

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶ We are sorry if you did not get to attend the Convention. We will, however, do our best to make up for your loss by a full account of it.

¶ "To begin is poetry, to continue is prose." We do not know who is the author of the above expression, but it is a very striking one. A greater writer, however, said: "Be not weary in well doing, for in due season ye shall reap, if ye faint not."

¶ Genius, according to Edison, the great inventor, is 2 per cent inspiration and 98 per cent perspiration. If this be true of Mr. Edison, who has been accounted the greatest mechanical genius in the world, how much more true must it be of us common folks?

¶ "Stir me, oh, stir me, Lord, I care not how,
But stir in my heart a passion for the world!
Stir me to give, to go—but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high."

¶ The present high price of meats of all kinds has raised the question as to the best substitutes for meat. It is said that the experience of the poorer classes of Europe has clearly shown that the most nutritious substitute for meat is cheese, while the next best substitute is rice, as proven by the experience of the people of Southern and Eastern Asia. The people of Japan and China subsist almost entirely on rice.

¶ According to the census of 1910, about 15,000,000 people are now under prohibition. About 63,000,000 live in the States where local option more or less prevails and only about 11,000,000 are in absolutely "wet" territories; 42,000,000 live in territories from which the saloon has been banished. The liquor traffic has already been banished from 2,112,304 square miles of our territory, which leaves 1,509,909 square miles still to be conquered.

¶ People may wonder at the inadequacy of the Turkish navy in such an emergency as now confronts Turkey in the war with Italy. This, however, is only the result of the misrule of the Turkish government continued through many years. This misrule is well illustrated by the following story: In the war between Turkey and Greece the Greek navy stood outside of the Dardanelles. It could not, of course, enter the Strait, because it would have been blown to pieces in a few minutes by the shore batteries. It did, however, dare the Turkish navy to come outside and engage in a fair fight. The Turkish squadron was lying at Constantinople. It was represented to the Sultan to be in first-class condition. He decided to take the Greek navy's dare, and the squadron started. But the boilers were rusty, the machinery was old, the ships moved slowly. They got as far as the city of Dardanelles, inside of the Strait, a short distance from the Aegean Sea, and there it stopped. It could go no farther and it could not get back to Constantinople. There it lies today. We saw it last year—three men of war, two torpedo boats—the laughing stock of travelers and a perpetual illustration of Turkish misrule.

¶ Bishop John W. Hamilton, of New York, announced before the Methodist Conference in Antigo, Wis., that a Methodist minister of a little church near Newport, R. I., refused a check of \$10,000 to perform the marriage ceremony of Col. Astor and Miss Madeline Talmage Force. All honor to him! It is gratifying, by the way, to know that the Congregational minister who performed the ceremony is being very roundly condemned by the Congregational papers as well as the whole press of the country. It is stated that he has been requested to resign the church of which he was pastor. The *Congregationalist* says: "Congregationalists in Providence, throughout Rhode Island and the country over, regret that after ministers of several other denominations had refused to solemnize this unrighteous union, a minister of their own fellowship should have been a partner to it. The odium that naturally attaches to the denomination at large because of his conduct may be somewhat lessened when it is known that though he has been an ordained minister for fifteen years, he has been in the Congregational pastorate only since 1908. Prior to that he was a member of the Christian denomination."

Personal and Practical

¶ Short is the triumph of evil, long is the reign of right;

The men who win by the aid of sin, the trickster, the knave, the thief,

May thrive for a time on the fruits of crime,
But their seeming success is brief.

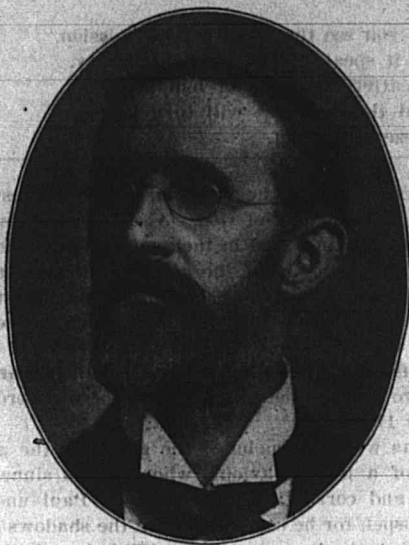
We know that the truth shall triumph, that evil shall find its doom,

That the cause of right, though subdued by might, shall break the strongest tomb.

That wrong, though it seems to triumph, lasts only for a day,

While the cause of truth has eternal youth, and shall rule o'er the world for aye.

—Clinton N. Howard.



DR. G. C. SAVAGE,

President of the Tennessee Baptist Convention.

¶ Dr. R. W. Weaver, the popular pastor of the Immanuel Baptist Church, this city, has been asked to deliver the annual series of lectures on the Sunday School at the Southern Baptist Theological Seminary. He will deliver five lectures under the general subject of "The Religious Development of the Child." This series is known as the "Sunday School Board Lectureship," as the funds are provided by the Baptist Sunday School Board of this city, and has become noted among religious workers. This is a high honor for Dr. Weaver, but one which he will worthily wear.

¶ Italy has occupied Tripoli. She announces that she will be satisfied with this if Turkey is. The probabilities are that the powers of Europe will compel Turkey to acquiesce, and that the war will be of short duration, as we predicted last week would probably be the case. The Turks are talking about proclaiming a "holy war"—that is, of Mohammedans against Christians. They would like to do this, but they know perfectly well that such a war would unite all the Christian powers against them, and that Turkey would be wiped off of the map of Europe in a short while and reduced to a very insignificant power in Africa, and perhaps in Asia.

¶ The persistence of error was illustrated in the BAPTIST AND REFLECTOR last week. In our editorial on the Italian-Turkish war, we wrote, "The powers will intervene to prevent a continuance of the war and its spread until it involves the whole of Europe, Asia and Africa." The printer put "England" in the place of "Europe." In the chirography of the editor they are perhaps about the same, but not in geography. We discovered the mistake, corrected it in the proof, writing as plainly as possible, "Europe" in the place of "England," but we presume the printer again thought that what we wrote was England. At any rate, when the paper came out there it was, *England*.

¶ We trust that we may have a large attendance at Martin, and an interesting and inspiring Convention. May the Holy Spirit preside over its deliberations.

¶ The *Missionary Review of the World* gives the following facts concerning Porto Rico: "A church census of both the Protestant and Romanist Church in twenty-three municipalities, containing forty per cent of the population of the island, shows a total Romanist attendance of 8,409; of Protestant, 8,870, an excess of 461."

¶ The *Christian Index* says: "Gradually the world is coming to the Baptist faith, and ultimately to their practice." We have been saying this for some time, and it is becoming more and more true. As we have said, though, the trouble is to keep Baptists from going to the world. Baptists ought, however, to go to the world in the sense of carrying their principles to the world.

¶ Mrs. J. R. Hunt, of Clarksville, Tenn., recently sent us a club of five new subscribers, in return for which we sent her a set of dishes, which we offer as premiums. She writes: "I am in possession of my premium, a set of dishes, for which I am very grateful to you. I am very much pleased with them. They are beyond my expectation in appearance and quality." Why should not 100 other ladies in Tennessee secure a similar set of dishes? They can easily do it by just a little work. See our advertisement on page 10.

¶ We find the following story in an exchange. It is too good not to pass on: Once upon a time a priest of the Roman Catholic Church, out for a morning walk, passed by a railway track where some men were at work. There were a full dozen of them, all Irishmen, and they were working under direction of an Italian foreman. The priest, himself a genial, affable Irishman, addressing one of the men, said: "Arrah, Pat, and how do you like your Dago boss?" Quick as a flash came the reply: "Foorst rate, yer riverince, and how dez yer loike yours?" Evidently, in that section hand's mind there was a conviction that the priest has a "boss." Who the "boss" is, however, cannot be doubted.

¶ The *Western Recorder* publishes a letter from Mr. William George, brother of Mr. David Lloyd George, in which he says that Mr. Lloyd George is a member of the Berea Church in Wales, and that this church is "described as a community of baptized believers, taking the Bible as their only rule of faith and practice. It has no paid ministers, and meet and break bread every Lord's day. The plea of the church is for the restoration of primitive Christianity and for this amongst other reasons it rejects sectional names and calls itself the church of the Disciples of Christ, or some such scriptural denomination." We should like to know the attitude of this church with reference to the design of baptism, and also the Holy Spirit. These points would settle definitely the question whether it is a Baptist church or a church of the Disciples, or what we would call a Campbellite church.

¶ It is recognized that the American Standard of Revision of the Bible is the best version of the Bible ever published, with the exception probably of the version by Drs. Broadus, Weston and Hovey. It seems, however, that our Presbyterian brethren are not satisfied with it. About a year ago the Northern Presbyterian Assembly passed a resolution formally condemning the American Revised Version of the Bible "for its bias towards the Baptists." It was pointed out at the time that there was no Baptist on the Revision Committee. And now a minister of the Southern Presbyterian denomination recently said in a denominational paper that he believed there was an attempt in the American Version to give the Baptists all possible assistance. In other words, the Presbyterians, both North and South, admit that the American Revision, made by Pede-baptist scholars, not Baptist scholars, is a Baptist book. This is practically to admit that the Bible is a Baptist book. That is what we Baptists have claimed all the time, but we hardly expected such an admission from our Presbyterian brethren. The admission, however, is none the less gratifying.

THE SUFFICIENCY OF THE GOSPEL FOR THE SALVATION OF THE INDIVIDUAL.

By REV. CLAUS PETERS.

(Address before the Baptist World Alliance, Philadelphia, June, 1911.)

Our subject is a genuine biblical one. It covers the word of Paul in the Epistle to the Romans (1:16): The gospel "is the power of God unto salvation to every one that believeth, to the Jew and also to the Greek." Paul was a man of the gospel, the principles of which he explains with marvelous force of thinking in his epistles. With the gospel in his hand he conquered the world, and he saw its effects not only in the popular preaching but also in pastoral care. He proclaimed as the sum of his experience that the gospel is a divine power to save men from moral corruption. It is the power of a sublime person, therefore it does not work in a magical manner as the sacraments of some great churches are supposed to do.

In the first place we ask:

I. What is the gospel which Jesus and his disciples preached with great power and simplicity?

The gospel is not a dogmatical book, written by learned men containing ideas of the New Testament and philosophical views of the Greeks, which we have to believe as the priests must believe in the dogmas of the Roman Catholic church.

The gospel is much simpler. What is the gospel? Liberal theologians tell us it consists of the thoughts which Jesus and His disciples preached with great force and success. To these belong especially the fatherhood of God and the advent of the kingdom of God. They assert that the gospel has been chiefly a message to the poor and the wretched, to whom Jesus announced a glorious deliverance from all religious and social evils. To proclaim the gospel today it is only necessary to repeat these thoughts.

And yet the gospel is much more than that. This Paul and his contemporaries understood, as we know by their mission-preaching and the Epistles of the New Testament. They believed the gospel to be tidings of deliverance from the last judgment. It was to them the final redemption from the terrors of sin and the removing of the believers to the heavenly kingdom (2 Peter 1:11). Therefore, Paul calls the gospel "logos soterias," "word of deliverance." In other passages of the New Testament it is simply called "word of God" (2 Cor. 2:17; 1 Thess. 2:13; 2 Thess. 3:1) i. e., a statement by God in reference to the salvation of lost humanity.

The renowned Professor Harnack in Berlin is known to have asserted that Jesus Himself does not belong to the gospel. This assertion is not correct in relation to the New Testament. It proves for this reason, how necessary it is to be spiritually independent of the most celebrated theologians. An independent thinker who is a Christian with all his heart will certainly come to the conviction that Jesus Christ stands in the center of the gospel. Without Him there is no gospel and no redemption. In reference to this fact we can understand the saying of St. Paul: "For I determined not to know anything among you, save Jesus Christ and Him crucified" (1 Cor. 2:2).

Thus our conviction is very valuable in the theological struggles of our time. It may become, when we express it in words, a kind of confession of faith, which defines our position in respect to the liberal theology. Some people thought that men of greater scientific endorsement might easily be borne away by the waves of theological liberalism. But this fear is unnecessary as long as their position in regard to Christ is the right one. And it may very well be the right one, even if they take a critical position in reference to many dogmas of the church, which are partly known to have developed under the influence of the Greek philosophy and the scholastic theology of the Middle Ages. This is a good Baptist view, for it agrees with our opposition to some teachings of the church, for example, the doctrine respecting the sacraments. If our relation to Christ is correct, then there are sharp boundary lines between liberal and orthodox theology. Liberal theologians will follow Harnack, but orthodox ones follow Paul and testify that Christ remains in the center of the gospel. The experience of the living Lord and the knowledge of great historical facts in the life of Christ hold them in this position, even if they are surrounded by the waves of theological doubt. The New Testament agrees with them. For Jesus preached the gospel not without his person. Because He broke the power of the devil, He concluded the kingdom of God had come (Matt. 12:28). Thus there is no kingdom of God and no gospel without His person. He expresses the same truth by

THE CLOUD.

By ALICE BROWER WINGO.

I beheld the cloud in its grandeur,
And thought how the hand of might
Had fashioned a thing so slender
That could turn the day into night.

Then the thought came to me so strangely,
How the thunder so great and sublime,
Followed so quick by the lightning,
With its darts and flashes could chime.

And I looked at the radiant stars
With their myriads of sparkling light,
And thought of the beautiful anthems,
As they sang to the queen of night.

And I wondered if the angels in heaven,
Looking down through the mist of the cloud,
Could see the fullness of its beauty,
Just as I do, gazing up now.

Then the thought burst full upon me,
As I saw the beauty of the world,
That the cloud has its mission among us,
As to our view it unfurls.

And as I lingered in the evening's glow,
The cloud kept folding in,
And I said, the ladder of life I know,
Folds in with the burden of sin.

Thus you see the cloud and its mission,
As it speaks to us along life's way,
Go scatter the roses of happiness,
And the darkness will turn into day.
Trezavant, Tenn.

His claim to be the Messiah, who was destined to bring the kingdom of God. Also the apostles confess in their writings and in their mission-preaching Jesus to be the contents of the gospel. All their thoughts concentrate about the person of Jesus Christ, whom they all recognize as "the Lord from heaven." In such a degree Jesus is to them the center of the gospel that the faithful witnesses of truth in Antioch are said to have preached "the gospel of the Lord Jesus" (Acts 11:20).

Thus we can conclude: the gospel is the glad tidings of a living Saviour, who delivers sinners from guilt and corruption. In this way Paul understood the gospel, for he confessed when the shadows of night fell upon the lonesome man: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1:15).

But if the gospel is the message of a living Saviour, who is Lord of all words and who cleared by His atoning blood the way for communion with God, then we can also say: the gospel is the message regarding facts about salvation, connected indissolubly with the person of Jesus Christ.

Respecting these expositions which agree with the Scriptures I shall now mention some truths, which are without doubt part of our creed:

1. There is no gospel without Jesus Christ.

This principle too is a sharp boundary-line between liberal and orthodox theology. People who reckon the deity of Christ to the gospel cannot be liberal.

Moreover, it is very remarkable that the most radical theologians of our time confirm the belief of the apostolic Christians in the godhead of our Saviour. The late Professor Paul Wrede in Breslau came to the candid confession that "our Mark does not give the so-called historical Christ, that it (the gospel of Mark) too is infected by the phantom-like Godman, whom the Paulinian mission-preaching announces." The professor concedes that our Gospels and Paul speak of the Godman Jesus Christ. As we consider the Gospels trustworthy historical documents, therefore we believe in the deity of Christ. It belongs to the rock of salvation on which we stand. With this creed our denomination has gained the most glorious victories; therefore we must not surrender it, if we are not inclined to renounce our existence.

2. The gospel is eternal (Rev. 14:6), and therefore unchangeable. In a limited sense there may be a kind of evolution of religion but there will never be a development of the gospel. For the gospel deals with the great facts of salvation, which once for all God sunk as historical events into the soil of humanity. But these facts are as unchangeable as the rocks in the mountains. That Baptists must never forget in a time which strongly influences ourselves by its strong

theological life. Back to the simple gospel of Jesus and His disciples! That must be the watchword in the theological struggles of the present time. This gospel of Jesus will be to us a solid wall against the scepticism which leads even to the denial of the historical Christ.

The gospel is the glad message about the facts of salvation, which are connected indissolubly with the historical person of Jesus Christ.

II. This glorious gospel is sufficient for the salvation of the individual.

That is the assertion of our subject, this also the Scriptures teach. Why is this the case? Paul says, because it comes from God ("gospel of God" 1 Thess. 2:2) and thence it is a "power of God" to save men.

The gospel is the mightiest spiritual power which ever worked amongst the nations. Paul saw this in a limited way, but we see much more of its effects from the watch-tower of the twentieth century. For this reason we need not fear that the gospel grows old in a world rich in the wonders of modern culture. That will never happen. So long as there are people religiously disposed, the gospel will maintain its influence. This fact cannot be changed by the power of modern unbelief, which denies every religion.

The gospel is sufficient for the salvation of sinners. Why?

1. Because it is a power of God, which works strongly on the soul-life of the individual. This takes place in accordance with the psychological laws. By this influence the ethical forces are set free, which lie dormant in fallen men. The Acts tells us of the effects of the gospel upon our hearts. When, for example, Peter preached in the house of Cornelius the heathen present were so deeply moved that they praised God with new tongues for the salvation in Christ (Acts 10:46). Even the most modest Baptist preacher is able to tell of similar effects of the gospel. In the demeanor of the auditors we recognized its spiritual power, which conquered their hearts.

