

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶ Mr. Andrew Carnegie on last week donated \$25,000.000 to a society for the purpose of aiding education. As a matter of fact, Mr. Carnegie had been distributing the fund himself. Now he turns it over to an incorporated society with himself as the President.

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¶ At the end of the dinner given on the occasion of the jubilee of Cardinal Gibbons in Baltimore, he charged the Bishops and Archbishops around him with "the command to garner by the end of another fifty years one hundred million souls for the Catholic church in this country." This shows the designs of Catholicism in America. It is the intention of the Roman Catholic authorities to make this a Catholic country. They have ruined every country where they have ruled. Shall they be allowed to rule here?

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¶ We have received from the Baptist Book Concern, Louisville, Ky., a tract on "Church Discipline," by Dr. J. D. Maddox. The tract is scriptural and will be helpful. The very foundation stone on which Baptists are built, next to Christ, is regeneration before church membership. This presumes the exercise of discipline in the church. But in the mad struggle for numbers we have got too far away from this fundamental principle. Oh, for a revival of old-fashioned, New Testament discipline in all the churches of our land!

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¶ A doctor related the following story: "I had a patient who was very ill and who ought to have gone to a warmer climate, but whose means were insufficient, so I resolved to try what hypnotism would do for him. I had a large sun painted on the ceiling of his room and by suggestion induced him to think it was the sun which would cure him. The ruse succeeded and he was getting better rapidly when one day on my arrival I found he was dead. "Did it fail, after all, then?" asked the doctor's hearers. "No," replied the doctor, "he died of sunstroke."

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¶ We should have made mention last week of the fact that at the First Baptist Church, this city, on Monday night, Oct. 30, Dr. Livingston Johnson, by invitation of the State Mission Board of Tennessee, delivered an address on the subject, "A Uniform Workable Policy in the Co-operative Work of the Home and State Boards." On account of pressure of work we did not have the privilege of hearing the address, but we heard most favorable reports of it. Dr. Johnson is doing a great work as Secretary of the North Carolina Mission Board. Just now he is in a tremendous strain to raise \$48,000, the task set before the Board for the year. We hope he will be successful.

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¶ It is reported that the Young Turks will give Jerusalem a much-needed pure water supply. They are also planning to introduce in that city a sanitary corps, as they have done in Constantinople, for cleaning the streets rather than leaving this work to the dogs as has been done from time immemorial. A tramway system for Palestine is proposed and other improvements are planned. The old Holy Land will soon be a thing of the past. Those who wish to see Palestine as it was in the time of our Lord 2,000 years ago, in the time of David 3,000 years ago, in the time of Abraham 4,000 years ago, had better visit it soon, because rapid changes are being made in the country.

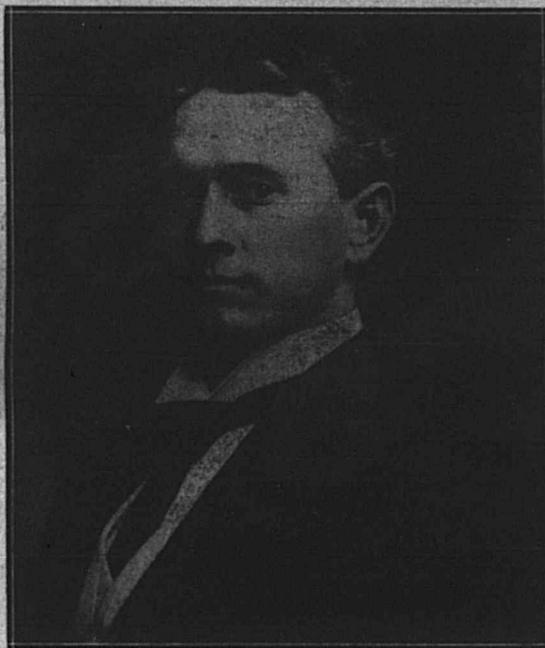
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¶ Gov. James K. Vardaman is quoted as saying during his recent spectacular campaign for the nomination as United States Senator from Mississippi, in which campaign he was successful: "The Mississippi farmer gets up at the alarm of a Connecticut clock, fastens his Chicago suspenders to his Detroit overalls, washes his face with Cincinnati soap in a Pennsylvania washbasin, sits down to a Grand Rapids table, eats Indiana hominy fried with St. Joseph lard on a St. Louis stove. He sits down at night to read the Bible that was printed in Chicago, kneels to say a prayer composed in Jerusalem, and covers himself with a New Jersey blanket, only to be disturbed at night by the howling of his dog, which is the only home-raised product on the place."

