day.

Bellevue—Pastor Hurt preached at both hours. A good day, with very large attendance.

Boulevard—Pastor Couch preached at both hours.

McLemore Ave.—Pastor Thompson preached to fine audiences. One profession; one for baptism.

First—Pastor Boone preached at both hours.

Central—Pastor White preached on "Religious Patriotism," and "The Laboring Man's Right to Uniform Short Hours—How to Secure Them." The latter was the second in the special series to the laboring man. Good services.

## HARRIMAN.

Trenton Street—Harriman has been especially favored of the Lord in the past two weeks. The meeting of the Big Emory Association with us was a great joy. We had a very fine meeting. Dr. Gillon, Bro. W. J. Stewart, Dr. Jeffries, Brother Hudgins, and Miss Mary Northington were among the visitors. With the coming of the Association Rev. Burton A. Hall of Texas, and Brother J. W. Boyd of Petros, came to us to hold a meeting, which proved to be the most successful meeting held in Harriman for many years. The results so far as we can gather were about 80 conversions; 7 received by letter; 38 approved for baptism; 27 baptized. Twenty-two of these were baptized Sunday night. Several others are expected to join the church. The church was much revived and good spiritual power was manifest. Our service Sunday night was one of power. There was one conversion and several requests for prayer. Meeting closed Wednesday night.

## MARYVILLE.

Pastor Rutledge preached on "What to Forget and What Not to Forget," and "Does the World Belong

to the Lord or to Satan?" One addition; one forward for prayer.

## ETOWAH.

Pastor Singleton preached on "One of Christ's Last Commands to His Disciples," and "Consider Jesus." Two additions since last report. Splendid mid-week prayer service and B. Y. P. U. 204 in S. S., and weather conditions unfavorable.

## A FRIENDLY WARNING TO TENNESSEE CHURCHES.

DEAR DR. FOLK—This is a friendly warning to the churches in Tennessee to let our Missouri pastors alone. Within three years four of our very best pastors have been induced to leave Missouri for Tennessee. When you got Virgin we thought he would satisfy the whole State. We had no idea that another Tennessee church would ever turn this way for a pastor. But not so. But when the people saw how Virgin could bring things to pass, right away they wanted another Missouri man, and the eloquent Inlow was taken from us. Some of us who were greatly concerned for the cause here, said, "Surely the Tennessee churches will let Missouri men alone now; these two will more than satisfy them." But our conclusions were wrong. Dyersburg wanted a pastor, and the good people of that church, in their perplexity, turned to Missouri for our Ransom, and so another of our good pastors was gone. And still another Tennessee church wanted a pastor. And the brethren cast their eyes on the work at the First church, Jackson, and then upon the work of the First church, Nashville, and they looked over towards Dyersburg and said, "We want a pastor like these churches have!" And one of the deacons said, "Well, brethren, there is no use to consider anybody else, we must call a man from Missouri." So Humboldt called Smoot, another of our best pastors.

Some of us are seriously wondering where this thing is going to end. We understand that our Tennessee churches covet the best things, but let the brethren remember that it is a great drain on the Missouri forces to be constantly furnishing them pastors from our strongest men.

This note is written in a kindly spirit, but it is sent out as a friendly warning to the Tennessee churches. Brethren, don't bother any more of our good pastors. We need them here. They are necessary for the work of the Kingdom in Missouri.

J. H. DEW.

Liberty, Mo.

## IN CALIFORNIA.

Pomona—A beautiful little city of 10,000 or 12,000 people, in a great orange section. Two Baptist churches—First, pastor, W. F. Harper, membership about 400; church building cost about \$85,000. Calvary—Pastor, Earnest Quick, membership about 200; church building cost about \$20,000. In April, the writer had the privilege of assisting Pastor Quick and his splendid people in a fifteen-days' meeting. The Lord was gracious to the pastor and his people and the evangelist and to the unsaved during the meeting. The closing service of the series was unique. Prof. and Mrs. Eugene A. Spear, who had sung so sweetly and so effectively during the meeting, sang, the evangelist preached, the pastor baptized and had a double wedding. The music was fine, the baptism was impressive and beautiful, and the wedding was a surprise and charming. Some beginning church life, some beginning married life, and many witnessing the ceremonies. It was a joy to work with Pastor Quick and his people and the writer was very much at home, as two of his former deacons and a number of his former members in Highland Park church, Chattanooga, Tenn., were to be seen in the congregation. Deacons Wesley Grimstead and T. N. Henderson are making themselves felt, as they did in Highland Park church. Both of them are teaching in the Sunday school, besides being active deacons. Bro. Grimstead has charge of the Baraca class, and Bro. Henderson has charge of the Men's Class.

Pomona is indeed a delightful little city of homes, schools and churches, with enterprise and push in business. The people are sociable, hospitable, and if you go to California you will make no mistake to stop in Pomona.

R. D. CECIL.

Nashville, Tenn.

Beginning on Oct. 1, Rev. W. E. Fendley, Meridian, Miss., will be assisted in a series of meetings by Evangelist T. O. Reese, of the Home Board, and his co-worker, Bro. C. H. Mount, gospel singer.

## Mission Directory

### STATE MISSION BOARD.

J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn.  
W. M. Woodcock, Treasurer, Nashville, Tenn.

### HOME MISSION BOARD.

Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.  
Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

### FOREIGN MISSION BOARD.

Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.  
Rev. C. D. Graves, Clarksville, Tenn., Vice-President for Tennessee.

### SUNDAY SCHOOL BOARD.

J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

### SUNDAY SCHOOL AND COLPORTAGE.

Rev. J. W. Gillon, 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. W. J. Stewart, 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, address Dr. H. E. Watters, Martin, Tenn.

### MINISTERIAL RELIEF.

C. A. Derryberry, Chairman, Jackson, Tenn.

T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

### THE STATE CONVENTION.

By J. W. GILLON,  
Corresponding Secretary.

It is barely a month now until our Convention will be in session at Martin, Tenn. It has occurred to me that some things might be written about the Convention. It is doubtful if a large part of our brotherhood have given much serious thought to the Convention. I would like to produce some thinking. I want to direct attention to several things about the Convention, and the things for which it stands.

First, it stands for co-operative work. This is its primary work, and its distinct mission. Baptists do not claim that it is a legitimate common-sense product of divinely given doctrines. It is for its divine origin, but they do claim the Baptist expression of the spirit of co-operation produced in the individual heart by regeneration. In a sense, the Convention is the unit of power in the denomination's life. Baptists are just as weak or strong as their spirit of co-operation is weak or strong. Baptist strength does not consist in numbers, though they are numerous, but in unity produced by co-operation. Baptists are just as strong in any community or city as their co-operative spirit, and no stronger. One individual regenerate Baptist may be a mighty power alone for doing the things Christ has commanded; to the church this individual does not lose power by co-

operation, but gains it. One individual church may be able to do much in the nearby territory, and even in the wide world toward bringing in the Kingdom of God, but this church does not lose by becoming a co-operator with other churches. It gains rather than loses. Baptists have tried working through Conventions and Boards of Conventions for years, and have proven beyond peradventure that there is no wiser way, and no cheaper way for Baptists to do the work which Christ has committed to their hands.

Second, the Convention is distinctly an inspirational meeting.

It stands for the inspiration which comes through facts. The Convention brings inspiration, therefore, only to such as have the facts to reach them. For the most part, the inspirational facts get to those only who attend the Convention.

The Convention is not composed of churches, but of messengers from the churches. It is not composed of messengers who do not attend, but of the attending messengers. The consequence is, that only those churches which have representatives at the sessions of the Convention get any chance to receive the inspiration which the Convention has the power to impart.

It is of the utmost importance, therefore, that every church in the State have its full pro rata of messengers at the sessions of the Convention. The churches ought to do this, if they have to raise the money with which to pay the traveling expenses of the messengers elected. No money the churches spend would yield better returns. Our men elected as messengers ought to count it a privilege to make the sacrifice necessary to get to the Convention, and to stay through its sessions. Busy men abandon their business to attend general gatherings of secret orders. Why cannot our brethren of the church do as much for the Master's cause as they and other men will do for secret orders.

Third, the Convention is a standard-setter.

It is not in any sense a law-maker for the churches. It is not a general assessor to place assessments on the churches for the support of the denomination's endeavors. It does, however, make suggestions as to what ought to be undertaken by the whole brotherhood for the causes fostered. It has the best view of the whole field of any representative body we have. It has the widest grasp of facts. It is, therefore, in a better position to set up standards for us than any other of the representative gatherings. It has no authority to make effective its suggestions; it does not claim to have. Wisdom, however, will make us have great respect for its suggestions, and make us slow to refuse to co-operate in carrying out its suggestions.

### THE HARM OF A WORLDLY CHRISTIAN LIFE.

By MISS GAYNELLE ROBINSON.

The following paper was read before the Baptist Young People's Union of the First Baptist Church, Sunday evening, September 10:

First, worldliness is a love for the things of the world, and in I. John 2: 15-17 verses we find this, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." From this we

clearly see that a child of God is not to love the things of the world; if he does do so, that love is not of the Father, but of the world. Some one might say after reading this, Is it wrong for a Christian to love the beautiful things of the world? God so loved this old world that He gave His only begotten Son to save it. The answer to that question must then be, No. Love is determined by its source. The wrong comes when a Christian lets his soul fasten itself on some object of beauty, worth or pleasure or power, and there lets it rest. Jesus loved the things of the world in a way. He loved to see the sower sowing; He loved to see the markets and other places where men gathered; He loved the woods and as we all know, went there oftentimes to pray; He loved his city, so that He even wept over it, and Jesus loved the people of the world, yet He didn't let his desires rest on things or people. He had too great a life ahead of Him; He was God's Son. We Christians are the sons of God, and if we are doing what we can to promote God's cause we haven't time to spend on the passing things of the world. A Christian's life should be a testimony of God and for God.

Now, we want to see what real harm comes from a Christian leading such a life. Our lives should be a testimony of God and for God, as I have already said. We know God has said: "Let your light so shine that men may see your good works and glorify God which is in you." The worldly life is exactly the wrong kind of life to live to show forth that. Let's take a lover of pleasure as an example. The world has set a standard and loudly proclaims the power and innocence of pleasure. Some of the symbols of pleasure are, the dance, the theatre, baseball games, cards, and of course we could name numerous others, and we all know there is no harm in the things themselves; it is in their results. These tend to come in end in themselves.

The Christian cannot do these things and live the life that he should as a child of God and as a citizen of God's kingdom. Oh, Christians may say, as many of them do, "Well, the dance does not hurt me, nor the theatre going, etc. I can attend them all and live as good a Christian life as the one who attends church and all the church circles." You may, fellow-Christian, live such a life for a time without it seeming to hurt you, but as one of our motto texts said not long ago, "Be sure your sin will find you out," and soon you will find before you can hardly realize it that you have fallen, grown cold and indifferent. You know some of the kings in our Sunday school lessons thought they could live lives of worldliness and not be punished, but you all know they lived that way for a time and God punished them for their disobedience. Just so will He do with the Christian who heeds not His commandments. We are to be lights, and if we live this life, where can our light come from? We have none; it is most certainly under the bushel.

I wonder how many Christians stop to think what it is costing them to lead a worldly life. I know it is hard to give up some pleasures you consider harmless for the sake of others, but you know what Paul said: "If eating meat makes my brother to offend (or stumble), then I will eat no more meat while the world stands." And none of us liveth unto ourselves. The ones we least suspect are the ones who are watching us and patterning their lives after ours. And there is where we become stumbling blocks. You know the tempter says to an unsaved one. Well,

there is a man or woman who is a Christian and you are as good as they; what need is there for you to become a Christian?

There is a very fine incident given in our Quarterly about a Sunday school teacher, who was passionately fond of good music and used to go to Grand Opera. One day an elderly man said to him: "One day you'll see some of your pupils in there." Time went on, and sure enough one night he saw two of his boys there. They quit the Sunday school and the young teacher fretted and worried until one day he even thought of joining another church that was silent on worldly amusements; it seemed rather to fatten on them. But by and by a new vision came to him, and he said: "What are all these beautiful opera's compared with the beauty of a boy's soul and the love of God in my own soul;" and he ceased to be a stumbling block.

Let each one of us stop and think seriously whether or not we are doing just such a thing.

Lastly, such a life is not only harmful to others, but it is harmful to ourselves. We are unhappy and therefore inefficient for the work in God's Kingdom. When we go to get a man for the State work we want one who is the very best we can find, and one who will have the citizens' welfare at heart. Just so it ought to be with we Christians. We ought not to be satisfied with being a Christian only, but we ought to have the welfare of the citizens of God's Kingdom at heart, and do all we can to uplift them and bring others. The power to do this comes from God. We cannot do it alone. But, like Paul, we can do all things through Christ which strengthen us.

Nashville, Tenn.

## THE LAW OF THE WHITE CIRCLE

By Thornwell Jacobs

A Stirring Novel of

### THE Atlanta Riots

"A book to stir the passions, a book that powerfully grips the pillars of social life."—Tom Watson in *The Jeffersonian*.

"One of the greatest novels ever written by a Southern man. It is vivid, telling, powerful."—John Trotwood Moore.

"From just such writers, men of authoritative thought the South will be awakened to what is necessary in this negro question—just such books as *The Law of the White Circle*, which we should welcome, read and study."—*Birmingham Age-Herald*.

This novel is absolutely unique in English literature and with the exception of none is the only attempt to be philosophically accurate in handling this all-absorbing race theme. It is a virile, honest, red-blooded presentation of the greatest factor in American life.