The gospel strongly influences the soul-life of men. This influence extends to the most different conditions of mind. It influences with the same power a man like Paul, who was totally ruled by Pharisaical self-righteousness, and also Luther, who—a poor scared lad—suffered deeply by the claims of the divine law and the Roman Catholic church. Bunyan was a man in whom the world and religion wrestled for dominion. The gospel at last secured the victory of religious feeling over worldly sentiment. What these men became for their contemporaries and what blessings they received for themselves, they are indebted for to the gospel. Oh, that the modern world were opened to the influences of the gospel! If that were the case, I believe, we should soon live in the circumstances of the millennium. Through this influence upon the hearts of men the gospel brings sinners to the reception of salvation. Already our Lord and His disciples experienced that the simple preaching of the gospel effectuated "repentance" (change of mind). In the Acts we read (11:18) that through the gospel "to the Gentiles, was granted repentance unto life."

Also the faith is the fruit of the gospel. When in Antioch simple children of God proclaimed the divine word, "the hand of the Lord was with them and a great number believed and turned to the Lord" (Acts 11:21). The gospel awakens belief by creating a disposition to believe, by which man is able to receive Christ and His salvation. Therefore, Paul writes: "So then faith cometh by hearing and hearing by the word of God" (Rom. 10:17). The simple preaching disposes men to belief, and induces them to be willing to receive salvation. For this reason Paul by many experiences can say: the gospel saves.

2. The gospel is sufficient to save humanity, since it creates new men. This is the meaning of the following words: "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," and "of his own will he begat us with the word of truth" (1 Peter 1:23; James 1:18).

This result, the creation of a new man, is caused by the influence of the gospel upon the human heart, which clears the way for the influence of the Almighty upon the hearts of men.

The gospel creates new men, who are in the right position towards God. On the basis of the facts of salvation it leads to the holy communion with God. From that time we live in the blessed fulfilment of our duties to God. Besides this the glad tidings bring us into correct relationship to our fellow-men. While we were in earlier times governed by great selfishness, we now being children of God perform the works of merciful love to our neighbors. We sympathize with every movement for common welfare. We are happy when absolutism is overthrown and

righteousness is enthroned and nations live in peace. Whoever is touched by the spirit of the gospel must be a friend of peace, and he will abhor a warlike spirit.

By the gospel we gain also the right position towards the temporal goods to which we also reckon our spiritual endowment. We do not over-estimate them, for the genuine success of human life is not dependent on the circumstances which surround us in our daily life and which lose their value in death. But neither do we under-rate them, because we use them as faithful stewards of our Lord for the building up of the kingdom.

Therefore we assert: the gospel creates new men, for it changes our position to God, to our fellow-men and to earthly things. It grants us freedom in ethical matters, so that we can live as happy children of our Father in heaven.

By these effects it surpasses all other non-Christian religions, which cannot deliver from the pernicious ban of this world and which for this reason do not satisfy the longing of the human heart. In spite of its spiritual power Buddhism, for example, has not brought about the new birth of the Indian people, for which now the gospel works with great success.

3. Further, the gospel is efficient for the salvation of mankind, because it breaks the power of sin. Paul, the great missionary, has experienced this. Therefore, Christianity is the great religion of redemption, which cannot be compared with any pagan religion of which none save from the ban of sin. Therefore it is henceforth our duty to send missionaries to heathen countries, to preach the gospel.

We Baptists believe in the dreadfulness of sin. Sin is not only a deviation from the right way, but also rebellion against God, for, it is according to the Scriptures "anomia"—lawlessness, transgression of the divine law. We shall weaken our spiritual strength, if we do not, like our ancestors, emphasize the destroying power of sin and the responsibility for our own guilt. The danger to neglect this is very near in our time. But today we will resolve to preach with greater force the dear old gospel, because it saves from the bondage of sin. Paul, the man with a strong moral feeling, who in spite of this was fettered by the chains of sin, describes to us not only the hopeless battle of men against sin, but also their deliverance from the power of sin by the glorious gospel of Jesus Christ. He himself attests how he came from the dark depths of sin and guilt to the liberty of the children of God. The power of sin is broken in the life of men in such a degree that the apostle exhorts the Romans not to allow sin to reign in their mortal bodies. This is sanctification, which consists in separation of sin. Paul believes in a sanctification through the gospel or through the living Christ who stands in the center of the gospel. For this reason he announces to the Corinthians, amongst whom much unholy conduct existed: "Jesus Christ is made unto us righteousness and sanctification" (1 Cor. 1:30). Thus we may say: the gospel awakens and strengthens in believers the ethical forces, leads to victory over sin and to the establishment of a holy character, by which they will resemble Jesus Christ. That is the life of the Christians in holiness which we will gladly preach a glorious redemption by Christ.

4. Finally the gospel suffices for the salvation of men, because it delivers from the eternal consequences of sin. So Jesus has taught. He directs Nicodemus to his own person, whom he describes as a gift of the love of God. Then he adds: "That whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Jesus believes in the possibility that sinners may perish. How earnestly He pronounces this with the words: "But he that believeth not, shall be damned" (Mark 16:16). He points to the verdict of judgment from His own mouth, by which impenitent sinners are to be delivered to the judgment of hell. Thus Jesus believes in a hell and in a salvation from it. We are one with Him in this belief, therefore we will gladly proclaim this gospel which saves infallibly from eternal death and hell. Jesus confesses: "For the son of man is come to seek and to save that which was lost" (Luke 10:10). Jesus saves, the gospel saves from eternal destruction. Millions of Christians have experienced this in a blessed, victorious death. That is a divine fact, that is the gospel!

The gospel is sufficient for the salvation of the individual. The New Testament teaches this elevating truth and a thousand-fold experience confirms it most brilliantly. Every Christian who saw with Paul a day of Damascus, has made this experience. Great revivals of the last century confirm the saving power of the gospel. Also in our days we experience the same fact in the new birth of pagan peoples by the

A PRAYER IN ARMOR.

(Author Unknown.)

Lord, give me a place in the world's great fight,
The fight for the good and the true;
A place where the wrong outrivals the right,
And there's a soldier's work to do.

Help me to grapple some monster wrong,
That baffles the good and the true,
With a white-hot heart, and a tireless song,
And a far hope ever in view.

Hold fast my gaze to that gleaming height,
Lest urged by reproach or applause
I battle more from lust of fight
Than love of a Christ-like cause.

Yet show me the worth of the next small hill,
As well as the distant peak;
Instruct me when to wait and be still,
And when to stand forth and speak.

Give me patience, Lord, for a steady trudge
Through the league-long dust and heat,
And a dogged faith that will not budge,
Come victory or defeat.

Make strong my heart, and tender as strong,
Prayer-tempered and toned for the fight;
With love for the man whose monstrous wrong
I loathe, and must dare to smite.

And when with earth and its strife I'm through,
Let me leave it a safer place,
With a clearer field for the good and the true,
And the kingdom of Love and Grace.

simple preaching of the gospel. Therefore we can apply to the gospel the word of the Epistle to the Hebrews, which is originally said in reference to our Lord: "Wherefore he is able to save them to the uttermost—that come unto God by him" (Hebrews 7:25). The gospel saves "to the uttermost," under all circumstances, it never fails. Even the prodigal son who a thousand times trampled the love of God under foot is able to enter by the saving power of the gospel the lofty halls of the fatherly home and to enjoy without care its love and peace. Paul saw this very often during a long missionary life. He confesses that the gospel proves to be in the pagan and Jewish world a power of God. The victories of the gospel he has seen, though Jesus with the appearance of piety, lived in the bondage of sin, and the Gentiles perished by the most dreadful vices. The gospel proved to be much stronger than corruption by sin. "But where sin abounded, grace did much more abound" (Rom. 5:20).

Before we conclude our considerations about the saving power of the gospel, let us emphasize that the gospel is the only means for the salvation of mankind. This the disciples experienced, for they preached: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We know that Christians formerly met with fierce opposition to this claim, and they meet the same opposition today, when people assert with great pathos the equal value of all religions and endeavor to limit the propagation of the Christian religion. On the contrary, we are convinced of the lesser value of the pagan religions compared with Christianity. We believe: only the gospel saves, not a shining worship, not a religious service in pious works, but only the gospel is a power of God unto salvation to everyone that believeth. We therefore gladly place ourselves on the Paulinian creed: "For other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3:11). Since the living Christ is identical with the gospel, as we have seen, thus the gospel of the New Testament is the foundation of our eternal salvation and therefore the best confession of faith for our denomination. It enjoys one great advantage in respect to other philosophical creeds, it is very simple and devised by Christ Himself. We believe, therefore, it is qualified to be a strong tie for our denomination which protects us from division in a time, when the spiritual life of the whole world influences the individual in a force not before thought of. Our glorious history has proved the simple gospel to be such a strong tie which united our denomination as a body which defied the storms of time. Therefore we will remain on the ground of the gospel of Jesus until we are transferred from the fighting into the triumphing church.

The gospel saves lost humanity. In its preaching Paul recognized the calling of his life. He performed this task with great faithfulness as we know by the word 1 Cor. 9:16: "For though I preach the gospel I have nothing to glory of; for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel." The Lord has also chosen us to preach the gospel. How are we to do that? This question leads us to the conclusion of our considerations.

III. How are we to preach the gospel?

1. We must preach with great clearness and force the fundamental truths of the gospel. This Paul did with marvelous exclusiveness and great success. Certainly circumstances have much changed in the course of time. The education of the people is much increased. A remarkable spiritual development has carried the nations to the height of modern culture. Therefore, people of today distinguish themselves in many things from the Greeks and Romans to whom Paul preached "his" gospel, which included the salvation all of grace and excluded salvation by works. In spite of all this the religious needs have remained the same during the centuries. The human heart cries as before for atonement of guilt and redemption from the power of sin and communion with God. All these goods the Son of God and Son of man has brought, therefore it is chiefly our duty to preach Him and His great redemption. This we can do by mission-preaching, which Jesus and His disciples began. The Roman Catholic church has neglected gospel-preaching; the priests proclaimed dogmas and trained the people for an imposing worship. Hence its spiritual deadness. The reformers, on the contrary, made Christ again the center of their preaching, especially the deep-minded Luther. By this preaching they turned the world upside down. Today the missionaries do the same in heathen countries. Hundreds of thousands of converts are gained for Christianity by their work, surely an evidence that the gospel answers the needs of the peoples living in a state of nature. But such preaching should not be performed in a spiritless manner in our spiritually awakened time. Alas! this is very often the case. We have heard many so-called evangelical sermons, which consisted in an accumulation of religious phrases about Christ and His work. With Paul it was another thing. In a youthful manner and with great freshness he used to place evangelical truths before his hearers. Why was he able to do so? Because he was a great student and because he himself experienced the gospel anew. By deep thinking he laid hold upon its truths, as we recognize by his writings, which show mighty work of thought. But it is remarkable that the thoughts of Paul always center in Christ and his redemption. This is the wonderful feature in all his writings. Paul lived in and thought about the gospel. Therefore he—a man who was probably not a great orator—was able to preach the gospel ever again with great force and freshness. The greatest and deepest thinker like Paul may for this reason confidently preach the simple gospel. This even is his duty, and if he performs it, he will work with good success. With this we do not exclude dogmatical preaching. Likewise it is sometimes allowed to preach about truths which lie on the periphery of Christian life. But evangelical preaching is never to be compensated by any other, even not by the eschatological.

From these statements it follows that the gospel, deep thinking and scientific investigation do by no means exclude each other; on the contrary, they demand each other. We build high schools, universities and seminaries; we work with great zeal in our studies; we will continue to do so, to preach the gospel of Jesus Christ all the better.

2. Moreover, we must not forget to bring the gospel to the individual. Our subject is: the sufficiency of the gospel for the salvation of the individual. This the church has forgotten very often, because she aimed at the conversion of whole nations. The inhabitants of Kiev (about 1000 years after the birth of Christ) once received the order to assemble on the banks of the River Dniepr for baptism. While Vladimir, the sovereign of Russia, was lying in prayer on the bank of the river his divines baptized the people in the river. Notwithstanding we know that still to this day Russia lies in the slumber of a spiritual death. We Baptists will always remember that we obtain the Christianizing of a people only by the conversion of single persons. In the first line only individuals are the objects of grace. Surely I wish that many Baptist preachers may become like Berthold of Regensburg in the Middle Ages. He is said to have preached sometimes to one hundred thousand people. Yet the personal work on men remains the most effectual method to bring the world to Christ. Jesus and Paul employed it in their work. Also the great

missionary, Adoniram Judson. Of him it is said: His preaching "at first was to the individual. It was a process of spiritual button-holing. A single person would enter into discussion with the missionary, while few others would draw near to witness the encounter. It was in these hand-to-hand frays that Mr. Judson often extorted exclamations of admiration from bystanders, as with his keen logic he hewed his opponent to pieces as Samuel did Agag." Such individual work we also need in our days, because it is crowned much more with success than mass-meetings which fascinate preacher and hearers. Of course, for the performance of this method participation of all our members is necessary. But just this is a great advantage, because work on the souls of men contribute much to the upbuilding of a true Christian character.

3. Still one thing more is to be observed. It is our duty in preaching the gospel always to aim at the belief in the great facts of salvation, for the gospel is a power of God unto salvation to every one that believeth. To awaken belief is the high mark at which the apostolic Christians aimed. The Acts tells us what success they had in this endeavor. May we become like the apostles!

How do we bring the world to believe? Every belief depends on the spiritual power which a person exerts. If we really experience it, we "believe" in this person, we trust him and we submit to his authority. In this manner we came to believe in Jesus Christ. We feel the spiritual power of His personage in His words and deeds and character which the influence of the noblest men far surpasses, who have ever influenced us. We experience His authority like the disciples and Paul. Therefore we are obliged to believe in Him and to be obedient to Him.

To bring men to this conquering influence of Christ we must describe Christ and His work with such a clearness and enthusiasm that we may "paint" Him before the eyes of our hearer (Gal. 3: 1). We are able to do this, if we preach the historical Christ or the four Gospels and show by the Epistles what the living Christ once was to the Christians of the apostolic times. And this Christ will surely find faith on earth today. The development of our denomination demonstrates this fact.

4. Finally, we must preach the gospel in the right disposition of mind. In this the apostles are also a fine example. Their preaching was characterized by an amazing enthusiasm and conviction, and thus it inflamed human hearts. How do we succeed in preaching Christ with the same originality, force of conviction, and enthusiasm? We must, like the apostles, experience Christ our living Saviour. Our modern Christian world is right in choosing this for their watchword. Damascus must be also our experience, before we are able to be engaged with Paul in a similar work. But this event may happen in a less dramatic manner. We see the glorified picture of Christ as is shown in the New Testament, by our spiritual eyes, we hear His loving words, which we apply to our own life, finally we are thrown upon our knees to adore Him our heavenly Lord, and with Paul we ask: "Lord, what wilt thou have me to do?" Thus we feel like the great apostle the presence of our Saviour, who forthwith influences us. So Christ becomes the greatest reality in our life, He is found in us (Gal. 4: 19) and lives in us (Gal. 2: 20). We enter with Him a real mystical union, which once the Greeks sought in vain with their gods and which only can satisfy the deep craving of the human heart for God. If we experience all this with reality and clearness as Paul did then we are able to preach the gospel with the authority of this apostle. This concerns not only the great men in our denomination, but also the less endowed Christians whose life is Jesus Christ (Phil. 1: 21). We know that there is in our times no want of such spiritually minded children of God, whose life is hid in Christ with God. Paul would call them "pharisees"—light-bearers (Phil. 2: 15), who send their bright beams into the darkness of this world. This fact fills us with joyful hope, thinking about the issues of the spiritual conflicts of the present time. God leads His people to victory.

Many great men of all times belong to these people who preach the gospel with apostolic faith and impressiveness. We remind you of Luther, Calvin, Spurgeon, Moody and others, who have seen the most glorious victories of the gospel, which we do not attribute exclusively to their great spiritual ability. They conquered only because they brought the unadulterated gospel to the people. When Roman Catholicism was on a fast triumphal march, simple monks, the so-called Kuldees, came from Ireland and England to Germany. They were filled by the spirit of the gospel. Men like the holy Columbanus, who in 569

left the famous monastery of Bangor, Ireland, Gallus, Trudpert, Wilfred and Willibrord proclaimed in many districts of my country to our pagan ancestors the simple gospel, not yet corrupted by the Roman Catholic theology. These messengers of God saw many glorious victories of the gospel, and perhaps it was their evangelical preaching which prepared the German people for the great period of reformation. In the spirit of these men we will—this shall be our vow in this hour—preach the old gospel, the contents of which is the living Christ and His atoning blood. We are entitled to perform this work according to somewhat changed methods and with other applications to the life of men. Notwithstanding we must remain on the rock of the gospel which is offered to us in original form by the Holy Scriptures. It is fully sufficient for the salvation of men.

To be sure we live under very difficult conditions of time. Our world is not as much disposed for religion as the Greeks and Romans were, amongst whom Paul worked. He preached in a time when religion was in full dissolution and the common people at least cried for a new religious hold. Conditions are totally changed today. Not only the people of rank, but also the common people of the European Continent are given up to infidelity. In spite of this we will not despair, for bygone centuries make known that the gospel is a medicine to cure the sore wounds in the life of the people; it saves even from the most barren unbelief. Therefore let us resolve to proclaim the glorious old gospel with apostolic faithfulness and simplicity of heart. This we will do in the joyful certainty *in hoc signo vinces*, in this sign we shall conquer, even a disbelieving world, which hates Christ and is disposed towards materialism of the present time. We believe in a glorious victory of the old gospel, because Christ lives and reigns forever and ever.

