

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶ Would you be better than you look or look better than you are?

¶ Dr. Charles E. Jefferson is quoted as saying: "More than one minister has found himself poorer on a big salary than he was on a small one." There is too much truth in this.

¶ President Taft says that the first ship will pass through the Panama Canal on July 1, 1913. This will mean great things for the South. It means that the tide of travel and of commerce will flow this way and the tide of immigration will follow. Let us be ready to take advantage of the great opportunities which will come to us as Southern Baptists.

¶ The possibilities of money are thus stated: "A ten-cent piece will buy a cigar, or preach the Gospel a whole day through native lips. A dollar will furnish an evening's amusement, or keep a boy in a mission school for a month." In which way would you rather spend your money? Which way would bring the greatest enjoyment to yourself? Which would do the most good to the world?

¶ There are now in Nashville 19 Baptist churches. When we came to Nashville as editor of the BAPTIST AND REFLECTOR in August, 1889—22 years ago—there were then only seven Baptist churches in the city, and several of these were missions. It should be said, though, that the Baptists of the city grew very little until a few years ago, when the State Convention ordered the State Mission Board to expend \$5,000 in Nashville. As a result Baptist missions were established in various places over the city, and a number of these have already become strong churches.

¶ Mr. John Wanamaker celebrated the golden jubilee of his entrance into business on the evening of October 28, when 6,500 men and women employed by him in his mammoth mercantile industries gathered in his Philadelphia store. The employees decided to Mr. Wanamaker a plot of ground on which stood the house in which Mr. Wanamaker was born, and Mr. Wanamaker in turn announced that he would erect a Children's Hospital on its site. Mr. Wanamaker is truly a merchant prince both in the magnitude of his mercantile operations and in his character. For many years he has taught a Sunday school class, which is probably the largest Sunday school class in the world.

¶ The State Association of Illinois met at East St. Louis on October 24. It had a total enrollment of 520. The Illinois Baptist says that the local attendance was "record-breaking," that the harmony and fellowship were the best, and great offerings were made to the work. The following is the record for the year:

Number of men employed	55
Number approved for baptism	972
Number added to the churches otherwise..	536
Total asking for church membership.....	1508
Cash collected for State Missions.....	\$14,658.04
Cash collected for all State Association work	\$29,428.25

This is a splendid record. It will be remembered that the Illinois Association is in co-operation with the Southern Baptist Convention.

¶ In discussing the fact that Mr. Wilson, Secretary of the Agricultural Department of the United States Government, recently accepted the invitation to be honorary president of the Brewer's Congress in Chicago, the Standard, of Chicago, says: "How could President Taft, if the brewers asked for a representative from his cabinet, consistently refuse? Is not the government under the very 'greatest obligations' for the vast revenues that the brewers pay into the federal treasury? As long as the government is in partnership with the business and accepts a large per cent. of the dividends, coined from the poverty, misery, and heartaches of tens of thousands of helpless wives and children, then, why should it not boldly rejoice in its shame by accepting a high place of honor at the great Brewer's Congress?" These questions are as pertinent as they are pointed.

Personal and Practical

¶ It is said that a gravestone in Maine bears this inscription:

"Here lies the body of Enoch Holden,
Who died suddenly and unexpectedly,
By being kicked to death by a cow.
Well done, good and faithful servant!"

THE CRIMSON BALLOT.

Frank A. Marshal, in *The New Voice*.

One day in a crowded court room
A sentence of death was said,
In the hush of the awful stillness:
"To be hanged by the neck until dead."
And a mother's heart was broken,
As she faltered a murmured name;
And a father's face was furrowed
With the tears of grief and shame.

It was only one of the dramas
That are acted every day.
And the judge on the bench had asked him
What the prisoner had to say.
"The jury has said I am guilty,"
Was the low, resigned reply,
"The law has summoned the hangman
And said that I must die.

"But before the God in heaven
I did not kill my friend,
And to the looming scaffold
A guiltless man you send.
The dramshop did this murder,
And the drink that fired my brain,
That made me do its bidding,
And held me in its chain.

"But not upon the dramshop,
Nor brewery, nor still,
Nor on the high officials,
Who watch them steal and kill;
But on your skirts, your honor,
And every man who's stood
To legalize the gin-mill,
Is stamped the brand of blood."

His voice rang like a bugle,
No other sound was heard,
While something kin to terror
In all who listened stirred.
And all the court-room covered
Beneath the lash of truth;
The boy seemed judge and jury,
And they the sentenced youth.

"For back of the law's officials
Is the law that spells my fate;
And back of the law are the people,
And the people are the State.
My hand held the murderous weapon,
And the blood on its blade they saw.
But back of the deed was the dramshop,
And back of the dramshop the law.

"And whosoever hath voted
To license this evil, ties
The shameful noose of the hangman
'Round the neck of the man who dies,
And on his hands are the blood-drops,
And on his brow a sign
That he is the man who sheddeth
My dead friend's blood and mine."

Then back to his cell they led him,
And there on the trap he'll stand;
And the bloody farce will be acted
Again and again in the land.
And every reddened gibbet
Shall be for a nation's blame;
For every ballot is crimson
That is cast for a nation's shame.

¶ A summary of the cotton mills shows their location in different States as follows: Alabama, 49; Georgia, 94; Indiana, 3; Kentucky, 3; Mississippi, 13; Missouri, 2; North Carolina, 246; South Carolina, 158; Tennessee, 20; Virginia, 18.

¶ Christlieb said that "every Christian ought to have three conversions—one of the head, one of the heart, and one of the purse." It seems that the last is the hardest of all. And yet would not a thorough conversion of the heart lead to a conversion of the purse?

¶ We learned with deep regret last week that Bro. J. P. Brownlow, of Columbia, was severely, if not seriously, injured on October 31. We hope that he may soon fully recover from these injuries. He is one of the most consecrated laymen in the State.

¶ We have received a copy of Peloubet's Notes on the Sunday school lessons for 1912. These notes are incomparably the best notes on the Sunday school lesson to be found anywhere. We cordially recommend them to all Sunday school teachers. The price is \$1.

¶ The Ministerial Relief Board met Tuesday, Nov. 7, and organized by electing C. A. Folk Chairman; Geo. L. Stewart Secretary-Treasurer, and I. B. Tiggitt, Jackson, Treasurer of Endowment Fund. All applications for aid should be addressed to George L. Stewart, Secretary, 1000 Broadway, Nashville, Tennessee.

¶ President Taft has issued a proclamation setting apart November 30 as a National Thanksgiving Day. Thanksgiving Day usually comes on the fourth Thursday in November, and most of the calendars so indicated it. But it happened that there were five Thursdays in this November. Let the day be appropriately observed with thanksgiving and prayer.

¶ The article by Dr. Lansing Burrows in the BAPTIST AND REFLECTOR on "Tennessee's Lost Churches" is quite an interesting one. It is also very sad. Just to think that in the last few years 110 churches in Tennessee, with a total membership of 3,792, could drop totally out of sight. We wish that the brethren in various Associations where these churches have dropped out would tell us what is the matter.

¶ Galett Burgess is quoted as saying:
There is work that is work,
And play that is play;
There is play that is work,
And work that is play;
And in only one of these lies happiness.
The question is, in which one? Which do you think?

¶ On pages two, three and four we publish the sermon by Dr. J. C. Massee, pastor of the First Baptist Church, Chattanooga, delivered before the recent meeting of the Tennessee Baptist Convention. The sermon was very greatly enjoyed in its delivery by the large audience that heard it, and we are sure will be enjoyed by our readers. In it Dr. Massee puts a new and striking interpretation upon an old passage of scripture. Be sure to read the sermon.

¶ The Baptist World says: "The automobilists continue to violate the city laws in regard to speed. It is a dull day in Louisville now when somebody is not run over. The other day a man was run down in front of our store. Now it is a child that is killed on the way from Sunday school, now it is a wagon load of children that is struck, now it is a street car that is mashed, now it is a woman who is killed. But the laws are not enforced." Then why not repeal the laws? What is the use of having them upon your statute books if they are not enforced? Why not turn the city of Louisville over to the automobilists to run over and kill everybody they please? It seems that they are going to do it anyhow. Why go to the trouble and expense of trying to enforce laws against them?

The Approach to the Kingdom.

BY REV. J. C. MASSEE, D.D.

(Sermon preached before the Tennessee Baptist Convention at Martin, and requested for publication.)

The 13th chapter of Matthew is the one formal discourse in which Jesus Christ presents His prospectus of the program of the Kingdom's progress. We have not therein the arguments adduced, but the illustrations through which as windows in the wall of his argument, one may view the Master's thought. Of these there are five groups indicating (1), in the first parable the Approach to the Kingdom, (2) the Social Aspect of the Kingdom, parable two, (3) the Kingdom Organized, parables three and four, (4), the Kingdom Dispensations, parables five and six, (5), the Kingdom Consummation. For our purpose here we shall need to concern ourselves simply with The Approach of the Kingdom, or the first parable.

Jesus contemplates a time and circumstances in which there was no member of the Kingdom of God in the earth as that Kingdom was related to Himself. No man has, as yet, so received the implanted Word as to have obtained entrance into the Kingdom of Light. The divine Spirit has not yet been given, and therefore individual regeneration has not yet come to be a personal experience. And our divine Lord intimates the approach for men to the Kingdom.

In this parable the sower is the Holy Spirit. The field of his operations is the world. The seed is the Word of Truth, pre-eminently that word incarnate, Christ Himself. In simple form the meaning of the parable seems to be that the divine Spirit by immediate impression or through the mediatory office of ministry and church and printing press and personal testimony of individual Christians is to present Jesus Christ through the word of truth to the world. This program had its first expression on the day of Pentecost. Men will reject, for one cause or another, or receive the Word, and will thereby determine their relation to and entrance into the Kingdom.

In connection with this parable, four historic words of theological interest would seem to need redefining, for words suffer degeneration as truly as do men, and these words which have much to do with the correct understanding of this parable have not escaped the common lot.

The first word we shall look at is the word *conviction*.

It is the first purpose of every man who bears a message from God to men to produce conviction in the hearts of men through the message which he delivers. Power in preaching lies simply in the ability to produce conviction, but the real purport of conviction is the least understood of all spiritual facts. We have suffered it to become a term signifying religious emotion, strong feeling, accompanied by tears or groaning or sleepless anxiety. We have associated it with that experience of certain souls in which the horrors of sin and the terrors of the damned are apparent to excited imaginations. Sorrow and fear have been its two most prominent elements. The result on our religious life of this degeneracy of the word has been anything but wholesome. Spiritual conviction is not primarily spiritual sorrow. To convict is to convince. One convicted of the Spirit is convinced of the Spirit. The word has a two-fold application. It is first *historical* in character and then *spiritual*. Gospel conviction is conviction of the truth of certain historical facts. Those facts are the facts which the gospel story sets forth as the connecting links in the history of Jesus of Nazareth, "who was born of the seed of David, according to the flesh, who was declared the Son of God with power, according to the spirit of holiness by resurrection from the dead." These facts are certain definite and essential statements of the gospel story as follows: The superhuman birth, the sinless life, the vicarious death, the triumphant resurrection, the glorious ascension and the surely promised coming again of Jesus Christ our Lord. Apart from these facts there is no gospel and no faith. If any one of these facts is lost or discredited the whole gospel fabric falls and is destroyed, for the only Christ that man has is the Jesus of the New Testament story, and that Jesus is the Jesus of whom these essential fundamental facts are declared to be true.

It is, of course, quite easy to prove to any open-

THE BOOKS OF THE BIBLE.

By Fannie J. Crosby.

God spake in Genesis, and said:
Let there be light, and darkness fled;
In Exodus, at his command,
All Israel fled from Egypt's land;
Their laws, and what their tribes befell,
Leviticus and Numbers tell;
God's holy will again we see
Contained in Deuteronomy.

Then follow Joshua, Judges, Ruth,
Two books of Samuel from his youth;
And two of Kings, the record plain
Of many a good and evil reign;
Two books of Chronicles tell o'er
Each monarch's history heard before—
Their noble deeds of valor done,
Their many battles fought and won.

Historic words our hearts inspire
From Ezra and from Nehemiah;
And Esther shows the ways of God,
While Job receives the chastening rod;
The Psalms lift up the soul with praise,
And Proverbs teach in homely phrase;
Ecclesiastes next comes on,
And then the Song of Solomon.

Isaiah now, with vision clear,
Beholds a promised Saviour near,
While Jeremiah lifts on high,
For Israel's race, his humble cry;
And Lamentations paints his grief
That Zion weeps nor finds relief;
Ezekiel, Daniel, each record
The wondrous dealings of the Lord,
Hosea, Joel, Amos, too,
And Obadiah, prophets true,
O'er Israel's faithless nation yearn,
And warn from evil to return;
Then Jonah, Micah, Nahum show
God's tender love and threatened woe;
Habakkuk prays in words sublime,
That ring through all succeeding time;
Next Zephaniah, Haggai,
Then Zechariah, Malachi,
And we have passed in close review
From ancient Scripture to the new.

And now a Saviour's birth behold,
In Matthew's Gospel sweetly told;
Mark, Luke and John, his works disclose,
His sufferings, death, and how He rose.
In Acts the Holy Ghost descends,
And Christ His kingdom wide extends;
In Romans, lo! the apostle Paul
Commends the gift of God to all;
Corinthians and Galatians show
The grace that every soul may know.
Ephesians and Philipplians tell
The zeal his life portrayed so well;
Colossians, Thessalonians, speak
Of hope and comfort to the weak;
In Timothy, Paul's charge we find,
In Titus, friendship warm and kind;
Philemon shows how love constrains,
While Hebrews all the types explains;
With James and Peter, John and Jude,
And Revelation, we conclude
The books that in God's Word divine
Like stars of endless glory shine.

minded seeker the historical verity of these facts. It is a common principle at law that the unrefuted testimony of two reputable witnesses to any fact substantiates it as fact. We have in the gospel four incontestable witnesses who from independent sources have given their testimony to all these essential facts; and Paul, a later writer, declares that when he wrote there were 500 men and women who were witnesses of their truth. Should we even be required to set aside this testimony which may seem to be partial and partisan the world is required to give some explanation of the presence and power and ministry of the church of Christ in the earth. To do that necessitates the pursuit of the evidence of its life back through the centuries, which leads by an inevitable and sure historical path back to the banks of the Jordan to the same Jesus and these same incontrovertible facts. Now, I wish to repeat that apart from the conviction of truth of those facts there can be no vital faith in Jesus Christ, for those are His

facts and to reject them is to reject Him. When the divine Spirit begins to deal with men and presents to them the Son of God for salvation these facts are the ones on which His messengers and ministers are required to dwell.