Price, \$1.25 Postpaid.

Address:

BLUE LEDGER PUBLISHING CO.  
24 Edgewood Ave. Atlanta, Ga.

## Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With

**JELL-O ICE CREAM Powder**

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N.Y., if you will write them.

Grocers sell Jell-O Ice Cream Powder, 10 cents a package.

# Woman's Missionary Union

Headquarters: 710 Church Street,  
Nashville, Tenn.

Motto: "Whatsoever He sayeth un-  
to you, do it."

President ..... Mrs. A. J. Wheeler  
E. Belmont Circle.

Corresponding Sec'y..Mrs. B. H. Allen  
1512 Beechwood Ave.

Treasurer ..... Mrs. J. T. Altman  
1534 McGavock Street.

Literature .....  
710 Church Street.

Recording Sec'y....Mrs. W. L. Wene  
1016 Villa Street.

Field Worker..Miss Mary Northington  
710 Church Street.

Editor ..... Mrs. W. C. Golden  
2401 Twelfth Ave., S.

Sunbeam Leader.....Miss Sallie Fox  
Clarksville, Tenn.

Address all communications for this  
page to the editor, Mrs. W. C. Golden,  
2401 Twelfth Ave., S., Nashville, Tenn.

## THE OCTOBER PLAN.

EDITH CAMPBELL CRANE.

Would you like to see more women of your church active members of the Missionary Society, and more girls taking part in the Y. W. A.? Of course! There is a widespread desire of this kind among the missionary women of all denominations—a holy ambition to bring the great enterprise of our Lord Jesus into the first place in the lives of their fellow-Christians. And so a plan has been worked out by which simultaneously all over the country, the women's missionary organizations will push a special campaign for new members and magazine subscriptions in the month of October.

Like all other plans it will result in any advance only if the local societies, the missionary women of all churches in the town, take up this thought and make a vigorous attack, all together, upon the inertia that we find in nearly all churches hindering this missionary vitality. There have been prepared leaflets dealing with the methods of conducting such a campaign, to be had from your State Corresponding Secretary for the asking, and membership cards, for both grown-ups and Sunbeams. There are dozens of good narrative leaflets for sale by our Literature Department in Baltimore, which for a few cents may be in hand for you to leave with some uninformed and reluctant sister. Will you make one of those thousands of women who this fall go out with their hearts aflame to touch and fire with the love of Christ the other women whom He needs and we need, in the business of the King? Do not let one of our Societies in the W. M. U. fail to do its part in this great enlistment movement. Send today for the literature, if you have not already received it, and plan for October a sincere, prayerful and worthy effort to visit every unenlisted woman in your church, with the faith that since the work is done for the Master's sake, He will own it and multiply its power. Let us remember that "Our sufficiency is from God," in this as in all other matters, and say to ourselves "my expectation is from Him."

Some "Don't's" for those who work in the campaign:

Don't be negative. "You are not interested in missions, I knew," is a bad

beginning, when you call on a woman.

Don't fail to tell some of the beautiful things missions are accomplishing for women and little children.

Don't hurry the women you call upon, to decide.

Don't go at the wrong time of day.

Don't stay too long.

Don't leave out the girls.

Don't depend on your own wisdom and don't forget to take your Master with you.

## SUMMER FIELD WORK IN WESTERN DISTRICT ASSOCIATION.

The Western District Association has been the fallow ground for W. M. U. effort and seed sowing this summer, which, we trust, will bring forth a rich harvest of earnest workers after the spirit and manner of the pioneer work of Miss Virginia Duggin, the faithful, consecrated Christian, going from house to house, meeting, interesting and informing the Baptist women of this Western District Association what the W. M. U. stands for.

She organized eight W. M. U.'s, three Y. W. A.'s and two Sunbeam Bands—no mean work for her month's effort in an Association of 23 or 24 churches, with only one Union existing. But backed by the Associational Board and their missionary, and a few interested parties we trust God's blessing will crown the summer's effort and this aroused interest will grow into a solid, aggressive work for the Master's cause, under the direction of the W. M. U. and our State Board.

Under existing conditions, with one or two exceptions, country churches, some miles apart, with no interest or effort in behalf of the organized work it had to be a personal, heart-to-heart work, and Miss Duggin's consecration, adaptability and willingness to do regardless of difficulties peculiarly fitted her for this special work, and may God as abundantly bless all her efforts as she goes forth into broader and greater fields of work, is the prayer of

AN ADMIRING FRIEND.

## PROGRAM

For Annual Meeting of Tennessee W. M. U., to be held in Martin, Tuesday, Oct. 10, 1911:

Hymn—"O Zion Haste Thy Mission High Fulfilling."

Devotional Service—"The Power of Prayer."

Appointment of Enrollment Committee.

Greetings.

President's address.

Recognition of visitors and missionaries.

Reading of Constitution.

Reports of officers.

Reports of Associational Superintendents.

Announcement of committees.

Benediction.

Afternoon Session:

Praise Service—"The Joy of Prayer."

Records.

Report of Y. W. A.

Report of Sunbeams.

Missionary story.

Missionary recitation.

Our Training School (an address).

Report of College Correspondent.

Practical suggestions for Sunbeam leaders.

Awarding of banner.

Address—"The True Home Spirit in the Orphanage."

Benediction.

Tuesday Evening, 7:30 a'clock, Methodist church, Dr. T. B. Ray will deliver an illustrated lecture upon South Amer-

ica. A recent extended visit to our mission stations of South America has added greatly to Dr. Ray's enthusiastic interest in them.

Wednesday Morning:

Hymn—"How Firm a Foundation."

Service of Testimony—The Solace of Prayer.

Records.

Three short practical talks—

"One Way of Winning Workers."

"How to Give Systematically."

"The Value of the Associational Field Worker."

Recommendations of Executive Board.

Prayer for missionaries.

Report of Committee on Change of Date of the Annual Meeting.

One hour with Secretaries of Boards.

"Tennessee Women in Foreign Fields"—Dr. Willingham.

"A Glimpse at a Special Work"—

Dr. Gray.

"Opportunities in State Missions"—

Dr. Gillon.

Benediction.

Wednesday Afternoon.

Devotional Service—"The Promises of Prayer."

Minutes.

Missionary address.

Reports of committees.

Address—"How Our Association Reached Its Apportionment."

Miscellaneous business.

Hymn—Coronation.

Adjournment.

The results of the revival at Lascasas, Tenn., in which Evangelist R. D. Ceell of Nashville, Tenn., assisted Rev. W. J. Watson, were most gratifying.

Rev. A. K. McGrew of Clinton, Mo., lately missionary for Concord Association, has been elected missionary of Tebo, Association, succeeding Evangelist T. C. Carleton of Oklahoma City, Okla.

Mt. Sinai church, near Buchanan, Tenn., is in the midst of a gracious revival, the pastor, Rev. Andrew Potter of Paris, doing the preaching. Strong pressure is being brought to bear on Bro. Potter to induce him to enter the evangelistic work, for which he has superb gifts.

Rev. W. M. Kelly has resigned at Hartshorne, Okla., and will enter Ouachita College, Arkadelphia, Ark., in a few weeks. He is already a strong, soul-winning preacher.

It has fallen to my lot to serve as executive head of the Men and Religion Movement; and this is my warrant for asking your co-operation in a matter of interest to both of us.

First of all, let me say that I am not writing to seek publicity for the Men and Religion campaign; the newspapers and magazines have already shown their full readiness to co-operate with us in this.

It is of the whole big question of religion and the daily press which has been brought to the fore by the preliminary investigations and preparation for this national Men and Religion Movement that I would write. The present situation seems satisfactory to nobody. People who are interested in religious matters—and that means one out of every nine of your readers—feel that they do not receive sufficient consideration from the newspapers; and the editors say they seldom hear from the church folk, and that they have no reason to believe the latter are not satisfied.

So I am taking the liberty of asking you simply to give the subject consideration in your editorial councils.

As the religious "features"—sermons, Sunday school lessons, discussions of

## WOMAN PAST HELP.

Chandler, Okla.—In a letter from this place, Mrs. Ella Flowers says: "I hardly know how to thank you for the good that Cardui has done me. Before I tried Cardui I was past help, but after taking it, I was relieved at once, and gained at least 10 pounds. Everybody says I look so much better. I am still improving greatly." Many women are completely worn-out and discouraged on account of womanly weakness. Are you? Have you not tried Cardui? It only needs a few doses to convince you that Cardui is just what you need. Try it today. It will cure your pains.

the religious trend of the times, Bible lessons, church news, etc.—I merely suggest that the church members are surely as large and influential and deserving a constituency as any of those who are now accorded special consideration by daily or weekly departments in the press.

I am able to promise you the fullest co-operation of the organized religious forces of North America. We stand ready to encourage our constituencies to show especial appreciation of those papers that extend adequate and unbiased consideration to religious interests. We have nothing to sell, but we are glad to furnish gratuitously news of our respective forms of work to papers desiring it. This letter is merely who are now accorded special consideration of the claims of the churches.

With deep appreciation of the power of the press, and of its sympathy for all good works, I remain,

Sincerely yours,

FRED B. SMITH.

## THE RESULT OF TRAINING.

Mr. E. Bennett, Wilbur, Kansas, states: "For the ambitious young man of today, I believe a business education, such as may be acquired at the



E. BENNETT.

Bowling Green Business University, one of the most valuable earthly possessions. Opportunities are plentiful in railroad offices for competent operators. My salary is much greater than I received before acquiring this training." This shows the value of a business education from a school like the Bowling Green Business University. This is one of the largest Business Schools south of the Ohio River, is open all the year and now has about 800 students enrolled. The training there is of that class which makes it easy for you to secure a lucrative position at any time, and anywhere. The instruction is thorough, and the school is modernly equipped in every particular. Illustrated catalog and rates will be sent to any one interested, and we would suggest that you write the Bowling Green Business University, 1101 State St., Bowling Green, Ky., for further information, and arrange to take a business course.

**Wanted** A man or woman in every community to act as our information reporter. All or spare time. No experience necessary. \$50 to \$300 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 655 Association Bld'g, Indianapolis, Ind.

# Baptist and Reflector

Published Weekly By the  
BAPTIST PUBLISHING COMPANY.

EDGAR E. FOLK.....President and Treasurer  
G. C. SAVAGE.....Vice-President  
C. A. FOLK.....Secretary

THE BAPTIST, established 1835; THE BAPTIST REFLECTOR, established 1871; consolidated August 14, 1889.

EDGAR E. FOLK.....Editor  
FLEETWOOD BALL.....Corresponding Editor

Entered at the post office at Nashville, Tennessee, at second-class mail rates.

SUBSCRIPTION, PER ANNUM, IN ADVANCE.

Single Copy .....\$2 00  
In Clubs of 10 or more..... 1 75  
To Ministers ..... 1 50  
Offices: 225, 328 Cole Building. Telephone, Main 1543

## PLEASE NOTICE.

The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us. If you wish a change of post office address, always give the post office from which, as well as the post office to which you wish the change made. Always give in full and plainly written every name and post office you write about.

Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, 328 Cole Building, Nashville, Tenn. Address only personal letters to the editor, individually.

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

Advertising rates liberal, and will be furnished on application. Make all checks, money orders, etc., payable to the BAPTIST PUBLISHING COMPANY.

## ADVERTISING REPRESENTATIVES.

Jacobs & Co., J. F. Jacobs, J. D. Jacobs, Home Office, Clinton, S. C.  
D. J. Carter, 225 Dearborn Street, Chicago, Ill.  
J. M. Riddle, Jr., Box 46, Nashville, Tenn.  
E. L. Gould, 150 Nassau Street, New York.  
J. B. Keough, 229 Candier Building, Atlanta, Ga.  
L. S. Franklin, 135 Main Street, Dallas, Tex.  
W. C. Trueman, 420 Mariner & Merchants' Building, Philadelphia, Pa.  
Farris F. Braas, Box 762, St. Louis, Mo.

## THE MORMON MONSTER.

We have received a number of orders for the book, "The Mormon Monster," by the editor. The entire edition of the book, however, has been exhausted. If some of our readers have a copy of the book which they will be willing to sell, we should be glad to buy it from them. We will take all the copies which may be sent us. Write to us stating the condition of the book and the price you will take for it.

## SALEM ASSOCIATION.

When we reached the Association on Friday morning it had been organized by the election of Dr. M. H. Grimmett as Moderator; C. Y. Given, Clerk; W. A. Cathcart, Treasurer.

The introductory sermon was preached by Bro. G. H. Atnip. It was an earnest gospel sermon on "Other Foundation Can No Man Lay."

Among the visitors were Brethren C. H. Byrn, T. J. Eastes, H. H. Hibbs, J. H. Grime, W. J. Stewart, J. H. Wright, R. E. Jarmon, W. H. Russell, J. F. Saunders.

Bro. Stewart presented the Orphans' Home and received about \$100, including a cow. Dr. Hibbs told of Tennessee College in a very interesting way, and received subscriptions and cash amounting to about \$500. Bro. Wright represented the State Mission work in the absence of Secretary Gillon.

Brother W. E. Wauford made a strong speech on Foreign Missions.

The doctrinal sermon was preached on Friday morning by Rev. James Davenport. The subject was "The Justified Life." It was a strong gospel sermon, and was much enjoyed by the brethren. At the conclusion many of them pressed forward to shake his hand in endorsement of the sentiments which had been expressed. Brother Grime was announced to preach Friday night. We were sorry that we had to leave the Association that afternoon. The attendance was large. It is estimated that there were about

2,000 people present on Friday. The hospitality, however, was abundant for all. The Ramah church, with which the Association met, has a large membership. Brother Fuqua is its pastor, and is doing a good work.