"Jesus shall reign
Where'er the sun
Doth his successive journeys run."

RESIGNATION WITHDRAWN.

Five years ago I was elected pastor of Bethel church for an indefinite time, to succeed the beloved R. B. Shoun, who resigned and took church work in the State of Washington. The five years past have been the most pleasant of my life. There has not been a jar between pastor and church. During the past five years we have spent about \$500 in repairs on our church building. I have baptized 105 into the fellowship of the church, and preached 38 funerals. So, thinking five years long enough to remain as pastor, without giving the church a chance to express themselves as to being satisfied, I tendered my resignation. Ninety members were present. They would not accept my resignation, but unanimously adopted the following resolutions:

"Whereas, Our pastor, W. H. Hicks, has served so faithfully for the past five years, and desiring to express to him our appreciation of his services in the past and our faith in him as our leader in the future, be it

Resolved, That we as a church express to him our love and appreciation by a rising vote and promise our co-operation in his work."

After the above was unanimously adopted, I withdrew my resignation. I thank God and take courage.

W. H. HICKS.

Mountain City, Tenn.

WATAUGA ASSOCIATION.

The Watauga Association convened with the church at Siam, the 7th and 8th of September, in her 43d annual session. The weather was fine and a large number were present. Rev. W. H. Hicks was re-elected Moderator for the 13th time. Without a doubt, Brother Hicks is one of the best Moderators the Association has ever had. He is quick, moderate, tactful and dispatches the business of the meeting with alertness. Rev. W. J. Potter was elected Vice-Moderator; F. C. Dougherty Clerk and W. B. Robinson Treasurer. The Watauga Association is coming to the front and we are pulling together. Our people are growing in knowledge and power and the interest in missions is increasing. Watauga Academy at Butler is growing, and reports from that school show that last year was the best in its history. Major B. Foster, who was principal last year, resigned to enter Cornell University, and Dr. A. E. Brown, our great mountain school superintendent, sent his brother, F. A. Brown, to us. We understand that Prof. Brown has taken hold in earnest.

The school has had a struggle, but we expect great

results in the future. Miss Cora Dougherty has been a teacher in the school since its beginning, and much credit is due this noble Christian lady for her untiring and excellent work in this school. The people have learned to believe in Miss Cora, and are willing to trust their children to her care. Without a doubt no one person has done as much as Miss Cora to sustain and develop our school. Our Association needs above everything else, consecrated, intelligent preachers to occupy the important field that we represent. Our people are growing in wealth and intelligence and a large part of the wealth and intelligence of this country is in Baptist hands, and with proper and wise leadership this can be made to do wonders for God's kingdom. Taking all things together, our Association is making great advancement, and we can see in the future much for us. No man in all this Association stands higher than our consecrated, enthusiastic Moderator, who has done so much to carry our work forward. For twenty-five or thirty years he has worked and toiled and struggled to lead the Baptists of our Association to higher and nobler things, and today the name of W. H. Hicks is on all lips and the people look to him as our leader.

He stands firmly for the old gospel, the Baptist doctrines, for temperance, for the uplift of the people. May God spare this noble man for many years to come. Wherever Brother Hicks preaches, the people stand by our organized work and support our missionary endeavors.

The Association will meet next year with the Cobb Creek church, near Butler.

We enjoyed having with us Dr. J. T. Henderson, representing the Laymen's Work, and his address on "Systematic Giving" was very fine indeed. Then our great Secretary came, and he made things come to pass. Dr. Gillon made many friends here and his speech on State Missions and Orphanage will long be remembered. Brethren of the State, look out for Watauga Association.

JAMES D. JENKINS.

Elizabethton, Tenn.

REVIVAL AT ESTILL SPRINGS.

The series of meetings that have been in progress for a week at Estill Springs closed last night. State Evangelist Yankee was with us and preached the gospel with great power. This is perhaps the best meeting in the history of the Estill Springs church. Christians were revived and some shouted the praises of the Lord. About 20 people professed faith in our Lord and nine were added to the church membership—eight by baptism. The church debt of \$2 was liquidated, and \$35.40 was subscribed for State Missions.

Bro. Yankee needs no commendation at my hands. Tennessee Baptists know him and appreciate him. The crowds were drawn as by magic to hear him, and with itching ears and anxious hearts they listened to his earnest message. We thank God for his coming and pray that the Holy Spirit may continue to direct him in the great work that he is doing in this State.

C. H. BAILEY, Pastor.

Manchester, Tenn.

REVIVAL AT DAYTON.

We are making war against the devil's kingdom in Dayton. My large tent is erected right in the business part of the town, and Evangelist Burton A. Hall is firing the camps with the gospel dynamite of God's truth. The largest crowds that have been together in Dayton in a long time are attending this meeting. Bro. Hall has been here a little more than one week, and a number have been saved and many renewed. Bro. Hall is one of the soundest evangelists in the country on repentance, faith and regeneration. Bro. J. W. Boyd is conducting the singing.

I have just recently closed a great tent meeting with Concord church, near Evansville, Tenn. There were more than 50 conversions and renewals.

JOHN HAZELWOOD.

Dayton, Tenn.

STEWART COUNTY ASSOCIATION.

This Association meets at Nevill's Creek church Oct. 24. We expect Brethren Gillon and Hudgins and Miss Northington to be present, as well as others.

The scare about smallpox will not interfere at all with the meeting, as there is not a case of smallpox in fifteen or twenty miles of Nevill's Creek.

B. F. STAMPS,
Clerk of Association.

Pastors' Conference

NASHVILLE.

First—Pastor Inlow preached at both hours. Great audience at the morning service and good audience at night. Ten were received into the church, nine by letter and one for baptism. Fine S. S. and B. Y. P. U. meeting.

Third—Pastor Lemons preached on "A Pure Heart," and "My Brother's Keeper." One baptized at the evening service. Pastor goes to the State Convention.

Seventh—Pastor Wright preached on "Shall Right or Wrong Rule?" and "Covetousness." Fine congregations.

Central—Pastor preached to excellent congregations. Fine attendance at S. S. and B. Y. P. U. Baptized 2. Subjects: "What Shall I Do with Jesus?" and "The New Birth." Good day all around.

Edgefield—Pastor Lunsford preached at both hours to good congregations. Fine S. S.

North Nashville—Pastor Marsh preached on "Some Thoughts for the New Associational Year," and II. Kings 3:16-20. Good congregations and good S. S. and B. Y. P. U. Pastor goes to Convention.

Howell Memorial—Pastor Cox preached on "God's Financial Plan for His Churches," and "Spiritual Declension—Its Cause and Cure." Good S. S. and B. Y. P. U. Good day.

Lockeland—Pastor Skinner preached on "Incentives to Holiness," and "False and True Hope." Good congregations, increasing interest, and good day all around.

Grace—Dr. Golden closed a two-weeks' meeting at the morning hour. The pastor, C. D. Creasman, preached at night on "Some Present and Future Christian Blessings." After the service he baptized eight at the North Edgefield Baptist Church. Fine S. S. and B. Y. P. U. Twelve additions to the church as a result of the meeting.

South Side—Pastor Savell preached on "Child Conversion," and "Man Co-operating with God in Salvation." Full S. S.

Immanuel—Pastor Weaver preached on "The Pilgrimage of the Dead," and "The Present-day Standing of the Bible." Good morning congregation. Two received.

Grandview—Pastor, J. H. Padfield. Dr. Inman supplied at both hours. Pastor closed revival at Mt. Juliet last night. Ten additions; 12 conversions; 3 restorations. Great meeting in other respects. Grandview extended call to pastor for another year at its regular business session last Wednesday night.

Centennial—Pastor Poe preached at both hours on "The Christian Watchword," and "An Unheeded Warning." Good S. S. and B. Y. P. U. Pastor goes to Convention.

Una—Pastor Fitzpatrick preached in the morning on "Salvation." At night Bro. W. C. Golden preached and will continue with pastor through the week. 92 in S. S. The pastor, with Bro. R. D. Cecil, closed a meeting at Mt. View with six additions. Four deacons were ordained in a very impressive service on Wednesday.

Green Hill—J. F. Dew preached morning and night. One addition by letter. Very good services. We gave more for other objects this Associational year than to the church.

CHATTANOOGA.

First—Pastor Massee preached on "The God Who Puts a Man Upon His Feet," and "Not Ashamed of the Gospel." Two confessions. 315 in S. S.

Tabernacle—Rally Day in Bible School. 892 present. 94 in Avenue Mission School. Preaching at 11 a. m. by City Missionary King. Fine service. Pastor Fort preached at night on "The Flame that Cannot Be Quenched." One baptized. Two additions.

East Chattanooga—Pastor Baldwin preached on "Second Mile," and "Man is the Destroyer of Self." Good B. Y. P. U. and S. S. One received by letter. Some interest manifested by the unsaved at night.

St. Elmo—Rev. G. A. Chunn preached on "Preparation for Service." Pastor Vesey preached at night on "The Christian Family." Two additions. Good day generally.

Alton Park—Pastor Rose preached on "The Royalty of Man," and "Healing Leaves." 89 in S. S. Congregations fairly good.

East Lake—Pastor Bryant preached on "God's Love for a Lost World," and Rev. King preached at night. 94 in S. S.

Hill City—Pastor Bryant preached in the evening on "Cross-Bearing." Three received by letter. 50 in S. S.

Rossville—Pastor Gray preached in the morning on "Assurance." Rev. Chunn preached in the evening on "Man in Undisturbed Rest." Just closed one of the greatest meetings ever held in Rossville. Received over 30 into the church.

MEMPHIS.

First—Pastor Boone preached at both hours to fine congregations. Two received by letter.

Bellevue—Pastor Hurt preached at both hours. One received by letter.

Union Ave.—Pastor Watson preached at both services. Revival meetings begin. Rev. G. H. Stigler will conduct the meeting.

Boulevard—Pastor Couch preached at both hours. One addition by letter. Good day.

LaMar Boulevard Mission.—Pastor Moore preached on "The Delightful Service of God," and "The Self-Righteous Man." Meeting in progress, assisted by Rev. D. A. Ellis. Good interest. Meeting will continue indefinitely.

Seventh Street—Pastor Strother preached on "The Greatest Thing in the World," and "The Joyous Message." One approved for baptism; one received by letter.

Central—Rev. J. W. Gillon presented State Missions in a very able address. Pastor White preached at night to a very large congregation.

Blythe Street—Pastor Bearden preached at both hours. Good day. Four received by letter. 130 in S. S.

Binghamton—Pastor C. H. Bell preached at both hours. Good day.

Rowan—Pastor Utley preached on "What Will a Man Give in Exchange for His Soul?" At the evening hour the pastor preached at the Meachamtown mission, beginning the protracted meeting, which will be in progress throughout the week. Rev. Rice filled the pulpit at Rowan at night.

HARRIMAN.

Trenton Street—Pastor preached on "Tithing," and "The Reasonableness of a Change of Heart." 210 in S. S. Large B. Y. P. U. One baptized.

Walnut Hill—Pastor preached in the afternoon. Good S. S. Fine day.

LaFollette—Good services at the church. Pastor preached at both hours. Offering of \$17 for missions. 163 in S. S.

MARYVILLE.

I have just closed a gracious meeting with Pastor Brooks at Harriman, Tenn. Begin at Dayton Sunday. Let the brethren over the State pray for us. Hundreds are being saved. BURTON A. HALL.

Had fine services at Hartsville and Zion Sunday. Hartsville in the most largely attended business meeting of the past four years, extended to me a unanimous call for next year. I thank God and take courage. I will be with Pastor Grime at Cedar Creek this week instead of attending the Convention. Two funerals the past week. J. T. OAKLEY.

Hartsville, Tenn.

Home Board Evangelist, Dr. W. C. Golden, closed on last Sunday a two-weeks' meeting at Grace Baptist Church. The meeting was a splendid success and the church was greatly revived. As a result of the meeting there were twelve additions to the church, four by baptism. Dr. Golden is a sound, sane evangelist and always does good work wherever he goes. Our people greatly enjoyed having him, and we feel that lasting good came to us through his work. We pray God's blessing upon him wherever he goes. C. D. CREASMAN, Pastor.

THE DECHERD MEETING.

We have just closed a gracious meeting at Decherd, in which we were assisted by Rev. E. H. Yankee, of Nashville. God greatly blessed the church workers and evangelist in their tireless efforts to win souls and rewarded them with the salvation of many souls. The results of the revival were 37 accessions, and the liquidation of an old debt of \$300 on the church building.

Bro. Yankee has marked gifts as an evangelist, and the people gladly heard his able, eloquent sermons, and were stirred to action by them. May this man of God continue the marvelous work that he is doing under the Holy Spirit's direction in this State.

With fresh courage the Decherd church will attempt greater things for God than ever before.

C. H. BAILEY, Pastor.

ENCOURAGING OUTLOOK FOR MISSION STUDY.

We have received a copy of the beautiful fall announcement issued by the Educational Department of the Foreign Mission Board. It contains sixteen breezy pages of vital information about mission study and how to do it. There are 34 illustrations showing mission scenes, text-books and mission study appliances. The leaflet discusses methods somewhat. What a fine array of mission study text-books it presents! It is printed upon excellent paper and makes a most pleasing impression. It will be sent free to those who wish it.

The outlook for mission study was never so bright as this fall. During the summer much has been done towards the training of leaders for mission study classes. Text-books have been so multiplied that now a book can be had upon most all the foreign fields and practically all of the home mission problems. The thought of mission study has seized upon the minds and consciences of our people and they were never so determined to inform themselves upon this great subject.

We are coming into the day of mission study. It is really becoming a popular thing to do. The time will soon be at hand when a church which fails to have mission study classes will be a back number. Everybody is recognizing that the mission study class offers the very best method for driving out the ignorance which is standing in the way of missions. Get into touch with the Educational Department of the Foreign Mission Board.

FIVE YEARS AS PASTOR IN CHATTANOOGA.

The past five years have been spent by me in the historic city of Chattanooga as pastor. While I have had a hard field all these years yet in many respects it has been a very pleasant one. The people among whom I have labored are a splendid people, and it is with regret that I leave them to go in the providence of God some where else. The Lord has been good to me all these years and greatly blessed my labors. I have had in my field more than 200 conversions, and by letter and baptism 400 additions to the churches. I have raised on the field \$7,595.75. I lift my heart in gratitude to God for using me as an instrument in His hands in the spiritual and financial development of a people who gave less than \$200 dollars any year before I came on the field. I have been a member of the Baptist Pastors' Conference since coming to Chattanooga, which has been to me a great source of pleasure. While I have seen a change in pastors at every church in the city, yet the men who have come have been men of God, men who have on their hearts the cause of the Master. These noble brethren have been of untold help to me in my struggle to build up the cause of my Master in my field. I shall never forget these good brethren who have stood so close to me, and to one another, ever ready to lend a helping hand in every way possible to make me successful in my efforts to advance the Lord's Kingdom.

While it is painful to me to leave these brethren, yet I bow in submission to the will of my Heavenly Father, submitting myself to God to be used by Him as seemeth good in His sight. G. A. CHUNN.

The following are the amounts raised by Tennessee Baptists for seven of the causes fostered by the Baptist State Convention of Tennessee during the Convention year of 1910 and 1911:

Ministerial Relief	\$ 1,227 13
Ministerial Education	2,113 94
Orphans' Home	13,933 48
Sunday School and Colportage	6,280 61
Home Missions	17,977 66
Foreign Missions	27,266 93
State Missions	32,388 01

Total\$101,187 84
Expended for all purposes\$100,053 27
Balance on hand 1,134 57

This is a part of the report that will be made by Treasurer W. M. Woodcock at the meeting of the Convention, which convenes at Martin, Wednesday, Oct. 11. W. M. WOODCOCK.

I have baptized four in the last two Sundays, and received several otherwise. Our Sunday school averages 250 now. The B. Y. P. U. is well attended and great interest is taken. The attendance at the services is splendid. We made a considerable advance in missions this time. The work here and in the Association is encouraging. Our churches in the Association are going to follow the schedule fairly well. J. W. O'HARA.

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.

APPOINTING MISSIONARIES.

By J. W. GILLON.

Corresponding Secretary.

One of the most delicate and most sacred of tasks, is the expenditure of the money given by God's people as a sacred expression of their love for God and men. It is a great responsibility to have such a task committed to one.

One of the things that must be considered when this money is to be spent is the nature and trustworthiness of the men employed with the money to serve God and their fellows. *Many things must be eliminated.*

No man must be employed for the sake of giving him a job and furnishing him a means of living. Men ought to have a chance to live, and Christian people ought to be the first to furnish such a chance. But no State Board can afford to use mission money for such a purpose. Other means must be provided for taking care of the man that is down and out.

No man must be employed just because he is religious. Surely a man who is given a position as a missionary ought to be religious, and more than merely religious; he ought to be pious. But piety alone does not qualify a man for mission work.

Many a man with a right attitude of heart toward God would utterly fail in any mission field he might be placed in.

No man ought to be employed just

because a man is needed. Many a field has been cursed by the wrong man being put on the field. It would be much better to have no man at all than to put on a field a man who is not competent to meet the needs of the field.

No man ought to be employed to keep from hurting his feelings, or the feelings of some of his friends. God's kingdom is more sacred than any man's or set of men's feelings.

THE CHURCH'S POST.

Most of our State Mission fields are occupied by churches, in fact most of our mission stations are churches. These churches have the first responsibility in the expenditure of the mission money, and so the first responsibility in the selection of the man for whose service the money must be spent.