Personal and Practical

¶ At the recent session of Holston Conference, Dr. R. J. Cooke introduced a resolution making it the order of the Conference that divine worship shall be held every Sunday morning in every Methodist church and chapel throughout the bounds of the Holston Conference. To this end it was ordered that the district superintendents shall organize the local preachers in their respective districts and that when there are no local preachers godly lay talent shall be so employed. The resolution was thoroughly discussed and then heartily adopted. We wish that every Baptist church in Tennessee could arrange to have services every Sunday. It cannot be done by resolution introduced in the Convention or Association, but it ought to be done by every church taking the matter in its own hands.

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¶ As our readers will recognize, the above is the photograph of Rev. J. E. Skinner, the beloved pastor of the Lockeland Baptist Church, this city. Brother Skinner was recently called to the Palm Avenue Baptist Church, Tampa, Fla., and on last Sunday resigned as pastor of the Lockeland church to take up his work in Tampa about the first of the year. During the three years of Bro. Skinner's pastorate at the Lockeland church there have been 145 additions to the church and \$10,500 contributed for all purposes. The church has been independent of the State Mission Board for some time. One impressive thing about the Lockeland church is the beautiful spirit of harmony which prevails among its members towards each other and towards their pastor. The church has a good building which will be used by the Sunday school later on. A committee has already been appointed to look after the erection of the main auditorium. We regret very much to lose Brother Skinner from Tennessee and from Nashville, but we commend him most heartily to the Florida brethren. They will find him to be a fine preacher and a strong man in every way. We hope that he will some time return to this State.

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¶ It is finally and officially decided that Maine voted against the repeal of the prohibition amendment in that State by a majority of 753. It is very gratifying to know that the pioneer Prohibition State is satisfied to hold on to prohibition after an experiment lasting more than 50 years. We are sorry the majority was not larger. It was due, however, to indifference or over-confidence on the part of a great many. There were at least 20,000 voters in the State who did not take the trouble to go to the polls that day to vote. It is safe to say that nearly all of these would have voted against the repeal of the prohibition law, as the other side usually gets out every man possible to the polls.

¶ Hon. Leslie M. Shaw, former Secretary of the Treasury, in a recent address said that Mark Hanna once told him that he had occasion to call on Phil Armour, and that he found Mr. Armour sitting in a chair and being shaved, eating his lunch and dictating to his stenographer. This was certainly quite a strenuous life. Mr. Armour made money. But he had to work for it.

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¶ It is stated that there are in the United States 159,447 Sunday schools and 217,407 saloons. The *Biblical Recorder* says very pointedly: "Both are appealing to the child life of the nation and their influence is as different as Italian noon-day and Egyptian darkness. The Sunday school or the saloon—which shall have your child?" Which would you rather should have your child? Which would you prefer to encourage?

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¶ We tender to Dr. and Mrs. C. W. Pruitt, of Chefoo, China, our deep sympathy in the recent death of their son, John S. Pruitt, at the age of 21 years. Dr. and Mrs. Pruitt sent their two oldest children, Ida and John, to this country for an education. The former graduated at Cox College, and the latter at Mercer University, Ga., where he completed his course last year. He gave promise not only of a long life, but one of much usefulness, when he was cut down by the fell disease, typhoid fever. May God comfort the hearts of the stricken parents in their foreign home.

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¶ Writing of Spain, Rev. Charles T. Byford, of England, says: "The peasants and artisans are friendly and affable towards the preachers; there is a readiness upon their part to hear the truth; crowds are beginning to listen to the proclamation of the gospel, and the whole attitude of the people towards the new doctrine has in recent years undergone a change. In our church in Valencia there are now 168 members, 22 of whom were baptized last year." And this, you remember, is in Spain—Spain the home of the Inquisition, and for many centuries probably the most hide-bound Roman Catholic country in the world.