## A UNIFORM DIVORCE LAW.

John C. Richberg, president of the Illinois commission on uniform State laws, declared that President Taft is seriously mistaken on the subject of uniform divorce.

Mr. Richberg says that a uniform divorce law was prepared and adopted by a congress on divorce composed of delegates of the respective States, who were appointed for that special purpose in 1906, and who formulated a uniform divorce code which was subsequently adopted by the conference of commissioners on uniform State laws. These commissioners are officially appointed from all the States and territories in the United States except Nevada.

Mr. Richberg adds:

Regarding the crux of the divorce question, causes for divorce, the code names six, and they were then and are now legally in force in more than 90 per cent of the States of the Union—adultery, bigamy, felony, cruelty, desertion and drunkenness.

According to the Bible there is only one cause for divorce, the first one named by Mr. Richberg. But some of the others, such as bigamy, desertion and drunkenness nearly always imply the first, and might be included on that ground.

## "ASSOCIATION REFORM."

We have received a copy of a pamphlet, entitled "Association Reform," by Dr. W. B. Crumpton, Corresponding Secretary of the State Mission Board of Alabama. Dr. Crumpton suggests quite a number of reforms in the conduct of our Associations. Among others, that new blood should be put in the Associations by the churches sending some of the younger members to the Association, as well as some of the older ones, that the church letter should be read before the whole congregation. And he emphasizes, "Please don't bring out big dinners." On this point he says:

Don't bring a pie or cake on the ground. Some sandwiches and coffee—that should be all. You might cut the coffee out, too, if you like. *This is being done in the cities—why not in the country?* The great dinners wear you out, so you can not enjoy the services in the house; it leaves the congregation in no condition to hear and it encourages the frolicking, pleasure-loving, church-hating crowds to gather for no good to themselves or anybody else.

Brother Crumpton also thinks that it would be well to have a service for the children, and that the religious state of the churches should be discussed for at least two hours at every session.

With these suggestions we are in hearty accord—in fact, at the beginning of the present Associational season in Tennessee, as our readers remember, we made a similar suggestion about big dinners. Dr. Crumpton rightly thinks that our Baptist Associations present a great opportunity to impress the people with our Baptist doctrines and work. In fact, no other denomination has such an agency for reaching the people. They go in crowds to our Baptist Associations as they go to no other denominational meetings. This may be due in part to the big dinners, but not entirely. It is due to the democratic character of the meetings, the speeches, the sermons, the social features, etc. It is important, therefore, that these Associations be used to the very greatest advantage for our Baptist cause.

## CENTRAL ASSOCIATION.

This is one of the largest Associations in the State, with 48 churches, and over 7,500 members. And it is

one of the very strongest, embracing such churches as those of Jackson, Humboldt, Trenton, Milan, Trezevant, Gibson and a number of fine country churches. It is also one of the oldest Associations. This was its 75th anniversary. Appropriately it met with the oldest church in the Association, the Eldad church, which is 83 years of age.

The old officers were re-elected as follows: Col. J. W. Rosamon, Moderator; Dr. G. M. Savage, Vice-Moderator; Dr. H. C. Irby, Clerk; Bro. L. D. Spight, Treasurer.

On account of the number of letters to be read, it was in the afternoon before the Association was organized and got down to business. The first subject taken up was Education, with speeches by Drs. R. A. Kimbrough and H. C. Irby. Secretary Gillon followed on State Missions.

The introductory sermon was preached by Rev. J. A. Carmack on Wednesday morning from the text, "Ye Shall Know the Truth and the Truth Shall Make You Free." It was an earnest, thoughtful, practical sermon.

Bro. Stewart spoke on the Orphans' Home and received in cash and subscriptions some \$700 or \$800.

The speeches by Brethren H. A. Smoot and R. E. Pettigrew on Foreign Missions, J. A. Carmack on the Tri-State Memorial Hospital; L. D. Spight on Ministerial Relief; L. T. Hastings, O. F. Huckaba, H. C. Irby, Bro. Byars, J. A. Carmack on Ministerial Education; W. L. Norris on Home Missions; J. A. Carmack on Temperance; H. A. Smoot on Sunday Schools and Colportage; W. T. Ward on the B. Y. P. U. Work, were especially good.

Sermons were preached in the grove by Brethren L. N. Penick, W. L. Norris, J. T. Early, and H. A. Smoot. Large audiences heard these sermons and they were much enjoyed.

Bro. J. T. Early preached an excellent sermon Wednesday night.

Among the visitors were Brethren J. W. Gillon, T. F. Moore, G. A. Ogle, I. N. Penick, W. J. Stewart, H. E. Watters.

Prof. H. C. Irby, the Clerk of the Association, has been Clerk for 34 years—a long and honorable record. As might be supposed he makes a most efficient Clerk. More than that he is one of the finest, truest, noblest men in all the world, a Christian gentleman in the highest sense. May his useful life be spared other years.

Col. J. W. Rosamon, the Moderator, was for several years the Assistant Commissioner of Agriculture for West Tennessee. He is now the president of the West Tennessee Farmers' Institute.

The Friendship Quartette rendered beautiful music, which was much enjoyed.

The next meeting of the Association will be held with the Salem church at Laneview on Tuesday after the first Sunday in September. This is a week earlier than usual. The reason for the change was on account of the conflict of the meeting with the opening of Union University. The place was only decided after a sharp contest. There were six invitations before the body, and the claims of the various churches were strongly urged.

The hospitality was most abundant. A table 75 yards long was loaded with good things.

We had a very delightful home with Bro. R. Z. Coleman.

The Eldad church has a membership of 180, composed of a fine class of people. Rev. O. F. Huckaba is the beloved pastor. He is one of the most efficient young ministers in the State. Altogether, this was one of the best sessions of this historic old Association we have ever attended. Perhaps our enjoyment of it was considerably enhanced from the fact that we received the third largest number of subscriptions to the BAPTIST AND REFLECTOR we have ever received at any Association since our connection with the paper. The second largest number was received at the same Association at the same church five years ago.

## Recent Events

We should be glad to have some of our subscribers send us a copy of the issues of July 27 and Sept. 7.

Dr. T. B. Thames began work as pastor of the First Baptist Church, Newnan, Ga., on Sept. 10. He was given a cordial reception.

The Temple Baptist Church, Los Angeles, Cal., of which Dr. J. Whitcomb Brouger is pastor, has 1,400 members. The church budget for this year is \$30,000, of which \$9,000 is for missions.

"Please stop the paper; it is too high." Yet, the total subscription receipts last year did not pay one-third of the total expenses of publishing the *South Texas Baptist*.—*South Texas Baptist*.

Will some one please give us the address of Mr. J. H. Gooch? We have a communication from him with reference to his subscription to the BAPTIST AND REFLECTOR, but he failed to give his address.

The revival at Eutaw, Ala., Rev. H. B. Folk, pastor, is growing in interest and in attendance. The pastor is being assisted by Rev. T. O. Reese, of the Home Board staff, and his singer is Bro. C. H. Mount.

His many friends in this city were glad to see Bro. A. D. Foreman, formerly of Nashville, now of Houston, Tex., in Nashville last week. They were glad also to see him looking so well. He is engaged in the real estate business and is quite enthusiastic about Houston and vicinity.

The *Biblical Recorder* says very kindly: "Dr. E. E. Folk's interesting travel letters which have been appearing in the BAPTIST AND REFLECTOR under the title of 'A Southern Pilgrim in Eastern Lands,' were concluded last week. We are glad they are to appear in book form." Thanks, Brother Moore.

We acknowledge receipt of an invitation from our friends, Dr. and Mrs. William Lawndes Pickard, to attend the marriage of their daughter, Miss Julia Baynard Pickard, to Mr. Ralph Edward Bailey, on September 28, at the First Baptist Church, Savannah, Ga. Blessings on the happy couple.

Rev. M. R. Cooper changes his address from Rock Springs, Wyoming, to Pulaski, Va., during September. After that time he expects to locate in his own home near Richmond, Va., where he will have access to the college library and will engage in evangelistic work.

Rev. C. D. Wood, of Tillar, Ark., has accepted a unanimous call to the First Baptist Church, Pine Bluff, Ark. Brother Wood was formerly pastor at Dyersburg, Tenn., and has many friends in this State who will be glad to know of his larger opportunity for usefulness.

Rev. H. A. Smoot, the new pastor of the Baptist church at Humboldt, is taking vigorous hold both in Humboldt and in the Central Association. He not only believes in working in his church, but he is thoroughly in line with all of our denominational work. He is a valuable addition to the Baptist ministry of Tennessee.

Rev. J. W. Crawford, of Milan, recently preached a sermon from the text, "One Lord, One Faith and One Baptism," emphasizing the one baptism. That afternoon he baptized several Methodist ladies and other Methodists are thinking of following their example. It pays to preach the truth, if done in the right spirit.

It is announced that Dr. R. A. Torrey, the widely-known evangelist, has been appointed Dean of the International Bible Institute at Los Angeles, Cal. He is now on an extended evangelistic tour, and will take up the new work on his return. He was for several years at the head of the Moody Bible School, Chicago.

Sister J. S. Stanton, of Memphis, Tenn., is one of our oldest subscribers. She became a subscriber in 1857, and says that she has "enjoyed reading it since." She joined the First Baptist Church, Memphis, in 1854. She has passed her 80th year, and is "just waiting to be called to the land of promise." We hope that her life may be spared other years.

A meeting was recently held at Antioch, in which the pastor, Rev. S. C. Reid, was assisted by Rev. E. K. Cox, pastor of the Howell Memorial Church, this city. There were 29 conversions with a large number of additions.

We were glad to have a visit last week from our friend, Rev. W. J. Malone, of Fayetteville. He is Circuit Court Clerk of Lincoln County, and at the same time is pastor of five Baptist churches. He has recently held successful meetings in all of his churches, in which he had the efficient assistance of Rev. J. E. Kirkland.

Rev. W. T. Campbell, pastor four years of the First church of Pueblo, Colo., has entered the pastorate of the church at Monte Vista, Col., the leading church in the San Luis Valley in south central Colorado. J. F. Wells of the Kansas City Theological Seminary, says: "W. T. Campbell's work with the First church of Pueblo has been very fruitful. Colorado Baptists are to be congratulated upon keeping W. T. Campbell with them."

Director of the Census Durand announces that the center of population of the United States is in the western part of the city of Bloomington, Ind., which is eight miles farther west than the location announced July 17. This change in the location of the center of population is due to the discovery of an error made by clerks in the census office. The movement westward during the past ten years was thirty-nine miles.

It was with deep regret that we learned that Bro. J. P. Brownlow, of Columbia, is selling his property there with a view to moving to Oklahoma. Brother Brownlow is one of the most active and consecrated Baptist laymen in our State, and Sister Brownlow is none the less active and consecrated a Christian woman. They will be greatly missed not only in Columbia, but in the Ebenezer Association, and in the region around. Inasmuch, however, as their daughter, Mrs. Geo. W. Sherman, now lives in Chickasha, Okla., their daughter, Miss Cora, is missionary in the bounds of that Association, and their daughter, Miss Kittie, has accepted a position as teacher of music there, Brother and Sister Brownlow feel that they ought to accompany their children. We wish for them the most abundant prosperity, both temporal and spiritual, in their new location, and commend them very cordially to the Baptists of Oklahoma.

Rev. R. L. Motley reports a good meeting at New Bethel church, near Shelbyville, in which he assisted Pastor L. D. Agee. The church experienced an old-fashioned revival, and 23 were added to the membership, 21 of them by baptism. Several remarkable conversions occurred, among them two old men and prominent citizens. As one of the substantial results of the meeting, there was a handsome increase made to the pastor's salary. The congregations were among the largest ever known in the community, and the order throughout the meeting almost perfect. The meeting closed on Sunday, and, at the request of the evangelist, the people attended the Sunday services plainly dressed just as they had been during the week, the ladies even leaving their fine millinery at home. There was no "dress parade," as is often the case on Sunday during meetings, while the usual big Sunday dinner was left off. The people came praying. There was nothing scarcely different from the preceding services, and the result was a day of great blessing. Every one felt that the request was worth while. The pastor is deeply entrenched in the affections of his people, and is doing a fine work in the Duck River Association.

## MINNEAPOLIS.

It was my privilege and delight to spend the month of August in Minneapolis, Minn. As is well known to his host of friends, Dr. W. B. Riley, a Kentuckian, is pastor of the First Baptist Church of that city.

Minneapolis is the most beautiful city I know, a city abounding with beautiful lakes and parks, with beautiful Indian names, such as Minnetonka, Nicolett, etc. For years I had known Dr. Riley as a rare man in many respects, and one of the most gifted preachers in all the land. I have before said this publicly. I now reiterate it.

For a long time I had been anxious for a glimpse of his great church. I got it this summer. Fifteen hundred strong numerically; tons and tons strong in influence and power. In all the great Northwest, there

is not an institution among the Baptists comparable to it.

Riley is detested by the higher critics. Do you ask why? Read his "Finality of the Higher Criticism." Learn something of his tussels with the *Standard* of Chicago, and of his more recent struggles in the Minnesota State Convention.

Connected with and fostered by the First church is the Northwest Bible Training School, established some ten years ago. Dr. Riley's pastorate began fifteen years ago. This school has a faculty of twelve instructors, if I remember correctly. It gives a thorough course in the English Bible; splendid training in personal work, in house to house visitation, etc. I cannot think of a better place for those who wish to do evangelistic work, or become pastors' assistants.