Of course the church wants a preacher. It wants a good preacher. This does not, however, mean just a good talker. It takes more than a pleasant, attractive, entertaining talker to make a preacher. A good preacher is a man who in an intelligent, loving way, is faithful to "the gospel once for all delivered to the saints." A good preacher is one who does not espouse heresies, but sticks to the glorious gospel of the happy God, which He has committed unto us.

Certainly this kind of man is wanted. But this is not enough. More must be true of the mission pastor than this.

His record as to faithfulness in leading his church to do their duty to the cause Christ has committed to His church, must be taken into account. If the orthodox man has only drawn his salary, and has failed to lead his people into world-wide usefulness the church can not afford to spend mission money on him. If the church is willing to spend its own money on him, that is a matter with the church, and perhaps it has a right to do so, but this is doubtful. It surely has no right to spend mission money on him when he has not proven himself to be a missionary in spirit and in practice. Christ as really commanded the preacher to teach the saved to observe all of Christ's commands, as He commanded him to baptize or make disciples. Of the two heresies a failure to baptize is less dangerous and hurtful to the Master's cause than is a failure to teach the church to practice as Christ demands it should.

The church ought also to know that the man for whom it asks mission money has done his duty with his money. It ought to demand that he have a record for having observed God's demand upon his income, and if he has not regularly given at least one-tenth of his income to the Lord, it ought not to ask that mission money be spent on him. If a church wants to give its money for a man who falls in any of his duties to God, let it not ask that mission money be so spent. No man, and no set of men, has the right to spend God's money on a man who will not give God His own.

The church ought by all means to demand that the man for whom it asks money have a record for industry. Surely a lazy man ought not to be paid out of mission funds for his laziness. A man who has always been lazy will always be lazy, and it is a waste of God's money to invest money in him. If churches want to waste their own money on laziness they ought to have too much conscience to ask that the money which is sacred as the offering of loving hearts to God, be thus spent. We have had far too much laxness and too little conscience on this matter in the past.

Years of Suffering

Catarrah and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrah and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrah."

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

THE PART OF THE EXECUTIVE BOARD OF THE ASSOCIATION.

When an application comes up to an Executive Board for endorsement the Board ought to do its whole duty, for it has duties to perform.

First—It ought to know the worthiness of the field, and if the field is not worthy it ought not under any circumstances to give endorsement to its application for help. If any man on the Board knows the field is not promising and worthy he is a moral coward if he does not say so plainly, and stoutly oppose the endorsement of the application. The Executive Board of any Association is in every way morally obligated to protect the mission funds against the unworthy field. It is criminal in negligence if it does not do so.

Second—The Board ought also to pass on the worthiness of the brother for whom mission money is asked.

Men ought to make it their business to know what they are doing when they accept a place of trust. They have no moral right to act in ignorance. Neither have they the right to commend, when commendation is not merited. All of the things that ought to govern a church when it selects a man for missionary work ought also to govern the Executive Board when it is asked to recommend a man to receive mission money.

The Executive Board of the Association is on the field and is in every way better situated to find out about the worthiness of fields and men than is the State Mission Board, and it is the duty of the Association's Executive Board to protect the State Board against impositions. If it will not do its duty the State Board cannot be censured if it makes some mistakes.

THE STATE BOARD'S PART.

First—It ought to seek to be informed about territories and men. In order that it may do this it ought to be composed of men from every section of the territory to be occupied. These men when selected ought either to inform themselves or refuse to serve as the disbursers of God's money. No man has a right to treat so sacred a trust lightly. Until men feel the sacredness of their task they are in no way fitted to hold such a responsible position.

Men who do not feel the sacredness of the trust will always be seriously tempted to undertake to grab for their own immediate territory all the money that is in sight, and that the other members of the Board can be induced to allow.

Second—The State Board with its wide survey of the whole field ought to seek to observe a reasonable ratio as to fields. No field ought to be given more men than its relative importance will justify. Surely no field ought to be allowed to wholly crowd out another field of importance and real merit.

Third—The State Board ought to see to it that all unfruitful fields that have remained so year after year, in

spite of repeated efforts to cultivate them, are dropped. There is no justification for the waste of God's money where it will not have fruit.

Fourth—The State Board ought to refuse to spend money on men, who, year after year, have proven themselves to be incompetent. It is a crime to encourage incompetency. It is also a crime to waste money on men who do not bring things to pass. Men in the business world will not spend their money on incompetent people, and why should God's men do so?

HE REDUCED 57 POUNDS.

New Method of Flesh Reduction Proves Astonishingly Successful.

Johnstown, Oct. 9.—The truth of the claim made by Hon. H. T. Stetler, of Johnstown, Pa., that he reduced his weight by 57 pounds in an incredibly short time has been fully established. The facts are, as proven by a careful investigation, that Stetler received, at his own request, on forty days' trial, from Prof. G. X. Burns, of No. 17 West 38th street, New York, a simple, invisible device, weighing less than one ounce, which when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines and exercises. The results with Stetler, as with other prominent men and women, were gratifying and astonishing. It is said that the offer to send these outfits on 40 days' trial has been extended for a time.

QUICK HOME CURE.

Trial Package Absolutely Free—Will You Spend a Post-Card for It?

If you are a sufferer from piles, instant relief is yours for the asking, and a speedy permanent cure will follow.

The Pyramid Drug Co., 390 Pyramid Bldg., Marshall, Mich., will send you free, in a plain wrapper, a trial package of Pyramid Pile Cure, the wonderful sure and certain cure for the tortures of this dread disease. Thousands have already taken advantage of this offer, thousands know for the first time in years what it is to be free from the pains, the itching, the awful agony of piles.

Pyramid Pile Cure relieves the pain and itching immediately. The inflammation goes down, the swelling's reduced and soon the disease is gone absolutely.

No matter how desperate you think your case is, write in today for the free trial treatment. Then, when you have used it in the privacy of your own home and found out for yourself how efficacious it is, you can get the full-size package at any drug store for 50 cents. Every day you suffer after reading this notice you suffer needlessly. Simply fill out the free coupon and mail today.

FREE PACKAGE COUPON.

Pyramid Drug Company, 390 Pyramid Bldg., Marshall, Mich. Kindly send me a sample of Pyramid Pile Cure at once by mail, FREE, in plain wrapper.

Name

Street

City State

I have been requested by the church of Hopewell to write a card in regard to the Association which meets with us, and ask you to publish it this week, and also extend the editor an invitation to come.

C. S. McINTOSH.

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.

EXECUTIVE BOARD NOTES.

The last meeting of the Executive Board, W. M. U., for the present State Convention year, was one of rare interest. Reports of the officers which follow show careful and effective work done. The fact that the State Mission Board closed its year without debt was noted with joy. All are looking forward with pleasant anticipation to the annual gathering of W. M. U. workers in Martin. The program to be presented there is an excellent one, and will prove both a delight and an inspiration to those who are privileged to go.

In addition to the reports of the officers, and the various committees, there will be addresses delivered during the sessions as follows:

Greetings by Mrs. H. E. Watters, Martin.

President's Address—Mrs. A. J. Wheeler, Nashville.

A Missionary Story—Miss Frances Peay, Clarksville.

A Missionary Recitation—Miss Josephine Penick, Martin.

Our Training School—Miss Josephine Winn, Clarksville.

Interesting the Children—Miss Mattie Leatherwood, Nashville.

Our Young People for Christ—Miss Katharine Bass, Memphis.

The True Home Spirit in the Orphanage—Rev. W. J. Stewart, Nashville.

One Way of Winning Workers—Mrs. Arch Rollow, Clarksville.

A Definite Aim and a Definite Amount—Mrs. J. H. Fink.

A Glimpse of a Special Work—Rev. B. D. Gray, D.D., Atlanta.

Opportunities in State Missions—Rev. J. W. Gillo, D.D., Nashville.

How We Reach Our Association—Mrs. A. P. Edwards, Murfreesboro.

There will be four sessions, two each on Tuesday and Wednesday, Oct. 10 and 11. Devotional services will be conducted as follows:

Tuesday morning—"Power of Prayer," Mrs. R. E. Nowlin, Martin.

Tuesday afternoon—"Privilege of Prayer," Miss Stella Ehrhard, Nashville.

Wednesday morning—"Comfort of Prayer," Mrs. L. A. McMurray, Nashville.

Wednesday afternoon—"Promise of

Prayer," Mrs. J. A. Carmack, Lane View.

We hope to have a full report of the proceedings in these columns next week.

OCTOBER FOR ENLISTMENT.

All missionary societies everywhere are urged to join heartily in this movement to gain new members and new readers for our missionary periodicals during October. This movement is not confined to the Baptists, but is being enthusiastically pushed by all denominations. When we realize that not many more than a third of the Baptist churches in Tennessee have a missionary society, and that even where there is one, not more than a half of the women of the church are enrolled as members, we begin to appreciate the need of such a movement. Splendid literature with enrollment cards for new members to sign have been distributed. You can secure these free upon request to our headquarters, 710 Church street, Nashville, Tenn. The Nashville societies are already at work and are hoping to report a good increase. Others are working along some new lines, and when all reports are in the last of October, we trust we will find that our membership has been doubled. Those who have not yet begun should lay their plans at once for a systematic canvass of the church membership. A personal visit and a tactful request by the right person will accomplish wonders. Try it, and let us see to how many unenlisted women we can carry the opportunity of actively enlisting in God's service.

REPORT OF SUNBEAM SUPERINTENDENT FOR SEPTEMBER.

During the month of September 17 letters were written and six received. The Band Superintendent attended the Missionary Rally, at Little Hope church, Cumberland Association, and with Miss Josephine Winn, held a service for the children in the afternoon. As a result of this meeting a very promising Sunbeam Band was organized. A band has also been reported organized in Mt. Pisgah church in Shelby Association.

SALLIE FOX.

REPORT OF FIELD WORKER FOR SEPTEMBER.

Thirteen Associations have been visited during the month. Superintendents have been secured for each. Two of these have no society in the entire Association. Twenty-three talks were made, and three societies were visited. Nine days were spent on the field and 21 in the office.

Work in the office by Secretary and assistant: Letters written, 567; packages of literature, 512; Mission Fields, 662. Cost of mailing, \$25.37.

The enlistment literature and letters were sent out this month, also the Mission Fields, making our postage larger than usual.

The following societies have been organized during the month:

W. M. S., 10; Y. W. A., 3; Bands, 3. Total, 16.

MARY NORTHINGTON.

EXPENSE FUND.

—Receipts—

Grace, W. M. S.	\$ 75
Third, W. M. S.	1 00
Howell Memorial, W. M. S. ..	1 50
Third, Earnest Workers ..	3 00
Edgefield, W. M. S.	1 50
Stock Creek, W. M. S.	1 00
Grand Junction, W. M. S. ...	50

Glasses Absolutely Gratis

Now look here, all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once, for this is what generally causes cataracts and other serious eye troubles.

Just write me your name and address and I will mail you my Perfect Home Eye Tester Free. Then when you return me the Eye Tester with your test I will sell you a handsome 10-karat ~~SOLID~~ frame at a cost of only \$1, and I will insert into this frame a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight—

—These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on—

—These "Perfect Vision" glasses will enable you to shoot the smallest bird off the tallest tree top on the cloudiest days—

—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance, and as far as your eye can reach—

Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never.

I therefore insist that you sit down right now—this very minute—and write me your name and address at once, and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county.

Now, friend, please don't be lazy, but get out your writing paper or write me your name and address on the below coupon at once—that's all.

Address:—HAUX SPECTACLE CO.,

ST. LOUIS, MO.

Note:—The above house is perfectly reliable.

—Haux Spectacle Co.—
—St. Louis, Mo.—
"I have sent your absolutely free offer at once."

Name.....

Postoffice.....

R. R.....

State.....

Belmont, W. M. S.	60	Dandridge, W. M. S.	1 00
Salem, W. M. S.	50	Smithwood, W. M. S.	50
Oakwood, W. M. S.	50	South Side, W. M. S.	2 00
Paris, Royal Ambassadors ...	1 00	Mt. Juliet, W. M. S.	50
Centennial, W. M. S.	50	Clarksville, W. M. S.	1 00
Yellow Creek, W. M. S.	15	Central, Nashville, W. M. S. ..	50
First, Knoxville, Y. W. A. ...	1 00	First, Nashville, W. M. S.	5 00
Gibson, Band	75		
Bearden, W. M. S.	1 00		\$ 45 31
Watertown, W. M. S.	25		
Centennial, Band	25		
Rust Memorial, W. M. S.	1 00		
North Nashville, W. M. S.	1 00		
Green Hill, W. M. S.	35		
Shop Spring, W. M. S.	1 00		
Bethel, W. M. S.	50		
Island Home, Y. W. A.	1 00		
Harmony, Port Royal	06		
Orlinda, W. M. S.	1 00		
Highland Park, W. M. S.	1 50		
Lewisburg, W. M. S.	25		
Sunday Egg Committee	25		
Trenton, Royal Ambassadors ..	15		
Livingston, W. M. S.	25		
Jackson, First, Y. W. A.	1 00		
Paris, W. M. S.	1 00		
Portland, W. M. S.	50		
Dyersburg, W. M. S.	1 00		
Erlin, W. M. S.	40		
Ogden, W. M. S.	1 00		
Johnson City, W. M. S.	1 25		
Grove City, W. M. S.	1 00		
Riceville, W. M. S.	20		
Cane Creek, W. M. S.	20		
Lockeland, W. M. S.	1 00		
Fountain City, W. M. S.	20		
Henning, Band	50		
Covington, W. M. S.	1 00		
Dyersburg, Y. W. A.	50		

—Disbursements—

September—

To President, postage	\$ 1 00
To Treasurer, postage	10 00
To Cullum & Ghermer, for postals	14 25
To Vice-President, Nashville Association, postage	40
To Field Secretary, postage ..	9 40
To Office, postage	9 50
To Band Superintendent	58
To Hymns for Convention	84
To other expenditures for Convention	5 90
	\$ 51 87

Letters written, 40; letters received, 115; mimeographed letters, 535; blanks sent out, 535; blanks received, 262.

Respectfully submitted,

Mrs. J. T. ALTMAN,

Treasurer.

Mrs. Winslow's Soothing Syrup

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

Baptist and Reflector

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G. C. SAVAGE *Vice-President*
C. A. FOLK *Secretary*

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Farris F. Branan, Box 762, St. Louis, Mo.

CUMBERLAND ASSOCIATION.

It met at Hopewell church in Robertson County on Tuesday, Oct. 3. We meant to reach the meeting that day. But we had two unpleasant revelations. The first was that the Louisville & Nashville Railroad had changed its schedule without notifying us, and the second was that time, tide and trains wait for no man, not even an editor. The Association was organized by the election of Rev. P. W. Carney as Moderator, Hervey Whitefield, Clerk, and R. B. Rossington as Treasurer.

In the afternoon Rev. W. J. Stewart spoke for the Orphans' Home and Rev. J. E. Skinner for State Missions. The introductory sermon was preached at night by Rev. J. R. Hunt.

Wednesday there was a large attendance despite threatening weather. The brethren very kindly gave the editor a good opportunity to speak on Religious Literature. Brethren F. P. Dodson and W. G. Inman made excellent speeches on Education.

At 11 o'clock Dr. H. H. Hibbs preached a fine sermon on The "Cross of Christ," after which he presented the claims of Tennessee College, and was given a contribution in subscription and cash of \$500.

In the afternoon the subjects of Home, Foreign and Associational Missions were considered, with good speeches by Brethren F. N. Smith, L. C. Kelly and C. D. Graves. The recent campaign in the Association resulted in a large increase both in interest in all mission work and in contributions to that work. The people stayed in the house remarkably well in the afternoon, listening to the discussion on missions. Bro. F. P. Dodson was to preach the missionary sermon that night.

We regretted that we could not remain over the next day, but we had to leave to attend the Tennessee Association.

This was considered an unusually fine session of the Association. The attendance was large. The

hospitality was abundant.

Hopewell church has a membership of over 300, composed of a fine class of people. Bro. W. H. Vaughan is the beloved pastor. He is an excellent man. We feel quite a paternal interest in him, as some years ago we had the privilege of preaching his ordination sermon. We enjoyed spending a night in the home of Bro. Cohea.

THE TENNESSEE ASSOCIATION.

Leaving the Cumberland, we caught a late train at Springfield, made a hurried dash in Nashville from one depot to another, and were "gone again," this time for the Tennessee Association, in session at Piedmont, near New Market, which we reached about 10 a. m. on Thursday. It met the day previous and organized by the election of J. Pike Powers as Moderator; J. C. Shipe, assistant Moderator; Geo. W. Edens, Clerk, and J. H. Sharp assistant Clerk and Treasurer.

The introductory sermon was preached by Rev. W. L. Winfrey. The visitors were quite numerous, including Brethren Gillon and Stewart, representing State Missions and the Orphans' Home, respectively, both delivering fine speeches.

The doctrinal sermon was preached by Dr. J. J. Taylor from the text, "On this rock I will build my church." Dr. Taylor brought forth from his treasure things new in the shape of a new interpretation of this old text.

In the afternoon it was announced that Rev. C. B. Waller would preach in the grove. This resulted in such an exodus from the house that the Association adjourned for an hour to give every one an opportunity to hear the sermon. It was an earnest, inspiring, touching sermon from the passage about Mary breaking the alabaster box of ointment.

On returning to the house Dr. H. C. Risner made an eloquent plea for education, speaking especially of Tennessee College. Prof. J. M. Burnett, chairman of the faculty of Carson and Newman College, made a thoughtful speech on Education. We heard good reports of a sermon preached Wednesday night by Dr. Risner, and of one preached in the grove Thursday morning by Rev. J. M. Dance.