But the historical conviction is not enough. There is no power to transform character in the simple acceptance as true of certain historical facts whatever they are. An intellectual assent to truth has never yet transferred the affections or transformed the souls of men. Now the Spirit's method is to take these historical facts and upon them as a foundation to bring to the souls of men spiritual conviction, conviction of spiritual relation to the Christ of these facts. Jesus said to His disciples: "When He, the spirit of truth is come, He will convict the world of sin and of righteousness and of judgment. Of sin because they believe not on me, of righteousness because I go to the Father, of judgment because the prince of this earth has been judged." The first step then in spiritual conviction is the acceptance of the historical gospel as true and as having relation to one's own life and condition before Almighty God. A real consciousness of sin comes to man only in view of his conscious relation to God as revealed through Jesus Christ. The Holy Spirit does not convict of sins, that is, of transgressions of the law. His conviction is of sin. He proves to man his guilt, deep, desperate, damnable guilt, not because of what he has done, but because of that vileness and hardness of heart which makes him to persist in being a sinner in the face of the abundant salvation from sin which God offers to men in the person of Jesus Christ. We have usually stopped with a rather sanctimonious satisfaction when we have quoted the 16th verse of the third chapter of John and have missed the tremendous significance of the verses which follow. Let us here put them together: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth is not condemned; he that believeth not is condemned already because he has not believed in the name of the only begotten Son of God, and this is the condemnation, that light is come into the world and men choose darkness rather than light." That is, God offers a remedy for sin and the sin-sick soul prefers its sickness to health. God offers reconciliation and man prefers rebellion. God offers eternal life and man prefers to dare death in the pursuit of the pleasures of sin for a season. Oh, God is not concerned primarily with what man does; with the fruit upon the limbs of the tree of his life; but let heaven and earth witness His anxiety to strike at the root of that tree whose poisonous fruits so fill and plague human life. The divine Spirit points out proof, convicts of sin, the sin principle, the rebellious attitude, the sinful relation which the soul assumes to God, and from which there comes forth as a natural growth all the evil fruitage of transgressions and sins. That is the divine method and the divine purpose. As the sinner is brought face to face with infinite holiness in the person of Christ and of divine compassion in the death of Christ and the heart yearning of God in the gospel of Christ he can not but see himself in his true nature, his true character, through the revelation which that gospel makes. Too often the minister and sinner are content to deal with superficial conditions, to have regard for the sore on the surface, to be concerned with the pain that hurts rather than to get back to the underlying cause and strike at the root of the matter. It is easy enough for a minister or a Christian worker himself to convict a man of his sins of adultery, of lying, of stealing, and all irregularities of conduct. It needs no divine Spirit to force one to face those facts in the life because they stand out like the searings of a hot iron upon the conscience, but only the Spirit of God can reveal the hidden source of the foul thing, and he only in relation to Jesus Christ. Over against the foulness of nature issuing in a vile foulness of conduct, the gospel of the Son of God proffers an imputed righteousness. "God was in Christ reconciling the world unto himself, not charging unto them their trespasses," for "Him who knew no sin he made sin on our behalf that we might become the righteousness of God in Him." In the light of the revelation of what one is and what God offers, immediately one cries out for a new nature, a nature that will be set against sin and empowered against sin as was the nature of our Lord. And so the second step in conviction is the conviction of righteousness. Man is not cleansed simply and left to struggle against sin alone. He is not placed in the position of being cleansed from his

past sins and left in his natural weakness to fall inevitably into sin again. Salvation is restoration (plus) plus. The best God can do for man is to restore him to normal human life—and empower him to live it. God offers not only an imputed righteousness but an imparted righteousness. Through the divine Spirit the gospel declares that holiness is communicated in the divine nature of which a man becomes a partaker through the exceeding precious promises that are given to him in Jesus Christ. The nature of Christ, the Spirit of God, enters into the man and the fullness of his being becomes essentially holy, so that within himself, though from the external and divine source, he has unending streams of power, spiritual illumination, spiritual visions, spiritual quickening of the powers of moral perception. All these things come to him instinctively, intuitively, as the divine nature possesses and controls him.

In the consciousness of that new empowering, he realizes the third step in the Spirit's conviction, namely, that the devil's power has been broken in him and that in that breaking is definite and realizable promise that the devil's power shall finally be broken everywhere. Jesus was manifested to destroy the works of the devil in the putting away of sin. The sinner is forced to the conviction that the devil's cause is a losing cause, that if he ties himself to that cause he will go down in ruin without remedy. The cause of sin is a sinking ship which he must abandon immediately and at any cost.

When he has reached that state of conviction, decision follows hard upon it and embracing the gospel of the blessed God he finds that all things are changed, old things have passed away, all things are new. He is a new man with new relations, new powers and a new destiny.

The next word needing to be redefined is the word faith. No theological term is less understood or more seriously misunderstood. Everything in the range of Christian experience from simple intellectual assent to emotional hysteria has been and is called faith. I have nowhere seen emphasis put upon the fact that saving faith must embrace the two elements involved in scriptural conviction. Yet this is unquestionably true. What the theologians call fiduciary trust must be both historical and spiritual. The faith that saves is not just any faith in any thing, but is primarily credence given to certain facts which the gospel story sets forth. Those facts are, it is needless to say, the identical facts with which scripture conviction is concerned, and in themselves make up the historical person and work of Jesus of Nazareth. However, one may be moved by feeling or by spiritual fancies concerning an imaginary Christ, faith in no other Christ than the historical Christ of the gospel has ever wrought efficiently in saving men from the power and love of sin. In a gospel sense to believe any thing, one must believe the right thing as embodied in Christ and His atoning work. It is not sufficient to believe in Christ; one must accept Jesus the Christ, for he that denieth Jesus denies the Father also. In this day when men are multiplying intellectual creeds too much emphasis can not be put upon the necessity of faith in the New Testament historical Jesus of Nazareth. He is the Christ of God, according to Peter's bold confession at Caesari Philippi, and according also to the whole revelation of these inspired scriptures.

But the times demand an equal emphasis upon the fact that mere acceptance of the historical Christ is not in itself a saving factor in human life. The character of the acceptance must be clearly defined and much insisted upon. There must be a spiritual apprehension and personal appropriation of the facts in one's individual life. Dr. Campbell Morgan quotes from Mark Rutherford, "Faith is not belief in a fact, demonstration or promise. It is a sensibility to the due influence of the fact, something which enables us to act upon fact, the susceptibility to all the strength there is in the fact, so that we are controlled by the fact. Nobody can precisely define it. All that we can say about it is, that it comes by the grace of God, so that failure to see the truth is not so lamentable as failure to be moved by the truth." Dr. Morgan adds, "Now faith that saves is not intellectual conviction of the Deity of Christ. It is conviction that he is the Son of God and the yielding of the life to the power of that fact." One might believe absolutely in the integrity and solvency and efficiency of a bank and assume no personal risk in relation to it, but his faith in the bank will assume an entirely different character when he brings all his earnings and commits them in trust to the bank. So as regards the soul and Christ. One may yield to Christ highest honor and reverence, faith in his historical being and even in his vicarious death, but it is quite another matter

when one comes to yield himself and his hopes for eternal blessedness in trust to Jesus Christ who was dead, but is alive forevermore. Faith that saves is the full and final yielding of the life to the power of the Christ facts as set forth in the gospel, the commitment of self to Jesus Christ for time and eternity. The deposit not only of one's sins, but of one's soul and of one's life and of one's destiny in trust with this Christ.

Vital faith in Christ involves all the three-fold faculties of the moral nature. As regards the intellect, one's attitude must be that of complete submission. Jesus Christ is the final authority from whose word I make no appeal and concerning whose authority in my life I permit no other being in the universe to raise a question.

As to the emotions the attitude will be one of loving devotion, the outgoing of ultimate affection.

As to the will there must needs be complete surrender. The abandonment of one's self to the mastery of this divine Lord. The prostration of one's being before Him and the crying out with Thomas, my Lord, and my God.

The next two words needing to be redefined, may be, indeed they must be taken together. We have come rather habitually to use interchangeably the words Conversion and Regeneration. I think they are never so used in the scripture. The distinction is so vital and clear that a few simple sentences will set it forth. Conversion is a moral change only, and may rise from any one of many causes. Regeneration is a spiritual change in man's nature, proceeding always and only from God. A great deal of our present day religious experience is purely moral. Men change their moral habits in response to some intellectual or emotional or volitional impulse, all of which was short of a divine origin. Men are nauseated with the physical nausea of sin and so abandon their evil practice. They are moved to a sense of moral shame by the pleadings of human love, mother, wife, friend, and so quit their meanness. They come to a realization of social loss, financial loss, and through a lively recognition of self interest, abandon the wrong course and the destructive indulgences. Such a change was accurately described by Jesus in his parable of the man who cast the devil out of his house, but brought in no strong occupant to keep the devil out, so that the devil simply went up and down for a while seeking some more convenient lodging place, and finding none, took with him seven other devils and came back into the same house, the same life. The last state of the man was worse than the first, not because his habits were more bestial, but because in his cleansed condition he had a whole troop of demons resident within, whereas, before he was controlled only by the demon lust. It perhaps needs to be said plainly and often that a man may be converted and yet find his ultimate portion in hell, for it is certain that if there is no change other than a moral change, a change of moral conduct, there is no salvation from sin. Salvation contemplates not only the destruction of the fruit which grows upon the tree of sin, but the rooting up of the tree itself. In other words, there must be not only a change of conduct, but a radical change, a transforming change of nature as well. Salvation is restoration to normal manhood plus a re-enforcement by the divine Spirit to maintain the integrity of that restored manhood.

Now, regeneration is what the word contains, a new birth. It is the birth of a new nature which makes the man a new creature, the law of whose life will be a new law of righteousness and truth and just dealing. Right relation to God is its fundamental principle and right relation to man is its constant and unending result. Regeneration results always and only from a vital union of the believer with God through his faith in Jesus Christ. That needs to be said more plainly. Let us try again. Regeneration is the birth of a new nature, occurring in man's life through the communication of God's Spirit upon the fulfillment of the one condition of man's full commitment of himself to God through the exercise of a vital spiritual faith in Jesus Christ. Let us try once again. Regeneration is a new creation in which the old or carnal nature dies and a new spiritual nature springs into being by the operation of God's Spirit through the truth of Jesus Christ to the control of which the sinner yields himself. It is an experience, definite as to time, peculiar as to character and apparent in results. When it happens to anyone there is an inner consciousness of its reality and an outward expression of its energy. Both himself and his fellows are made at once aware of the transformation of nature and life which occurs. Should any one read these lines to whom such an experience is not a vital consciousness, let him, for his soul's sake, stop and yield

himself now, without reservation, to the sovereign will of God and cry unto him through Jesus Christ for that change apart from which there is no saving knowledge of God at all.

In view of these definitions the treatment of this text needs to be only an application.

There are four groups of hearers to whom the divine Spirit makes appeal by the presentation of Jesus Christ as the one mediator between God and man.

There are those whom he calls the wayside hearers, men whose souls are dull. Circumstances, associations, business, sins, long yielded to, hardly give the seed a chance in their lives. The folks who have become worldly wise, blase, that great multitude who have opened their souls to every form of knowledge and experience till they are not to be moved any longer by any appeal. The very soul is seared by the oft-repeated treadings of scouted and mocked at moral experiences. These have made their minds a highway for every new creed and speculation and philosophy, all of which have been flouted with their contempt as they have passed on till there is always ready some new idea or suggestion or theory to seize upon and destroy any message which may be presented concerning life's destiny and duty. They will concern themselves indifferently with every form of life philosophy and yield themselves to none.

There are then, the stony ground hearers, those whom the Master himself describes as not having sufficient depth of character really to yield vitally and permanently to God. Men, who hear the gospel message with their emotions only. They do hear when some man makes them feel good or bad, when the fountain of their tears is opened by the skilled hand of eloquence or pathos. They would cry just as readily over the death of Little Joe, or over the death on Calvary. Impulsive, sincere, but unstable, they quickly yield and quickly fall. This is a class of men frequently but mightily stirred by the excitement of a great meeting. The character of preaching is too often designed for the very purpose of stirring the emotions of this class and leading to the preacher a false and foolish reputation for having power as an evangelist. Churches are left with intricate and delicate problems that usually result in a permanent impairment of spiritual life and power from which there seems to be no present remedy.

There is, then, the thorny ground hearers. Here also a great multitude of men whose lives are so strong and deep and true that something must grow therein and Christ makes his appeal to these. The divine Spirit presents him as Saviour and Lord and there is an immediate response of the soul of the man who recognizes the true value and appreciation of life. A value and appreciation is here which if cultivated would dominate the whole life, but alas, the seed which is allowed to germinate is given no care of cultivation. Yielding to the present pleasure to the spirit of this age, the mad desire for riches and the resistless call of the times to self-interests, the carnal customs, business and clubs, pleasures and sports, drive out and crowd down any legitimate fruitage of Jesus Christ's inner possession of the life. These men believe the gospel, sympathize with it, and often in the quiet moment earnestly propose to yield to it, but alas, the daily recurring miracle of folly and unfaith is repeated and the spirit of this age and the care of this world and the anxiety about the thousand and one material and tangible facts of life are permitted to choke Christ out. Thus the life of man is left a barren, fruitless, spiritually unlovely thing. Many men there are who have Christ within, but he is a dead Christ, choked to death by their own hand as they grasp and hold on to the pleasures, sin, and business of these present days. Would to God that the church of Christ and its ministry might arouse themselves to the tremendous import of this condition and the significant truth of this statement, that there might be organized a mighty spiritual campaign, persistent, zealous, God-directed for the reclamation of this fertile soil of humanity from the possession of the weeds that choke and destroy. What might not happen if once the church would seriously turn to this serious business of saving men? If it should for one decade, be frankly and finally done with a frittering away of its time and talent and opportunity in the senseless busying of itself with social amenities and nonentities, with the everlasting pursuit of purposeless pennies by the foolish purveying of the unholy mammon of this world and calling it the service of God.

Well, thank God there is a class whom the Master designated as good soil. Men who hear the gospel and receive it into honest hearts and yield themselves to the results of that word which they hear. Men who

pay attention to the gospel message, yield to it, subject themselves to its control in their daily living and are thus transformed by it and made children of God and heirs of God and joint heirs with Jesus Christ of the eternal inheritance which God has reserved for the righteous.

I have read that Gilbert aBecket, the father of the Bishop, Thomas aBecket, during the Crusades, was captured, and for many months was held a prisoner in the home of a Persian nobleman, with whose daughter he fell in love. The young princess returned his affection and sought to effect his escape. On the night of the effort at escape the plot was betrayed, and while Gilbert succeeded in making his escape the princess was captured and kept a prisoner in her father's castle. Months later she managed to make her escape and knowing only two English words, London and Gilbert, she started out from her Persian home to find her lover. Every one, of course, everywhere, knew London, and so helped her on her way. When she came to London, no longer needing that word, she began to repeat at every chance meeting the word of all words to her—Gilbert. For many days she wandered through the streets of the great city, sometimes wept over, sometimes laughed at, sometimes chased by a mob of ruffianly boys. One day with a mob at her heels she turned into the street where Gilbert lived. His servant was sent out to see the cause of the commotion, and returning to report his master came, recognized his beloved, brought her into his home, made her his wife. So a human soul, having enshrined in itself only two words, Jesus and Heaven, the one its inspiration and the other its goal, has made of itself a good soil in which the seed of the kingdom springs up into eternal life. And its hopes will find an abundant fruition in the home and presence of its beloved.

As you have listened, beloved, you have unconsciously but of necessity, been making your soul a soil. Upon your own choice depends the character of that soil. Will you give the gospel message a chance? Will you choke out of your life the inexpressible riches of grace and glory which God stands even now ready to crowd into your life through faith in Jesus Christ? Will you permit the high and holy emotions of this Spirit-charged hour to evaporate in delightful tears or shallow impulses? Will you not the rather rise with all the depth and purpose possible to your being and yielding to Jesus Christ embrace him through faith and through submission of your soul to him as Lord? Commit now your destiny, your way, your life to him and enter with him through the gates into the kingdom of God.

STRANGE PROVIDENCES.

BY H. B. FOLK, LIVINGSTON, ALA.

The mother dies and leaves the young children. The young girl, just budding into womanhood, is taken from the glowing path of life. The young man's prospects and promises and hopes of life are buried with him in the grave. Death enters the home and takes the bread-winner, the one in mid-career of life, and leaves the one whose sun of life is setting and whose life's work is done. The widow's only son is taken and no Christ meets the bier and restores the dead to life. The tornado like a blind giant rushes through the land and leaves wreckage and death behind; alike the ruined house of worship and the ruined place of sin; alike the dead saint and the dead sinner. The earth shivers and the houses fall, the sea roars and rushes away affrighted, and then rushes back and leaps high over the land, and a hundred thousand lives have gone out in darkness. The cause for which a hexatomb of prayers have ascended goes down in defeat. The flame leaps forth from over the stage and into the face of the audience; the doors open inward instead of outward, and are held fast by the panic-stricken mass of humanity, and the flames at their leisure devour their victims. The crop fails and gaunt famine stalks through the land, and man, mother and the child wither and die.

Why are these things so? We cannot say they are always sent as punishment for sin, for they strike the good and the bad alike. If a church stands in the path of the cyclone it does not on that account deviate from its course. If a good man is caught upon a railway track the train strikes him without moral distinction. If he is caught upon the track of a natural law the law strikes blindfold.

"Shall burning Aetna, if a (saint) requires,
Forget to thunder, and recall her fires?
When the loose mountain trembles from on high
Shall gravitation cease when you go by?"

Or some old temple, nodding to its fall,

For (impious) head reserve the hanging wall?"

It seems evident that God has arranged general laws for the world, which, as a rule, he leaves to operate automatically. The universe is like a great factory, with its bands and wheels and cogs, and if a man falls upon a revolving belt he is carried to the mangling wheel; if he thrusts himself, or is thrust by circumstances, into the grasp of the machinery, the machinery goes on its way and works out the results.