This church also maintains an annual conference, known as the Northwest Bible Conference. The principal speakers in the conference just closed were Dr. Robert Cairns, of Seattle; Dr. Willis, of Beverly, N. J.; Dr. Stanley Roberts and Dr. James O. Buswell, of Minneapolis; and Dr. C. S. McCaslin, of St. Paul; and the writer of these notes. This conference is popular over the State. It was said that every Moravian pastor in the State of Minnesota except three were present.

I saw but one thing to lament. The pastor of that great church is killing himself with hard work. His people beg him to rest, but he is obdurate. A group of his people gathered around me one day, saying how they should like to see him go abroad at their expense, or take an indefinite leave of absence with salary running on.

Riley was cast in a giant mold, and he seems to feel that he has a giant's strength. May be so once, but there is a limit to human strength, and yet this man plunges on regardless. May an all-wise Providence preserve him and preserve his ministry for long years to come, to the glory of His name.

WM. LUNSFORD.

Nashville, Tenn.

## RIVERSIDE ASSOCIATION.

Will meet with the Three Forks Baptist Church, Overton County, Tenn., Thursday, Sept. 28, 1911. All parties who wish to attend will come to Monterey over the Tennessee Central Railroad, thence to Hanging Limb over the Crawford & Wilder Railroad. There are two trains a day over this road. Three Forks is three miles from the railroad.

For further information write me, or Geo. M. Phillips, Hanging Limb, Tenn.

J. W. LINKOUS,  
Missionary Pastor.

Creston, Tenn.

I have been a subscriber for your paper and its predecessor for over fifty years. I am now in my 84th year, and my eyes are too dim to read it longer. Please stop it after the 14th inst. I hope it may long live to aid in opening the eyes of the spiritually blind.

J. J. THARP.

Jackson, Tenn.

(We regret very much to lose Brother Tharp as a subscriber. He is one of the oldest and most valued subscribers to the paper. He has long been one of the most useful Baptist laymen in West Tennessee. We hope that his life may be spared other years. We sympathize with him in his affliction, and trust that he may receive his second sight.—Ed.)

Please change my paper from Rosebud, Texas, to Clifton, Tenn. I am back in old Tennessee in my old field. I am happy and my people seemed well pleased. No place like Indian Creek Association to me.

R. J. WOOD.

Clifton, Tenn.

[We are delighted to have Bro. Wood back in Tennessee. He is a most valuable man in every way.—Ed.]

Bro. W. S. Bellar will meet any who come on the train to the New Salem Association, at Lancaster, on Wednesday, Sept. 27, provided you will write him at Stonewall, Tenn., beforehand. Write, brethren, and come.

T. J. EASTES.

Lancaster, Tenn.

I herewith enclose my order for advanced copy of your forth-coming book. It seems to me like almost a marvel of cheapness at the price named. I wish for it a splendid sale.

J. H. ANDERSON.

Clinton, Ky., Sept. 15.

## The Home Page

JUDGE NOT.

Judge not; the workings of his brain  
And of his heart thou canst not see;  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar, brought from some well-won  
field,  
Where thou wouldst only faint and  
yield.

The look, the air, that frets thy sight  
May be a token that below  
The soul has closed in deadly fight  
With some internal fiery foe,  
Whose glance would scorch thy smiling  
grace,  
And cast thee shuddering on thy face!

The fall thou darest to despise,—  
May be the angel's slackened hand  
Has suffered it, that he may rise  
And take a firmer, surer stand;  
Or, trusting less to earthly things,  
May henceforth learn to use his wings.

And judge none lost; but wait and see,  
With hopeful pity, not disdain;  
The depth of the abyss may be  
The measure of the height of pain  
And love and glory that may raise  
This soul to God in after days.  
—Adelaide Anne Procter.

### THE SILVER LINING.

"May I help myself at your pump, please?" asked the man at the back door, taking off his hat. He had very good manners, considering this man at the back door. A great many men in old clothes and faded hats called in the course of the year, though they generally asked for something to eat instead of for a drink of water. Sometimes they whined, and sometimes their voices were gruff. It was seldom they spoke in such full, cheerful tones as this man at the back door.

"Why, of course. Here's a tumbler." Helen looked pityingly at the man as he moved away toward the pump. He was not at all young. Such hair as he had left was thickly sprinkled with gray. It seemed a pity that after so many years he would be reduced to the life of a tramp. From the depths of a compassionate heart she sighed.

The man at the pump drank leisurely. The water was cool and delicious, and the shade refreshing. There was no reason why he should be in a hurry to return to the dusty highway. His deliberation gave Helen time to carry out a little plan. When the man brought back the tumbler, a package wrapped in waxed paper was awaiting him. "It's just some sandwiches and a few little things like that," Helen said hastily. "I thought you might get hungry, and I hope—oh, I hope you will have good luck."

The stranger looked surprised. Then he raised his eyes and smiled. He had a very agreeable smile for a tanned and dusty wayfarer. For a moment he looked as if he wanted to say something, but he stopped with "Thank you," and put the little package in his pocket.

It was not often that the hospitality of Helen's mother was taken aback, but when the McGee family arrived at five o'clock in the afternoon, she showed symptoms of dismay. She left them taking off their things, and sought Helen in the kitchen.

"I don't know what we are going to

do for supper," she said. "It is too late for stewed chicken, and we sold off all the broilers last week. If it was just women folks, I'd make an omelet, but men are likely to want something heartier. Dear, dear! I don't know when I was taken so unprepared."

A knock interrupted Helen's expression of sympathy, and she hastened to open the door. The brown man in the shabby suit stood on the steps, and at his side hung a splendid string of speckled trout. Helen gasped.

"You see, I've had the luck you were so kind to wish me," said the stranger. "And I'm going to divide with you, if you please. The sandwiches were delicious, and so were the pickles. I hope you'll find the trout equally good."

As a matter of fact, the trout were highly appreciated at that supper table. But when Helen began to tell the story of the grateful tramp, her brother George sniffed.

"Tramp! And he uses a silver-mounted fishing-rod. He's a rich fellow from the city, and he wears old clothes for the fun of the thing. He hired Eb's boat, and you ought to see the roll he pulled out when he went to pay him. That shows how much girls know!"

Helen joined in the laugh called out by her blunder. "But, anyway," she said, as she passed little John McGee's plate for a third helping, "if it was a mistake, it had a silver lining."—Louise Le Moyne, in Exchange.

### A NEW KIND OF GEOGRAPHY.

Mother looked sorrowfully at the report card Bobby handed her.

"Well, I don't care. Geography isn't any use anyhow. What difference does it make about Africa and the British Isles? I'm an American, and so's everybody else I know," grumbled Bobby. "I don't believe there are any such places, anyhow. I just believe the geography men made 'em up on purpose to bother us," he concluded, with an injured air.

Mother began to wrinkle her forehead as if she were trying to think of something. Suddenly she nodded. "So he thinks we're all Americans," she said to herself. "He thinks geography was made to bother folks. He doesn't think there are any such places." She smiled as if she was very much pleased and went on with her sewing.

"What is it, mother? Please tell me," pleaded Bobby, "what you are laughing at."

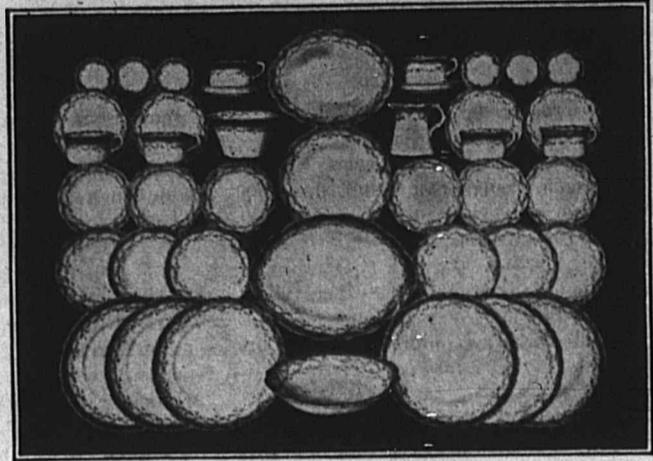
"I'm laughing at the surprise waiting for you," she answered. "Bobby, will you do this for me: ask the first person you meet where he was born? Will you?"

"Why, yes," replied Bobby "But what seems sillier than geography? Americans are born in America, of course, just the way Germans are born in Germany."

Mother laughed merrily. "O, you funny little boy!" she cried. "Come back in an hour. If you haven't been surprised, I will give you three caraway-seed cookies."

It was less than an hour when Bobby rushed into the room where his mother was still sewing. "Why, Mother Barrows, what do you think?" he exclaimed. "I asked grandmother first, and—let me see if I can remember it she said she was born in Peebles. She was surprised that I didn't know where Peebles was. She said: 'Why it's Peebleshire, near Edinburgh. My father was a Peebleshire shepherd. And mother, I didn't know where Edinburgh was. I was so 'shamed I wouldn't ask; but I asked George, and he said it was in Scotland. I'll never forget that, I

THIS HANDSOME DINNER SET—42 PIECES,  
FOR FIVE NEW SUBSCRIPTIONS.



We have made an agreement with one of the largest manufacturers of pottery to furnish us with a very handsome Dinner Set at a price that permits our offering it on very inducing terms.

This ware is of a fine grade of porcelain, which is light and very durable. The shapes are of the latest Haveland design, and are decorated in a handsome underglaze blue effect with a beautiful gold lace border.

The set consists of six cups, six saucers, six dinner plates, six desserts, six individual butters, six fruits, one meat platter, one gravy bowl, one creamer, one covered sugar bowl, one vegetable dish, and will be given free of cost for only five new yearly cash subscriptions to the BAPTIST AND REFLECTOR at \$2.00 each.

BAPTIST AND REFLECTOR,  
Nashville, Tenn.

guess. I'm going to look it right up in my geography." And away he ran. "But, O mother!"—He stopped and came back. "I haven't told you about George. He was mowing the lawn. I was watching him, and then I remembered and said: 'O George, where were you born?' And he said: 'Why, in London, of course. Where else was there for me to be born?' He told me another queer thing, mother. He said he remembered when they put electric lights in Billingsgate. That's a fish market. He said people wouldn't buy the fish because the new light made them look as if they were spoiled. They had to take out the electric lights and put back the other kind. I can't remember just where London is. I'm going to look it up." He had almost reached the door when he came back again. "I'll take it all back mother," he exclaimed, throwing his arms around her neck. "Geography isn't a make-believe; it's real, and it's fun, and next month I'll have a good report in it. Honest, I will."—Annie Louise Berray, in Pittsburgh Christian Advocate.

### GRANDFATHER'S PENNY.

"See what we found!" cried the children, rushing in from the garden. "We were digging up a bed for the geraniums and this dollar was in the dirt."

Their mamma took the old, black coin, and put it in a small saucer with some salt and vinegar. "We will see what it is as soon as the vinegar and salt cleanses it a little," she said.

Presently the vinegar was washed off and more put on, and the coin began to grow very bright. Mamma rubbed it with a cloth and some more of the salty vinegar till every letter and figure were plain and clear. "It is a penny," she said, when it was handed around for inspection.

"Why, mamma," said Dot, "pennies are little, wee things, and this is great big."

"It is an old-fashioned copper cent," said mamma. "Look! Here are three letters cut on one side, 'J. M. C.' and they look as if a boy might have put them there. Does any one know who 'J. M. C.' could be?"

"Grandfather!" screamed Ben, "James Marshall Curtis! Do you suppose it is his penny?"

"What is all this fuss about?" asked grandfather, when they ran to show him the penny. "Well, I declare! Yes, that is the penny I lost so many years ago. Where did you find it? I earned it picking gooseberries for my mother, and was saving it for the new church, when I lost it, and never could find it. All the copper cents I had marked with my initials and saved them—all but this one."

"What did you do when you lost it, grandfather?" asked Grace.

"I hunted for weeks, dearie, and I cried about it, too. You see, everybody worked so hard to get the new church, and every penny counted in those days, so it is no wonder I was disappointed."

"Is that the church we have now?" asked Ben.

"Dear me, no! That church was a log one, and it has been gone these many years. We have had two since then, and need a new one now. I will give this penny to the building fund, since it did not help long ago."

"That penny is worth three dollars," said George, who had just come in, and was examining the date. "I know a dealer who will give that much gladly."

So the penny was sold, and the three dollars went to help build the church, after lying in the ground all those years. "I guess I'll bury a cent in our garden, and see if some little boy will find it when I'm old," said Dot.

"I won't," said Ben. "I'm going to give mine to the church, so it will do good all the time, instead of getting black and ugly."—Hilda Richmond, in Western Christian Advocate.

**The Young South**

MRS. LAURA DAYTON EAKIN,  
EDITOR.

Missionary's Address: Mrs. P. P. Medling, Kagoshima, Japan.

Address all communications for this department to Mrs. L. D. Eakin, 309 West Seventh St., Chattanooga, Tenn.

Mission topic for September: "Cuba and the Canal Zone."

Do you want some facts about Cuba and the Canal Zone to present to your Band of classes? Listen then!

The Southern Baptist Convention has 30 missionaries working in the "Queen of the Antilles." There are 60 churches and stations. Last year there were 237 baptisms, and each member gave \$2.70. What will some of our country churches say to that??

Mr. M. N. McCall says: "Opportunity is written large on everything Cuban. Ours is 450 miles long and comprises 1,500,000 souls."

What are we in our little corner going to do about it?