We were sorry that we could remain only one day at the Association, but we had to leave to get to the Nashville Association.

THE NASHVILLE ASSOCIATION.

Leaving the Tennessee Association about the time of adjournment, passing through Nashville with an hour between trains, giving time for a hasty breakfast, a rush to the office for mail and a dash to the depot, we reached the Nashville Association in session at Union Hill church, just as it began the opening exercises on Friday. It had been organized by the election of Lewis M. Hitt as Moderator; W. W. Woodcock as Clerk, and B. H. Lovelace as Treasurer.

The introductory sermon was preached Thursday night by Rev. J. E. Skinner. It was a strong, uplifting gospel sermon.

The first subject considered on Friday was Temperance, with an able report and speech by Dr. G. A. Lofton. Other subjects discussed were Home Missions, Associational Missions, the Orphans' Home, Religious Literature, Foreign Missions, Woman's Work, with strong speeches by Brethren J. F. Savell, R. M. Inlow, W. J. Stewart, Wm. Lunsford.

The Association adjourned about 3:30. This was one of the best sessions of the Association in its history. The attendance was large, the hospitality abundant.

The Union Hill church has a membership of 125. Rev. W. M. Bragg is the beloved pastor.

WESTERN DISTRICT ASSOCIATION.

Leaving the Nashville Association about the time of adjournment, we ran down to Clarksville, rose at

1:20 a. m.—think of it, 1:20 a. m.—had a short, but sound nap on the train, reached Paris at 4:22 a. m., in company with Dr. R. A. Kimbrough, left at 7 for Point Pleasant church, 18 miles away, where the Western District Association was in session.

When we reached the house Brother D. E. Crawford was making an earnest plea for Sunday Schools. He is Vice-President of the West Tennessee Sunday School Convention for the Western District Association, and is one Vice-President who takes his office seriously. He is deeply interested in the Sunday school work, and has organized a number of Sunday schools.

Rev. A. Potter was elected Moderator, G. E. Rounton Clerk and Treasurer. The introductory sermon was preached by Rev. J. W. Joyner.

Soon after we reached the grounds we were announced to preach at the school house near by. Dr. Kimbrough spoke in the church on Education. In the afternoon some of the best speeches were by Brethren W. H. Ryals on Temperance, L. D. Summers on Missions, R. A. Fox on Woman's Work.

Dr. Kimbrough preached at the schoolhouse. Dr. Ryals was announced to preach the missionary sermon on Sunday morning. We were sorry we could not remain to hear it. The attendance at the Association was large, despite the threatening weather. But the hospitality was equal to the attendance. Bro. D. T. Spaulding is the popular pastor of the Point Pleasant church. We enjoyed spending a night in the hospitable home of our friend, Brother Upchurch, of the Friendship church.

BIG UNIVERSITIES HOT BEDS OF VICE.

R. T. Crane, millionaire iron manufacturer, of Chicago, recently made public an arraignment of the big universities of the country. He charges alarming prevalence of drinking and gaming among the students. Columbia he ranks the worst, but conditions at Harvard, Princeton and Cornell, he declares, are almost as bad. Mr. Crane is quoted as saying:

I did say and have written proof to back me up that I have met personally and have heard from the most reliable authorities of some 1,200 college-bred men in the slums, prisons, jails and sanitariums, who were down-and-out through fast living. The noted bread line in our city has constantly in it college-bred men.

The rest of Mr. Crane's report is a story of drinking, immorality, brawling and reckless money spending. He gives many examples and says the proof is irrefutable. The report, it is stated, describes unsparingly student dissipation and is a remorseless indictment of not only the universities, but of the municipal government that permits such conditions.

And yet not even Mr. Crane will dare suggest the true remedy for this state of affairs. That remedy is found in the abolition of saloons, which are the prolific parents of all these evils. It is useless to talk about damming up the stream while the fountain is allowed to flow unchecked; to try to remedy the effect while the cause is unchecked. Go to the fountain-head of these vices, Mr. Crane.

Another lesson to be learned from Mr. Crane's suggestions is that the place for the education of your boy, in order that he may have the true, well-rounded education, is not the big universities, where, as shown by Mr. Crane, vice and immorality prevail, and often sap the strength and blight the characters of those who attend, but the denominational schools where they may receive, not only mental, but moral and religious education as well. These statements by Mr. Crane are the strongest arguments we have seen for the existence of our denominational schools.

SOME EXPERIENCES OF AN EDITOR.

It seems that Dr. A. J. Holt, editor of the *Baptist Oklahoman*, has been having some experiences, as shown by the following sentiments, which he says "have been actually expressed to the editor."

"The paper is too cheap," "The paper is too high," "The paper is too large, eight pages would do," "The paper is too small," "I'll subscribe if you stop it when my time is out," "If you cut me off when my time is out I'll not take it," "There is not enough doctrine in the paper," "You give too much space to doctrines."

"Stop my paper; you do not fight the emissaries of Satan—other denominations."

"If you go to debating with other denominations, you can just leave my paper out."

"You have too many advertisements."

"You should have more advertisements to keep up the paper."

"I'd love for the paper to have more sermons in it."

"You have too many long articles. I like the short, crisp news points."

"I don't like to be dunned."

"Dun me when my time is up."

For over twenty-two years now we have been hearing similar expressions, and we know how to sympathize with Editor Holt.

A NEGLECTED DENOMINATIONAL ASSET.

Under the above head the *Standard* of Chicago had a fine editorial in its issue of September 23, in which it said among other things:

For nearly sixty years *The Standard* has been issued from Chicago. During these decades every good cause in the denomination in general, and in the Central West in particular, it has aided. Every effort for furthering the extension of the kingdom it has fostered. It has been a bulletin of good books. It has been the friend of education. It has saved missionary societies in States and nation from crushing debt. It has been a bureau of pastoral supply. It has been an interpreter of old truth and new events. It has inspired pastors and instructed their people. It has been helpful to young and old, black and white, natives and foreigners.

The Standard has been a self-appointed district secretary for the publication and missionary societies. It has been financial agent for college-endowment campaigns. It has been an unpaid solicitor for debt-burdened meeting-houses. It was a pioneer anti-saloon league when temperance men were still fighting each other. It was a Forward Movement for Missionary Education, a Laymen's Missionary Movement, and a Men and Religion Movement long before these modern organizations began to move. It was the first paper to advocate a Baptist young people's union. It printed expositions of the Sunday school lessons before any other paper in the world. It pleaded the cause of a northern Baptist convention when a federation of denominational agencies existed only in the mind of visionaries. Nothing that was designed to render Baptists more efficient, or that looked to the spread of the gospel throughout the world has *The Standard* forgotten. Nothing that was vicious, ungodly, unchristian, has it failed to denounce. That which it has done, it continues, and will continue to do.

Notwithstanding this more than half-century of efficient and only partially-recompensed service, it has been able to exert only circumscribed influence on account of the relatively small number of its readers. Although *The Standard* is now, perhaps, the most widely circulated Baptist weekly in the North, in any event, although it is acknowledged to be one of the most influential Baptist papers in the world, its work is only partly performed, its willingness and ability to help the denomination are not appreciated or are unrecognized, its plans for further improvement are held back, simply because thousands of intelligent, well-to-do Baptists, ministers as well as laymen, are not sufficiently educated or sufficiently interested, or sufficiently aggressive, to become its readers and therefore are not more intelligent and more efficient Baptists. *The Standard*, in altogether too great degree, is a neglected denominational asset.

What is true of the *Standard* is true to a greater or less extent of the BAPTIST AND REFLECTOR, names being changed. In fact, it is true, largely of all our denominational papers. These papers are probably

the greatest asset the denomination has, representing as they do all of our denominational interests. And yet, strange to say, it is largely a neglected asset—neglected by pastors and by people. Oh, it is used by them, to be sure, whenever it can help them, but neglected when they have the opportunity to help it. Why should this be so? Are not Baptists standing in their own light in neglecting such an asset? Should they not cultivate it, enlarge it, and thus multiply its value?

Recent Events

Rev. A. J. Monerlef has resigned the pastorate of the Tabernacle church, Raleigh, N. C., to accept a call to Barnesville, Ga. He is a Georgian and is returning home.

The meeting at Orlinda, in which Pastor L. C. Kelly was assisted by Rev. T. T. Martin, resulted in 42 additions, 35 by baptism. It resulted in a great uplift to the church and community.

Rev. J. M. Lewis, of the Lonsdale church, Knoxville, is to assist Rev. J. N. Poe in a meeting at the Centennial church, Nashville. Bro. Lewis is a fine preacher. We shall hope to hear of gracious results.

Mrs. W. H. Curlin, of Woodland Baptist Church, Haywood County, is at Dr. Barr's Sanitarium, Nashville, Tenn. She has undergone a critical operation, but is improving slowly. We hope she may be fully restored to health.

The *Foreign Mission Journal* for October says that the receipts for Foreign Missions from May 1, 1911, to Sept. 15, 1911, were \$71,726.50. Of this amount Tennessee gave \$3,078.98. Texas heads the list with \$11,451.26, while Virginia comes next with \$11,213.20.

We thank the editor of the *Western Recorder* for the following kind words: "Dr. E. E. Folk's extensive travels, as they have appeared in the BAPTIST AND REFLECTOR, are soon to appear in book form. We are sincerely glad, and predict for the book a wide sale."

Rev. B. F. Whitten has become business manager of the *Baptist Oklahoman*. Bro. Whitten was formerly pastor at Dyersburg and at Collierville, and has many friends in this State who will join us in wishing him the most abundant success. Holt and Whitten make a fine team.

The *Knoxville Journal and Tribune* announces that Dr. M. D. Jeffries, recently President of Carson and Newman College, has received a unanimous call to the pastorate of the church at Edgefield, S. C. This is a fine old town and an excellent church. We should be very sorry to lose Dr. Jeffries from Tennessee.

It was with deep regret that we learned of the death on Sept. 17 of Mrs. B. G. Fuqua, of Sadersville. She was a noble Christian woman, cultured, consecrated and thoroughly missionary. She will be greatly missed in the Sadersville church, and in the Cumberland Association. We tender Bro. Fuqua and the children our deep sympathy in their great sorrow.

On account of the long strain preparing and planning for the new Tabernacle which was dedicated recently, Dr. Len G. Broughton has been on the sick bed. The doctor has commanded him to go away for a rest. He will take a sea voyage. He will then visit friends in England and go on a motoring tour with them. During his absence for two months his pulpit will be supplied by Dr. R. S. MacArthur, recently pastor of the Calvary church, New York City, now president of the Baptist World Alliance.

Rev. Joseph Novotny, of Prague, Bohemia, writes: "Bohemian Baptists are founded in history upon the Bohemian Brethren, and this historical foundation is a great 'plus' for the Baptists among our people. Baptismus could at once be the national religion of the Czechs. All the conditions necessary for its mastering growth are here. Bohemia and Moravia, so closely linked together in history and sympathy, are going again to be Czechish—this is sure, and Christ will be our only Lord and King."

Dr. H. H. Hibbs, the representative of Tennessee College, informs us that he has received so far in

Murfreesboro for subscriptions to the college, \$26,000, and he thinks they will reach \$40,000. A considerable portion of the amount was given by the faculty of the college. The whole contribution represents heroic giving. When the Baptists of Murfreesboro show their interest and their faith in the college with such generous gifts should not the Baptists of Tennessee contribute liberally to the college and thus put it thoroughly on its feet? We believe not only that they should, but that they will.

Evangelist Burton A. Hall, of McKinney, Tex., is with us in a great meeting. Nearly 100 grown people converted to date. Interest growing with every service. Pray for us. JOHN R. HAZELWOOD.

Dayton, Tenn., Oct. 4, 1911.

NEW SALEM ASSOCIATION.

This body met with New Macedonia church, near Chestnut Mound, with Elder A. E. Johnson, Assistant Moderator. The Association was organized by the election of the following officers: L. A. Hurst, Moderator; T. J. Eastes, Assistant Moderator; T. E. Bryan, Clerk; W. A. Neal, Treasurer. The introductory sermon was preached by S. N. Fitzpatrick on "Building On the Uplifted Christ." The subjects were well discussed before attentive audiences. L. A. Hurst was elected a delegate to the State Baptist Convention, S. N. Fitzpatrick, alternate. The church and neighborhood entertained royally. Three bountiful dinners were given. Brother William Bellar, with three wagons, surrey, buggies and ferry, at his own expense transferred the delegates from Lancaster to the meeting. This was one of the best Associations we have ever had.

S. N. FITZPATRICK.

Whereas, One of our beloved members, Dr. A. E. Booth, has been called to the sad experience of losing by death, his beloved wife and companion, Mrs. Sallie Booth, therefore, be it

Resolved, by the Baptist Pastors' Conference of Nashville, Tenn.:

First—That we recognize this affliction as the providence of our wise and loving Heavenly Father, who works all things together for good to them that love Him, and that we bow in humble submission to His will.

Second, That we enter heartily into this sad bereavement with our beloved brother, and his son, Douglas, extending our hand of sympathy and fellowship in suffering in this their saddest and darkest hour.

Third—That we mourn the loss of this our honored and beloved sister, as a faithful wife, a loving mother, a devout Christian and church-member, and as an untiring friend and neighbor.

Fourth—That a copy of these resolutions be sent as a token of our sympathy and respect, to the grief-stricken husband and son, and a copy be furnished the BAPTIST AND REFLECTOR for publication.

J. E. SKINNER,
R. M. INLOW,

Committee.

JUDSON ASSOCIATION.

This Association met with New Hope church in Hickman county. R. Choate preached the introductory sermon. He was also re-elected Moderator, and G. T. Bateman was elected Clerk. Dickson church joined the body, as did also Oak Grove, a new church which this writer helped to organize in Humphreys County.

S. Adams was elected missionary for this year for half time. Among the visitors present were W. D. Hudgins, Miss Mary Northington, R. J. Williams, of Martin, and the writer.

The next session will be held at Maple Grove. Rev. Terry Martin will preach the introductory sermon; S. Adams, alternate.

Judson Association is rapidly gaining ground. It is safe to predict that she is about to take her place among the best Associations in Tennessee. If Brethren Golden, Holt and Anderson could have visited the recent session it would have rejoiced their hearts to see the transformation. The going out of the disturbing element has helped the cause.

Judson Association is now stronger numerically and every other way than it was before the split. The coming of Terry Martin to Dickson has been a benediction to those parts. He came at the right time, and had sense enough to see the opportunity and to use it for the glory of God.

Dover, Tenn.

B. F. STAMPS.

The Home Page

THE OLD ARMCHAIR.

I love it, I love it! and who shall dare
To chide me for loving that old arm-
chair?
I've treasured it long as a sainted
prize,
I've bedewed it with tears and em-
balméd it with sighs,
'Tis bounded by a thousand bands to
my heart;
Not a tie will break, not a link will
start;
Would you learn the spell? a mother
sat there!
And a sacred thing is that old arm-
chair.

In childhood's hour I lingered near
The hallowed seat with listening ear;
And gentle words that mother would
give
To fit me to die and teach me to live.
She told me shame would never be-
tide
With truth for my creed and God for
my guide;
She taught me to lisp my earliest
prayer,
As I knelt beside that old arm-chair.

I sat and watched her many a day,
When her eye grew dim and her locks
were gray;
And I almost worshipped her when
she smiled,
And turned from her Bible to bless her
child.
Years rolled on, but the last one sped—
My idol was shattered, my earth-star
fled!
I learnt how much the heart can bear,
When I saw her die in that old arm-
chair.

'Tis past, 'tis past! but I gaze on it
now
With quivering breath and throbbing
brow;
'Twas there she nursed me, 'twas there
she died,
And memory flows with lava tide.
Say it is folly, and deem me weak,
While the scalding drops start down
my cheek;
But I love it, I love it, and cannot
tear
My soul from a mother's old arm-
chair.

—Eliza Cook.

VICTOR HUGO ON IMMORTALITY.

"I feel in myself the future life. I
am like a forest that has been more
than once cut down. The new shoots
are stronger and livelier than ever. I
am rising. I know, toward the sky.
The sunshine is on my head. The earth
gives me its generous sap, but Heaven
lights me with the reflection of un-
known worlds. You say the soul is
nothing but the resultant of bodily
powers. Why, then, is my soul the
more luminous when my bodily pow-
ers begin to fail? Winter is on my
head, and eternal spring is in my
heart. Then I breathe at this hour
the fragrance of the lilacs, the violets
and the roses as at twenty years. The
nearer I approach the end, the plainer
I hear around me the immortal sym-
phonies of the worlds which invite me.
It is marvelous, yet simple. It is a
fairly tale and it is history. For half
a century I have been writing my
thoughts in prose verse, history, phil-
osophy, drama, romance, satire, ode,

song. I feel I have tried all. But I
feel I have not said the one-thousandth
part of what is in me. When I go down
to the grave I can say like so many
others, I have finished my life. My
day's work will begin again the next
morning. The tomb is not a blind
alley, it is a thoroughfare. It closes
with the twilight to open with the
dawn. I improve every hour because
I have the world as my fatherland.
My work is only beginning. My mon-
ument is hardly above its foundation.
I would be glad to see it mounting for-
ever. The thirst for the infinite proves
infinity."

LINCOLN IN SUNDAY SCHOOL.