Life is a net work of laws, of causes and effects. One sequence pours a blessing into the life, another is laden with blackness. Both kinds are operating in every life, with their burdens and blessings.

The world is God's household. In your household you have certain arrangements, certain rules and regulations. You do not break them without good reason in order to gratify one of the children. Because the boy does not want to quit playing just now and come in to dinner you do not put off the family dinner hour to please him. The children must rise at a certain time. They must not make a noise while the others are reading and studying. The rules of the household are not lightly broken. If a child's pleasure suffers, you consider it better and wiser so than the breaking of the regulations which are for the sake of the whole household. So in God's house. The rules and regulations, the arrangements He has established He allows to operate, though sometimes their operation strikes our plans, our pleasures, our hearts.

But there is a special, as well as a general, providence. If sufficient reason exists the parent will suspend the arrangements of the household for the sake of the child. And if sufficient reason exists God will suspend the operation of His laws, or what is in effect the same thing—He will counteract them by other laws. If one has been caught on the belt of sickness and is being borne along toward the great revolving wheel of death He may send a rescuer, a physician, to counteract the law of sickness and death. If one is being borne toward eternal death He may send a friend, a minister, a message, to rescue him. If a cause is caught in a sequence of circumstances and is being borne to defeat, God may with the sword of truth cut the band and throw it upon one moving toward victory. But the burden of proof rests upon those who would change the usual operation of the laws. There must exist sufficient reason. The child always thinks there is a good reason in his case, and we always think there is good reason in our case. But there may or may not be sufficient reason. We do not know, and that is the reason why it is right to ask God for what we want. We do not even know if what we want is contrary to the usual operation of law. It may be that we would receive it anyhow. But it is right to ask God, because we do not know.

It is right therefore to pray. God will hear the prayer and consider it. He sees the sparrows when they fall, and although he may still let them fall, it is because He knows it is best it should be so.

But prayer has an effect in disposing God to grant what ye ask. Christ said: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." The child earnestly desiring and asking for something moves the parent to grant the request, if it is possible. So the request to God moves him to grant it if it is wise to do so.

Therefore, O Christian, pray on, knowing that your cries have entered into the ears of the Lord of Sabaoth, and that His wisdom is higher than man, and His love as wide and deep as the sea.

Providences are of three kinds: (1) Those sent as punishment for sin; (2) as a means of development, and (3) those that come in the usual course of affairs. You punish a child for wrong-doing. That is punitive providence. You require the child to go to school against his will, and that is disciplinary providence, or providence for the sake of development. You make the child stay at home when he wishes to go with you to town, not to punish the child or to develop it, but simply because under the circumstances it is not best for him to go, and that is what we might call circumstantial providence. But whether the providence be the one or the other, it can always be made a means of development. Whether it comes primarily for punishment or as natural cause and effect, it can always, if it is borne aright, be made to develop, to strengthen, to sweeten the character. Out of your stony griefs, you can raise steps unto heaven. You can make them a cross that lifts—"E'en though it be a cross that raiseth me nearer, my God, to Thee, nearer to Thee."

"Oh, cross, that liftest up my head
I do not ask to hide from thee;
I lay in dust life's glory dead
And from the ground there blossoms red
Life that shall endless be."

—Alabama Baptist.

SEMINARY NOTES.

BY CHARLES E. WAUFFORD.

To more greatly arouse the spirit of missions among the students of the Seminary is one of its great objects. Consequently the first day of each month is observed as Missionary Day. The Society of Missionary Inquiry, of which every student is a member, meets on this day and various reports are heard concerning missionary work, letters from foreign missionaries are read and one or two addresses on a missionary topic are delivered. We were fortunate last Wednesday in having as our speakers Bro. Sallee, missionary to China, who spoke on "Some Reasons Why Men do Not Go to the Foreign Field," and Dr. H. E. Watters, of Hall-Moody Institute, who delivered an interesting address on the "Relation of Christian Education to Missions." There was quite a demand for the publication of this address, and Dr. Watters agreed to meet the demand. It was a clear, out-spoken, facing-the-facts address, dealing with the many complex problems that confront the cause of Christian education, and calling for a more noble defense and a heartier support of the denominational school.

The enrollment of the Seminary is approaching the 300 mark. This is a great body of "prophets" gathered from all points of the South and from the North, yes, and from beyond the seas. It means immeasurable good for the kingdom of our Lord.

The writer is glad to hear of the progress of Baptist affairs in Tennessee from those who attended the Convention. He rejoices at every movement toward better things. One never forgets the country of his youth. I shall always be a Tennessean; there is no place like it. The Baptists there have it in them to do great things for the cause of the Kingdom, and all that is needed is for them to express themselves, and push to the front. May the BAPTIST AND REFLECTOR keep on growing.

TWO GOOD MEETINGS.

Rev. E. H. Yankee, State Evangelist, came to us at Smithwood church on Sunday, Oct. 15. Conversions were effected from the very first service. At the close of ten days' labor among us there were 36 conversions and 19 additions to the church by baptism.

From Smithwood Bro. Yankee came to Bearden, beginning his meeting here on Wednesday night, and remaining with us ten days. The results from the meetings here were 50 conversions, two additions by letter, 24 approved for baptism. The Christians of both communities were greatly stirred and benefitted by the meetings. In addition to the conversions, many backsliders were reclaimed and brought into duty.

Brother Yankee is a marvelous evangelist, full of the Spirit, throbbing with enthusiasm, zealous for lost souls, magnetic, dramatic, descriptive, imaginative, eloquent, logical, powerful in presenting the Word of God. He is safe and sane in his methods. We bid him God-speed in his great work, and thank God for his coming among us. The Lord has graciously blessed us whereof we are all glad.

J. C. SHIPE, Pastor.

I will not continue my pastorate at Rutherford another year. This is the best half-time church in West Tennessee. It is made up of the cream of the town. They have been loyal and kind to me. Better brethren can not be found. Since I came two years ago the church has had sixty-three additions, more than in the same length of time in twenty-five years. This is a fine country, but it seems we cannot get climated. My family are chilling, and so am I; very much poisoned up with malaria. Our future plans have not matured yet, but seek higher grounds.

Rutherford, Tenn.

G. A. OGLE.

I was at Friendship Sunday. Good audience and Lord's Supper was observed. The church Saturday extended to me a unanimous call to serve them the fifth year, and the call was accepted. A fine people. I love them all. Had three weddings last week. Just let them marry. I am this week with Brother Grime at old Athens.

Hartsville, Tenn.

JOHN T. OAKLEY.

Pastors' Conference

NASHVILLE.

First—Pastor Inlow preached at both hours to fine congregations. Very large Communion service. Two received by letter and one for baptism. The Sunday school was reasonably large. 430 in attendance. The Young Woman's Bible Class had 95 present. The Baraca class had 64.

Immanuel—Pastor Weaver preached on "The Need of a Revival," and "The Magnetism of the Master." One baptized and received upon statement of experience. Sixteen diplomas were delivered in the S. S. for work completed in the S. S. Institute. Evangelistic services continue during the week, led by Dr. Millard A. Jenkins, of Owensboro, Ky. Outlook hopeful.

Centennial—Rev. W. C. Cleveland preached in the morning on "The Power of Prayer." Pastor J. N. Poe preached at night. One conversion; one received for baptism; 131 in S. S.; five B. Y. P. U.

South Side—Good services all day. The "Men and Religion Forward Movement" was presented at the morning hour by Mr. Willis, the Y. M. C. A. Secretary. Pastor Savell preached in the evening on "Laying Aside Hindrances to Run a Race." Dr. W. J. Cambron begins a series of services with this church. Carl M. Cambron will direct the music.

Third—Pastor Lemons preached at the morning hour on "The Church, the Local Center of Spiritual Power." Excellent S. S. and B. Y. P. U. meeting. In the evening Dr. H. H. Hibbs, of Tennessee College, preached a delightful sermon and spoke of the college. Special meetings begin next Sunday.

Trezevant—Rev. W. J. Stewart, Secretary of the Orphans' Home, spoke in the morning and at Milan at night. Good services at both places.

Seventh—Pastor Wright preached on "The Great Interest Shown in Sinners by Men of the Bible;" at 3 p. m., on "What Interest Have You?" and at the night service on "Halt and Consider." One received by letter. Fine interest. Brother J. T. Early will be with us this week.

North Nashville—Pastor Marsh preached in the morning on "Joy Among the Angels of Heaven," and at night on "Saved Through the Blood." Celebrated the Lord's Supper at the morning service. Splendid congregations at both hours. The Sunday school and church unanimously and heartily adopted the plan of combining the teaching and preaching services as suggested by Bro. Spilman at the Training School. Bro. R. L. Motley will preach tonight and on through the week in the revival.

Lockeland—Pastor Skinner preached on "Some Characteristics of a New Testament Church," and "The Thief on the Cross." Good day all around.

Grace—Pastor C. D. Creasman spoke on "The Obedience of Jesus," and "God's Responsibility." Especially good S. S. and morning services. B. Y. P. U. and evening service off on account of rain.

Lebanon—Pastor Fitzpatrick preached on "Laborers Together with God."

Mt. Olivet—Pastor, deacons and brethren of other churches will ordain four deacons the third Sunday in November at 11 a. m.

Howell Memorial—Pastor Cox preached on "Delight in God and Its Reward," and "Hearing the Voice of God." Good services.

Bellbuckle—A. E. Booth, pastor. Services at 11 a. m. and 7 p. m. Good congregations and fine interest. Repairs being made in building and outlook very good for renewed interest.

Central—G. A. Lofton, pastor. Dr. S. W. Kendrick is with us in a revival meeting. There were three professions and two additions to the church, one by letter and one by experience and baptism. The people are interested and indications are that we will have a great meeting.

Belmont—Pastor B. H. Lovelace preached in the morning on "The Winning Race," and in the evening the Lord's Supper was celebrated. One addition by letter. Fine S. S. and B. Y. P. U.

KNOXVILLE.

First—Pastor Taylor preached on "Lord's Day Observance," and "Clouds Rolled Away." 330 in S. S. Church has adopted the plan of weekly contributions to missions. 130 in South Side Mission.

Deaderick Ave.—I. G. Murray preached on "Surrender for Service," and "The Gospel Worthy to be Accepted." 550 in S. S.

Bell Ave.—Pastor Sharp preached on "Baptism," and "The Happy Home," fourth sermon. 488 in S. S.; 6 received by letter.

South Knoxville—Dr. Raleigh Wright preached on

"Consecration," and "Home-seekers." 274 in S. S.; 30 baptized; 5 received by letter. Meeting begins splendidly.

Euclid Ave.—Pastor Green preached on "Immortality is What Must Be," and "Some Benignant Results of Resisted Temptation." 140 in S. S. Good day.

Gillespie Ave.—Pastor Webster preached on "Taking Away the Stone," and "Sin and Its Results." 142 in S. S.

Third Creek—Pastor Mahan preached on "Pentecost," and "Mephibosheth in Lodebar."

Stock Creek—Pastor White preached on "The Voice of His Mission," and "The Last Will of Our Lord."

Meridian—W. A. Masterson preached on "The Planting of the Lord," and "Righteousness Tendeth to Life." 73 in S. S.

River View—Rev. J. H. DeLaney preached on "What a Christian Should be," and "Home Ties are Broken up." 60 in S. S.; 4 received by letter; 1 by experience; 2 by enrollment. Meeting continues with good interest.

Ferry Street—Pastor Wells preached on "Persecution," and "The Ruler's Question." 143 in S. S.; 3 received by letter.

Bearden—Pastor Shipe preached on "Heavenly Mindedness," and "A Gracious Invitation." 110 in S. S.; 17 baptized. Meeting closed. Fifty professions.

Oakwood—Pastor Edens preached on "Esther's Opportunity," and "Thinking Right Things." 165 in S. S.

Beaumont Ave.—Pastor Williams preached on "Hanged on His Own Gallows," and "Jonah." 148 in S. S. Good B. Y. P. U. and Jr. B. Y. P. U.

MEMPHIS.

First—Bro. W. L. Walker of the Home Board, preached to large congregations. Pastor Boone baptized two. Meetings begin auspiciously.

Central—Pastor White preached morning and evening. One addition by letter. 171 in S. S. Good interest.

LaMar Boulevard Mission—Pastor Moore preached on "Building for God," and "The Tree of Life."

McLemore Ave.—Pastor Thompson preached at both hours to good congregations. Two forward for prayer.

Bellevue—Bro. Sallee preached in the morning and Pastor Hurt at night.

Seventh Street—Pastor Strother preached at both hours. 239 in S. S.

LaBelle Place—Pastor Ellis preached at both services. 220 in S. S. Services every evening this week.

Blythe Ave.—Pastor Bearden preached on "The Two-fold Nature of Man," and "The Last Judgment." Good congregations.

Boulevard—Pastor Couch preached at both hours.

Union Ave.—Revival closed with 23 additions. Pastor Watson preached at both hours last Sunday. Received one by letter; one for baptism; one baptized.

Rowan—Pastor Utley preached on "She Hath Done What She Could," and "We are Ambassadors for Christ." Good day. Large crowd at night. Organized a B. Y. P. U. with 20 members. Fifty in S. S.

Binghamton—Pastor preached at both hours. Very good day.

CHATTANOOGA.

Tabernacle—Bible school graded by W. D. Hudgins, State Superintendent. He closed a three-days' institute Sunday afternoon, which was most profitable. 364 in Bible school. 95 in Mission School. Preaching by Pastor Alena Fort on "Esther, the Queen," and "An Office-holder Who was Faithful." Good B. Y. P. U. Six additions.

Highland Park—Pastor preached in the evening on "Power of Faith." Dr. R. R. Acree preached most acceptably in the morning on "The Communion." Good S. S. The pastor has just returned from a tour of the country churches of the Association.

Alton Park—Pastor W. N. Rose had a good day. Morning theme, "Working Out Your Own Salvation," evening, "The Healing Touch." Fine interest in the S. S.; 82 present. Good B. Y. P. U. and attendance growing. Appointed building committee and plan to begin work soon on new building.

St. Elmo—Pastor Vesey preached on "Fishing for Men," and "Two Builders." Good day generally.

Rossville—Pastor Gray preached in the morning the first in a series on the book of Malachi—"Doubting the Love of God." Mal. 1:2. Evening subject, "The Lazy Man's Opportunity." Rom. 4:5.

East Chattanooga—E. J. Baldwin, pastor. Preaching at both hours by Rev. Burton A. Hall of McKinney, Texas on "Revive Thy Work," and "No Man

Cared for My Soul." Great mass meeting at 3:00 p. m. Ten men and women were saved and reclaimed; four united with the church. The revival is growing and spreading like fire in dry stubble. Good S. S. and B. Y. P. U. Great day for the kingdom of God. Pray for us.

JACKSON.

First—Dr. Virgin preached at both hours. Observed the Lord's Supper at the morning hour. One addition by letter. 411 in S. S.

Second—Good S. S. Rev. Cooper preached in the morning and J. L. Lynn at night.

Royal Street—Pastor Bate preached at both hours. Observed the Lord's Supper at night. Good S. S. and good day.

West Jackson—Pastor Early preached at both services to good crowds. Fine S. S. Pastor leaves today for Nashville to assist Dr. Wright in a revival meeting.

Walnut Street Church—Pastor Edwards preached at both hours. Good S. S. Good day for Jackson people.

PETROS.

Pastor J. N. Bull preached on "Building a Character," and "A Question and Answer." 176 in S. S., the largest in the history of the church. Five united with the church; three were baptized; seven professed faith in Christ. A number of requests for prayer for themselves. A full house morning and evening. I am very much pleased with my new field.

JACKSBORO.

Evangelist R. D. Cecil, of Nashville, preached on "The Christian's Watchword—Forward," and "Who is on the Lord's Side?" Pastor Perkins baptized 9; 128 in S. S. Lord's Supper administered at the evening hour. Fine congregations. Meeting closed, and evangelist goes to Vasper for a meeting.

HARRIMAN.

Trenton Street—Pastor Brooks preached on "Seeking the Beautiful City," and "If I Perish, I Perish." 199 in S. S. Three received by letter; one approved and baptized. Fine day. One confession of faith.

Walnut Hill—Pastor preached at 3 p. m.

MORRISTOWN.

Dr. Tunnell, the pastor, preached at the morning hour on "After the Revival." Five additions. 25 baptized at the evening service. 253 in S. S.

NOVEMBER AS ORPHANS' MONTH.