In the Canal Zone there are 5 missionaries at work, 27 churches and stations, 123 baptisms last year, and a membership of 519.

The most pressing problem is the training of the dark-eyed children. There are now 13,000 of them in Sunday school, but that is not enough. We need the money for the Home Board to sustain day schools. Let us help with all our might.

L. D. E.

**CORRESPONDENCE.**

I wish you would be a little more careful about your time of writing to the Young South. My "copy" goes in on Thursday, ten days before it appears in the BAPTIST AND REFLECTOR. See to it always that your letter is mailed on Tuesday, as, when the mail is heavy, I begin to get it ready on Wednesday. It makes me quite disconsolate when the postman hands me two or three letters Friday, after my "copy" has gone to Nashville. Won't you put that away in one of your brain cells, and mail all letters to the Young South EARLY in the week? That will help me so much.

We are expecting the Ocoee Association to convene at St. Elmo, our mountain way, next Tuesday. The ladies are to have an all-day meeting on Tuesday, Sept. 19, and we hope many will come from the five counties and 50 churches that make up Ocoee, and not just the few societies in that city and its suburbs. A great impetus may be given especially to the work of the women and children.

Your side of the Young South correspondence is light, very light, today. September is prone to be disappointing, because the children's minds are taken up with starting to school. I see though that we are a little ahead of last year this time in amount contributed.

I notice, too, that you came in generously the last week of September, 1910, so I could send in a fine report to Mrs. Altman in Nashville.

"Verbum Sapientibus salta est."

Can you Latin scholars translate that? And will you act accordingly and send in at once whatever is in your heart to give the Boards, all four of them, and the Baby Cottage, the old ministers and the young students—all

the lines for which we are working. Let us end the State year grandly. Ask your leaders and plead in Jesus' name with your own hearts. Hold up the Young South once more!

And today? I feel a bit ashamed, there is so little, but you can redeem yourselves another week.

Miss Joe Winborn, of Holly Springs, Miss., asks why her 10 Journals have not come. I have written to Richmond to know what is keeping them. I have the receipt from Dr. Smith, and I hope by this time (Sept. 13) they are in the hands of the ten ladies who ordered them. I am so sorry the delay occurred.

But all is not dark. Read the following message from Petersburg:

"Enclosed you will find our free will offerings—

SEVEN DOLLARS AND FORTY-FOUR CENTS.

Give Hannah's Gap church credit for \$3.83, and the Women's Missionary Society credit for \$3.61.

We thought to have this ready for you by the last of August, but failed.

Divide between Home and Foreign Missions."—Mrs. Ruby Nichols.

That's the star in a dark night. Thank you a thousand times over for illuminating us this week. We would have been sad indeed without our friends in Petersburg. Be sure, Mrs. Nichols, to say to them how very grateful we are.

I shall send \$3.72 to Japan for Mrs. Medling, and \$3.72 to Dr. Gray for the work in the home land. May God make this year a great one for Hannah's Gap.

Now, for September's closing. Make it a great one as you did last year. If there is a dime or a dollar you mean for the dear Lord's work, sit right down and send it now to Mrs. L. D. Eakin, 309 W. Seventh Street, Chattanooga, Tenn., by check or post office order, in coin or stamps, and don't wait a day. September ends our chances for this year in the service of the State Convention, which meets in Martin. I wish so much I could attend it, and I will be glad to hear from any member of the Young South who is so fortunate as to be present.

Anxiously yours,

LAURA DAYTON EAKIN.

Chattanooga.

P. S.—I'll say nothing further about the "Receipts" today, but you will find these generous offerings from Middle Tennessee heading the receipts next week.—L. D. E., Treas.

REV. AND MRS. JOHN A. DAVIS.

Ever since God created man in the beginning and placed him upon the earth and gave him laws by which he was to be governed, he has questioned the wisdom of God in said laws and has ever asked if it could not have been done some other way, or if God couldn't just as well have done something else, or have given or commanded some other way; but,

Obedience was Heaven's first law,  
Which falls on great and small;  
So we who would obedience show,  
Must heed his every call.

Sometimes when bepeavement comes upon us, and the only bud of promise in the home, which has just begun to unfurl its petals and its sweet aroma has just begun to diffuse its fragrance in the household, is cut off, we are made to cry out in the weakness of the flesh and say, "Couldn't God have taken some one else?"

And when some man or woman, whose work in our midst has been one of usefulness and consecration to God, the church and humanity, is taken away or removed from among us,



Mr. Gutherage, Telegraph Operator of the Cotton Belt R. R. at Buckner, Ark., saved from a long spell of fever, Six months case of Malaria and General Debility yields to the Great Blood Purifying Power of W. H. BULL'S HERBS AND IRON.

Writing under date of Feb. 2, 1910, Mr. Gutherage says "Have used several bottles of your "Herbs and Iron" and it acts fine in my case—Malaria and General Debility. I had for some time past, been in bad health, hardly able to attend to my work as depot agent, but commenced mending from the first dose of your Herbs and Iron. I had been unwell all the past Spring and Summer, and had taken lots of Doctor's medicine. Had I not taken your remedy, I verily believe I would have gone to bed with a long spell of fever.

**W. H. Bull's HERBS and IRON  
Makes Pure, Rich, Red Blood.**

Strengthens the heart and muscles, steadies the nerves, insures perfect digestion and a natural appetite. Tones up your system and imparts Health, Strength and Vigor. **ACCEPT OUR GUARANTEE**—Get a bottle from your druggist, use two-thirds of it, and if you are not satisfied that it is improving your health, take back the remainder and your druggist will refund your money,—every cent of it. Could anything be fairer?

**Get A Bottle Today!**



we are loath to say: "Thy will be done," but we still persist in asking that ever-repeated question, "Couldn't he have taken some one else?"

When the Saviour was selecting His apostles he said: "Follow me," and sacred history tells us that he always led them in paths of righteousness for His name's sake.

So, my friends, we should not question God when He puts His finger on one of His servants and removes him into other fields of His moral vineyard, for He "works in mysterious ways" His wonders to perform," and what may seem to us foolishness, He may use to the glorifying of His name to the building up of His Kingdom here on the earth.

The Erwin Baptist church today regrets to sever their relationship with Brother John A. Davis and his noble wife.

Brother and Sister Davis have labored earnestly with the church for three years. Their labors have ever been faithfully and conscientiously rendered, and have been as seed sown in good ground, and brought forth much fruit to the honor and glory of God.

Brother Davis is not only a man of more than ordinary ability and sterling integrity, but he is a big-hearted, —a manly man, one of God's ETAO whole-souled, generous humanitarian—a manly man, one of God's noblemen.

Sister Davis is a noble Christian woman, whose whole life is in the work of her husband. She has more than ordinary ability and adaptation for the work required of a minister's wife.

We feel that in the severance of the relationship of Brother and Sister Davis and the church, that we have sustained a great loss, but

Whereas, The great God of the universe, who is too good to be unkind and too wise to err, has deemed best in His wisdom to call these two noble servants of His into other parts of His moral vineyard, therefore, be it

Resolved, by the Erwin Baptist Church, That in the loss of Brother and Sister Davis, the Baptists of Tennessee have lost two valliant defenders of the truth, and that we, the Bap-

tist church at Erwin, have lost a faithful and consecrated pastor, and a noble Christian woman.

Resolved, That we commend Brother and Sister Davis to those to whom they go, as "workmen worthy of their hire," and as faithful, consecrated servants of God.

Resolved, That we express to Bro. and Sister Davis our regrets at losing them, but sincerely hope and pray that our loss may be their gain, and assure them that

"With us their names shall live  
Through all succeeding years,  
Embalmed with all our hearts can give,

Our praises and our tears."  
Resolved, That a copy of these resolutions be spread upon the minutes of the church, and that a copy be sent to the BAPTIST AND REFLECTOR for publication. W. A. ROBERTS.

**IN CASE OF ACCIDENT**

Don't make a mountain out of a mole hill, but be sure you don't underrate the seriousness of it—it may mean death. If your child sticks a nail in his foot, take no chances, but get a box of Gray's Ointment from your druggist. For half a century the mainstay of thousands of parents as a preventive of blood poison and a cure for boils, cuts, old sores, felons, carbuncles, etc.

For sale by all leading druggists for 25c a box, or write Dr. W. F. Gray & Co., 805 Gray Building, Nashville, Tenn., for a free sample postpaid.

Mr. W. R. Crise, Detroit, writes: "It is without doubt the best ointment for healing wounds I ever saw."

**PREACHERS, CAN YOU AFFORD**

\$5.00 monthly for four years, and then receive \$300.00 annually from your investment? Write for List of Investors and book of details and strong references. Company was organized to give preachers a safe investment.—SANTA ROSA GROVE CO., Birmingham, Ala.

**BELLS.**

Send Alloy Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, Va.

UNION UNIVERSITY.

Union University began the fall session last Wednesday. Our opening is fine. Everybody who knows of our good beginning is very much encouraged. I do not know the exact enrollment, but it is good. Many new students are with us, and many of last year are present. Others are coming each day. Several came today. There is room for more. Those who could not get here at the first of the session should come along even if they are a few days late. We shall enroll quite a number for the next four weeks. Come as quickly as possible. Room in the girls' annex, too, for several girls.

Yours for the education of your sons and daughters.

R. A. KIMBROUGH, President.

PROGRAM.

Report of Program Committee for the Baptist State Convention at Martin:

Wednesday morning, October 11, 1911—

10:00—Call to order by President G. C. Savage.

Devotional exercises, D. A. Ellis.

10:20—Organization. Enrollment and election of officers.

10:40—Report of Program Committee.

10:50—Report of Treasurer W. M. Woodcock.

11:00—Introduction of visitors and new pastors.

11:15—Denominational literature, J. L. White.

12:00—Adjournment.

Wednesday Afternoon—

2:00—Devotional exercises, L. S. Ewton.

2:15—Report of Committee on Constitution, W. S. Reese.

2:30—Education. Educational Commission Arranging for the Discussion.

4:30—B. Y. P. U., R. M. Inlow.

5:00—Adjournment.

Wednesday Evening—

7:00—Devotional exercises, A. W. Bealer.

7:30—Annual sermon, J. C. Massee.

8:30—S. B. T. Seminary.

9:30—Adjournment.

Thursday Morning—

8:30—Devotional exercises, W. H. Fitzgerald.

8:45—Journal and miscellaneous business.

9:00—"Laymen's Committee," Geo. J. Burnett.

10:00—Foreign Missions, C. D. Graves.

11:30—Hour of prayer, M. D. Jeffries.

12:00—Adjournment.

Thursday Afternoon—

2:00—Devotional exercises, R. E. Downing.

2:15—Ministerial Relief, T. E. Glass.

2:45—Baptist Memorial Hospital, H. W. Virgin.

3:30—Woman's Work, J. A. Crook.

4:00—Temperance, W. H. Ryals.

4:30—Miscellaneous business.

5:00—Adjournment.

Thursday Evening—

7:00—Devotional exercises, U. A. Ransom.

7:30—Orphanage, W. J. Stewart.

8:00—State Missions, J. W. Gillon.

9:30—Adjournment.

Friday Morning—

8:30—Devotional exercises, S. A. Owen.

8:45—Journal and miscellaneous business.

9:00—Home Missions, H. A. Smoot.

10:30—Sunday School Board, William Lunsford.

11:00—Sunday Schools and Colportage, W. D. Hudgins.

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard tonic medicine for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

11:30—Nominations, J. H. Sharp.

12:00—Adjournment.

Friday Afternoon—

2:00—Devotional exercises, J. H. Burnett.

2:15—Obituaries, E. E. Folk.

2:45—Resolutions, E. H. Rolston.

3:00—Journal and miscellaneous business.

3:30—One-minute talks by the brethren.

4:00—Adjournment.

A. U. BOONE,

J. J. TAYLOR,

T. H. ATHEY,

Committee.



A GIFT OF THE MOUNTAINS

If your system is run down from over work, or if your Liver, Stomach or Kidneys are not doing their work properly, come to Rhea Springs and drink the Water. With its up-to-date hotel and home-like cottages Rhea Springs is the favorite health resort of today. Compounded in Nature's Laboratory, Rhea Springs Water cures

Liver, Stomach and Kidney Troubles.

Creates no nausea, but does its work pleasantly and thoroughly. Half a century of results testify to its efficacy and power.

Ask Your Doctor.

Write for Free Illustrated Catalogue and terms at Rhea Springs, or we will quote you prices on water direct from the Springs to your home.

RHEA SPRINGS COMPANY, Rhea Springs, Tenn.

The best train service to Washington Baltimore, Philadelphia, New York and other Eastern Cities is

Via Bristol

and the

Norfolk & Western Railway

SOLID TRAIN, DINING CAR, THROUGH SLEEPER

Memphis to Washington, Memphis to New York, Nashville to New York, Chattanooga to Washington.

D. C. Boykin, Passenger Agent, Knoxville, Tenn.

C. S. Tittle, Passenger Agent.

Warren L. Rohr, Western Passenger Agent, Chattanooga, Tenn.

W. B. Beville, General Passenger Agent, Roanoke, Va.

**The Grocer's Answer**

"No, Madam, we don't sell soda crackers by the pound any more. No matter what precautions are taken, bulk soda crackers absorb dust and moisture. In a few days the crackers become musty and soggy, and taste like most anything except a good cracker. If you want a light, dainty soda cracker—a cracker that tastes as if it just came from the oven, then take home a box of Uneeda Biscuit. These soda crackers are crisp and full flavored throughout. When you get them home, open the package and you'll see how fresh, firm and flaky the moisture-proof package keeps them."