While in New York just before his
election to the presidency, Abraham
Lincoln visited the Five Points Sunday
school. The following account of one
of the teachers is quoted in Barrett's
"Life of Abraham Lincoln": "Our Sun-
day school in the Five Points was as-
sembled one Sunday morning, a few
months since, when I noticed a tall
and remarkable looking man enter the
room and take a seat among us. He
listened with fixed attention to our ex-
ercises, and his countenance manifested
such genuine interest that I approached
him and suggested that he might be
willing to say something to the chil-
dren. He accepted the invitation with
evident pleasure, and coming forward
began a simple address, which at once
fascinated every little hearer and
hushed the room into silence. His lan-
guage was strikingly beautiful and his
tones musical with intensest feeling.
The little faces around would drop in-
to sad conviction as he uttered sen-
tences of warning, and would brighten
into sunshine as he spoke words of
cheerful promise. Once or twice he
attempted to close his remarks, but
the imperative shout of 'God on! Oh,
do go on!' would compel him to re-
sume. As I looked upon the gaunt and
sinewy frame of the stranger, and I
marked his powerful head and deter-
mined features, now touched into soft-
ness by the impressions of the moment,
I felt an irrepressible curiosity to learn
something more about him, and when
he was quietly leaving the room, I
begged to know his name. He cour-
teously replied, 'It is Abraham Lin-
coln, from Illinois!'—*The Sunday
School Times.*

DIDN'T KNOW HOW TO QUIT.

One of the earmarks of a successful
character is the ability to stick to the
most disheartening task until it is con-
quered, says the *Boy's World*.

When Henry M. Flagler planned the
building of the wonderful railway that
links the keys or islands of southern
Florida with the mainland, and brings
Cuba to within a hundred miles of the
United States, he employed a young
engineer to execute a difficult piece of
bridge work. This bridging was where
ocean winds and currents were bound
to interfere with construction, and Mr.
Flagler said to the young man:

"No matter what happens, I don't
want you to quit. Keep at it until that
bridge is built."

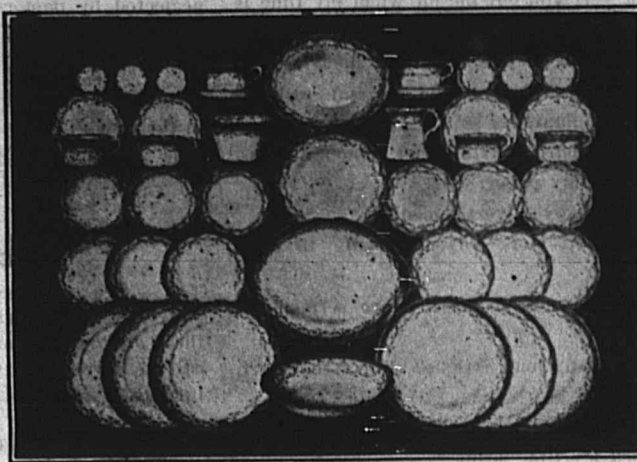
"Don't worry, Mr. Flagler," was the
reply. "I don't know how to quit."

"I understand that is your reputa-
tion," said the capitalist, "but this job
has already made three older men
than you quit. I don't want you to
quit. I want you to stick."

"Certainly, you do. That's why I'm
taking the job. I don't understand
quitting."

Mr. Flagler had to smile over the
enthusiasm of this reply, but he sent
the young fellow on to the work with

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



We have made an agreement with one of the largest manu-
facturers 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 de-
sign, 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 vege-
table 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.

a number of misgivings in his own
mind as to what the outcome would be.
Month followed month, and month by
month progress on that bridge was
steadily reported. But one day a ter-
rific hurricane broke over the work, did
immense damage, and washed out to
sea a barge on which was the engineer
and twenty workmen. When the storm
had passed, tugs put out in search of
them, but for seven days not a trace
of them was found, and they were
given up for lost. In his New York
office Mr. Flagler said grimly:

"Well, he had to quit."

On the seventh day a coastwise
steamer came into Key West towing
the barge and the missing men—picked
up a hundred miles at sea, but all
fighting for their lives, and standing
together. The engineer had no sooner
landed than he wired Mr. Flagler:

"Sorry to have been absent so long,
but couldn't temporarily help it.
Haven't quit work, however. Back on
the bridge this afternoon."

When the capitalist read that mes-
sage he turned to his private secretary
with a smile on his lips, and said:
"Well, he didn't quit."—*Exchange.*

PROGRAM.

The following is the program for the
Fifth Sunday meeting of the Indian
Creek Baptist Association to be held
with Cedar Hill church, nine miles
southwest of Lawrenceburg on the
Nashville & Florence Railroad, begin-
ning Friday, Oct. 27, 1911:

Friday, Oct. 27—Introductory ser-
mon by R. J. Wood.

9 a. m., Oct. 28—Devotional service,
led by W. R. Beckett, and organiza-
tion.

9:30 a. m.—Associational and State
Missions, J. W. Gillon, W. R. Beckett
and J. L. Morrison.

11 a. m.—Christian Education, by
A. N. Hollis and J. H. Carroll.

12:30 p. m.—Dinner on the ground.

1:30 p. m.—In What Respects are

Baptists a Peculiar People?—R. J.
Wood, J. W. Standfield and J. W. Bar-
nett.

2:30—Why Should Saved People be
Baptized, if There is no Saving Effic-
acy in Baptism?—T. P. Sandfield, Z.
R. Overton and Rev. Emery.

6:30 p. m.—Sermon by J. W. Gillon,
or J. W. Standfield.

Sunday, Oct. 29—

9:30 a. m.—Sunday School talk by
Prof. Joe Sims and J. W. Barnett.

11 a. m.—Sermon by J. W. Gillon or
A. N. Hollis.

12:30 p. m.—Dinner on the ground.

1:30—Sermon by R. J. Wood or W.
R. Beckett.

It is expected that the Executive
Committee will meet at this meeting.

J. N. DAVIS,

R. M. SIMS,

Committee.

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By Thornwell Jacobs

A Stirring Novel of

THE

Atlanta Riots

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sions, a book that power-
fully grips the pillars of
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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
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be philosophically accurate in handling this all-absorb-
ing race theme. It is a true, honest, red-blooded
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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 October: "The World Survey."

RALLY HYMN.

Dedicated to H. M. King, Superintendent of City Missions, Chattanooga, Tenn., by Mrs. J. W. Vesey, of St. Elmo:

Gladly we gather here,
And greet with songs of cheer

Our Mission day.
Much it appeals to us
As in our God we trust,
'Tis He that teaches us—
Trust Him alway.

Now there are those we love,
Who know not God above,
The Christ our Lord.
May we as Christians stand,
Take lost ones by the hand,
Point to the Heavenly land
— Taught in His word.

Oh! Christians, heed the call
Of Him who died for all,
That we might live.

Oh! may we work and pray,
And labor every day
To God in every way
Our all to give.

For our proud City here,
To all of us so dear—
To one and all
Blest with truth's Heavenly dower,
Oh! may we from this hour
Heed with increasing power
Our City's call.

ANNUAL REPORT OF THE YOUNG SOUTH.

From Oct. 1, 1910, to Oct. 5, 1911.

For Foreign Missions	\$298 27
" Home Missions	121 08
" State Missions	81 02
" S. S. Board	9 18
" Baby Cottage, Orphans' Home	315 81
" Margaret Home	12 99
" Mountain Schools	2 60
" Foreign Journal subscriptions	27 50
" Home Field subscriptions	4 75
" W. M. U. literature	7 30
" Jewish Girl, N. Y.	1 00
" Jewish Mission	17 20
" Church in Smyrna	1 00
" Ministerial Education, Carson & Newman College	11 00
" Ministerial Relief	10 00
" Baptist Hospital, Memphis	5 00
" Famine Sufferers in China	5 15
" Baptist and Reflector ...	3 00
" Postage	2 58

\$1,036 68

L. D. EAKIN,
Treasurer.

There are 58,000,000 people in the United States who make no profession of religion.

IN SACRED MEMORY

Will the monument you erect to perpetuate the memory of loved ones, soon become decomposed, stained and unsightly and crumble away, or will you use

GEORGIA MARBLE

and have a monument in reality? A monument that will defy the test of time and weather, that will remain beautiful and untarnished for time interminable? There is no material half so beautiful or any where near as substantial as *Georgia Marble*—it is peerless! Ask to see samples of "*Cherokee*" "*Creole*," "*Etowah*" and "*Kennesaw*" *Georgia Marble*—the flawless monumental material.

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In the South we have the responsibility of 3,000,000 mountaineers, 100,000 Indians, 10,000,000 negroes and several millions of foreigners. 1,200,000,000 people need the gospel. On all the foreign fields there are 22,000 missionaries with over 2,000,000 church members. What are we going to do about it? What part of God's great "world" are we going to? "The 'when' and 'how' are His. The work is ours." If you cannot go in person to tell the story, you can pray for those whom God calls to cross the seas, and to go into the mountains, and you can give to the Boards and schools.—L. D. E.

CORRESPONDENCE.

I want you to read our annual report most carefully, and thank God for every dollar He has helped us to give. Dr. Folk has kindly given us this valuable page in the BAPTIST AND REFLECTOR another year, and we are so grateful to him for allowing the Young South to gather up so much of what would not have been sent in through the regular church channels perhaps.

This week a new State year begins, and we are glad to submit so good a report to the Tennessee Baptist Convention of the year closing Oct. 1, 1911, at Martin, Tenn.

Now, let us begin again. Look over the lines of work and see which one you have been neglecting and press forward.

The Foreign Board includes what we have given to our missionary, Mrs. Medling, the chapel, and to the debt left at Jacksonville last May.

The Home Board gives to the Indians for us. The State Board helps the destitute places in our own Tennessee.

I am so proud to have raised \$315.81 for the Baby Cottage. That will go quite a ways towards making the babies comfortable in our new Orphans' Home.

I am anxious to give more to the young men who are studying to be capable ministers this year. Prof. Burnett, of Carson and Newman College, at Jefferson City, has already acknowledged the receipt of \$5.01 recently sent him from the Young South.

We have surely sowed beside all waters. May God bless every penny and put it into your hearts to give more as the new year passes.

There are several this week who have remembered us.

Those young Athenians who win our utmost admiration by being always on time and never failing us, are here with \$1.15 for China. Miss Sarah Henderson, Treasurer, will extend

our thanks to the Mission Band.

Then comes Lewisburg:

"Find enclosed \$3.50, for which send literature to the following subscribers: For Our Mission Fields, Baltimore, Md., Mrs. C. M. Bell, Farmington, Tenn., R. R. 12; Miss Bertie McCullough, Lewisburg, R. R. 12; Mrs. W. J. Lane, Lewisburg, R. R. 12; Mrs. A. J. Lane, Lewisburg. For Foreign Mission Journal, Richmond, Va.: Mrs. Julia Sanders, Farmington; Mrs. Henry Horton, Lewisburg; Mrs. J. W. Whitman, Lewisburg; Mrs. J. H. Lane, Lewisburg; Mrs. W. J. Lane, Lewisburg; Mrs. C. R. McCullough, Lewisburg; Mrs. A. J. Lane, Lewisburg. For Home Field, Atlanta, Ga.; Miss Bertie McCullough, Lewisburg; Mrs. A. J. Lane, Lewisburg."

Let's see: Five Our Mission Fields, seven Foreign Journals, four Home Fields; 15 magazines to the same neighborhood.

That just makes \$3.50. That is a fine way to begin this new year indeed. I'll order them at once, and, if any fail, tell me. Thank you so much. You will learn much, if these are read carefully.

And hear from Medon:

"Find enclosed

FIVE DOLLARS,

to be used where you think it is most needed. It has been some time since I made a visit to your page, but I always enjoy it so much. May God bless you in the work."—Mrs. Pattie Cearly.

Let's see what we'll do with this most generous gift. May I send \$1 to Mrs. Medling in Japan, \$1 to the Baby Cottage, \$1 to the old ministers, and \$1 to the young students, and \$1 to the S. S. Board to scatter Bibles to those who have none? Will that do? Thank you so much. Come again soon, won't you?

McMinnville is last today:

"This little offering of our Sunbeam Band goes to the chapel and salary of our missionary in Japan. Give \$3 to each cause.

"The children have had a great time earning their money. Some planted gardens and sold the vegetables; others took a penny and increased it every week. They are so proud of the results, and so are their leaders."—Charity Kennedy.

And so will our missionary be across the broad Pacific! And the Young South appreciates much the honor of sending it to Dr. Willingham. Please say to the busy little ones how very grateful we feel. I always especially like the EARNED pennies. May success attend you always, when you work for the Lord.

That's all today.

With loving gratitude,

Yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

From May 1 to Oct. 5, 1911. \$348 46

For Foreign Board—	
Mission Band, Athens, by S. H., Treasurer (China)	1 15
Mrs. Pattie Cearly, Medon, (J.)	1 00
McMinnville Sunbeams, by C. K. (J.)	3 00
McMinnville Sunbeams, by C. K. (K. C.)	3 00
For S. S. Board—	
Mrs. Pattie Cearly, Medon ...	1 00
For Baby Cottage—	
Mrs. Pattie Cearly, Medon	1 00
For Foreign Journal—	
7 subscriptions, Farmington and Lewisburg	1 75
For Home Field—	
3 subscriptions, Lewisburg ...	75
For W. M. U. Literature—	
5 subscriptions to Our Mission Fields	1 00
For Ministerial Education—	
Mrs. Pattie Cearly, Medon	1 00
For Ministerial Relief—	
Mrs. Pattie Cearly, Medon	1 00
Postage, L. D. E.	1 06
	\$364 17

Received from May 1, 1910, to Oct. 5, 1911:

For Foreign Board	\$125 58
" Home Board	18 12
" State Board	27 62
" S. S. Board	2 55
" Baby Cottage	127 28
" Margaret Home	5 00
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" Ministerial Education ..	6 00
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" Postage	86
	\$364 17

The Mulberry Gap Association requests that you publish in your paper that Rev. Patrick Riley has been excluded from the Davis Chapel Baptist Church for preaching heresy, and refuses to give up his credentials. He still purports to belong to the Baptist church, when he is where he is not known.

HENRY GREENE, Clerk.

Treadway, Tenn., Sept. 26, 1911.

TENNESSEE COLLEGE NOTES.

The total enrollment in the boarding department up to the present is 140, which is more than we had last year at Christmas. We are sure the friends of the school will be delighted with this record.

Dr. H. H. Hibbs is meeting with encouraging success in raising money. He is devoting some of his time just at present in visiting the District Associations.

Mr. and Mrs. Will Hale were guests of the College at six o'clock dinner last Saturday evening.

Mr. and Mrs. Henry Burnett are having the young ladies from the various tables eat with them in groups of four so that they may become better acquainted with the young ladies and get in closer contact with them than they could otherwise.

Students, faculty and visitors are all delighted with the dining-room service, and have so expressed themselves to Mrs. Henry Burnett, who has the honor of presiding in this department.

The College students have organized for Students' Control, and are very much pleased with the arrangement. Miss Alice Eaton Burnett is president of the college organization. Associated with her are eight young women elected by the college students, who constitute the Students' Council, which council has charge of the regulations for the college students. The Preparatory students have also organized and have elected Miss Lorena Havron as president of that organization.

The Ruskin and Lanier Literary Societies have completed their organizations and each have had open meetings, which were creditable indeed. Miss Lillian Selph of Kentucky is President of the Lanier Society, and Miss Clarice Sutton of Tennessee is president of the Ruskin Society. The Laniers have purchased them a new carpet, which adds greatly to the beauty and elegance of their attractive hall.

President Burnett left on last Saturday for Trudeau, N. Y., to visit his wife.

The Craddock Club, which is composed of the Expression Class, has been organized, and have elected Miss Irene Patterson president.

The faculty recital was a great treat. The chapel was filled to overflowing and many chairs were necessary. Each teacher seemed to be in the proper spirit, and the result was that every one was charmed with each individual number.

One of the greatest gatherings that has ever been in Murfreesboro was the one which attended the most excellent concert rendered by the United States Marine Band on Tuesday afternoon, Oct. 3. This concert was given on the campus of Tennessee College. The band stand was erected under one of the spreading oaks. The arrangement was as nearly ideal as could be well imagined, and Lieutenant Santelmann, leader of the band, and Mr. Walker, manager of the band, expressed themselves as thoroughly delighted with the arrangement, and said that it was the best they had found anywhere on the present trip. After the concert, the students of Tennessee College and the entire band were grouped on the central porch of

the college where a picture was taken. The band played a selection and the college girls joined in and sang the chorus. On account of the concert, there were no classes in the afternoon.

The college classes have all been organized, and the following young ladies were elected presidents of their respective classes:

Irregulars—Miss Violet Gross.
Freshmen—Miss Janie Hurt.
Sophomores—Miss Ada Graves.
Junior—Miss Carrie Grimmett.
Senior—Miss Julia Brown.

HOW PEOPLE CURED THEMSELVES IN OLDEN TIMES.

It is really remarkable how many new diseases of the human system are being brought to light in this twentieth century. We speak of them as "new diseases," but are they? Most assuredly not. It would be ridiculous and absurd to assume that our forefathers and ancestors were immune to these "twentieth century diseases." They suffered just as we do, but they were probably more discreet in the selection of their cures. They had none of the medicines of today, none of the skilled physicians and surgeons, none of the superb, handsomely equipped hospitals—they just "left it to nature" and got well and lived longer for it. That's just what you should do. When you get restless and can't sleep, lose your appetite and feel miserable, it is nothing but a disordered stomach, kidney, liver or bladder, and Harris Lithia Water will cure you—it is "Nature's Sovereign Remedy"—an infallible cure for all stomach disorders. Gives you a hearty, healthy appetite and produces sound, restful sleep. Tones up your system and makes you glad you are living, and does away with the doctor's and drug bills. Cut out the medicine, and by drinking Harris Lithia Water get big and strong and healthy like your forefathers. Harris Lithia Water is for sale by your druggist, if not, write the Harris Lithia Springs Co., Harris Springs, S. C. Free booklet of testimonials and descriptive literature sent upon request. Hotel open from June 15 to September 15.