Dear Servants of our Lord—It will be remembered that November is Orphans' Home Month. Now is the time to give this worthy institution the right of way. Our needs are greater than ever before in the history of the Institution. We owe \$2,000 on expense fund, which amount we took from the treasury and used in paying in full for our farm. Our three commodious brick buildings in course of erection on the farm are being pushed to completion, and we lack \$7,000 having enough money to finish them without debt.

The Board of Managers has no one to whom it can go except the friends of the institution. We are depending on you. Do not disappoint us.

Can you not arrange to have a special Orphans' Home service in your church on one Sunday in November, using the collections of the entire day for the Orphans' Home? Also do not forget to emphasize Thanksgiving and Christmas as a good time to make an offering for the Orphans, as our church people gather around their dinner tables on these days.

Do your very best for these helpless children committed to us for training. Yours for the orphans,

W. J. STEWART, Secretary.

2141 Blakemore Ave., Nashville, Tenn.

TWO LETTERS.

I am just in receipt of two interesting letters. One is from my old friend, Elder J. V. Kirkland, who writes me that he has left the "Primitive" Baptists and joined the Baptist church at Fayetteville. He has been appointed Associational evangelist for William Carey Association, and has held some gracious meetings. The second letter is from Elder A. H. Dickson, of Linden, Tenn., in which he rejoices over the fact that his brother M. C. Dickson, a prominent Methodist preacher, has joined the Baptists. I don't often rejoice over those preachers who come to us from other denominations, but men like Kirkland and Dickson are men of real worth. Send us more like them.

Dover, Tenn.

B. F. STAMPS.

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. Check, 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. G. Edenton, Jackson, Tenn.

For Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

For Hall-Moody Institute, address Dr. H. E. Watters, Martin, Tenn.

MINISTERIAL RELIEF.

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

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

THE REBELLION IN CHINA.

The present uprising in China is to my way of thinking the most remarkable since the Tai Ring rebellion, about the middle of the last century, which lasted some fifteen years. This is in some respects far more important than that. They are alike in that both oppose the ruling dynasty, both look toward progress and more liberal policies than the government approves and carries out. This one is far more intelligently directed and has a far more intelligent people to whom to appeal. This one also has far more friends and supporters among the official classes, especially among the army people. The wisdom of the leaders is shown in striking when the Central Government is financially embarrassed and when millions are in distress by reason of floods during the past summer.

The rapidity with which they got possession of Wu Chang, Hou Yang and Hon Kow, as well as several other important cities, has seemed to me most remarkable and indicate either much weakness or wavering on the part of officials at those points. But the latest reports say that the Imperialists have retaken Hon Kow and are again in full charge of the railway between Hon Kow and Peking. It now appears to me that the Imperialists will succeed in suppressing the rebellion, but it will be more by concession to their demands than by arms.

Already I see that the Parliament is to be called at once.

It is very interesting to note that there is, as an immediate occasion for said rebellion, something quite like the question of State's rights in our country. This came to a head around the effort of the Peking Government to take charge of all railroad matters and to make the \$50,000,000 loan.

I feel sure that which ever side gains the day, China will go forward with leaps and bounds in civilization, education and improvements in their government.

The great concern for God's people just now, ought to be to most earnestly pray God to guide in all these affairs to His glory, and to believe that He is doing it; but most especially that He will speedily call large numbers of fearless, consecrated men and women to enter into the larger fields that are sure to be more wide open than ever before, and to call His people at home to make it possible for these to go.

I should say that as yet there seems to be little or no danger threatening the missionaries in China. It is unlike the Boxer movement in that respect.

Fraternally,

G. P. BOSTICK.

NEW ORLEANS NOTES.

Sunday, Oct. 29, was a "red letter day" with at least two of the Baptist churches of New Orleans. It was the occasion of the dedication of the St. Charles Avenue and the Central churches. Dr. B. D. Gray came down and preached the sermon at both churches. At the 11 o'clock hour, Pastor F. C. Flowers, of the Central Baptist Church, with his people, went in a body to the St. Charles Ave. church. Dr. Gray preached a great sermon from the text, "For me to live is Christ; and to die is gain." At the evening hour, Pastor W. H. Brengle and the St. Charles Ave. flock went in a body to the Central church, where Dr. Gray preached again. His subject was, "Ye are my witnesses."

Through the help of the Home Board these two churches have recently begun work in their new houses, the St. Charles Ave. being an enlargement of their former small house. This is now one of the most prosperous of our churches in the city. It is located in a few squares of Tulane University, and many of the pupils are being reached. The improvements on the building cost \$7,500.

The Central Baptist church is the youngest in the city, and has enjoyed a splendid growth the past two years. The new house of worship is a Sunday school building, arranged for all the departments of a well-organized Sunday school. The rooms can be thrown open by means of folding doors, and thus used for a preaching house. The church is located in a rapidly-growing part of the city, and is some 50 or 60 blocks from the nearest Baptist church. There are perhaps 100,000 people in the part of the city where Central church is located. Many of these are people who are building their own homes, and many are not Romanists. The outlook in New Orleans is good for Baptists.

F. C. FLOWERS.

CENTRAL ASSOCIATION.

The Fifth Sunday meeting of the Northern Division of Central Association met with the Dyer Baptist Church on Friday night before the fifth Sunday in October, 1911, and continued until the Sunday night following. Fourteen of the twenty-four churches au-

swered to the roll call. The following ministers were present, and took a great interest in the work: R. A. Kimbrough, H. A. Smoot, R. P. McPherson, W. L. Norris, J. A. Bell, N. L. Summers, R. E. Early, R. S. Wofford, J. A. Carmack, Rev. Foster, Rev. Myers.

The following program was rendered Friday evening at 7 p. m.

Sermon by Rev. J. A. Carmack from Rev. 3:1.

Saturday morning, 9:30 a. m.:
Devotional exercises by Dr. R. A. Kimbrough.

9:45—Roll call and enrollment of messengers.

10:30—Regular order of business was suspended and Dr. R. A. Kimbrough given an opportunity to present the claims of Union University.

11:00—The subject of "An Ideal Church Member" was discussed, Rev. R. E. Early leading the discussion.

11:30—Sermon by Rev. R. P. McPherson from Romans 16:17.

2:00 p. m.—Devotional exercises by Rev. R. S. Wofford.

2:15—"The Advantages of an Educated Ministry" was ably discussed by H. A. Smoot, R. A. Kimbrough and others.

Saturday evening, 7:00 p. m.—Sermon by Rev. W. L. Norris from Job 13:15.

Sunday morning, 9:45 a. m.—Devotional exercises by J. A. Bell.

10:00—Sunday School Rally, led by J. M. Guy, assisted by C. S. Haste.

11:00—Sermon by H. A. Smoot on "Bible Sanctification."

The mission collection amounted to \$13.27, which was given to foreign missions, that being the wish of those who contributed it.

At 2:00 p. m. devotional exercises were conducted by R. P. McPherson.

2:30—"Systematic Giving," by L. D. Spight and others.

3 p. m.—"The Kingdom or Church," E. S. Byars and others.

7:30 p. m. Sermon by R. P. McPherson on "The Good Samaritan."

Thus ended the first session of the Northern division of the Fifth Sunday meeting of the Central Association, which we feel sure was almost as profitable as any meeting of like nature held before the Association was divided into two Fifth Sunday meetings.

Central Association is too large. Will the brethren think along that line and let us seek the best way to do our Master's will having nothing in view but the glory of God.

E. S. BYARS, Sec'y.

Time of next meeting, Friday night before the Fifth Sunday in December. Place, Bradford, Tenn.

A year or two ago J. W. Lane moved to a place near Kingston, Tenn. He formerly lived in Scott County, Va., and Hawkins County, Tenn. His name is found in the list of the Virginia pastors, printed in the minutes of the Southern Baptist Convention of 1909. He was excluded from Beech Creek church in Hawkins County, Tenn., December, 1909. Where he is not known, he poses as a Baptist minister in good standing. He claims to have the authority to baptize, to pastor churches and to perform any and all duties of a regular ordained minister.

About two months ago some inquiries were sent to Hawkins County regarding him. The clerk of Beech Creek church of the Holston Valley Association, wrote that he was excluded. He at first bitterly denied the report, but later, in the presence of the writer and several other parties, acknowledged to being excluded, but claimed that it was done in an ir-

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regular and an illegal manner, and made a serious charge against the character of Bro. W. T. Morelock, clerk of the church. A thorough investigation of the matter has established the following facts. A charge of adultery was preferred against him in the above-mentioned church. A committee was appointed, which investigated the matter and found him guilty. The church then notified him of the charge and postponed its action. He paid no attention to the notice of the church. He was then excluded in a regular church session. His charge against Brother Morelock was a vile slander. Any one wishing further information may secure it by addressing Rev. B. A. Smith, Persia, Tenn, W. T. Morelock, Baileytown, Tenn., or the writer.

C. M. HUFF,

Clerk Walnut Grove Association,
Erie, Tenn.

THE FOUNTAIN OF YOUTH.

From the time when Ponce De Leon crossed the ocean in search of the Fountain of Youth, to the present day, people are trying to find an escape from the infirmities of old age. But they do not find it because they do not reason out their weaknesses and are unwilling to apply the remedy.

Blood alone gives strength, health and vigor to our bodies and keeps aglow the Fire of Life within us. How important then it must be to keep this Life's Blood in the best condition. By taking W. H. Bull's Herbs and Iron, the means of attaining a ripe old age with a strong, healthy body, is within reach of all. Herbs and Iron makes pure blood, invigorates the nerves, creates a healthy appetite, stimulates the liver and kidneys and strengthens the heart action. Take this life-giving medicine, and you will have discovered what others are seeking, a strong, healthy, and young old age. Herbs and Iron gives to the body a feeling of new life and energy, making you feel that life is worth living. If you wish to enjoy the pleasures that old age holds forth to you, try W. H. Bull's Herbs and Iron, it will make you feel like a new person. This preparation can be had at all druggists. After using two-thirds of a bottle, according to directions, if you feel that you have not been benefited, return the remainder and the purchase price will be refunded to you—every cent of it.

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R. E. LAMBERT.

Darlington, Wilcox County, Ala.

With commendable enterprise, the Central Baptist of St. Louis, Mo., issued a paper daily during the sessions of the Missouri Baptist General Association in that city.

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1016 Villa Street.

Field Worker..Miss Mary Northington
Clarksville, Tenn.

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.

A WORD OF GREETING.

In a recent issue of the BAPTIST AND REFLECTOR, Mrs. W. C. Golden has very kindly given me a gracious introduction to the Baptist women of Tennessee as their Corresponding Secretary.

In sending out this word of greeting hardly more can be ventured than simply to promise my best endeavor to meet the demands of the office, and to serve in every possible way for the furtherance of the cause.

For the last few years I have not kept in as close touch with the work as previously, but feel quite sure that in a little while all the details can be gotten in hand and the work carried on in a helpful way as heretofore. It will give me great pleasure to have personal touch by correspondence with any of our good women, and will welcome any suggestion which they can make from time to time. I am here simply to serve the wishes of the sisterhood, and shall hold myself ready at all times to meet their desires as far as possible.

To follow those who have done the work so well heretofore gives encouragement, and to have an introduction so gracious by one so capable in every way as Mrs. W. C. Golden, awakens a sense of gratitude and creates a desire to do my best in whatever that best may be.

It will facilitate matters if those who are writing the office will be sure to direct their letters specifically to me at Waters Ave. and Porter Pike. Without this caution letters may easily go astray and so important matters be delayed.

Mrs. W. HARRY ALLEN,
Corresponding Secretary.

Waters Ave. and Porter Pike, Nashville, Tenn.

The Quarterly Institute of the W. M. U. of Central Association met with the Missionary Society at Milan, Tennessee, Oct. 25, 1911, Superintendent Mrs. J. A. Carmack presiding.

The meeting was opened at 10:30 by singing "Rescue the Perishing."

Devotional exercises were conducted by Mrs. D. B. Mills, of Milan.

Mrs. Carmack expressed her joy in the work, her supreme desire being for its advancement and growth.

It was thought advisable to elect a new Treasurer to take charge of the

Superintendent's Fund, said Treasurer to be located at the same place with the Superintendent. The former Treasurer being located at Jackson, and the Superintendent at Laneview, caused unnecessary expense and trouble in sending money. Mrs. Essie Skiles was elected.

Solo, "Hosanna," was beautifully rendered by Mrs. F. E. Walker, of Milan.

The roll was then called, to which eleven churches responded with encouraging reports. The following churches were represented, 61 representatives being present: Humboldt, Gibson, Jackson, First; Jackson, Second, West Jackson, Medina, Milan, Oakwood, Salem, Trenton and Trezevant.

Six Sunbeam Bands, three Y. W. A.'s and two Royal Ambassador Bands were reported.

Helpful and instructive talks on Ministerial Education, led by Mrs. Damar, of Humboldt, and followed by others, were an inspiration. We are, through our Quarterly meetings, arousing an interest in the causes which we are helping to support.

After the appointment of committees the benediction was pronounced, and the meeting adjourned for the noon-hour.

Visitors were invited to the Young Men's hall, where the ladies of Milan served dinner. Good things to eat! It would be difficult to imagine more bountifully-spread tables than greeted the eye in that hall. The ladies of Milan are gifted in the art of preparing and serving the most tempting of foods. Oh, that we may feast our souls on spiritual food as hungrily as we feast our bodies on these temporal foods.

At 1:30 we re-assembled at the church for the afternoon session. The meeting was opened by singing the "Coronation" hymn, after which Bro. Norris, pastor of the Baptist church at Milan, led in a splendid prayer, asking God's blessing upon the meeting.

Bro. Poindexter, of Union University, at Jackson, then talked, expressing his appreciation of the Woman's Missionary Union, and especially of the Union at Milan, which had shown him great kindness.

Miss Northington talked on "Methods of Work," pleading that societies be not satisfied, but press onward in every way, trying to improve methods, having a definite aim, without which little could be accomplished.

Mrs. Fly, of Jackson, read a splendid paper on "Ministerial Relief."

The beautiful solo, by Mrs. Sam Williams, of Milan, was greatly enjoyed by all.

Miss Northington had charge of the query box, answering questions in her own original and enthusiastic manner. Those who have not tried the query at your Quarterly meeting, try it once, with Miss Northington on hand to assist you, and you will surely find it worth while.

After singing "From Greenland's Icy Mountains," we heard the reports of committees.

Mrs. Carmack, whose whole heart is in the work, and whose great desire is that we do our very best for the Master, suggested \$500 be the definite aim of the W. M. U. of Central Association for State Missions this year.

Motion was made and carried to that effect.

Motion was made and carried to the effect that the Secretary be authorized to have more programs printed, and send a number of them to the Presidents of Societies, that she may distribute them promiscuously among her members, hoping to arouse more

TERRIBLE TRAIN OF TROUBLES.

Lake Charles, La.—Mrs. E. Fournier, 516 Kirby street, says: "The month before I took Cardui, I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui, I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui.

Interest.

The interesting paper, "Why Give to Foreign Missions?" by Miss Mabel Askew, of Medina, filled our hearts with regrets that we had been so neglectful of the many calls from foreign lands.

The missionary play, "Voices of the Women," so successfully given by the young ladies and three little girls of Milan, was an inspiration. The needs of women in foreign lands were so forcibly brought before the women of Central Association.

Under the holy inspiration of the moment, motion was made and carried that \$500 for Foreign Missions be the definite aim of the W. M. U. of Central Association for this year.

A rising vote of thanks was given to Mrs. Mills and the ladies of Milan for their splendid hospitality, also to the young ladies for the missionary play.

Bro. Norris spoke very encouraging words in appreciation of the Woman's Missionary Union, also expressed great pleasure in having had the privilege of entertaining the Institute.

Mrs. M. H. Harris, of Trezevant, led in prayer for greater interest and a more self-sacrificing spirit among our members.

The following committee on Plan of Work for meeting in January was appointed: Mrs. H. W. Virgin, of the First church, Jackson; Mrs. Cooper, West Jackson; Mrs. J. L. McAlilly, of the Second church, Jackson.

Jackson First church sent a very cordial invitation to the Institute to meet with their W. M. U. in January, which was gratefully accepted.

After singing "When the Roll is Called up Yonder," the meeting was closed with prayer by Mrs. Carmack.