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¶ Dr. Nicholas Murray once said, "No blue Monday for me," and gave the following as his method of avoiding it: "The way I avoid having anything like a 'blue Monday' is this. As a rule, my preparation for both of the ensuing Sunday's services is completed by Friday night; sometimes by Thursday night, but never later than Friday night. Saturday is my play-day, so that I come to my pulpit, fresh, strong and alert; and on Monday, rather strengthened than fatigued, I set myself to work for the following Sunday, unhampered by any sense of dulness or weariness." We recommend this to other preachers.

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¶ "There's never a rose in all the world but makes some green spray sweeter,
There's never a wind in all the sky but makes some bird wing fleetier;
There's never a star but brings to heaven some silver radiance tender
And never a rosy cloud but helps to crown the sunset splendor.
No robin but may thrill some heart, his dream like gladness voicing;
God gives us all some small, sweet way to set the world rejoicing."

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¶ The *Baptist World* publishes an account of the recent baptism of eleven feudist brothers, sons of the noted Kentucky mountain desperado, "Devil Anse" Hatfield, who, himself, was converted and baptized over a year ago near Middleton. The *Baptist World* says: "Our State Secretary, Dr. W. D. Powell, met him recently and speaks of his devotion to his church and its work. It seems from the account given that the eleven sons made a profession of faith a few years ago over the bloody bodies of two other brothers and have not submitted to baptism until this time." Now the question comes, which way was it better to subdue these feudists, by bullets, as first attempted, or by Bibles? And which is cheaper?

THE SUFFICIENCY OF THE GOSPEL.
II. FOR THE SALVATION OF SOCIETY.

By SHAILER MATTHEWS,

Dean of the Divinity School of the University of Chicago.

The sufficiency of the gospel for the salvation of society may seem to some a pre-supposition rather than a question, a matter for congratulation rather than for discussion. Yet there are thousands of earnest Christians who believe that the social order in which we live is so hopelessly corrupt and Satanic that it is idle to imagine its ever being saved. In their view the work of the church consists in the rescue of individuals from a ruined world and the patient endurance of evil until Christ returns to establish a supernatural kingdom. There is, further, an increasing number of men and women who believe that the social order must be saved by being transformed, but who believe that the gospel is altogether incapable of working the transformation. They look to the development of class hatred as the means of finally bringing about a fraternal democracy. There is still a third class who believes neither in the second coming of Christ nor in socialism, but who do believe in the finality of success. To them the gospel is a synonym for weakness or a clever device which the strong have evolved for the purpose of keeping the weak submissive.

The distrust of the social sufficiency of the gospel represented by these three classes is not to be answered by complacent rhetoric. Particularly is it incumbent upon Baptists to face the question frankly. For the Baptist churches stand and fall with the gospel. Other religious organizations conceivably might survive Christianity itself as organizations devoted to other than religious aims, but the Baptist denomination will stand and fall with the gospel. If that is ever seen to be unworkable the Baptist denomination will disappear.

It is not necessary to remind a Baptist audience that the gospel is not identical with an orthodox theology. Orthodoxy is the result of an effort to formulate philosophically and authoritatively what an age believed the gospel to be. How far such results have been from the simplicity of the New Testament any student of church history knows only too well. Orthodoxy as we find it in many a creed comes to us wet with the blood of our spiritual forefathers and rank with the smoke of the stake. True Evangelicalism is a message not of doctrinal precision, but of life. The teaching and life and resurrection of Jesus reveal that God is Love, and that the supreme good of life is to be loving, like God. That is the essence of the gospel. It is not a call to duty or an exposition of philosophy, but the simple announcement that God can be trusted as a Father, and that consequently love is the final law of life. In a word, that the highest good of the individual life is sonship of God and of society, fraternity.