TENNESSEE ASSOCIATIONS.

OCTOBER.

Wiseman—
Meaderville, near LaFayette, Wednesday, Oct. 18.
New River—
Union Grove, Morgan County, Thursday, Oct. 19.
Stewart County—
Nevill's Creek, near Model, Tuesday, 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.

We have some profitable employment for the following class of persons. (People without character and energy need not respond.) Ministers of the Gospel, superintendents of Sunday schools,

Be Proud Then why rest contented with thin, scraggly, rough hair? Ayer's Hair Vigor gives softness and richness to the hair, makes it thicker, heavier. Cannot change the color. Safe to use? Ask your own doctor. J. C. Ayer Co., Lowell, Mass.

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CENTRAL ASSOCIATION.

At her last session at Eldad church, there was quite a change made in the Executive Board. It was resolved that every church have a representative on the board, and that the Association be divided into two sections, with the L. & N. Railroad as the dividing line, so that eight Fifth Sunday meetings could be held during the year. Mr. Thos. E. Glass was elected chairman of the Executive Committee as a whole, to have elected by the committee at their first meeting an assistant chairman for each section. Last week the executive committee met here in the First Baptist Church. It was a very enthusiastic meeting and largely attended. Officers for the two sections were elected as follows:

Dr. E. B. Campbell, Chairman of Section One; W. T. Ward, Jackson, Secretary.

Rev. H. A. Smoot, Chairman of Section Two; J. R. Jarrell, Humboldt, Secretary.

L. T. Hastings was elected General Secretary of the Boards.

Applications for help from churches were passed on; places for next Fifth Sunday meetings were selected. Ararat church, seven miles west of Jackson, was selected for the first section; Dyer was selected as the place for Section Two. Each section will prepare their programs with the assistance of the pastors and deacons of the church. By this plan we are expecting great things this Associational year. We are hoping that our churches will give the State Board not less than \$3,500 for State Missions. Any of the churches wanting information along any of the lines of our State work or tracts will be supplied by the writer, or if desired he will make you a personal visit and present our general work, fostered by our Convention.

THOS. E. GLASS,
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This is a series of sermons, eighteen in number, by Rev. J. Wilbur Chapman, D.D. They are readable in the extreme. They would not measure up if judged by the rule laid down in books on homiletics, but they have been used of God to lead literally thousands of souls to the Saviour. After all, is not that a pretty good test of a sermon? No man in the ministry today is a greater master of illustrations than Dr. Chapman. The volume abounds with the choicest stories, told in a most charming manner. The tolling preacher will be greatly refreshed in every way by reading this volume. The book is issued by Fleming H. Revell at the price of \$1.

R. M. INLOW.

CHURCH ORGANIZED.

Sunday, Sept. 24, 1911, the writer, together with Elders R. Choate, G. W. Ellis of McEwen church, and Brother R. S. Tummins of Liberty church, sat as a council in organizing Oak Grove Baptist church, six miles northwest of McEwen. Eleven members went into the organization. R. Choate was elected pastor and E. H. Greenwell Clerk. Most of the members were from Johnson County, East Tennessee. It is to be hoped that many more East Tennessee Baptists will move into this section where they can buy cheap lands.

They propose to build. Any help will be appreciated.

Humphreys County has five Baptist churches and about one hundred members.

B. F. STAMPS.

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To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 24, South Bend, Ind.

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CHARITY, TENN.

I feel glad in my heart that I can write and tell the people of God about our good services we had at Charity church Saturday and Sunday. Bro. Jackson preached a good sermon and the Lord was with us in power. Had two additions to the church and the church licensed Bro. Winston Gill to preach. And we feel so thankful to God for sending us such a good pastor as Bro. F. M. Jackson. He builds and strengthens the church and is tying his people to himself with cords of love.

One of the sweetest services of our meeting this month was in the Cumberland Presbyterian Church Sunday evening. Bro. Jackson preached a good sermon to a large congregation from book of Psalms, first chapter and first verse. Three souls were saved, and when we left for home that night we all were thankful in our hearts for the presence of God's Holy Spirit, and are expecting great things yet to come.

LOIS BAGLEY.

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ITEMS FROM COLORADO.

By M. P. HUNT.

Since this is the land of the summer tourist from all over our country, it is in a way of interest to all. Colorado is in many ways a great State; but Baptistically it is great as a Mission field. Somehow and for some reason or reasons our cause out here has not prospered as could have been wished. We have only about one hundred churches, and many of these are very weak. We have only about 12,000 members, and, sorry to say, many of these are not Baptists to hurt. Not a few of the churches have suffered from the infliction of the liberal and higher critic type of preachers as pastors. In one important place where just a few years ago the Baptists had everything their own way, the Methodists today have by all odds the best house of worship and the biggest Sunday school. The Baptist church in this place had up to a little more than a year ago for pastor a man who gloried in the position that he would feel as much at home in the Methodist as in the Baptist church, and that he would just as leave that his child would join the former as the latter. Do you wonder that under such a liberal and broad-spirited ministry, the Baptists speedily took a back place?

A former pastor of the Hyde Park Baptist Church of Chicago wrote a little card-playing dentist, who had moved out this way and wanted an excuse not to join the Baptist church, because it was not numerically strong and stood for a life separate from the world, that he would himself if living in said town unite with the Methodist church. A prominent layman in another important church told me that their pastor, an output of the Chicago University, spent his first three months with them preaching on the mistakes of Moses. It needs hardly to be added that the church is doing but little and that many of the best members are praying and hoping for a change in the pastorate. At another point where the Baptists are the weakest, I am reliably informed that there are Baptists enough in the other churches in the town to make ours by all odds the strongest church. Had these who have gone off and strengthened other churches been the real thing this condition of affairs would not be.

"How do I account for such a state of affairs?" Why simply, that in many quarters our distinctive doctrines are not preached and the spirit of liberalism is so thoroughly inculcated that the members find it easy when for any reason it seems to be desirable to identify themselves with any other church. The great crying need is for Baptists who are Baptists indeed. Baptists who can be nothing else but Baptists since loyalty to the Bible makes them such.

Another trouble in this State is the "comity" idea. It seems to me that so-called Christian comity has led not a few of our Baptists to utterly ignore the Christ in their efforts to appear courteous to the various other denominations. To illustrate: Some months since I received a man into my church who a few weeks later was sent by his company to take charge of their interests in a little town some nine miles away. On his going I promised him that I would come his way some time and preach. After a time he called me up and wanted to know when I was coming. I named a time and told him to arrange for the service and announce me. In this village the Presbyterians have the only church, so-called comity shutting all others out. My Baptist brother asked for the use of their church at 3 p. m. on a Sunday afternoon, and was denied on the ground that I had no business there. Not only so, a Baptist man and his wife living in the village and having identified themselves with the Presbyterian church, felt so aggrieved at the thought of my coming that the wife called me up and after taking me to task for sending an appointment, wanted that I should cancel it, and when I would not, neither was present at the service. However, I had a fine hearing, and as a result have baptized one and hope to go back and reach others.

With a tacit understanding that in small places the first on the ground shall have the right-of-way, the Presbyterians have gobbled up much of the territory, even to going into places where the Baptists had begun but the work was temporarily suspended owing to the going of those who had started the interest. What is worse, holding the field is about all they are doing, while the community goes unevangelized. I want to give it as my pronounced conviction, after a good deal of observation, that as a rule a community is a good deal better off, however small, with two churches than with one. The two will prompt each other to good works and the two will be easier supported than the one. Said a Presbyterian elder in a village some days since: "I wish some other denomination would

"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.

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come in here and stir us up, since we are not reaching the community or doing the work needed to be done."

Aside from this phase of the question, what right have Baptists to agree to turn any given community over to a people who hold part truth and part error? If Baptist truth is worth contending for in one place, is it not worth contending for in every place? While as between a little place with one or more evangelical churches and a place of equal importance with no church I should always say go to the latter, yet I am against agreeing to stay out of any place. If, into any center, in the providence of God a few Baptists should move, who are Baptists indeed, and they should want to organize and press the work of the kingdom, I am against tying their hands, and yet that is what the comity idea does.

Then, too, the very genius of the Baptist faith is against the comity idea. It puts us on a level with other sects or denominations, which is not the case, or if it is, then the sooner we go out of business the better for the kingdom. So far as my observation goes it is all the other churches against the Baptists. I have yet to know of a single instance where the comity idea has helped the Baptists. I have just preached ten days in a little place where the Presbyterians have no church, and yet several Presbyterians reside there, but none of them have identified themselves with the Baptists. And ought they to come un-

less they come from conviction? Can Baptists stand for a mongrel institution and be true to God, the Book, and their commission? My observation has been that Baptists grow, thrive and prosper where their distinctive tenets are preached faithfully in the spirit of Christ.

A former missionary in Colorado told me that he was instructed not to say much as to our doctrines. In my judgment that is the way not to do the thing. And forsooth if a man because of popular gifts or other favorable conditions succeeds, who lays no emphasis on what Baptists stand for, in building up a large membership, what has he when it is done but a mushroom institution that has no deep abiding conviction, and that will be swept away by the first popular tide that comes along, or that will of itself go to pieces on the going of the man around whom the thing is built? As applied in this country it is my firm conviction that Baptists will do well to steer clear of the whole comity idea and seek the guidance of Providence as to where they shall or shall not go. And as for the foreign field, it seems much the same way, since the Holy Spirit, as instanced in the Shabaz case in Persia, fails to recognize the comity compacts of the various denominations. It had been arranged by those Missionary Boards party to it that only Presbyterians should work in Persia, and lo! a man reads the Bible, is converted, and having no one, to explain away the manifest teaching of the Book, becomes a Baptist, and what is even more troublesome to the comity idea, feels constrained to give to his people the whole truth. If "Christian comity" is the great thing that is claimed for it, why does not the Holy Spirit respect it? Why is it that in almost all lands where Baptists have agreed to stay out that God hath raised up those who feel called to hold and preach the Baptist position? Did you ever hear of one becoming a Methodist or Presbyterian, left to the Book alone, and without instruction? Thus converts again and again become Baptists. Is not this significant?

But alas! I have gone far away from Colorado. But to return, we are suffering much from the comity idea out this way. This is a good country in which to make Baptists if we will go about it in the good, old-fashioned, Baptist way of preaching the whole truth in love and refusing to compromise the same at any point. As it is, the Methodists number some 30,000, and the Presbyterians some 18,000 to our 12,000. And no man can persuade me that this is the will of the great Head of the church, but the rather He suffers it to be so because His people, His peculiar and chosen people, have not stood boldly and lovingly for the cause as they should, to have merited His fullest and richest blessing. I have yet to find any evidence that God much loves a wishy-washy Baptist who feels that the Baptist cause should be put on a par with that of the pedos and side-tracked at and for their convenience.

Let me say in conclusion that a brighter day is dawning our way. We are now vigorously pressing our State Mission Work, and with God's good favor we may hope to retrieve much that we have lost and yet make this State with its luminous future a Baptist stronghold.

Our coming State Convention at Colorado Springs, October 23-27, promises in many ways to be our best. We are expecting at that time to have a number of addresses by President E. Y. Mullins of the Southern Baptist Theological Seminary, and by President Emory W. Hunt of Denison University.

Fort Collins, Col.

The *Evening Metropolis* of Jacksonville, Fla., announces that Rev. T. F. Hendon has resigned the pastorate of the Riverside Baptist Church, Jacksonville, to accept a unanimous call to the Baptist church at Marianna, Fla. The *Evening Metropolis* says: "The Marianna church is one of the most important in West Florida, and Mr. Hendon will at once take a foremost place among the clergy of that section." As our readers know, Brother Hendon was for several years field editor of the BAPTIST AND REFLECTOR, going from that position to Jacksonville. About three years ago he organized the Riverside Baptist Church with 31 members. The church now has a membership of about 125, and all departments of the church life have advanced accordingly. The church has recently purchased a splendid lot and is making plans for the erection of a \$30,000 building. The *Metropolis* says: "During the pastorate of Mr. Hendon, he has done a tremendous amount of constructive work, having actually brought the church up from nothing at all to a position of great power and influence. Many of the city's most respected citizens are members of the church and all regret exceedingly to have the pastor and his family leave."

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.

DEAN.—On May 28, God saw fit in His wisdom to take from our midst Nellie Daisy Dean, wife of C. H. Dean. It was the pleasure of the writer to know Nellie from early school days and I can say without any exaggeration that she was as pure and noble a girl as I ever knew. I believe she was as perfect a Christian as is possible for any one to be. She went about her Father's business when she was 12 years old, joined the Baptist church, lived a consistent member for 24 years. She loved her Bible, church and Sunday school, and was always ready to do something for Christ. She loved to speak words of warning to the sinner, and encourage the young Christians. She loved to talk about the Lord's work at all times. She was married Nov. 7, 1894. Together with her husband she leaves three children. What a happy thought it is that mother left them the assurance that they can go to her if they live as she lived, trust and serve her God. She will be well then and there will be no more separation. What a happy home that will be; what a good investment are the bonds of heaven. You draw the interest every day you live, and at maturity exchange it for a home where there is no more sorrow. Children, follow mother's example and you can have one of these homes with her.

C. S. Mc.

JAMES.—Mary Susan James was born in Virginia May 28, 1813. She was born again in September, 1832. She was baptized into the fellowship of the Brush Creek church the second Sunday in November, 1832. She was married to John W. Eastes in 1836. To this union were born four sons, two of whom have gone to the better land, and two survive. Her first husband died Oct. 21, 1850. In 1857 she was married to L. R. James. He died in April, 1902. She has remained a widow ever since. She passed away July 31, 1911, aged 97 years, 2 months and 2 days.

A good mother has gone, and we will miss her so much, yet we know she is better off. Her sufferings have ended forever. She will rest, sweetly rest, till Jesus comes. The kind, meek spirit so much like the Master, always cheerful and full of hope, patient to a remarkable degree; she complained so little and was appreciative. She remembered acts of kindness gratefully. She was devoted to her church and the cause of Christ for nearly 79 years. She was kind to the poor and the afflicted, and was loved and honored by all who knew her.

She made contributions to missions annually. Only a short while ago I sent away her dollar to the Mission Board.

While we will miss her, we pray for grace not to grieve after her, for she has ceased from her labors and her works do follow her.

We feel that her Saviour will take good care of and bring her with Him when He comes.

The Lord give us grace to wait patiently till the resurrection, when we expect to meet her again.

No boys ever had a better mother. She loved us truly, and manifested her love in her devoted care. She leaves

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly I was almost dead. Now I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has for the past fifty years. Try Cardui, the woman's tonic.

her children and grand-children to mourn her. A host of loving friends will also miss her. She had no enemies that I know.

Her good deeds will bear precious fruit on to the end.

Good-bye, mother, till we meet again. We are lonely, but you are at rest.

T. J. and W. B. EASTES.

TURNEY.—On July 31, 1911, death entered the home of Mrs. James Turney and took the only son, Bright. He was a kind, energetic boy of 19 years. He seemed to have learned early in life the most important lesson, that of obedience to parents, and above all, obedience to his Saviour. He attended church regularly and his place in his Sunday-school class was rarely vacant. And now, O how we miss him! But our loss is only Heaven's gain, for we feel sure that Bright is in the Father's care—

"Calm on the bosom of our God,

His spirit's resting now;

Even while with us his footsteps trod,
God's seal was on his brow."

Therefore, we the members of Salem Baptist Sunday school offer the following resolutions of respect:

Whereas, God, in His infinite wisdom, has taken one of our number to be with the innumerable hosts above; be it

Resolved, first, That we accept with humble submission that which God has done, and that we strive to do more for God's cause each day we live.

Second, That we offer to the bereaved mother and sister our deepest sympathy and commend them in their grief unto Him who is able to comfort the troubled heart.

ROBERT GROOM,

FRANK ROBINSON,

MRS. W. E. WAUFORD,

Committee.

Liberty, Tenn.

DAVIS.—Again our ranks have been invaded and another of our members has been called to that home above. Sister Edna Rushing Davis, wife of Mr. John E. Davis, and daughter of Mr. Richard B. and Mrs. Tennie Wilhoite, departed this life May 17, 1911. She professed faith in Christ at the age of sixteen, and became a member of Elbethel Baptist Church, but moved her membership to Union Ridge Baptist Church, where she remained a faithful member until death. She lived a consistent Christian, and all who knew her loved her, and her memory will ever linger in the minds and hearts of her many admiring friends.

Our hearts are grieved when we remember that her seat must ever be vacant, that her labors of love and devotion with us are over, but truly her works do follow her.

Yet, it is God's will, and we can only bow in submission, having the blessed assurance that she has only gone before to be with Him whom

PIMPLES? NO THEY'VE ALL GONE!

No More Humiliation; the Wonderful Stuart's Calcium Wafers "Get Right After" Those Pimples, Boils and Skin Eruptions.

Trial Package Sent Free to Prove It.

No need for anyone to go about any longer with a face covered with pimples, blotches, eruptions, blackheads, and liver-spots. These are all due to impurities in the blood. Cleanse the blood thoroughly and the blemishes will disappear.

That's what Stuart's Calcium Wafers are intended to accomplish and do accomplish. Their principal ingredient is Calcium Sulphide, the quickest and most thorough blood cleanser known.