Never sold in bulk

5c

In the moisture-proof package

NATIONAL BISCUIT COMPANY

Appalachian Exposition Rates

VIA

Southern Railway

From Nashville to Knoxville

\$6.75

ROUND TRIP

\$6.75

ON SALE DAILY, SEPT. 9 TO OCT. 1, INCLUSIVE. RETURN LIMIT 10 DAYS.

Correspondingly Low Rates from Other Points.

For further information call on any Agent, Southern Ry., or write

G. M. ELLIS,

D. P. A., Knoxville, Tenn.

The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY.

Next session of eight months opens October 2. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to E. Y. MULLINS, President.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

CAN CANCER BE CURED? IT CAN!

The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the knife or X-Ray over 90 per cent. of the many hundreds of sufferers from cancer which it has treated during the past fifteen years.

We have been endorsed by the Senate and Legislature of Virginia. We guarantee our cures.

Physicians treated free.

KELLAM HOSPITAL  
1617 W. Main St., Richmond, Va.

The Sevier Association of Baptists meets on Sept. 27, 28, 29. All who desire to come by rail may come on the K. S. & E. to Revilo, within two and one-half miles of the Beach Springs, where the Association meets. We would be real glad for the editor of the BAPTIST AND REFLECTOR and our State Secretary to come, and "whosoever will let him come."

Those who come by rail will be met at the depot.

S. C. ATCHLEY.

Sevierville, Tenn.

I should certainly say that the Baptists of Tennessee most assuredly need Tennessee College. For many reasons. First, because our Baptist girls need to be educated in a Baptist school to prepare them for the largest and correct influence as the future mothers and leaders and character-moulders of our future generation of Baptist boys. The present-day conditions are a strain upon the resources of the church to hold the boys to the faith; tomorrow the strain will be even greater. We need Baptist-trained girls to make Baptist women to assist in tomorrow's strain. We need Tennessee College because the State school cannot and does not do the work needed.

We need Tennessee College to lead the Baptists of Tennessee out of the old rut gullies to larger life and larger achievements. It can be done.

J. W. GREATHOUSE.

After many efforts to build a house of worship, we have at last succeeded.

This is perhaps one of the most destitute and needy fields in the State. What few Baptists that are here are mostly anti-missionary. We are poor; some are illiterate, and have never known the blessings of a real live church. We feeling the need of a house of worship have by sacrificing efforts and hard work, secured and placed on the ground the material for a house of worship. We then secured the services of the State Board's church-builder, Rev. W. H. Runions, and in a few weeks finished a splendid little house worth \$1,000.

Then we all came together and have been having a gospel feast. The whole community for miles around has been touched by these services. Many men and women, heads of families, presented themselves at the altar for prayer. Some have given their hearts to God. We are trying to follow our Lord's example, therefore we met at the water's edge Sunday afternoon, where the ordinance of baptism was attended to. The meeting is growing in interest and power.

Bro. Runions is a preacher of power and brings things to pass. He has won his way to the hearts of all our people. We feel that his coming among us has been a great blessing, and we trust that we have been brought in closer touch and sympathy with missions. We feel that his strong gospel sermons have been a great inspiration for developing us along all lines.

This church is known as Bethel, of the East Tennessee Association. It is located three miles northeast of Parrottsville.

We thank God for the coming of Bro. Runions, and as he goes to other places we hope he will be led by God to accomplish as great a work as he has here.

C. N. HUFF.

**WILBUR R. SMITH BUSINESS COLLEGE**  
 Before 25 years' experience, 10,000  
 Graduates in business, and award of World's  
 Fair Medal, Bookkeeping and Business  
 shorthand, Typewriting and Telegraphy  
 taught. Notes received. Situations. Begin now.  
 Address WILBUR R. SMITH, Lexington, Kentucky.

**TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM,**

Take the old standard, Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle showing it is simply quinine and iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

**ALABAMA BLACK BELT FARMS.**

Good, cheap land. Good neighbors, schools and churches. Reference: Dr. W. B. Crumpton, Secretary Missions, Montgomery.

Southern Bur Clover Seed for sale, \$1.50 per bushel.

R. E. LAMBERT.

Darlington, Wilcox County, Ala.

**BETTER THAN SPANKING.**

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

**READ FOR PROFIT.**

**USE FOR RESULTS.**

**FOLEY KIDNEY PILLS.**

They work directly on the kidneys, bladder and urinary passages, and their beneficial effect is felt from the start. For backache, kidney and bladder trouble, rheumatism, congestion of the kidneys, inflammation of the bladder and annoying irregularities they exercise a permanent benefit.

Tonic in action; quick in results.

The dollar bottle contains two and one-half times as much as the 50c bottle. For sale by all dealers or postpaid on receipt of price.

**A GOLDEN OPPORTUNITY IN SOUTHWEST TEXAS.**

Fowler Bros. Land Company are selling the Frio Valley Winter Gardens in ten-acre farms located in the valley of the Frio River in the very heart of the Artesian Belt, on terms of \$1.50 per acre cash and \$1 per acre in monthly payments. With each ten-acre farm is given without cost a town lot in Fowlerlerton. The land is rich and fertile. The soil is a black sandy loam, which will produce anything that grows.

Don't wait too long, this opportunity will soon pass. Write for information today.

FOWLER BROS. LAND CO.,

Frost Building, San Antonio, Tex.

**FOR MEN ONLY.**

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any size) 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.

**Why Cough** Ask your doctor about coughs. Ask him if your own is necessary. If not, then why cough? Does he recommend Ayer's Cherry Pectoral? Ask him, and let his answer be final. J. C. Ayer Co., Lowell, Mass.

**CARSON AND NEWMAN COLLEGE.**

The Baptist College of East Tennessee. Located in one of the most beautiful and healthful sections of the State. Splendid buildings, equipped with all modern conveniences, an enthusiastic, wide awake faculty. Four years preparatory course—fourteen Carnegie units. Regular College course, Conservatory of Music, Departments of Art, Business and Domestic Science. For catalogue and further information, address President M. D. Jeffries, Jefferson City, Tennessee.

Here's to Your Good Health and Pleasure. Are you hot, tired or thirsty? DRINK Coca-Cola Delicious-Refreshing-Thirst-Quenching 5c Everywhere. Send for our interesting booklet, "The Truth About Coca-Cola." THE COCA-COLA COMPANY, Atlanta, Ga.

We have just closed a great tent meeting at Harlton, Tex. For eight days Dr. U. S. Thomas, of Waco, Tex., was with us and preached the old Gospel with great plainness and power. We had 46 additions. Our baptismal services were attended by nearly a thousand people. The people of this region will never forget Bro. Thomas. Longview, Texas. J. J. PONDER.

I have just returned from my old home church, Harmony, where we had a very fine meeting. Pastor Oakley has a strong hold on those dear people, and is doing a fine work among them. It was indeed a great pleasure to labor with him and among the people of my boyhood days. This is the third time my home church has honored me with an invitation to hold their revival, and each time I have gone they have given abundant evidence of their appreciation. Macon, Miss. W. L. HOWSE.

**JOIN THE SEWING MACHINE CLUB.**

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 a beauty."

The Club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing please mention this paper. Address the Religious Press Co-operative Club, Louisville, Ky.

**TENNESSEE COLLEGE NOTES.**

The opening was splendid, but pupils are coming in daily and many are yet to come. Many States, North, South and West are represented. Our students attended the opening of the normal in a body, and sang several

lege songs to the delight of the audience.

The gymnasium entertainment Saturday night was greatly enjoyed by all. Dr. and Mrs. H. H. Hibbs were the guests of honor at our six o'clock dinner on Monday.

The greatest enthusiasm of the season was manifested on Tuesday at 5 p. m., when Mr. R. W. Hale gave the entire school a watermelon feast on the campus. A unanimous vote of thanks is hereby extended to Mr. Hale.

Work is progressing rapidly on the new class rooms, and they are to be ready the last of the week.

Dr. Hibbs has moved into his elegant new home just across from the college. We welcome him as a neighbor.

CARTER—Kate Whitehead Carter was born Jan. 9, 1840, and died April 11, 1911. She was a member of a Baptist church 47 years. She made a true and faithful member. She was the mother of two children. She was sorely afflicted for six months, but bore it all with great patience, often dying away, then coming to consciousness, trying to describe to her loved ones the convoy of angels that she saw, and saying, "Oh, how sweet it is to be with the Lord!" as she gathered great crowds of young people about her.

**Best Thing Made**

April 28, 1910, Dothan, Ala. Began handling Johnson's Tonic in Blakely, Ga., in 1884. In 1892 moved to Dothan, Ala. Have sold more than 1000 bottles. Use it in my family for colds, Fever and La Grippe. In all the years I have been selling it, never had but two complaints. Both parties admitted afterwards they had not used it right. H. Q. FRAZIER.

April 13, Greenwood, S. C. I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more, too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod nine years ago but for Johnson's. Tell this to the world. It may save some man's life. A. P. ALDRICH.

Drives every trace and taint of Malarial Poison from the blood.

TENNESSEE ASSOCIATIONS.

- Indian Creek—  
New Harmony, Hardin County,  
Thursday, Sept. 21.
  - Clinton—  
East Fork Church, Thursday,  
Sept. 21.
  - Holston Valley—  
Rogersville, Thursday, Sept. 21.
  - Beech River—  
Judson, Henderson County, near  
Chesterfield, Friday, Sept. 22.
  - William Carey—  
Kelso, Friday, Sept. 22.
  - Union—  
Doyle Sta., Friday, Sept. 22.
  - Northern—  
Clear Branch Church, Tuesday, Sep-  
tember 26.
  - Beulah—  
Davis Chapel, near Hickman, Ky.,  
Tuesday, Sept. 26.
  - New Salem—  
New Macedonia, Wednesday, Sep-  
tember 27.
  - Sevier—  
Beech Springs, Wednesday, Sept.  
27.
  - Providence—  
Union Chapel, Roan County,  
Thursday, Sept. 28.
  - Riverside—  
Three Forks, Overton County,  
Thursday, Sept. 28.
  - Judson—  
Western District—  
Point Pleasant, Saturday, Sept.  
30.
  - New Hope, Hickman County, Sat-  
urday, Sept. 30.
- OCTOBER.
- Cumberland—  
Hopewell, Robertson County,  
Tuesday, Oct. 3.
  - Enon—  
Bethany, Macon County, Tuesday,  
Oct. 3.
  - Weakley County—  
Public Mills, Wednesday, Oct. 4.
  - Tennessee—  
Piedmont, Jefferson County,  
Wednesday, Oct. 4.
  - Nashville—  
Union Hill, Thursday, Oct. 5.
  - South Western District—  
Unity, at Holladay, Friday, Oct.  
6, 9:30 a. m.
  - Tennessee Baptist Convention, Mar-  
tin, Wednesday, Oct. 11.
  - Wiseman—  
Meaderville, near LaFayette,  
Wednesday, Oct. 18.
  - New River—  
Union Grove, Morgan County,  
Thursday, Oct. 19.
  - Stewart County—  
Nevill's Creek, near Model, Tues-  
day, Oct. 24.
  - Western District Association—  
Point Pleasant Church, 12 miles from  
Puryear, Friday, Oct. 6.
  - Campbell County—  
Liberty, Thursday, Oct. 26.
  - Liberty-Ducktown—  
Time and place unknown.
  - West Union—  
Time and place unknown.
  - No minutes for the last two.
- A "GUARANTEED VALUE" INVEST-  
MENT.
- We offer an INSURED, PROTECT-  
ED, GUARANTEED VALUE INVEST-

MENT to thrifty people with small capital and those who wish to save money by making a small installment payment each month on some paying investment. We offer you REAL ESTATE, old Mother Earth herself, the safest and surest profit paying of all investments. Here is YOUR OPPORTUNITY to make money without risk of loss. We have placed "LAND INSURANCE" back of our town lots at Goldsboro, Coleman County, Texas, to PROTECT YOU and other investors there. A Land Insurance Company, with a capital of \$2,500,000 is under contract and is obligated to REFUND THE FULL PURCHASE PRICE to each and every purchaser of Goldsboro property, if for any reason he wants it. You see this means that you have every chance to make money on your investment at Goldsboro, Texas, but have absolutely no chance to lose money on it.

"A SAN FRANCISCO EARTH-  
QUAKE"

could not cause you loss, as WE have paid the Land Insurance Company to buy back your property, giving you the full purchase price, if you wish to sell for any reason whatsoever. You can, therefore, BY INVESTING a few of your spare, idle dollars at Goldsboro, ENJOY AND SECURE THE EVER-GROWING PROFITS ON REAL ESTATE; and yet you are protected from loss. You owe it to yourself and your family to secure all the information possible on this new, safe, sure and INSURED INVESTMENT and to MAKE IT, TOO, as it probably is your chance to lay the foundation for a fortune.

Goldsboro is a new, highly improved, thriving town-site on the Trans-Continental Main Line of the Santa Fe R. R. It is in a rapidly developing country where a new town is needed and will be supported. It is surrounded by a rich farming section and it possesses everything needed for success. We have spent thousands of dollars improving it and will spend more. Property values are bound to go up by leaps and bounds. Goldsboro is a good place to live in as well as to invest in. It has a high altitude, delightful climate and good people. Only two anti-prohibition votes were cast here in all that were voted in the recent State-wide election. We are building a fine church at Goldsboro and have sites and donations for four churches. We have donated a magnificent public school building to the town.

CERTIFIED "GOOD PROPERTY."