Women of Central Association, we plead with you, come and be with us at these Quarterly Institutes. We are sorry for you to miss the great blessings we are receiving. We are going to try to make every meeting better than the last one, and through much prayer and faithfulness we shall succeed.

Mrs. S. A. PARKER,
Secretary.

WHY GIRLS FALL, AND WHY THEY DO NOT REFORM.

We are just in receipt of a recent issue of "The Rescue Magazine," an excellent publication gotten out by The Southern Rescue Mission, Atlanta, Ga., which deals with the "social evil." Its publishers handle the subject in a manner which makes the magazine acceptable in the home. There is a statement appearing in this magazine over Dr. Len G. Broughton's signature as follows: "Mr. Elliott is doing a real service to society in his magazine, and everybody should read it if possible."

The current number of "The Rescue Magazine" carries a two-part article entitled, "Why Girls Fall, and Why They Do Not Reform," as well as many

other articles bearing on this evil. And we are informed that the publishers have several thousand copies of this number on hand and can supply those who are interested in their work, at 25 cents per copy, or one dollar per year.

DR. AND MRS. JOHN A. CHAMBLISS.

The golden wedding of Rev. Dr. John A. Chambliss and his wife was celebrated on the 17th of October at the home of their oldest child, Mrs. G. H. Caperton, Charleston, W. Va., and was attended by their three sons, all of whom live in Tennessee—Messrs. A. W. and S. M. Chambliss, of Chattanooga, members of the First Baptist Church of that city, and R. M. Chambliss, a resident of Brownsville, and a member of the Baptist church there. The fifth child, Mrs. Emron Johnson, of East Orange, was also present, and a number of grandchildren. It was a most interesting occasion. Dr. Chambliss met his wife, then Miss Mary Mauldin, while he was attending the Southern Baptist Seminary, then located at Greenville, S. C., of which Dr. Chambliss was the first full graduate. He married and began his ministry in 1861, and not long after entered the army, serving as a chaplain under Lee in Virginia. Soon after the war he became pastor of the Second Baptist Church in Richmond, one of our largest and finest Southern churches. He was next for ten years pastor of the Citadel Square Baptist Church in Charleston, S. C. For the past twenty years he has been in the East, holding two prominent pastorates, the First Baptist Church of East Orange, N. J., and until recently the First church of Plainfield, and from which he resigned a few weeks ago upon reaching the completion of his fifty-year service in the pastorate. Dr. Chambliss, who is now in his 72nd year, is devoting his time to special literary work and to supplying. He is just now preaching for the Elizabeth, N. J., First Church, which is without a regular pastor.

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Evangelist Sid Williams of San Antonio, Tex., is assisting Dr. E. E. King in a revival with the First church, McKinney, Tex. It is the seventh meeting "Brother Sid" has held with Dr. King.

Since Rev. Elmer Ridgeway, formerly of Martin, Tenn., went to Sallisaw, Okla., as pastor five weeks ago, the Sunday school has doubled in attendance and there have been 93 additions to the church.

Baptist and Reflector

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C. A. FOLK *Secretary*

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A Neglected Denominational Asset

We refer to the BAPTIST AND REFLECTOR. Is it not
A DENOMINATIONAL ASSET?

It was 22 years ago, on August 14, 1889, when the *Baptist*, of Memphis, and the *Baptist Reflector*, of Chattanooga, were consolidated. At that time there were 94,970 Baptists in the State. Now there are about 180,000. Then the total contributions for all benevolent causes, outside of pastor's salaries and church expenses, were \$9,697.77. Last year they were \$91,138.41. In other words, the members of Baptist churches have increased about 100 per cent since the consolidation of the two papers and the contributions nearly 1,000 per cent. During the 22 years the Sunday School and Colportage work, the Orphans' Home, Ministerial Relief and Woman's Work have all been established. The Baptist churches in Nashville, Memphis, Chattanooga and Knoxville have been multiplied by from four to ten. Many of the churches of the State have gone from one-fourth to one-half and from one-half to full time. Carson and Newman College has grown from 100 to over 500 students; Union University from less than 100 to over 300; Hall-Moody Institute from nothing to over 500; Tennessee College from nothing to 250. The endowment of Carson and Newman College and Union University have each been increased by \$100,000 or more.

We do not claim that all the credit for this advancement is due to the BAPTIST AND REFLECTOR by a great deal. But may we ask, in all candor, is not some of the credit due to it? Could this work have been accomplished without some such paper as the BAPTIST AND REFLECTOR as a medium of communication for reaching the Baptist brotherhood in the State?

Suppose there had been no paper as a medium of communication. Could the Baptists of the State have been reached and inspired to make the great

advancements which they have made? Suppose the denominational paper of the State had opposed the organized work. Could such progress have been made? Instead, however, of opposing the work, as a matter of fact, the BAPTIST AND REFLECTOR has during all these years opened its columns to all of our denominational interests, has given its space freely to all of them, and has never in all the years charged them for a single line, except where charge has been made for regular advertisements of schools. Even in the case of schools, however, we have published a vast amount of reading matter with reference to them without any charge at all. Not that there has been no expense attached to it. We have had to pay the compositors for setting up all of this matter. We have had to pay the printers for the press work. We have had to pay for the white paper on which it was printed. We have had to pay the postage on it. We have had to pay office rent, clerk hire and other expenses incidental to the work. If we had charged for the articles with reference to this denominational work at our regular advertising rates, the whole would have amounted probably to as much as \$100,000. But, as we said, instead of charging for this matter, it has been published free of charge, and cheerfully. In fact, we have considered that it was our business to publish such matters, that what the paper was for was to serve the denomination.

Then, too, we may be allowed to say that through the paper the Baptists of Tennessee have been held together. Take them all over the State, they are now united and harmonious, never more so, and perhaps none more so in all the Southland.

Now, we want to ask in all fairness, do the Baptists of Tennessee owe nothing to the BAPTIST AND REFLECTOR in return for what it has done for them? We said just now that we have considered that what the BAPTIST AND REFLECTOR was for was to serve the denomination. But should not the relation be reciprocal? While the BAPTIST AND REFLECTOR is doing that much for the denomination, should not the denomination do something for the BAPTIST AND REFLECTOR? How has this service been appreciated? If the BAPTIST AND REFLECTOR is a denominational asset, is it not

A NEGLECTED ASSET?

At the State Convention seldom has it been given a favorable time for discussion. The most favorable time it has ever had perhaps was at the last meeting of the Convention. Then the time was limited to three-quarters of an hour, and when it lost its place on the program it was afterwards limited to half an hour. At Associations the subject of Religious Literature is nearly always put on the last day, or the afternoon of the second day, and given only a brief time for discussion. Many pastors in the State never say one word, either publicly or privately, in commendation of the paper. A good many Baptists in the State who are abundantly able to do so are not subscribers to it, while a large proportion of those who are on our subscription list are behind in their subscriptions. The amounts they owe will aggregate, probably, \$8,000 or \$10,000 at present.

Last January we took over the subscription list of the *Missionary Messenger*. We counted upon many of these subscribers continuing as subscribers to the BAPTIST AND REFLECTOR. Some have renewed, while a number have paid no attention to our repeated requests for renewal. The result is that we have lost several hundred dollars on the *Missionary Messenger* subscribers alone.

In order to buy the half interest of Dr. A. J. Holt in the BAPTIST AND REFLECTOR, a stock company was organized to take over his stock. Only half of this stock, however, has so far been taken. Every one recognizes the advantage of publishing the paper on the stock company plan. Every one approves of the plan. Every one thinks that everybody else ought to take stock in the company, but comparatively few have done so.

While all of the above things are true—and we thought it well to give the facts, so that the Baptists of Tennessee may understand them—at the same time we want to say that, so far as opportunity is given at the Convention and Associations for the discussion of the paper, the brethren are very kind in their expressions of appreciation with regard to it. Many pastors in the State are warm friends to it and take every opportunity, both public and private, to speak of it and urge upon their members to become subscribers to it. A large number of subscribers pay their subscriptions promptly and seem to appreciate the paper very greatly. Unfortunately, however, there are not enough of those to pay the expenses of the paper, and as a result of the facts mentioned above, obligations have accumulated upon the paper.

If we may be allowed to be so personal, we may say that the editor has been doing the work of some two or three men. He has been editor in chief, managing editor, business manager, field editor, all in one. He has not spared himself, but for 22 years he has gone day and night, taking no vacation during all the years except on the trip to Palestine last year. Then, besides sight seeing, he wrote articles for the paper which took about as much time to write as usually was given to editorial work at home. He has done as much preaching as a pastor, as much much speaking as a lawyer, as much writing as a reporter for a daily paper, as much traveling as a drummer, and has had as much business on him as a merchant. All of this has been done at a salary less than that paid to most pastors in the cities and towns in the South. We have never spoken of these things before. We are not now complaining of them, but we feel that the Baptists of Tennessee perhaps ought to know them.

Now, we want to ask, is this right? Is it fair? Is it just? We ask for no sympathy. We ask for no charity. We ask only for justice. We base our plea on business grounds. We do not want something for nothing. We propose to give *quid pro quo* for everything we receive. We believe the BAPTIST AND REFLECTOR is worth to the denomination, and worth to the individual subscribers, fully as much as they pay for it, and more.

5,000 NEW SUBSCRIBERS.

The point of the above remarks is this: By recommendation of the Tennessee Baptist Convention at Jefferson City last year, and repeated at Martin this year, we are now engaged in a campaign to add 5,000 new subscribers to our list. If we could get these 5,000 additional subscribers, it would not only put the BAPTIST AND REFLECTOR on its feet, but it would place it in a position where it could serve the denomination to a much greater advantage, both on account of the enlargement of the number of people to be reached and influenced by it and because of improvements which could be made upon it, and the consequent increase in its efficiency. It would make the paper more valuable as a denominational asset.

We want to ask

SEVERAL THINGS:

1. That pastors all over the State will lay the paper before their people, urging upon them the importance of reading the BAPTIST AND REFLECTOR as the organ of our denominational work in the State in order to keep informed about that work. We should be glad also if they would follow up this public appeal with a private canvass among the members, either by themselves or some brother or sister appointed by them.

2. We hope that all of our subscribers will look at the label on their paper, and if their time is out, will renew now. We are preparing to send out statements to them, but they may save us this trouble, and may save themselves perhaps some annoyance if they will renew at once.

3. There are \$3,250 worth of stock in the Baptist Publishing Company still untaken, \$2,250 worth of common stock and \$1,000 worth of treasury stock. On this stock a payment of 2 per cent is guaranteed. And if the above suggestions will be carried out, the company can easily pay at least 6 per cent. Besides,

with the \$1,000 of treasury stock a type-setting machine can be purchased, which, when it is fully paid for, will save a considerable amount to the company. Quite a number of brethren over the State have taken stock in the company, but are there not many others who will do so? The shares are placed at \$25 each. Most of the brethren have taken four shares, which guarantees them their paper free for the balance of their lives.

If the above things should be done, then as a result the BAPTIST AND REFLECTOR would be put thoroughly upon its feet for all time, we hope, the individual members would be greatly benefitted and the Baptist cause in the State would have far larger growth in the future than it has had in the past. What say you? Will you not join in this movement, and do one, if not all three, of the things mentioned above? Let us hear from you. Why should an asset which might be made so valuable be neglected? Why not use it?

THE STATE MISSION BOARD.

We mentioned last week the meeting of the State Mission Board held in this city on October 31. As instructed by the recent Tennessee Baptist Convention, the Board laid out its work on the basis of \$35,000. There were applications before the Board amounting to considerably more than this. But wherever practicable the Board reduced the amounts so as to bring the total within the limits of \$35,000. The largest cutting on the applications was in Nashville, the reduction here amounting to \$1,800.

There was a fine attendance upon the Board, nearly every member being present, and there was an earnestness shown in the work of the Board and a determination to discharge faithfully the obligations which had been laid upon the members. The business meeting of the Board was preceded by a devotional service conducted by Dr. A. U. Boone, during which there were a number of prayers for God's guidance upon the members in the important work about to be transacted by them.

Dr. G. A. Lofton was re-elected President of the Board for the 24th time. Mr. R. W. Hale was elected Vice-President; Col. W. M. Woodcock was re-elected Treasurer for the 28th time; Dr. J. W. Gillon was re-elected Corresponding Secretary; Mr. L. M. Hitt was elected Recording Secretary.

The Board was in session all day, from nine o'clock in the morning until about nine o'clock at night. The ladies of the First Baptist Church served an elegant dinner to them, and also to the members of the Educational Commission and the Board of Ministerial Relief, both of which met on October 31.

While writing about the Board, we want to remind the brethren that the basis on which the work is laid out is nearly 100 per cent more than the amount received from Tennessee last year for State Missions. For some years the Home Mission Board has been contributing about \$2,000 to the work in Tennessee. But this will be no longer continued. It will require heroic giving upon the part of the Baptists of the State to raise the full \$35,000. And yet it must be done. Let us begin now making our contributions for State Missions, and not wait until the end of the year to do so.

PRICE OF PAPERS.

"The *Texas Baptist Standard* says:

'At the request of very many of the pastors of Texas the price was reduced for October to \$1.50, with the earnest hope that several thousand new names would be added to the list; and while several hundred new names have been sent in, the number is pitifully small compared to what it should be.'

"Exactly so. Years ago, before the present editor came on the staff of the *Religious Herald*, the subscription price was \$2.50. Scores of pastors and others wrote urging that the extra 50 cents be taken off, and predicting that the circulation would grow by

thousands as soon as this step was taken. The owners and editors conferred about it, and at length yielded. An annual income of \$3,000, or a capital of \$50,000, was thus annihilated by a single paragraph in the paper. The records show that fewer than one hundred new names were added as a result of this reduction. Moreover, when a reduction is once made, the mischief can never be undone. The *Standard* will find this out—if it has not already found it out."—*Religious Herald*.

And yet there are some people who still clamor for a reduction in the price of religious papers. But the universal experience of other papers shows that the reduction in the price adds very little, if any, to the subscription list of the paper. The truth is, that the objection to the price of religious papers is in reality more of an excuse than an objection. As a rule, those who make such objection simply do not want to read a religious paper at all. They are not interested in that kind of reading matter.

RESTITUTION AFTER REPENTANCE.

Mayor Gaynor, of New York, recently received a letter from California, in which the writer informed him that he once deceived the Mayor, to the detriment of another person, but now has got religion and feels it a duty to undeceive him. The mayor responded in the following letter:

Dear Sir—Your letter is at hand. You state that some years ago you were a witness before me when I was a judge, and a false witness, and deceived me, so that I decided the case wrongly, and that you make this confession to me because you have become a Christian, and want forgiveness.

According to my views you have to do more than this to be forgiven. You have to make amends. Mere talk does not purchase forgiveness. Where anything is stolen or got unjustly it must be refunded before forgiveness can be expected, if the sinner is able to refund.

That is the way I understand it. So you had better tell me what the case was, so that I may look it up and see what loss the defeated party sustained, and then you must restore his money to him or make good his loss. If this be not your view I fear you are in error in supposing that you have got religion and are a Christian.

You remember when Jesus went to the home of Zaccheus, the publican, in Jericho, Zaccheus stood before him and said, "If I have taken anything from any man by false accusation, I restore him four-fold." To this Jesus replied, "This day is salvation come to this house." Restitution is the best evidence of repentance.

Recent Events

Rev. G. S. Tumlín, of Clarksville, Texas, has finally yielded to the importunity of the First Baptist Church, Marietta, Ga., and accepted a call to the pastorate of that church for the second time.

Says the *Alabama Baptist*: "Rev. J. J. Wicker, of Northfield, Mass., recently held a meeting with Pastor J. J. Taylor and the First church, Knoxville, Tenn." The *Alabama Baptist* is slightly behind the times. The meeting referred to was held nearly two years ago.

The Pratt City church, Birmingham, Ala., has just closed a successful meeting. The pastor, Rev. J. E. Barnes, was assisted by Evangelist T. O. Reese, of the Home Mission Board, and his singer, Bro. C. H. Mount. They are now in a meeting at Lake Arthur, La.

Rev. Isaac M. Holderman, pastor of the First Baptist Church, New York, completed not long ago a pastorate of a quarter of a century. His friends met to congratulate him upon the happy occasion, at which time the announcement was made that his salary had been increased from \$7,000 to \$9,000.