These wonderful little wafers get right into the blood, and destroy all eruptive substances present in it. In some cases a few days is sufficient to make the complexion clean and pure. And when the blood is pure the whole system is a hundred per cent better.

Don't fret any longer about those blackheads, pimples, boils, tetter, eczema, spots or skin eruptions; they'll all go and "go quick" if you use Stuart's Calcium Wafers.

You can have a trial package of Stuart's Calcium Wafers, simply by sending your name and address to F. A. Stuart Co., 442 Stuart Bldg., Marshall, Mich. Then, when you have proved their value, you can get the regular-size package for 50 cents at any drug store.

she loved and served.

She leaves a husband to mourn the loss of a devoted wife, whose life is saddened by the separation and whose heart is sad and bleeding.

We know you cannot get over the loss, but let us remember that God knows best and it is His will. Let the Saviour comfort you with His precious promises.

Resolved, That in the death of Sister Davis, the church sustains the loss of one of its most earnest, devoted workers, and will ever cherish the memory of her faithful, consecrated life.

Resolved, That we extend our deepest sympathy to the husband, commending him to the One great source of comfort.

Resolved, That this tribute to the memory of our sister be placed on our church record, a copy furnished the family and a copy sent to the BAPTIST AND REFLECTOR.

MRS. EMMA OSTEEN,

MRS. W. F. ELMORE,

MRS. R. C. GARRETT,

Committee.

THE ROYAL MONTH AND THE ROYAL DISEASE.

Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great. We never think of scrofula—its bunches, cutaneous eruptions, and wasting of the bodily substance—without thinking of the great good many sufferers from it have derived from Hood's Sarsaparilla, whose radical and permanent cures of this one disease are enough to make it the most famous medicine in the world. There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative—consumption.

One Year's Free Trial

THERE is but one way to buy a first-class high-grade piano or organ and save money and that is the Cornish way. We make all our own instruments

at our own factory—sell direct to the consumer at our factory prices—give you a year's free trial and let you pocket all the middleman's fat profits. Now here is our offer: Send for our large handsome free piano and organ book—pick out any instrument you want and we will ship it direct to your home for a full year's free trial. You'll be under no obligation—you will not be tied up in any way. If the piano is not exactly as you think it should be ship it right back at our expense.



Cornish Pianos and Organs

are the finest instruments made and on account of our "selling direct to the consumer" cost you least. They have the sweetest and richest tones—most elaborate and handsome cases—the most up-to-date designs—and are built to last a lifetime. No piano or organ could be better no matter what you may pay. And we give you a full year's free trial to prove this—to prove the value of the Cornish instruments.

You Take No Risk

The Cornish Bond is your protection. This we send with every piano or organ that leaves our factory and it binds us absolutely to every statement and guarantee we make. It states that you can have a year's free trial—can choose your terms of payment—can have two years' to pay and that we will pay the freight if you so desire.

Free Book

Send for the beautiful free Cornish book today. It shows the most complete line of pianos and organs in the world. It shows the best instruments for the least money and at terms anyone can easily arrange to meet. We will also send our book showing letters from 5000 satisfied Cornish users and there are more than a quarter of a million of them. It shows how you can save piano money. Write for this handsome free book today and say whether you are interested in a piano or organ.



Cornish Co. Washington, New Jersey
Established Over A Half Century

A SAD MISSION.

On the 12th day of July, I received notice to attend the funeral of Mr. Cayton Edds at Middlesboro, Ky. I left my home at once, arriving at Arthur late in the evening. I went to the home of Mr. Lincoln Edds, the father of Cayton. On the day before, Mr. Lincoln Edds and Cayton, Mr. Isaac Pierce and his son, Willie, were all taking shelter under an apple tree. The boys both leaning against the tree were instantly killed by the lightning, and both the fathers were badly shocked. On the morning of the 13th at the home of Mr. Edds, the writer preached the funeral of Cayton in the presence of a number of friends. At 10 o'clock we took the car for Middlesboro, followed by a large procession of relatives and friends, to the Colson cemetery. We laid away the remains to await the resurrection. May the Lord comfort the weeping ones.

LaFollette, Tenn. C. H. OTEY.

10-95 Buys This Large Handsome Nickel Trimmed Steel Range



without warming closet or reservoir. With high warming closet, porcelain lined reservoir, just as shown in cut, \$17.95; large, square, oven, wonderful baker, cooking holes, body made of cold rolled steel. Besides grate, burners wood or coal. Handsome nickel trimmings, highly polished.

OUR TERMS are the most liberal ever made. You can pay after you receive the range. You can take it into your home use it 30 days. If you don't find it exactly as represented, the biggest bargain you ever saw equal to stove recalled for double our price, return it to us. We will pay freight both ways.

Write Today for our beautifully illustrated Store Catalog No. 2414; a postal card will do. 100 styles to select from. Don't buy until you get it. MARVIN SMITH & CO., CHICAGO, ILL.

Among the Brethren

By Rev. Fleetwood Ball

Rev. J. M. Dawson of Hillsboro, Tex., has been called to the care of the First church, Temple, Tex., succeeding Rev. W. A. Hamlett.

Dr. S. J. Porter of the First church, San Antonio, Tex., was recently elected Moderator of the San Antonio Association. He is bringing things to pass in those regions.

Dr. Caleb A. Ridley of the First church, Beaumont, Tex., is aiding Rev. T. V. Neal in a revival in the New Prospect Hill church, San Antonio, Tex. Both these men have a record for doing things in the Kingdom and we expect gracious results.

Valence Street church, New Orleans, La., loses its pastor, Rev. R. L. Bolton, who takes charge at Millen, Ga. Any church would do well to put that Bolton.

The Western Recorder thinks the Baptist proclivities of the Rev. J. H. Shakespeare of England, who was lionized at the Baltimore Convention, altogether unsatisfactory. That paper's views are substantiated by producing an article showing that Mr. Shakespeare favors and is working for a United Free church of England. Shakespeare is evidently not the kind of Baptist Chas. H. Spurgeon was.

Rev. J. C. Greenoe, a graduate of Union University, Jackson, has been called to the care of Chestnut Street church, Louisville, Ky., of which the venerable Dr. J. M. Weaver is pastor emeritus. We hope to hear of great success attending Bro. Greenoe's labors.

Rev. J. W. Hickerson of Louisville, Ky., has done his own preaching in a revival at Lebanon Junction, Ky., which resulted, at last account, in 42 additions, 35 by baptism. The work continues with unabated interest.

Evangelist M. F. Ham of Bowling Green, Ky., lately held a meeting with Rev. J. M. Bruce at Horse Cave, Ky., resulting in a large number of conversions and 44 additions.

Dr. W. Y. Quisenberry, financial agent of the Southern Baptist Theological Seminary, recently gave to Judson College in Alabama \$2,000 to be available Jan. 1, 1912, to promote Bible study in that institution. The gift is a memorial to Bessie Curry Quisenberry.

In resigning the care of the First church, Florence, Ala., Rev. J. W. Willis announced that he was making no immediate plans for another pastorate, because he would be otherwise engaged for a few months. What are you going to do, beloved?

Dr. Robert S. MacArthur, who lately resigned the care of Calvary church, New York, will enter at once upon his duties as president of the Baptist World Alliance. About Dec. 1 he will start for Russia and a tour of the world, spending the Christmas days in St. Petersburg and taking part in the dedication of the Baptist church in that city, which money from America is helping to erect. He will undertake to interview the Czar of all the Russias.

Rev. G. H. Stigler of Dyer, Tenn., began a revival last Sunday with Rev. E. L. Watson of Union Avenue church, Memphis, which it is earnestly hoped will result most graciously. These brethren have been in labors together often and are beautifully congenial spirits.

Rev. S. E. Tull of the First church, Paducah, Ky., lately closed a meeting of eleven days with that church, resulting in 49 additions, 34 by baptism. The meeting was conducted purely by

the local forces, the noble pastor doing the preaching.

Rev. W. F. Yarbrough of the Parker Memorial church, Anniston, Ala., began a meeting last Sunday in which he will have the assistance of General Evangelist Weston Bruner of Atlanta, and his singer, I. E. Reynolds.

The Alabama Baptist announces that Rev. W. T. Amis, formerly of the First church, Hot Springs, Ark., has accepted the care of the First church, Barnesville, Ga. The Christian Index of the same week announces that Rev. A. J. Moncrief of Tabernacle church, Raleigh, N. C., has accepted the pastorate at Barnesville, Ga. It is interesting to notice which is correct. Anyway, Barnesville gets a pastor in the deal.

Rev. S. E. Tull of the First church, Paducah, Ky., has preached 28 days since the fourth Sunday in August being engaged in meetings at Gilmer, Tex., Mayfield, Ky., and his own church. In these meetings there were 111 additions to the churches.

Dr. O. J. Cope and desires the call to the care of the First church, Asheville, N. C., in order to remain as Financial Secretary of Shorter College, in Georgia.

At Dalton, Ga., where Rev. J. S. McLeMore labors, a revival is in progress which, when last heard from, had resulted in 75 additions. He says of them: "Some will go to the foreign field, some will preach, and the church will never be the same." Evangelist Weston Bruner of Atlanta did the preaching.

Rev. J. T. B. Anderson has resigned the care of the First church, Elberton, Ga., to accept a hearty call to Bradenton, Fla. He was at one time pastor of the First church, Tampa, Fla.

Rev. T. F. Moore, of the Baptist Flag, complains of being indoors for several days "nursing a sore limb." It has been apparent for some time that he had a sore toe, but how did the entire limb get sore? Kicking at everything in creation, especially Mission Boards?

Rev. W. O. Lewis, professor of English New Testament and Philosophy in William Jewell College, will edit the Sunday school lesson department of the Central Baptist next year.

Rev. J. A. Scarboro of Magnolia, Ark., Gospel Missioner, announces that he will begin the publication of a 16-page weekly paper Jan. 1, with which he will merge his magazine Plain Truth. Neither the name nor the place of publication for the new paper have been determined. Scarboro wants to begin with 5,000 subscribers and offers \$10 reward for the person suggesting the best name. We suggest "The Weekly Kicker." Please remit. Post-office money order preferred.

Rev. John T. W. Givens of the Second church, Joplin, Mo., has accepted a call to Carthage, Mo.

Rev. Geo. S. Price, a graduate of Union University, Jackson, has signed the care of the church at Harrisburg and Welner, Ark.

Rev. W. D. Mathis, formerly pastor at Waverly, Tenn., has resigned at Mountain View, Ark., and moved to Mississippi.

Rev. Jno. T. Walters of Bartow, Fla., has accepted the care of the church at Dardanelle, Ark., and is on the field.

Rev. J. H. Pace has resigned at Anson, Texas, and will enter the Southern Baptist Theological Seminary at Louisville.

OLD LADY'S SAGE ADVICE.

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main street, this city, says: "If you had seen me before I began to take Cardul you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardul, and now I can go most anywhere." All ailing women need Cardul, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

The revival at Sallisaw, Okla., in which Rev. G. H. Stigler, of Dyer, Tenn., assisted Rev. Elmer Ridgway, eventually resulted in 90 professions and 87 additions to the church, 79 by baptism. Glorious!

Since Rev. O. W. Taylor of Martin, Tenn., has been preaching at Greenfield, Tenn., there has been a back-door revival and 42 names were stricken from the roll.

Rev. G. L. Ellis has sold his home in Martin, Tenn., and will reside temporarily in Creel Springs, Ill., in the hope of an improvement in health. It is sad to have him leave the State.

In the revival at Gleason, Tenn., in which the pastor, Judge G. T. Mayo of Dresden, was assisted by Rev. I. N. Penick of Martin, Tenn., there were three professions and two additions.

Rev. G. P. Bostick of Nashville, Tenn., return missionary from China, is moving to Jefferson City, Tenn., where he will enter his children in school preparatory to leaving for China with his wife a year hence.

Baylor University, Waco, Tex., of which Dr. S. P. Brooks is president, recently had the greatest opening in its history. There was an enrollment the first week of 830 pupils.

Evangelist S. W. Kendrick of Nashville has held one of the best revivals at Decaturville, Tenn., that the church has known in many years. At last account there had been 10 conversions and six additions by baptism, with many others greatly interested. Kendrick is an exceptionally fine personal worker.

At the last session of the State Mission Board, on motion, it was ordered that an abstract of the remarkable report of Corresponding Secretary J. W. Gillon, be printed in pamphlet form and distributed at the Convention and elsewhere. Dr. H. W. Virgin of Jackson suggested the idea. Drs. J. W. Gillon and R. M. Inlow were created a committee to prepare the pamphlet. We cannot over-estimate the value of getting the information to the folks.

Evangelist Burton A. Hall of Westminster, Texas, and singer, J. Walter Boyd, are to hold a meeting with College Park church, Atlanta, Ga., during the month. Dr. B. D. Gray and wife, W. D. Upshaw and wife are members of this church.

The fifth Sunday meeting of Beech River Association will be held with Union Grove church, near Beech Bluff, Tenn., beginning Oct. 27.

SELF-FILLING FOUNTAIN PENS. FREE.

Every boy and girl can get one of these beautifully polished, guaranteed, self-filling fountain pens FREE, by selling 12 packages of our "Cupid's" Violet Sachet at 10 cents each. Send now. We trust you. Dept. M., W. J. Weber Co., Box 3, Station J, New York, N. Y.

FIVE FINE POST CARDS FREE.

Send only 2c stamp and receive five very choicest gold embossed cards free to introduce post card offer.

CAPITAL CARD CO.,
Dept. 146, Topeka, Kan.

HARD COLDS.

People whose blood is pure are not nearly so likely to take a hard cold as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

SALESMEN WANTED.

Trained salesmen earn from \$1,200 to \$10,000 a year, and expenses. Hundreds of good positions now open. No experience needed to get one of them. We will assist you to secure a position where you can get practical experience as a salesman and earn \$100 a month or more while you are learning. Write today for our free book, "A Knight of the Grip," list of good openings, and testimonials from hundreds of men recently placed in good positions. Address nearest office, Dept. 239. National Salesmen's Training Association, Chicago, New York, Kansas City, Seattle, New Orleans.

LEARN BY MAIL
Bookkeeping, Shorthand, Banking, Penmanship, English, Arithmetic, Business Letter Writing, Commercial Law, Civil Service. MONEY BACK if not satisfied on completing course. POSITIONS secured. 8,000 students. Write Draughon's Business College, Box 1, Nashville, Tenn.

AGENTS MAKE MONEY
EASY, QUICK, SURE. How they do sell. J. H. Barrett, Ark., ordered 1, then 15, then 25 (profit \$11). A. B. Varney, La., "I sold 3 this day (profit \$21). J. T. Feay, N. C. "Been out 2 days, sold 12" (profit \$30). F. S. Wishart, N. C. "I took 4 orders before 5 o'clock without leaving my room; I have taken 8 orders in 3 1/2 hours; my wife says she never saw clothes cleaned so in her life." E. M. Phillips, Tenn. "Ordered 1, then 12, then 14, 100 since; says "Giving satisfaction." Only 2 sales a day for \$250 a week profit. The Easy Way Washer has no cogs, wheels, or rubbing boards; under the shield at the bottom is a space where steam is made; dirt dissolved and loosened in all garments at same time dirt drops to the bottom or comes off in the rinse. No chemicals—no soap. The clothes keep their shape. Washes fine lace, curtains, etc. Price \$6. Weight 13 lbs. Not sold in stores. Free Sample Offer. Send postal today. Harrison Manufacturing Co., 1244 Harrison Bldg., Cincinnati, Ohio.

VACUUM CLEANER

MADE FOR THE HOME at a Home Price!

Cleans Carpets, Rugs, Mattings, on the Floor. One Person Operates. No Electricity, Motor, Power, or Operating Expenses.

OVER 50,000 Home Vacuum Cleaners now in families. Vacuum cleaning now within the reach of all—rich and poor—village, city or country. The cleanest investment for health and comfort. Necessary as a sewing machine. In your home it is a dream come true. **HOW MANY GERMS WERE IN THE TEACUP?** J. F. Lloyd, O., said he took a teacup of dust with the Cleaner from his wife's bedroom after she had swept it. W. P. Collins, Pa. "Cleaned 2 rooms and took 5 quarts dirt." J. H. Curry, Mass., "Took 1 quart from a carpet in 15 minutes." Henry Rubin, N. Y., "Did not raise a bit of dust." "Dust all goes in Cleaner. Don't have to tie up the head or cover furniture."

\$8.50
Not Sold in Stores. Does the broom get dust and dirt out of body and fiber? The Home Vacuum Cleaner Does.

Make Money-A Business of Your Own

J. H. Atkins, Kans., first bought 5, then 15, then 50, then 100, says: "I have started a nice business; I am enclosing draft \$100." Flynn & Ross, Ia., 67 Cleaners in one month gross profit \$224.75. Fred E. Poole, Mass., first bought 1, then 5, then 15, then 25; has bought 100 since. E. P. Evans, Ill., "Received 25 machines; am ready for more." So they go. O. L. 3 sales a day makes \$51 profit a week. Profit 100 per cent. Figure it out. **ACT FOR YOURSELF.** Order a Home Vacuum Cleaner. Know from your own experience that it will suck up dust, dirt, grit and germs from carpets, etc. Start now in a profitable, easy, important, new business in the infancy. Money comes easy. Don't let some one else beat you to it.

Not sold in stores. Write for agent's big profit plan. How to get a free sample.

R. ARMSTRONG MANUFACTURING COMPANY,
1735, Alms Bldg., Cincinnati, Ohio