We also give you free, in addition to the Land Insurance, a CERTIFICATE FROM OUR COUNTY SURVEYOR, which he issues after personal inspection, which shows that the property is as WE claim, FREE FROM DEFECTS that might interfere with its sale or improvement. This is an absolutely new feature and it is offered by no other company. The "INVESTIGATION CERTIFICATE" AND THE "LAND INSURANCE POLICY OR BOND" show that Goldsboro property is as WE claim, good saleable property, priced right, for we could not get this guarantee from outsiders on poor property.

You can safely buy this property without seeing it, if you so desire, as you are fully protected not only by

TYPES OF THE SOUTH'S FINEST ROOFS  
No. 8



**CORTRIGHT METAL SHINGLES**

This roof covers a fine brick house in Georgia. Money was not spared in the building, and Cortright Metal Shingles were chosen because they make the best roof money can buy—lighter than wood shingles—tighter than any other roof—fire-proof, storm-proof—easily laid by any good mechanic—no solder, no seams, fewer nails, least cutting—no repairs, or tinkering after laying.

Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.

**CORTRIGHT METAL ROOFING CO.**  
54 N. 23d Street, Philadelphia  
132 Van Buren Street, Chicago

these guarantees, but by ours as well. The truth about Goldsboro property is our best selling force. Goldsboro is an est, thrifty people, who want to make IDEAL INVESTMENT for good, honest profits quickly. We want to tell you more about Goldsboro and the wonderful opportunities it offers you. Don't miss this chance. FILL OUT THE COUPON BELOW RIGHT NOW and we will send you our illustrated folders, maps and descriptions FREE. Address the Sales Department.

Name .....

Full Address .....

Town and State .....

Occupation .....

**SOUTH TEXAS MORTGAGE CO.,**  
Capital, \$300,000.00. Coleman, Tex.

BOOK REVIEWS.

*THE DIVINE REASON OF THE CROSS.* By Henry C. Mable. Published by Fleming H. Revell Co. Price, \$1. net.

This is a volume of 186 pages, containing the following ten chapters:  
The Cross and the Highest Reason;  
The Universe Redempto-Centric;  
The Reconciled Antinomy in God;  
The Father Sharing Calvary;  
The Divine Mediation Unique;  
The Cross as a Watchword;  
The Super-abundance of Grace;  
The Moral and Forensic One;  
The Evangelical Principle;  
Faith and Philosophy Congruous.

In its introduction the author says this discussion, while primarily the author's confession, that the atonement principle is basal in God, and so in his universe, and constitutes the central message of the Christian preacher, yet incidentally is intended as a modest contribution toward the reduction of that unhappy schism between faith and philosophy which has been a stone of stumbling to many.

This introduction lays for the author a task to which neither he nor any one else has ever proven equal. The positions taken by the author are thoroughly orthodox from the standpoint of the theologian, as far as the mind of the author is made clear. Often, however, the reader will need a dictionary at his side to consult it concerning the significance of the terms used. If the reader has read nothing else of a similar nature, this book will be to him well worth reading

many times, but if he has read widely on the subject, the book is hardly worth reading at all.

The chapters are novel as to subjects discussed, but only ordinary as to things said on the subjects. No real difficulties have been lessened. The author has contributed another book, but not another thought. He has discovered nothing new in theology or philosophy.

J. W. GILLON.

**MORPHINE**  
Opium, Whiskey and Drug Habits treated at home or at Sanitarium. Book on subject free. DR. E. M. WOOLLEY, 22 Victor Sanitarium, Atlanta, Ga.

**YOU WANT JOB?**

Business men seeking your services will ask you that question almost daily if you take the Draughon Training and show ambition to rise. Colleges in 18 States. All com'l branches taught. For prices on course AT COLLEGE or lessons BY MAIL, write DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Nashville or Knoxville, Tenn., or Paducah, Ky.



*Dixie Flyer*  
THE  
Nashville, Chattanooga  
AND  
St. Louis Railway  
AND  
Illinois Central Railroad  
TO  
Chicago  
AND  
St. Louis.  
All points West and North West  
Thro'gh Pullman Sleepers  
WITH SOLID VESTIBULE TRAINS,  
also elegant Dining Cars.

See that your Ticket reads via MARTIN

**You Look Prematurely Old**

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

## Obituaries

We will publish 200 words of obituaries free. For all over 200 words a charge of one cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it, if any.

**GUPTON.**—Rev. Stephen M. Gupton was 68 years of age. He was born in Louisville, Ky., but about 30 years ago he removed to Nashville, Tenn., and has lived in or near Nashville since.

On Saturday morning, Aug. 5, 1911, at his home, 812 Olympic street, this servant of the Lord took up his final "March to Zion" and "fell asleep in Jesus." A noble man, a sincere, earnest Christian, a true friend, and above all a disciple of the "lonely Nazarene" answered the call, "Come up higher."

Bro. S. M. Gupton was in the true sense an instrument of Him who said, "Go ye into all the world and preach the gospel." He never faltered in his effort to serve the Master. He was ever loyal. He knew what loyalty stood for, and he fully typified that axiom, i. e., "loyalty makes the things to which we are loyal ours." He was a good man, full of the Holy Spirit, and many people were brought unto the Lord through his long and useful ministry. The crown he is wearing is full of stars, and the end of his life is not yet. He knew the way to Jesus himself and could lead others there. He was a plain preacher, and preached the plain old gospel story; the people were never left to guess from whence came the message.

Years have passed since he made his advent into Waverly Place—then a suburb to Nashville—prospecting with a view to enlisting the Baptists and their friends in that vicinity to form a mission church, with the purpose later of resolving themselves into a church. Several visits on his part to the homes of those in the new field, received encouragement that resulted in a date being named, the meeting held and an organization effected. Sunday afternoon, November, 1901, in the home of Brother C. H. Davidson, 913 Gilmore Avenue, twenty or thirty followers of the Master met and assigned their willingness to assist Brother Gupton in furthering their Baptist belief in Waverly Place. The meetings proved spiritual, interesting and profitable to those who attended, so much so that great fervor and zeal was displayed for the Master's cause. As the interest was increasing and those whose experience had taught them in like efforts—their duty was to provide a home that they could designate as their own. A committee was named, Bro. Gupton was chairman, with the assistance of the City Mission Board, took steps and did succeed in getting a lot, given to them by Belmont Land Co. The lot was donated and the gift was secured largely through the efforts of Dr. Lansing Burrows, then pastor of the First Baptist Church of Nashville, Tenn. The securing of the lot made the way to putting a building on the same easy. A portable building was devised and erected on said lot and furnished. A great day it was when the little band of the Master's workers took their places in the dear "box house," and sung that precious hymn Bro. Gupton delighted to sing himself, "We Are Marching to Zion." We thank the Lord that He did bless and consecrate the dear little "box house," and we pray that the kindly light of hope may be kept burning in the steps of all who have and may enter its door.

Dear friends, our brother, leader and guide, who found the "wanderers" in

this part of the Lord's vineyard, without a shepherd, never held a service in this beautiful building—the fruit of his "vision"—but he was present at the laying of the corner stone and realized the wisdom of his ventures on those bleak November days when he was herding God's sheep and lambs to the fold. Take Brother Gupton, all in all, we shall not look on his like again.

"Brother thou hast gone to rest,  
Though thy loss we here deplore,  
We rejoice that with the blest  
Thou wilt dwell forevermore."

MRS. B. H. ALLEN,  
R. J. COWAN,  
MISS ALICE GOLDEN,  
H. J. EHRHARD,  
Committee.

**FETZER.**—Mrs. Amanda Jane Fetzer (nee Fouts) was born in Polk County, Tenn., July 15, 1852, and our Heavenly Master called her gentle spirit to Himself July 7, 1911.

Mrs. Fetzer was converted in her youth and joined the Baptist church at Hothill, Polk County, Tenn. In October, 1870, she moved her membership to Cookson's Creek Baptist Church, Polk County, Tenn., where she remained a worthy and devoted member, fulfilling St. James' formula of true and undefiled religion until death. She loved the house of God, and her pew in church was seldom vacant during the hours of worship.

She was married to G. W. Fetzer, December 25, 1872. They were equally and happily yoked, both being members of the same church body. This union was blessed with eight children, two boys and six girls, all living to reach their majority, save one, a girl, who died in infancy. The rest, following the counsel and example of their parents, accepted Jesus as their Saviour in youth and joined the church to which their parents belonged, except one.

Mrs. Fetzer, being an ideal Christian lady, endeared herself so much to the community in which she lived with her many missions of charity and good will, that her neighbors and the community feel that the loss of her is almost an irreparable one. But thank God her gain is Heaven. Her soul filled with wisdom and charity made her the dear companion, loving mother and good counselor of her home, which she ruled well, maintaining the confidence and love of every member of her family. So, notwithstanding, they are scattered abroad, they never missed an opportunity to visit home and mother. During her protracted illness her children were unusually attentive, leaving nothing undone that contributed to her comfort, and they were all at her side when her spirit took its flight.

Sister Fetzer was proud of her children, especially was she proud that they were zealous and efficient workers in the vineyard of our Lord, both in church and Sabbath school.

She was charitable to the poor and genial to all. She bore her protracted afflictions with that equanimity of spirit that God alone can give, ever greeting her callers with a pleasing smile and words of good cheer.

Funeral services were held from her church, conducted by her former pastor, Rev. W. H. Rymer, and her body laid to rest in Cookson's Creek Cemetery.

Those of the immediate family who survive her are the husband and father, G. W. Fetzer, who served his church for many years as Clerk and Associational representative; two sons, N. B. Fetzer, of Chattanooga, Tenn., and Frank G. Fetzer, of Memphis,

Tenn.; five daughters, Mrs. Maggie Copeland, of Ocoee, Tenn., Mrs. Florence Crox, and Mrs. Jennie Rymer, both of Chattanooga, Tenn.; and Mrs. Dona Rentfro and Miss Fannie Fetzer, both of Fetzerton, Tenn.; also four brothers, viz.: Hon. M. T. Fouts, of Cleveland, Tenn.; J. J. P. Fouts, of Belton, Texas; A. S. Fouts, of Temple, Texas; and N. F. Fouts, of Clinton, Okla. She also leaves the following sisters: Mrs. Sarah Peck, Mrs. Louvena Mathis and Mrs. Nannie Flint, all of Temple, Texas.

Husband, children, brothers, sisters, sorrow not as they who have no hope, but be comforted with the thought that God doeth all things well, as this is the way to reunite all the truly faithful in that city that knows no sorrow, whose builder and maker is God.

W. J. COPELAND.

**COKER.**—On the morning of May 18, 1911, our community was cast into mourning by the sad intelligence that our beloved pastor, J. W. H. Coker, had suddenly and unexpectedly been called from his labors here to his reward in Heaven.

Stunned and shocked at first by the news, we could hardly understand our bereavement, but finding ourselves without his faithful ministrations as pastor we were thrown in a position to more fully appreciate his noble virtues and godly life, and feel more keenly that the loss our church and county had sustained.

This only reminds us that all must answer the inevitable summons. One by one the landmarks of the church are being removed, and the great religious giants who once walked among us have fallen and we can only hope that their strength is being replaced by younger and newer life of the same pure type.

For almost a half century, Bro. Coker had been a champion of righteousness and pure Christian living throughout Sevier and adjoining counties, preaching the untainted gospel in his plain and frank manner, never swerving from the dictates of the faith that was in him, and never tiring from his work, for he loved and lived the strenuous life.

He had been our pastor continuously for ten years, and during all this time his faithfulness and earnestness has been to us a constant impetus to Christian living. Though Bro. Coker is dead, yet he speaketh, for many will remember how courageously he stood on Zion's wall contending for the faith once delivered to the saints. Others will recall how he persuaded them to take the religion of the cross for their religion and brought them into the church by the ordinance of baptism. His faith was childlike and simple, characteristic of the devoted Christian. In private life he was a devoted husband and affectionate father, a kind and obliging neighbor, a desirable citizen, and an untiring advocate of his convictions or the right. As a church we bow in humble submission to the will of the all-wise Father.

We recommend to the young especially the wisdom of emulating his example. Our sympathy reaches out to his widow and children, and we implore the Divine blessings of Jehovah to comfort them.

A strong man has fallen, a soldier has been promoted to a saint, and we shall not see his like again.

Committee.

**KNOX.**—Dr. Robert Newton Knox was born in Rutherford County, April 17, 1846. His immortal spirit took its flight to the celestial land June 22, 1911. His sojourn in this life was 65

years, two months and four days.

He was a son of Franklin and Eliza Brown Knox. His early boyhood was spent on the farm. Later in life he studied medicine. He practiced his profession in connection with his farming operations, until a few years before his death.

About ten or twelve years ago he sold his real estate and moved to Winchester, where he lived at the time of his death, beloved by all who knew him.

Bro. Knox professed faith in Christ in 1866, united with New Hope Baptist Church, Rutherford County, and was baptized by old "Father" McNabb. He was a stalwart Baptist, not offensively aggressive, but always ready to defend the doctrines of his church. He will be greatly missed by the Winchester church.

Notwithstanding his youth he enlisted in Stearns' Fourth Tennessee Regiment, and did valuable service for the cause so dear to his heart.

On January 4, 1870, he was happily married to Miss Lucy Catharine Fox. Four children were born to this union, Mary Ellen, who died in infancy; Wm. C. and Isaac, prominent clothing merchants of Winchester; and Mrs. Lem McDowel, whose husband is in business in Winchester.