Rev. T. H. Athey, of Columbia, Tenn., has accepted a unanimous call to the First Baptist Church of Shelbyville, Ky. Bro. Athey has been pastor at Columbia for several years, and has done a noble work both

there and in the Ebenezer Association. We regret very much to lose him from Tennessee.

We welcome Dr. M. D. Jeffries to South Carolina. Edgefield has already given him a welcome to one of the best churches in the State. He brings to the service of his church and to the general denominational work of the State a rich experience, a ripened judgment, tireless energy and a loyal heart.—*Baptist Courier*. South Carolina's gain is Tennessee's loss.

We had the pleasure of preaching last Sunday at the Grandview church, this city. Dr. J. H. Padfield is the efficient pastor. He is doing a fine work there. A new house of worship has been erected. The membership has grown considerably. The Sunday school last Sunday had the largest attendance in its history. The congregations were good and exceedingly attentive. Altogether, the church seems in quite a prosperous condition.

Rev. George A. Wright tendered his resignation as pastor of the First Baptist Church, Newberry, S. C., the resignation to take effect February 8, 1912, which will be the first anniversary of his pastorate of the church. Brother Wright went to Newberry from the Seminary, and this is his first and only pastorate. The church has taken no action upon the resignation. If he shall decide to leave South Carolina, we should be glad to have him in Tennessee.

Volume 1, Number 1, of the *Outreach*, come to our desk. It is the organ of the Southern Industrial Institute. It is published at Charlotte, N. C. It contains a number of fine articles on the industrial situation in the South by prominent men, such as Mr. W. W. Finley, President of the Southern Ry.; Dr. Walter H. Page, editor of *World's Work*; Senator Joseph M. Dixon, of Montana; Dr. S. C. Mitchell, President of the University of South Carolina.

Says the *Western Recorder*: "Tennessee has secured one of our best ministers, and we understand, is after another of 'Kentucky's best.' Well, if we must lose them, we are glad that such a State gains them." Turn about is fair play. You took from us our Powell and Dodd and Anderson, and others, and it is only right that we should have a return for the men we have given you.

Rev. Walt Holcomb is conducting another union revival in Mansfield, La. Four years ago he held the greatest meeting there in the history of the town. The most prominent men were converted and joined the church. The saloons were voted out and the pool rooms closed up. Since the meeting the Methodists, Baptists and Presbyterians have put up new churches. The converts of the former meeting are taking the lead in the present campaign. Mr. Holcomb will rest a month after this meeting, and his singer can be secured for a meeting. Any pastor needing a singer can write Mr. Holcomb, Nashville, Tenn.

The Central church, Chattanooga, has called to its pastorate, Rev. E. L. Grace, of Richmond, Va. He has accepted and will take charge in November. Brother Grace is the son of our old friend, Dr. W. C. Grace, formerly pastor at Columbia, afterwards at Sweetwater, and more recently at Gulfport, Miss. He is the nephew of Dr. C. S. Gardner, professor in the Southern Baptist Theological Seminary. After the resignation of Dr. Gardner as pastor of the Edgefield Baptist Church, this city, Brother Grace supplied the church for awhile, and has many friends in Tennessee who will join us in a cordial welcome to him back to this State. The Central church to which he comes presents an important field.

A series of simultaneous meetings is now being conducted in the various Baptist churches in Nashville. At the Immanuel church, Dr. Millard A. Jenkins of Owensboro, Ky., is assisting Pastor R. W. Weaver. At the Central church, Evangelist S. W. Kendrick is assisting Dr. G. A. Lofton. At the North Nashville church, Evangelist R. L. Motley is assisting Pastor R. T. Marsh. At the North Edgefield church, Evangelist J. M. Anderson of the Home Mission Board, is preaching. At the South Side church Dr. J. M. Cambron is assisting Pastor J. F. Savell. At the Centennial church Rev. J. M. Lewis of Knoxville, is assisting Pastor J. N. Poe. At the Seventh church Rev. J. T. Early of Jackson is assisting Pastor J. H. Wright. The meeting at the North Edgefield church has been in progress for a week. So far there have been about 40 conversions. All of the others start off with good prospects. More detailed reports will be given later.

The Home Page

MY CASTLE IN SPAIN.

BY GEORGE R. VARNEY.

'Neath azure dome in far-off sunny Spain,
Where Dreamland's fairest mansions ever rise,
I saw my castle crowned by radiant skies;
So fair it was 'twas like exquisite pain.
But as I dreamed I saw the glory wane,
My castle fall. Hot tears did fill my eyes,
And bitterness my heart, while rending cries
Uptore my soul. Alas! 'twas all in vain!
My castle's gone; a cottage is my home.
'Tis better so, for low my Saviour's birth;
Exalted now no other name so high.
My mansion He's prepared 'neath heaven's dome,
Surpassing wildest dream of dreamy earth—
No more for sunny Spain my heart doth sigh.
Tucumcarl, N. M.

THE BEAM IN THINE OWN EYE.

Charity begins at home, they say. So does efficiency. If a man can do anything, he must show it by doing it. A certain shabby young man found this out the other day.

He applied to the manager of a large department store for employment.

"What can you do," asked the manager abruptly.

"Most anything," answered the applicant.

"Can you dust?"

"Yes, indeed."

"Then dust off your clothes."

The young man hadn't thought of that.

"Can you clean leather goods?"

"Oh, yes."

"Then it's carelessness on your part that your shoes are not clean."

The young man hadn't thought of that, either.

"Well, can you scrub?"

"Yes, indeed," was the reply.

"Then I can give you something to do. Go out and try your strength on that collar you have on. But don't come back again."—*Ex.*

A PACKAGE OF MIXED SEED.

"Have you any seeds of kindness for sale?" a little boy asked at a seed store.

"Seeds of kindness?" what are those?" said the salesman.

"Why in our Bible school we sing:

"Then scatter seeds of kindness,

For our reaping by and by.'

"I have a little garden and I want to plant some kindness seeds."

"Oh, those come in a mixed package," said the salesman as he took a big book from the shelf.

"That looks like a Bible," the little boy thought, and sure enough it was.

"Let me see; I think I will find that package of seeds in II. Peter, chapter one," said the man. "Yes, there it is; see if you can read it for me, beginning with the fifth verse."

So the boy read, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and

to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"Eight kinds of seeds in this package, you see," said the man.

"But aren't there any real seeds?" said the boy. "Does it just mean that you are to be kind to folks?"

"Yes, that is what it means," said the man. "but kindness and charity and faith are real things, and if you plant them in your heart they live and grow just as seeds grow in the garden."

"What is the reaping by and by?" said the boy.

"It means that if you are kind, people will be kind to you," said the salesman, "and, better than all, it means that God who is kind to the unthankful and evil, will be pleased with you."

"I shall find that package of mixed seeds in my Bible when I get home," said the boy, "and it may help me to remember to be kind all the time."—*The Classmate.*

THE PASSING OF THE JANIZARIES.

In reading Turkish history and in fact in more general reading one often comes across the name "Janizaries." We suppose to most people the name, while suggesting soldiers, had no clear and distinct meaning, and now that Turkey is occupying a large space in the world's thought since the promulgation of the constitution launched by the "New Turks," and since Italy has declared war upon her, we are glad to be able to give our readers the following summary by Dr. White, a resident of Turkey:

"In the palmy days of the Turkish advance they owed more to one peculiar institution than to any other feature of their characteristic system, and that was the institution of the Janizaries. The second Ottoman sultan, Orkhan, who began to rule in 1326, not only organized the first paid standing army in Europe, but, partly to counterbalance it, tore 1,000 of the finest boys from the homes of his Christian subjects, had them circumcised and made Mohammedan by force, and organized them as the Yeni Cheri, 'new troops,' or Janizaries, as we call them. For 500 years the custom was continued of making annual levy upon the Christian prisoners or Christian subjects of the empire, and thus the numbers were kept full. These Janizaries received the highest training and submitted to the sternest discipline—until the battle was done; then they were given unlimited opportunity for plunder and license. They were not allowed to marry and have homes. They were fighting machines, the pride and later the terror of their imperial masters. Inferior bodies of troops were habitually pushed forward earlier in the conflict to worry and weary the enemy, and then the fresh and strong Janizaries were moved up for the final charge, which swept everything before it. Later the children of Janizaries were incorporated in that terrible body of soldiers, and sometimes more or less than 1,000 youths were drafted for the quota of the year, but the general rules held till 1826, when Sultan Mahmoud swept the Janizaries out of existence. They had become corrupt and venal. They made and unmade their rulers. The overturning of their camp-kettles was the signal for a rebellion of this high-handed, headstrong, praetorian guard; but they rebelled once too often. They had become a nuisance even to their

GOODBYE, ALL YOU PIMPLES.

Stuart's Calcium Wafers Will Drive Them Away. Creams Will Never Do It; They Can't.

Trial Package Sent Free to Prove It.

No need for any one to have a complexion disfigured by pimples, blotches, liver spots or blackheads. Just clear the blood of impurities and they'll go away.

Stuart's Calcium Wafers cleanse and clear the blood, driving out all poisons and impurities. And you'll never have a good complexion until the blood is clean.

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Stuart's Calcium Wafers go right into your blood. Their purifying, beneficial effect upon the blood is felt throughout the body, not in a year or a month, but in a few days. You feel better all over because your blood, the life-giving fluid, is doing its work properly.

No matter how bad your complexion is, Stuart's Calcium Wafers will work wonders with it. You can get these little wonder-workers at your druggist's for 50 cents a package. If you would like to try them first, send us your name and address and a trial package will be sent you without cost. Address F. A. Stuart Co., 442 Stuart Bldg., Marshall, Mich.

imperial masters, and Mahmoud determined to abolish them. So when they rebelled in 1826 cannon were trained on them at short range by other Turkish troops. Numbers were blown into eternity straightway, and the rest were scattered in exile or in the galleys of the Turkish fleet."—*Alabama Baptist.*

TENNESSEE COLLEGE NOTES.

Work on rooms 115 and 117, which are used as recreation halls, is progressing nicely, and will soon be thrown open for the use of the students.

Miss Houston was called home last week on account of the serious illness of her father.

Mr. J. Henry Burnett, in company with Bro. W. D. Hudgins, attended the Fifth Sunday meeting at Fellowship church, about eighteen or twenty miles from Murfreesboro on Saturday and Sunday. They report a very interesting meeting. On Saturday there was a large congregation, and dinner was served on the grounds.

On last Sunday Miss Bebee, of South Dakota, traveling representative of the Y. W. C. A., paid us a visit. On Sunday evening she spoke to those in the college home, very much to their enjoyment. We are delighted to add Miss Bebee to our list of friends, and shall be glad to welcome her at any time.

Dr. H. H. Hibbs is pushing his campaign for funds vigorously. On Sunday he preached in the morning at the First church in Nashville, and in the evening at the Edgefield church.

Monday was our weekly holiday and quite a number of the faculty spent all or a part of the day in Nashville. Among them were Mr. and Mrs. Marshall, President Burnett, Dean Everett, Mr. J. Henry Burnett, Miss Speer and Miss McFadden.

Dr. Bealer was with us on Tuesday morning and conducted devotional ex-

ercises in the chapel.

The college reception Tuesday evening from 8 to 10 was the first social event of this year where the young men were invited. This was for the college students exclusively. Later there will be one given for the preparatory students.

Mrs. Burnett gave all in the college home a surprise by having a regular Hallowe'en supper. Everything was in keeping with the occasion, the menu being pumpkin pie and other things that smack Hallowe'en.

The Tennessee College girls, above all, observe the seasons, so when Hallowe'en came around bafflingly quiet and peaceful, we all vaguely sensed a something in the air. By supper time the grinning Jack-o-lanterns in the hallways and the dim and shadowy lights prepared us in a measure for the ghostly figures that came out and danced about the tables in a true goblin fashion, and then brought out the dainty viands to snatch them away before they were half eaten. The meal, however, was a great success, and one hundred and fifty happy girls unanimously voted to Mrs. Burnett the best fun yet.

On Tuesday evening, Oct. 31, the college students of Tennessee College were at home to their friends. The festive spirit was enhanced by the autumn decorations, and the witchery in the air that is peculiar to Hallowe'en. Delightful ices were served.

DR. A. E. BOOTH.

Inasmuch as Dr. A. E. Booth has served our church as pastor for four years and feels impressed to give up the work and give his time and attention to another field, we, the members of Round Lick church, in appreciation of his work, desire to express our feelings in the following resolutions:

Resolved, first, That we give hearty endorsement to the fact of his high Christian character and genuine integrity.

Resolved, second, That we commend him as a preacher of the good old-fashioned gospel and as a fearless defender of the doctrines of the Baptist church.

Resolved, third, That we commend him unreservedly to any field in which he may labor, assuring him and any others of our confidence in him.

Resolved, fourth, That we give testimony to his faithful, unselfish labor among us, and know that his work has been fruitful of fine results, as is shown by the records of both church and Sunday school.

May God abundantly bless him in our prayer. We recommend that these resolutions be filed on the minutes of the church and that a copy be mailed to Brother Booth.

Respectfully submitted,

JOHN A. TARPLEY,

CHAS. C. SMITH,

E. P. JENNINGS,

Committee.

UNIMPEACHABLE.—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

Rev. Andrew Potter, of Paris, Tenn., moderator of Western District Association, and evangelist of the same body, has resigned his work and entered the Southern Baptist Theological Seminary at Louisville, Ky. His wife accompanied him. He is one of the most gifted young ministers in Tennessee.

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 November: "Missions East of the Mississippi River."

This month, our "thankful" month, you know, we are to study our mountain schools, the work among the immigrants, the children of the mills, and the work in the cities of the Eastern side. Think of these four items, ponder over what you already know of them, and learn more. Pray for the people and for those working to help them to know Jesus. Recite this little poem at your next meeting. You will find it in the November Journal as well as here.—L. D. E.

THE SHADOW CHILD.

By Harriet Monroe, in the "Christmas Century."

Why do the wheels go whirring round,
Mother, mother?
Oh! mother, are they giants bound,
And will they growl forever?
Yes, fiery giants underground.
Daughter, little daughter.
Forever turn the wheels around,
And rumble, grumble ever.

Why do I pick the threads all day,
Mother, mother?
While sunshine children are at play?
And must I work forever?

Yes, shadow-child, the livelong day,
Daughter, little daughter.
Your hands must pick the threads
away,
And feel the sunshine never.

Why do the birds sing in the sun,
Mother, mother?
If all day long I run and run—
Run with the wheels forever?
The birds may sing till day is done,
Daughter, little daughter.
But with the wheels your feet must
run—
Run with the wheels forever.

Why do I feel so tired each night,
Mother, mother?
The wheels are always buzzing bright:
Do they grow sleepy never?
Oh! baby thing, so soft and white,
Daughter, little daughter.
The big wheels grind us in their
might,
And they will grind forever.

And is the white thread never spun,
Mother, mother?
And is the white cloth never done—
For you and me done never?

Oh! yes, our thread will all be spun,
Daughter, little daughter.
When we lie down out in the sun,
And work no more forever.

And when will come that happy day,
Mother, mother?
Oh! shall we laugh and sing and play
Out in the sun forever?
Nay, shadow-child, we'll rest all day.
Daughter, little daughter.

Where green grass grows, and roses
gay—
There in the sun forever.

CORRESPONDENCE.

We had another chance at the "world" in Chattanooga last Sunday night. We went all round with the Salvation Army at the First Baptist Church, and both lecture and pictures were splendid, and we learned a great deal about the grand work being done in our own country and other lands, and they find their way where the ordinary workers are apt to miss people. Now, we are watching for all that comes this way about the land east of the Great River, and I want you to keep them all in mind. Our church and Sunday school and various societies have already sent a box to Murphy, N. C., to help the boys and girls there, and it was such a pleasure to us. The Sunday school sent such a nice lot of books, as the nucleus of a library, and some of the ladies gave pretty center-pieces, embroidered beautifully, and dresser scarfs, bedside sheets and pillow-cases, towels and napkins.

Now, the Woman's Society has written for a missionary's family in the West, and we are going to do our best by them. We hope to get a box off by Thanksgiving-day. It is such a privilege to help those who are in need, and so easy to do it, when each one helps a little. Have you tried it lately? If you don't feel like stirring up the others, will you take these mountain schools, these immigrants, the poor little mill children, and the cities with their poor, on your hearts, and send in an offering for them this month of thankfulness. If it is only one dime, and lots of you send one, there will be a nice offering.

If a great mercy has come to you, as it has to me, this year, let's show God our gratitude by doing our part to some line of His work. Say to yourselves, "Inasmuch as ye did it unto one of these, ye did it unto Me." Jesus says so. You will be so glad if you prove it.

Several have begun this thank-offering for us. Let's read the messages together:

Elmore City, Okla., says:
"I am sorry I made a mistake in one name I sent you for the Journal. Instead of Mrs. Ettie Russell, it should be with Ettie Unsell."—Mrs. W. F. Crenshaw.

I shall have it corrected. Perhaps I read it wrong.

Grand Junction sends \$1.20 for six copies of Our Mission Fields, to be sent to the following parties at Grand Junction, Tenn.:

- Mrs. Tom Wollons.
- Mrs. Lillie Robinson.
- Mrs. L. M. Lee.
- Mrs. T. B. Dunbar.
- Miss Ida Prewitt.
- Miss Louetta Hess.

I'll order them at once, and if they are used, you will never have an uninteresting meeting. Thanks. And to these I will add Mrs. Kimbrough, Russell House, Chattanooga, who sends 20 cents.

Then Texas comes. Wichita Falls has this to say:

"I am sending you \$2 for our dear missionary, Mrs. Medling. Our kindest wishes are yours."—John Markham Ferguson.

Thank you so much. I am getting very anxious about Mrs. Medling's salary. It is not coming in as fast as I want it to. It is kind indeed in you to think of her.

Saulsbury is next:

WEAK, COLD SPELLS.

Wilmington, N. C.—Mrs. Cora L. Ritter, of this place, says: "I used to have headaches, and blind dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for ten years." Cardui is a remedy for women, which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui today.

"Please find enclosed \$1.17 for the Baby Cottage from Mrs. W. G. Aldridge's Sunbeams."—G. W. Dowdy Co.

Thanks to both sender and givers. Tell the children how much obliged we are.

Bells sends Miss S. E. Pettigrew's subscription to the Journal for another year. It shall go at once.

Springfield sends \$1 promised to Rev. W. J. Stewart for the Baby Cottage at Hopewell church and that makes me think to ask you always to make your checks or orders payable to MRS. L. D. EAKIN. It saves trouble and the orphans get the money just as soon, and will receipt just as well.

Vildo writes:
"Please find enclosed \$1. It is the 'Lord's money.' Place it where you think it will do the most good for His cause."—Mrs. M. A. Powell.

All right! May I divide it between the two Boards? Thank you so much. Memphis closes now with

FIVE DOLLARS

from a "reader of the BAPTIST AND REFLECTOR:"

"Please find enclosed this offering, that you can use for different good purposes as you see fit—the orphans, ministers, missionaries or the Baby Cottage."—Mrs. C. E. F.

We are so grateful. Shall I give \$1 to Mrs. Medling, \$1 to the Mountain School, \$1 to the Indians, \$1 to the old ministers, and \$1 to the young ones who are preparing for the work? Yes? That is good, and may God bless it as it goes all these ways, and bless the dear giver.

You won't forget those offerings for "Thanksgiving" sake.

"Count your blessings."
Let not one who reads this page forget us in November.

"Be ye thankful."

Expectantly yours,
LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

From May 1, 1911, to Nov. 12, 1911	\$ 415 48
For Foreign Board—	
John Markham Ferguson, Texas (J.)	2 00
Mrs. M. A. Powell, Vildo (J.) ..	50
Mrs. C. E. F., Memphis (J.) ..	1 00
For Home Board—	
Mrs. M. A. Powell, Vildo	50
Mrs. C. E. F., Memphis	1 00
For Baby Cottage—	
Mrs. Aldridge's Sunbeams, Saulsbury	1 17
Mrs. Woodward, Springfield ..	1 00
For Mountain Schools—	
Mrs. C. E. F., Memphis	1 00
For Foreign Journal—	
Miss S. E. Pettigrew, Bells ..	25
For W. M. U. Literature ..	7 sub.
For Our Mission Fields ..	1 40
For Ministerial Relief—	
Mrs. C. E. F., Memphis	1 00
For Ministerial Education—	

Mrs. C. E. F., Memphis..... 1 00
Total\$ 427 30

The Executive Board of the Duck River Association will meet Nov. 20 at Wartrace. Let all of the churches who are compelled to have help from the State Board send in your application at once. Respectfully,
C. L. SKINNER.

RED LETTER BIBLE FREE.

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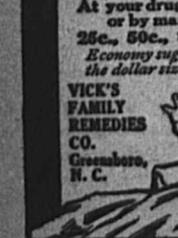
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The Fifth Sunday meeting of the Fall Branch Division of the Holston Association was held with the Oak Dale church in Greene County. O. M. Kilday was elected chairman and A. R. Moulton, Jr., clerk. Rev. R. E. Corum preached on Friday night.

Saturday—"Bible Doctrine of Soul-winning" was discussed at length by Rev. G. W. Wheatley.

Woman's Work was discussed by Mrs. A. R. Moulton and Miss Mary Tipton.

Sunday School Organization—A. R. Moulton, Jr., and Rev. R. E. Corum.

Cradle Roll and Home Department was discussed by Mrs. A. R. Moulton, Miss Ida Jenkins, O. M. Kilday and Rev. R. E. Corum.

Saturday, 7:30 p. m.—"Round Table," conducted by Rev. R. E. Corum; this was an excellent service. A goodly number took part, and it was very interesting as well as helpful.

Sunday, 9:30—Sunday school, conducted by J. P. Rodgers.

Sermon at 11 a. m. by Rev. G. W. Wheatley on "The Church, Its Mission."

Sunday, 1:30 p. m.—Sunday school mass meeting presided over by A. R. Moulton, Jr., was a glorious meeting. Every session was a spiritual one, and we are made to believe that much good was accomplished. Our people are waking up on the Sunday school work, mission work, and in fact along all lines of work. We are glad to see it this way.

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Evangelist Geo. C. Cates of Louisville, Ky., is to hold a meeting beginning next Sunday at Covington, Va. He lately closed a work at Hinton, W. Va., which resulted in 800 conversions.

Rev. C. D. Graves of the First church, Clarksville, Tenn., is being assisted in a revival by Evangelist W. A. McComb of Clinton, Miss. We hope to hear of a great ingathering.

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The Nolachucky W. M. U. met at Morristown, Oct. 28, 1911. An interesting program was prepared. Miss Northington gave such a helpful talk on the efficient W. M. U., which was enjoyed by all. Miss Sudie Mynatt gave a fine paper on "Promptness." She showed how important it is to be prompt in doing the Master's work.

Mrs. John Stokeley's talk on "Teaching Missions in the Sunday School" was great. She handled the subject well and gave out so many good points. The meeting was one we will not soon forget, for each one went away with something that will help them all through their future lives.

The meeting will be held at Jefferson City, Tenn., in January. We are hoping to have a great meeting. We want all to pray that we may have an outpouring of the Holy Spirit in our midst.

A WOMAN'S APPEAL

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The church at Piggott, Ark., has called Rev. E. C. Butler, who lately gave up the pastorate at Kennett, Mo. He is a brother of the beloved Rev. E. G. Butler.

JOIN THE SEWING MACHINE CLUB.

If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-Operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine."

EVANGELIZATION OF THE WORLD IN A GENERATION.

VICTOR I. MASTERS, EDITORIAL SECRETARY.

Mr. Joseph E. McAfee is the Assistant Corresponding Secretary of the Northern Presbyterian Board. He is the author of "Missions Striking Home," the key-book for students of domestic missions. There has just come from the press a second book by Brother McAfee that is probably equally as stimulating as the first. The name of the book is "World Missions from the Home Base." I present below what the writer has to say on the subject indicated in the heading above. It is striking, sane, conclusive. Moreover, it is very timely:

"Our program is the capture for righteousness and God of every force and process of civilization; economic, social, industrial, commercial, political, or other. It is no degree short of the setting up of the kingdom of heaven upon earth.

"That is, to be sure, a staggering proposition, if one is of the sort to be staggered. It is perhaps not unnatural that various attempts are made to avoid the plain issue involved. The temptation to construct a philosophy and theology which will permit saving the face while the issue is evaded is for many irresistible. Much of the missionary enthusiasm of our day has been rallied by the slogan, 'The Evangelization of the World in the Present Generation.' That cry has in it the appeal of a great and triumphing purpose. When it means what it says, it may indeed marshal the hosts for a genuine spiritual conquest. It has been much criticised as too ambitious; it is so large as to be visionary. Nay, nay; there is rather to complain because it is too narrow and cheap. One or another is sometimes heard shouting that slogan in the attempt to rally the spiritual hosts, who forthwith inexpressibly weakens his appeal by an insipid definition of the term evangelization.

"Evangelization implies only that a preaching church shall proclaim its message. Its sole responsibility is bearing the witness, whether the world shall hear or forbear. It is not our concern that the world as such shall be saved; our obligation ends with bearing the witness. That duty laboriously performed, we may contentedly await the triumphant descent of our Lord of glory to witness the discomfiture of the unbelieving and the bliss of the redeemed. Oh, oh! It is not to the present purpose to dwell upon the heartlessness of such a programme; its cheapness is the point. As though a serious generation should put itself to the strain so that it might lust its ears with the crack of doom! The best which can be said for such a program is that it gains its inspiration from John the Baptist—though that is doing the good man gross injustice. He was only a witness, a voice crying in the wilderness. The proposed program does not reckon that the Christ has come, whose function it is to bring things to pass.

"The story is sometimes told of the British tar who was asked how long a time would be required by the forces of the British Navy to convey a message from His Majesty, the King of England, to each inhabitant of the globe. After some pondering, the matter-of-fact sailorman ventured to estimate that the thing might be done in eighteen months' time. The story is often told to cast reproach upon the heralds of Christ for their dilatory ways. More than nineteen centuries have passed and still millions have never heard—and so on.

"Those heralds are doubtless all too dilatory, but the story carries with it exceedingly uncomplimentary implications as to the nature of the program contemplated. As though the proclamation of the Gospel of Christ were something like an eighteen months' job; as though a certain play of sound waves on the tympanum of men's ears were sufficient. It would be interesting to know, doubtless, whether the sailor's calculations are correct, but the results of the test would scarcely have even academic value. Perhaps the church's signal service corps might perform such a feat, but the newspapers would have more startling news to crowd out the report the very next day. A spiritual program which does not grip and transform lives, and fit them to their essential social relations and which does not employ the means adequate to that end, is too cheap for any serious generation.

"This shift has an emasculating influence upon Home Mission endeavor especially, since by its computations the work of evangelization for the United States of America has been already effected, or has been so nearly done that the demand for further effort sinks into comparative insignificance. Jesus has been made known, the presentation has been made to practically every inhabitant of our States and territories;

each has had his chance to hear and believe and be saved, and, in so far, the church can now be relieved of concern, while more stressful obligations are met elsewhere.

"The stupendous spiritual problems of our generation, every one of which in this land of ours loom into colossal world significance, are hopeless in just the degree in which our missionary agencies are under the domination of such a missionary conception. The discerning have observed that much of our conspicuous missionary propaganda is so dominated. It will of course get us nowhere on the road to a real goal. The enthusiasm it generates will evaporate to no effect unless it can be captured by a more serious purpose. A ministry of evangelization which lets off the spiritual forces of our American life with bearing a witness, and which does not make strict exactions as to the actual bringing things to pass, which does not at every turn test the validity of the message by its powers of reconstruction, is a delusion which no serious people will entertain."

GUARANTEED.

BY WILLIAM W. BARKER.

On the box containing a certain delicious health-giving and body-building cereal food may be found these words: "Guaranteed under the Food and Drugs Act, June 30th, 1906." And those of us who have seen this entire-wheat food prepared and partaken of it for years, can attest our hearty belief in the guarantee of the firm producing it.

This statement of this firm has set me thinking and querying, and I am asking something like this: If a reputable firm can guarantee its food to be pure and worthy of all acceptance, cannot, and has not Almighty God produced a food for our souls which He calls His Holy Word, and which He absolutely guarantees under the pure food act of high heaven? Or has He left in a miserable state of uncertainty (as some of the critics of His Word would have us believe), what we have hitherto believed to have been His perfect Word, and we now have to take it without His Divine guarantee and support? Has He left us lacking in the most necessary conditions of our lives? Has He given us pure food for our bodies and not for our souls? I, for one, believe with all my heart and strength that He has guaranteed His Word and thus done for us what men can do for their fellows with their products, if they are truly solicitous for their welfare. Had He failed in this He would have been unkind to us when He should have been the kindest. But He has not failed; I cannot believe such a thing of my Heavenly Father; I cannot believe Him to fall where certainty is absolutely required.

Our God is a definite God and His Word partakes of the characteristics of Himself, being as pure and translucent as the water that flows from the throne of the New Jerusalem. Were He otherwise I would not preach His Word for I would have nothing definite to carry to men. And He alone knows entirely how they in their blindness need clear and distinct messages, direct from Him as He sits upon His throne.

I do not believe that Gladstone was suffered by God to be deluded, when, after a life of integrity and helpfulness to his fellowmen, after using his great brain in grasping multitudinous topics that affected men in all phases of their lives, he wrote a volume concerning God's Holy Word and designated this blessed Book, "The Impregnable Rock of Holy Scripture." I do not believe that our merciful and particular Father in heaven would permit such a whole-souled, heavenly-lived being as Adoniram Judson, to spend his life under such awful and distressing circumstances in Burma, in the preaching and translating of the Bible, were it only an interrogation point. I do not believe that that pillow which contained the translations of this good man, and upon which he laid his head in the fetid and dirty prison for so many years, shackled as he was, only contained an indefinite lot of suppositions, while all the time, God, though he had prayed most earnestly, suffered him to be fooled into the belief that he was enduring all for the sake of the "Word of God which liveth and abideth forever." Were He such a God and did He leave us so helpless and indefinite, I would not worship Him.

I further do not believe that our dear and clear Father in heaven suffers the thousands and thousands of Sunday school teachers and their millions of scholars to study a book that He does not guarantee. Did I so believe, I would become an infidel.

Yet there are men(?) that stand up in God's Holy

Name and look out upon congregations, over His Holy Word, who receive money from God's people, by which they live, with the understanding that they preach this self-same Word, yet who question its veracity and that it is in fact the Word of God, guaranteed and perfect. I would never let such persons play with my mother's character and question it, as they play and question the Bible. Neither will I consent to their playing with and mutilating this Word. I withstand them now! I challenge them now! I charge them now! I name them now!

I withstand them in the name of our Master. If in the times which tried men's souls, fifty years ago, a patriot was moved to say: "If any one attempts to haul down the American flag, shoot him on the spot," in these stirring times when men clothe themselves in the raiment of the Gospel to blight its benign power in the lives of their hearers, we must at least separate ourselves from such and withstand them in every fair way for the good of all men. Silence would give consent.

I challenge them to prove that they have any vestige of manhood left when they will receive pay to preach that "Every word of God is pure," while they question the integrity of the Bible. For Christians believe some definite things, and would certainly not be foolish enough to pay men for preaching that that they do not believe.

I charge such persons, doubters of God's guaranteed Word, persons that believe in their hearts that it is imperfect, to leave the ministry, or teachers' chairs. And I charge churches and schools to put such men where they belong if they do not manfully resign. In God's Name this thing should be stopped!

I name such persons as doubt-sowers and church-poisoners, and such as hinder souls from coming to God through His Word, which is the "Sword of the Spirit."

Were I a doubter I would consider myself an imposter unless I called a church supporting me together and said something like this: "Friends, when I received the invitation to become your pastor, I understood that you believed in the entirety and integrity of the Word of God, and that you understood that I believed as you do. I do not so believe, and therefore as a mark of manhood I resign. I cannot serve under false colors. Find a man after your own heart."

I do not wonder that Paul was moved like some of us are finding ourselves moved by traitors and false teachers. And here is one who says with him, "If any man preach another Gospel, let him be accursed!" Yes, better him alone than hundreds and thousands that meekly trust him.

Morristown, N. J.

ADDITIONAL PERSONAL AND PRACTICAL.

¶ In St. Paul's church, London, there is a bronze monument to the memory of Major-General Charles George Gordon, commonly known as "Chinese" Gordon, because of the noble name he won as a Christian soldier in China, with the following inscription:

"To the memory of General Gordon
Who, everywhere and at all times,
Gave his strength to the weak,
His sympathy to the suffering,
His help to the oppressed,
And his heart to God."