Dr. Knox had two brothers and two sisters, Jasper Knox, Esq., died in Murfreesboro a few months ago, a noble, godly man; Carroll, who lives near Bell Buckle; Mrs. Ellen Elizabeth Marlin, of Toney, Ala.; and Mrs. Mary Wooton, of Little Rock, Ark.

Bro. Knox possessed a genial, happy disposition, always bright and cheerful. He carried sunshine with him wherever he went. His funeral was preached by the writer in the Winchester Baptist church June 23, 1911.

Prof. R. A. Clark spoke very feelingly of Bro. Knox as a high-toned Christian gentleman. His mortal remains were tenderly laid away in the cemetery at Winchester. "Precious in the sight of the Lord is the death of His saints."

May the dear Lord comfort the hearts of his precious wife, children, grand-children, and other loved ones.

L. B. JARMON.

**EDINGTON.**—Once more death has invaded the ranks of our church and has called to the Christian's reward, a faithful and devoted member. Loving hearts will ever cherish her precious memory. Her meek and gentle spirit, her firm Christian character, her devotion to those she loved, leave in the lives of friends, children and grand-children a heritage more precious than silver and gold.

Sister Martha J. (familarly known as "Aunt Patsy") Edington was born April 5, 1835, and died May 12, 1911. She united with Stock Creek Baptist Church by letter Jan. 21, 1894. Whenever her health permitted she was faithful to its services till God said "Come up higher."

It is resolved, therefore, that we as a church extend to the bereaved family our deep and sincere sympathy. We would commend them to our Father, who doeth all things well, and beseech them also to be true to mother, to heed her counsel, to follow her Christian example, and to be prepared for a happy reunion on the other shore.

Resolved, also, That these resolutions be written in our church record, a copy sent the family, and one sent the BAPTIST AND REFLECTOR for publication.

MRS. WILEY DAVIS,  
W. O. MAXEY,  
JAS. HARRIS,

Committee.

## Among the Brethren

By Rev. Fleetwood Ball

Rev. J. A. Carmack of Laneview, Tenn., recently held his own meeting with Salem church, resulting in 40 professions, 49 additions, 38 by baptism. It was one of the greatest meetings the church has ever experienced.

Since Jan. 1, 1910, State Evangelist S. W. Kendrick of Nashville has witnessed in his meetings the public profession of faith of a dozen Campbellites. Most of them were received for baptism. Also a number of Methodists have been received for baptism.

Rev. G. M. Workman of Martin, Tennessee, was lately aided in a meeting at Westport, Tenn., by Rev. A. A. Jones of Martin, which resulted in 20 additions to the church, 17 by baptism. The church has not had a better meeting in many years. Bro. Workman was recalled to the care of the church.

Rev. I. N. Penick of Martin, Tenn., lately assisted Rev. J. A. Carmack of Laneview, in a meeting at Gibson, Tennessee, which resulted in 16 conversions and 18 additions to the church. That flock is beginning the construction of a modern church to be completed by Christmas.

Sept. 18 was State Evangelist S. W. Kendrick's thirty-third birthday. Eighteen years ago he preached his first sermon in Nashville, Tenn., where he was born and reared. The Lord is greatly blessing his ministry.

Mt. Nebo church, Buena Vista, Tennessee, secures as pastor Rev. C. M. Simmons of Martin, Tenn., to succeed Rev. G. M. Workman of Martin. Bro. Workman has been truly a Workman that needeth not to be ashamed of what he has done in that pastorate.

Rev. J. G. Cooper of Martin, Tenn., resigned the care of Thompson's Creek church, near Paris, Tenn., and has moved to Hollow Rock, Tenn., and will preach twice a month to the church at that place. He is one of the most aggressive pastors in West Tennessee.

The revival at Spring Hill church, near Paris, Tenn., had resulted at last account in 7 baptisms and was still in progress. Rev. R. M. Hastings of Paris had the assistance of Rev. J. W. Joyner.

Rev. Andrew Potter of Paris, Tenn., is holding a revival with Mt. Sinai church, near Buchanan, Tenn., of which he is pastor. Prof. W. F. Bevil is leading the music.

Rev. J. T. Kendall, a presiding elder in the Methodist church, was lately baptized into the fellowship of the Second church, Atlanta, Ga., by Dr. John E. White. Let the good work go on.

The position of State Sunday School and B. Y. P. U. Evangelist of Arkansas has been accepted by Prof. W. A. Ramsey of the University of Arkansas.

Evangelist W. H. Williams of Clinton, Ky., has been ably assisting Rev. D. S. Brinkley in a gracious revival at Union City, Tenn., for several days.

Rev. L. D. Summers of Puryear, Tennessee, is holding a revival with his church there, and great good is being accomplished. Rev. G. L. Ellis of Martin preached several sermons at the first of the meeting.

Rev. W. R. Puckett of Hornbeak, Tenn., has been greatly blessed of God in meetings in that vicinity. He baptized 30 into the fellowship of Fairview church, and 27 into Little Obion church.

Something new under the sun occurred recently in Twenty-second and Walnut Street church, Louisville, of which Dr. M. E. Dodd is pastor. A farewell service was held in honor of six ministerial students who go from

that church to college.

Rev. W. W. Horner of Ervay Street church, Dallas, Tex., is being assisted in a revival by Rev. Lee R. Scarborough of Fort Worth, Tex. The meeting is being held in the new church.

Rev. Elmer Ridgeway has resigned at Davis, Okla., to accept the care of the church at Sallisaw, Okla. Rev. G. H. Stigler, of Dyer, Tenn., is assisting him in a gracious revival.

Rev. Isaac Sellers has resigned the care of the North Tyler church, Tyler, Tex. He begins a revival next Sunday at Weimar, Texas, where he was pastor four years.

Rev. J. D. Adcock of Nicholasville, Ky., has accepted the care of the church at Tallahassee, Fla., where a promising field opens to him.

Rev. W. M. Stallings of Smith's Grove, Ky., has been called to the care of the church at Lebanon, Tenn., and we earnestly hope he will accept.

Rev. W. L. Smith of Ashdown, Ark., has accepted the care of the church at Mena, Ark., and is already on the field. Things have started off gloriously.

Piney Grove church, near Lewisville, Ark., lately held a meeting in which the pastor, Rev. P. M. Compton, did the preaching. There were 9 additions, 6 by baptism. Two are reported to have been received "by vouchery." Now, that's a new one on us.

Rev. G. W. Bray of Wilmar, Ark., lately held a meeting with Rev. B. F. Stamps at Legate, Tenn., which resulted most graciously.

Rev. J. T. Howell of Arkadelphia, Ark., lately assisted Rev. F. A. Holt in a meeting of eight days at Delight, Ark., which resulted in 75 conversions, 52 additions and 42 baptisms.

Dr. O. J. Copeland, financial secretary of Shorter College, has been called to the care of the First church, Asheville, N. C., and it is believed he will accept.

Dr. Weston Bruner of the Home Mission Board, Atlanta, Ga., is aiding Rev. J. S. McLemore of the First church, Dalton, Ga., in a revival. Mr. I. E. Reynolds of Atlanta, is conducting the singing.

Central church, Gainesville, Ga., has lost its pastor, Rev. A. B. Smith, but secures in his stead Rev. H. F. Wood, who is County School Commissioner.

### SUICIDE—ITS CAUSE AND CURE.

Statistics show that the number of suicides in the United States increases annually; whereas, in olden times, suicide was a rare thing. Men of authority claim that the majority of suicides are from madness, or insanity. Now, what causes this madness, and why is it so prevalent in this day and time? The first step towards suicide is a blue, depressed feeling, caused by an inactive liver or some minor stomach trouble probably. In ancient days men and women were strong, robust and healthy. They considered their physical condition first of all, and as a consequence, they had no blues, no depressed feeling and few suicides. It is the same with the present-day generation; if a body is in good physical condition, it never sees the gloomy side of life, but rises superior to the largest obstacles and fights the battle of life bravely and successfully to its natural end. Therefore, look to your health. See to it that your body is as sound as a dollar, that your physical condition is nothing short of perfect, and the best, quickest and most sat-

isfactory way to accomplish this end is by drinking Harris Lithia Water. It puts the liver and kidneys in the proper condition to perform their important duties accurately; cures indigestion, constipation and all other stomach disorders and keeps you well and happy. If your druggist can't supply you, write the Harris Lithia Springs Co., Harris Springs, S. C., and be sure to ask for free booklet of testimonials and descriptive literature of Harris Lithia Water—"Nature's Sovereign Remedy." Hotel open from June 15 to September 15.

### HALL-MOODY INSTITUTE NOTES.

Hall-Moody Institute has just had one of the best openings in its history. The attendance is larger than usual, and the enthusiasm and interest greater. Valuable additions have been made to our library and laboratory, and many other small needed improvements made during the vacation, so that we are better equipped now for first-class work than ever before.

We have very materially changed our course of study, making it much stronger than ever before. Our Academic course is now considerably stronger than the average high school course, and in addition to that we have three full years of college work, which, on account of the extra amount of work done in the Academic, will give our graduates a little more than the minimum requirement for the A. B. degree, and only a little less than the maximum amount of work required by the greatest colleges in the country. We hope in a few years to have our standard up to the maximum of the work done by most schools. The work we have carried thus far has more than stood the most rigid test. This demonstrates that our work, so far as we carry it, is equal to the best done anywhere.

The students in our Teachers' Department the past year, two hundred and fifty in number, again, and for the sixth time in succession, led the entire State examinations. Our Theological Department, under the peerless leadership of Dr. J. B. Moody, numbered 70 the past year, and the prospects are that it will be quite as strong again this year. We very greatly need more library for this department, and are trusting that some liberal-hearted Baptist will enable us to get it. We now have an opportunity to buy a \$2,000 Theological library, volumes carefully selected, and suited for this department, for only \$500. We now have two thousand well-selected volumes in our general library, in a well-lighted room about 40 feet square, and we are offering to name this library for the one who will donate to us \$500 for the purchase of the books above mentioned. This contribution would also enable us to add several hundred dollars worth of books from another source.

We hope friends from all parts of the State will visit us during the Convention which meets here October 11. H. E. WATTERS, Martin, Tenn.

### SEND ALL ORDERS FOR RALLY DAY

No matter by whom published, to the Western Tract Society, Booksellers, Jacob J. Hawk, Manager, Cincinnati, Ohio. Send five cents stamps for many samples. Have you forgotten that you can obtain from us at lowest price, promptly, any book published? Buy from us and let the profit go to reaching the unchurched. Interdenominational. Established 1851.

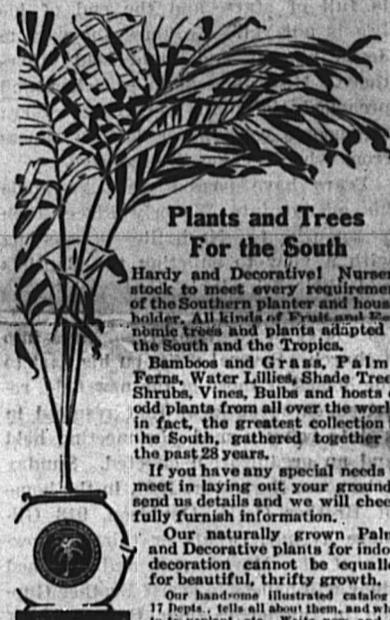
## Quick Relief From Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.



### Plants and Trees For the South

Hardy and Decorative Nursery stock to meet every requirement of the Southern planter and householder. All kinds of Fruit and Ornamental trees and plants adapted to the South and the Tropics.

Bamboos and Grass, Palms, Ferns, Water Lilies, Shade Trees, Shrubs, Vines, Bulbs and hosts of odd plants from all over the world; in fact, the greatest collection in the South, gathered together in the past 28 years.

If you have any special needs to meet in laying out your grounds, send us details and we will cheerfully furnish information.

Our naturally grown Palms and Decorative plants for indoor decoration cannot be equalled for beautiful, thrifty growth.

Our handsome illustrated catalog of 17 Dept., tells all about them, and when to transplant, etc. Write now and we will send a copy FREE! Packing a specialty, we send by Rail, Express or Freight SAFELY to most distant points.

Royal Palm Nurseries REASONER BROS., Ocala, Florida

### DON'T PAY TWO PRICES

Save \$18.00 to \$22.00 on

## HOOSIER RANGES AND HEATERS

Why not buy the best when you can buy them at such low, unheard-of Factory Prices? THIRTY DAYS FREE TRIAL BEFORE YOU BUY. Our new improvements absolutely surpass anything ever produced. SEND POSTAL TODAY FOR OUR FREE CATALOG AND PRICES. HOOSIER STOVE FACTORY 861 State St., Marion, Ind.

### 9 CORDS IN 10 HOURS

BOYS EASY TO HANDLE SAVES DOWS TREES. Hoosier Sawing Machine weighs only 41 lbs. BY ONE MAN with the FOLDING SAWING MACHINE, it saws down trees. Finds like a pocket-knife. Saws any kind of timber on any kind of ground. One man can saw more timber with it than 2 men in any other way, and do it easier. Send for FREE illustrated catalog No. A37 showing Low Price and testimonials from thousands. First order gets agency. FOLDING SAWING MACHINE CO. 257-163 West Harrison St., Chicago, Illinois

## Vanderbilt University

1,000 Students 100 Teachers  
Campus of 80 Acres—also New Campus for Departments of Medicine and Dentistry  
Expenses low. Literary courses for graduates and undergraduates. Professional courses in Engineering, Law, Medicine, Dentistry, Pharmacy, Theology. Send for catalog, Training Department. J. E. HART, Secretary, Nashville, Tenn.