¶ At the thirteenth International Congress Against Alcoholism, held at "The Hague," September 11-16, the following resolution was adopted: "Resolved, That this Conference most respectfully but urgently appeals to the properly constituted authorities in every nation to take prompt and effective measures for the suppression of the manufacture, importation, exportation, and sale of all intoxicants within their respective jurisdictions, and that in addition to such national action the various Governments be requested to arrange for an International Convention for giving effect to this International Prohibitory Movement." This is high ground, but it comes from high authority, from people who know what they are talking about.

¶ John B. Gough once had a dream. In his dream he and others were on the Niagara River below the rapids, hard at work rescuing men from the engulfing waters and bringing them safe to land. After a little they discovered that they were pulling the same men out twice or thrice. They sent a committee of inquiry up the river, and there they found above the rapids a company engaged in the work of *shoving men into the river!* And that exactly represents the situation with regard to the liquor traffic. The question is, shall that company of men be allowed to continue shoving men into the river, even if they pay for the privilege?

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.

RIDDING.—We, your committee appointed to draft resolutions in memory of Sister Titia Sanford Ridding, submit the following for your consideration:

Sister Ridding was born in Obion County, Tenn., on the 23d day of April, 1855. She was married to Bro. J. T. Ridding in February, 1881. She professed faith in Christ as her personal Saviour about fifteen years ago, and united with the Baptist church at Blytheville, Ark., in 1905, and remained a member of the same until November, 1910, at which time she united with the Baptist church at Dyer, Tenn.

For some time previous to the time Sister Ridding united with the church at Dyer, the hand of affliction had been upon her, but her hope in immortality did not fail, nor did her sight of the glory land ever dim, neither did blessed Saviour grow weak.

One of the most touching scenes ever witnessed was witnessed when the church at Dyer met at the home of Sister Ridding and saw that godly wife, mother and child of the King of Glory present herself for membership into the church of the living God. Though unable to rise from her chair, you could see the beam of heaven and immortal glory crowning her every hope and expression.

Sister Ridding leaves a husband and seven children to mourn her loss—four precious girls and three noble sons.

To the bereaved husband and father we would say, weep not as for one that had no hope, and trust in the same Christ your beloved companion did, and some day the angelic host will gather you in a home that has no end.

To the sweet-spirited daughter we say, sorrow not for mother's welfare, for you have the assurance that heaven is her home, and the same host encamped round about mother is now hovering over you, and some day you will see mother clothed in white and with palms in her hand, and a crown of righteousness on her brow.

To the three sons we would say, trust in the same Lord mother did, and when the blessed Master comes to make up his jewels, all polished and bright, you shall meet mother on the banks of the river that flows from the throne of God.

We feel that in the death of Sister Ridding the church has lost a faithful child of God. Although unable to attend meetings, and take any active part in the work. The home has a vacant chair that none but the great Jehovah can fill.

Resolved, That a copy of these resolutions be given the family and a copy be sent to the BAPTIST AND REFLECTOR and *The Baptist Builder* with a request that they print same; and that the *Builder* make mention of the fact that Bro. I. N. Penick was present when Sister Ridding united with the church at Dyer, Tenn.

E. S. BYARS,
MRS. MATTIE HAYES,
C. L. HASTI,
Committee.

ROBERTS.—Mrs. Annie Roberts, wife of Mr. Dee Roberts, and daughter of Mr. Wm. A. Yearwood, died at her home near Dillon, Tenn., July 1,

1911. She was born June 22, 1879, and united with the Mt. Hermon Baptist Church at the age of twelve years, and remained a faithful and consistent member of that church until her death. She was always kind and gentle, a loving daughter and a very devoted wife. We, the members of Mt. Hermon Missionary Baptist Church, offer our deepest sympathy to the bereaved husband and family and the following resolutions of respect:

Resolved, First That it is sad to lose a loved one, but the Lord has said, "I will not leave thee comfortless."

Second, That we beseech you to sorrow not for her, even as others which have no hope, for she is waiting beside the pearly gate with arms outstretched to greet thee. She has a crown of golden brightness. She has a spotless robe to wear, with a harp of day-time lightness. All heavenly joys she will share.

Third, That a copy of these resolutions be spread on our church minutes, a copy be sent the *Home Journal* and BAPTIST AND REFLECTOR for publication, and a copy be sent the bereaved family.

Done by order of the church in conference the first Sunday in April.

MRS. B. M. RING,
MRS. R. L. GUM,
MISS ELLA TOLBERT,
Committee.

SOME GOOD MEETINGS.

I have had great encouragement in my revival work this fall. Have never witnessed greater awakenings among the churches with whom I have labored. The congregations have been large and the attention has been fine. The power of conviction among the unsaved has been wonderful. Scores of strong men and women have been saved. A number of aged men have been converted. The churches have gained much real, valuable material. I have been in five meetings. At Mt. Lebanon, assisting Bro. W. H. Hodges, we had eight additions to the church. At Clear Springs, assisted by Bro. W. E. Conner, thirteen additions. At Prospect, I was without any ministerial help. The meeting will give us more than fifty additions. The church is greatly encouraged. At Gist's Creek, assisted by Bro. W. E. Conner, forty-one additions. At Ellijoy, assisting Bro. W. E. Conner, seventy-one additions.

Four young men have decided to enter the ministry during these meetings. Three of them are preparing to enter school. The Lord has graciously blessed us. The brethren have stood loyally by us, and have abundantly contributed to our support. May the Lord grant these churches and brethren the richest of His blessings.

We plead for the prayers of all our brethren that we might be a more effectual worker for the Lord.

W. W. BAILEY.

Trundles Cross Roads.

Rev. L. D. Summers of Puryear, Tennessee, has accepted the care of the church at Hazel, Ky., and Oak Grove church, nearby. He has held gracious revivals at both churches.

The work of the church at Murray, Ky., of which Rev. H. B. Taylor is pastor, has been most notable during the past year. There have been 60 additions, 36 by baptism; over \$2,400 for missions, which is \$400 more than has been given any previous year; the largest amount paid their pastor in all their history and over \$8,100 given for all purposes.

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No 3

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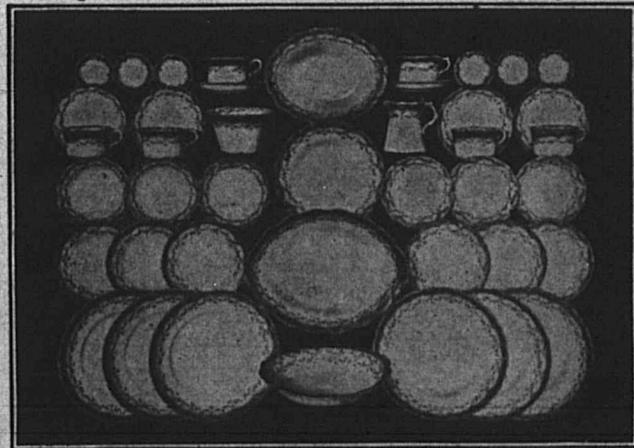
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Baptist Sunday School Board,

J. M. FROST, Secretary.

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BAPTIST AND REFLECTOR,
Nashville, Tenn.

Among the Brethren

By Rev. Fleetwood Ball

Last Sunday the church at Warrensburg, Mo., began a revival in which Rev. C. A. Stewart of Clinton, Mo., assisted the pastor, Rev. J. O. Staples.

Rev. H. B. Taylor, of Murray, Ky., and Elder C. H. Cayce, Hardshell Baptist, of Martin, Tenn., will debate at Salem church, near Murray, Tuesday, Dec. 12, at 10 a. m. That discussion is bound to be interesting. We want to see that Cayce get Taylored.

The Fifth Sunday meeting of Beech River Association at Union Grove church, near Beech Bluff, Tenn., was highly profitable. Revs. J. B. Hays, of Parsons, R. L. Rogers of Huron, S. K. Hurst of Decaturville, W. D. Tucker of Milan and this scribe were the visiting ministers. It was a pleasure to preach the sermon on missions Sunday morning and see a liberal collection follow.

The church at Campbell, Mo., has called Rev. R. L. Bell of Martin, Tenn. They expect great things to be wrought there.

N. R. Pittman, of the *Word and Way*, who is everlastingly twitting other news-gatherers about supposed inaccuracies, says: "J. C. Greene has accepted a call to the Chestnut Street church of Louisville." He intended to say, "J. C. Greenoe." Poor Pittman! He makes mistakes as glaring as anybody.

Rev. A. C. Baker has been recalled to the care of the Southside church, Columbia, S. C., and has accepted. He resigned the pastorate a year ago on account of ill health.

N. R. Pittman of the *Word and Way*, with wondrous wisdom (?) opines concerning Tennessee affairs: "In spite of opposition from some quarters, the State Mission Board has forged to the front." That's a living illustration of the old adage that you have to go away from home to learn the news. As a matter of fact, the State Mission Board of Tennessee has had no opposition practically during the past year. Oh, you Pittman!

Rev. E. Z. Newsom, who has been doing evangelistic work in Texas, has accepted the care of the church at Richardson, Tex. He formerly labored in Tennessee.

Since the going of Rev. R. J. Williams of Martin, Tenn., to the pastorate at Halls, Tenn., that splendid church has gone at once to the task of erecting a new house of worship.

The church at Kennett, Mo., has called Rev. W. C. McNeeley, of Martin, Tenn., to succeed Rev. E. C. Butler, and he has accepted.

Rev. C. Bowles has resigned the care of Liberty church, Jordan, Ky., to take effect in December. Rev. G. H. Stigler of Dyer, Tenn., has accepted the pastorate to begin Jan. 1, 1912.

President R. A. Kimbrough of Union University, Jackson, Tenn., will preach for Dr. J. L. White of the Central church, Memphis, next Sunday morning.

Rev. L. B. Crantford of Lanette, Ala., has been called to the care of West Side church, Columbus, Ga. He has not signified his acceptance yet.

Rev. A. J. Morgan, after ten years of fruitful service there, has resigned as pastor at Adairsville, Ga. His resignation was regretfully accepted.

Rev. G. S. Tumlin, of Clarksville, Tex., has entered upon the pastoral duties of the First church, Marietta, Ga., where his welcome has been most cordial.

Dr. Len G. Broughton of Tabernacle church, Atlanta, Ga., is expected to return from his sojourn abroad Dec. 1. Dr. R. S. MacArthur, his supply, starts for Russia at that time on business for the Baptist World's Alliance.

Evangelist J. H. Dew of Liberty, Mo., and Singer, Walter E. Rodgers, have been assisting Rev. J. I. Ayres in a most gracious meeting at Troy, Mo. They are now at Vandalla, Mo.

The Missionary Society of Union University, Jackson, was re-organized last Sunday afternoon. The meetings are held twice a month. Some of the greatest missionaries on the foreign field have been members of this society.

Evangelist T. T. Martin of Blue Mountain, Miss., is to aid Rev. Homer M. Cook of Tabernacle church, Kansas City, Mo., in a meeting beginning Nov. 14.

With the end of the year Rev. W. T. Scott terminates his pastorate with the First church, Tulsa, Okla., and will then be open for pastoral or evangelistic work.

Rev. Frank Y. Campbell has resigned the care of the First church, Sedalia, Mo., after a pastorate of six years. He is open for pulpit supply work and evangelistic meetings.

Rev. Geo. C. Monroe has accepted the care of the First church, Harrisonville, Mo., and is on the field. His last pastorate was Roanoke, Kansas City, Mo.

Carey College, Oklahoma City, Okla., recently opened by Dr. John Henry Moore, well known in Tennessee, closed its doors at the end of the first month. Supporters of the institution were unable to finance it. The Baptist University at Shawnee took over the library and fixtures and such students as cared to go there. We thought they were establishing too many schools in Oklahoma.

Rev. E. E. George, who recently resigned a pastorate in Mobile, Ala., has located in Chattanooga, Tenn., to do the work of an evangelist. He will have a summer's home at Monteagle.

Rev. J. M. Walker, of Peewee Valley, Ky., whose church has recently changed its name to Crestwood, lately did his own preaching in a revival, which resulted in 18 additions. He is now aiding Dr. J. G. Bow in Calvary church, Louisville, Ky.

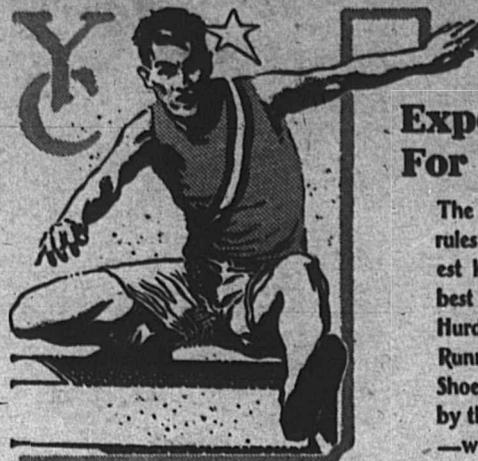
Dr. M. E. Dodd, of Twenty-second and Walnut Street church, Louisville, Ky., lately assisted Rev. R. F. Jaudon at Campbellsburg, Ky., resulting in 31 additions the first week.

In the recent revival at Lawrenceburg, Ky., Dr. J. W. Porter of Lexington, Ky., assisted Rev. S. M. McCarter. There were 29 additions. Dr. Porter stuck to salvation by grace in the old-time way.

FIFTH SUNDAY MEETING.

Division No. 1 of Central Association met on the fifth Saturday and Sunday with Ararat Baptist Church. The following program was carried out:

Friday night:
1:30—Sermon by Rev. John Turner.
Saturday morning:
Called to order by Chairman T. E. Glass.



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THE YOUTH'S COMPANION, BOSTON, MASS.

10:00—Devotional exercises, by Rev. C. C. Morris.

10:15—Roll call of churches, by Chairman, and reports by delegates from the various churches represented.

10:45—Bro. Glass then made some helpful remarks on the State Convention.

11:00—"Religion in the Home" was then ably discussed by Rev. John Turner.

11:30—Sermon by Rev. A. S. Wells on "The Spiritual Growth of a Christian."

Noon.
After a delightful repast of good things for the physical man, prepared by the good sisters, we met again at 1:30 p. m.

1:30—Devotional exercises, by H. N. Ellis.

1:45—"Office Work of the Holy Spirit," discussed by Rev. C. H. Warren and J. L. McAlilly.

2:45—"Christian Citizenship," by Dr. H. W. Virgin.

3:15—"Duties of a Deacon," by C. C. Morris, J. L. McAlilly.

3:45—"Define a Working Church," A. S. Wells and S. P. Poag. Benediction.

7:30 p. m.—Sermon, "The Abiding Christ," by A. S. Wells.

Sunday morning:
9:45—Devotional exercises, by Rev. W. W. Gill.

10:00—Sunday School Rally, led by T. E. Glass.

Several helpful talks were made by Bro. Glass, Dr. Kimbrough, J. L. McAlilly, and others.

11:00—Sermon by Dr. R. A. Kimbrough.

Dismissed for noon. Dinner on the grounds.

1:30—"Ministerial Education," by Dr. Kimbrough.

2:15—"Evangelization of the World in This Generation," by S. P. Poag, Dr. Kimbrough.

3:00—Remarks by different brethren on various subjects, thanking the good people for their kindness and hospitality.

Benediction.

I wish to say that I am sure I voice the sentiments of every preacher and delegate when I say that we were never received more kindly and treated more hospitably by any people than the good people at Ararat church. The dear pastor is a fellow-student at the University, and all who know him know him to be a big-hearted, whole-souled, general good fellow, and with all he is a hustler and deeply interested in the cause of our Lord. May the Lord ever graciously bless the good people there is the prayer of this writer.
C. C. MORRIS, Clerk.

I am leaving Monteagle after spending five and one-half months on this delightful mountain-top, where my health and that of my family has been greatly improved. We are locating in Chattanooga for the winter. I shall continue in the evangelistic work, and if I can be of service in Tennessee, I shall be glad.

Have just returned from a delightful meeting at Vinegar Bend, Ala., where I have held three meetings in succession. The last was our best. We had 18 accessions, 16 for baptism. Most of them were men. I like the Tennessee climate and people. I am impressed with the possibilities here for Baptists. I want to get right at the start and keep right, so I want to read your valuable paper. I enclose check to cover subscription. Send the paper to Chattanooga.

E. E. GEORGE.

Chattanooga, Tenn.

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