The social teaching of Jesus is the extension of this principle. His life of service and His death upon the cross are the exposition of the gospel in His own individual life, and His words regarding marriage and wealth are its application to the social order in the midst of which He lived. Strictly speaking, the gospel as the gospel has no specific social philosophy or program. Each age must apply to its own conditions and problems, the formal principle contained in the supreme message that God is Love, that sinners can be forgiven, that men can trust a loving Father for their daily needs, and that just because God is Love it is better to serve and sacrifice than to fight and win.

I.

It is here we meet the three most profound difficulties in the application of the gospel to social life, (1) the enmity between the gospel and the economic order, (2) the emphasis of the gospel on brotherhood rather than on justice, and, (3) the perplexing commentary on the power of the gospel given by the history of the church itself.

1. The enmity between the gospel and economic order is by no means a modern discovery. All through the Christian centuries men have appeared either urging poverty as the indispensable prerequisite for holy lives or, as in the case of some of the Anabaptists, urging communism. And long before them Jesus Himself had pointed out the sharp distinction between the service of God and the service of man, and has distinctly warned his followers against anxiety, as to material goods. But the antithesis between an economic order which makes the creation of wealth superior to human well being and a call to

trust in God as loving and to the love of men in the spirit of true fraternity, was never so manifest as today. In fact, to many earnest souls it has become unendurable. The crisis of civilization lies in the struggle to determine who shall control the surplus of the economic process. The real evangelization of the world is something more than the preaching of an escape from punishment to come; it is rather such a transfusion of the forces of civilization with the ideals of the gospel as to bring justice into the economic order. And that can never be accomplished in a single generation. Each new advance in civilization in heathen lands will bring Christianity there, as in Europe and America, face to face with the vastly more difficult problem of the socialization of the ideals of Jesus in an industrial order. And the conquests of the Christ will not be complete until he has conquered the control of the economic surplus.

Within the last few years we have passed from the belief that unrestricted competition is a good thing and have entered into the semi-socialistic stage in which the community undertakes to regulate not only the financial but also the social powers of great corporations. Yet the complete triumph of the ideals of the gospel seems distant. While the Christian must welcome every act of restraint which embodies even an approach to the ideals of the gospel, yet the fundamental difference between supreme goods of life continue. On the one side are those who make wealth supreme, and on the other is the gospel, making the good of humanity supreme. And the conflict between these two ideals must be fought to a finish.

2. The second objection to the social sufficiency of the gospel lies in the fact that, recognizing the legitimacy of this conflict, men are seeking victory in an appeal to justice, rather than to love or fraternity. If by this is meant they are seeking to give justice, their position would be identical with that of the gospel. But the struggle between the classes and the masses today does not consist in one group's effort to give justice; it is one in which one group is struggling to get justice. The motive of individuals in such a struggle may be thoroughly altruistic, but the conflict has long since passed the individualistic stage and has become a struggle between groups.

Now the appeal to get justice is an old appeal, but at the bottom it is not absolutely evangelical. Jesus made this exceedingly clear in His teaching as to non-resistance. According to Him loyalty to the gospel was not an insistence upon one's own rights, but a willingness to surrender such individual rights for the common good. The appeal to justice at first seems far more powerful than this call to surrender, for it can utilize an anger born of the consciousness of injustice and the violation of one's own rights. But such a feeling leads ultimately to appeal to force. Every revolution is a confession that love has failed to impress men with its absolute supremacy. Where men have to fight to get a just share of privilege, it is evident that other men are fighting not to give such privileges.

It is thus apparent that the modern struggle between the classes is not in itself necessarily controlled by the gospel. In the same degree as it may seem unavoidable is it an evidence of the insufficiency or the inability of the gospel to transform men's motives into those of love. Many of the leaders of the present social movement have altogether abandoned any confidence in appeals to altruism and are deliberately fomenting class hatred in the expectation of a final struggle in which justice shall be gained. It is time that the Christian church face this situation. It is not enough to say that the gospel is at work when individuals filled with the love of their kind endeavor to incite class warfare. Such warfare may be the court of last resort, and such individuals may be Christians. But war, like charity, argues the incomplete evangelization of the world and the very effort to stir up hatred is an expression of distrust in the power of love.

3. The third group of distrust of the social sufficiency of the gospel is the imperfect evangelization of that very body that stands for the gospel, the church. The history of the church is a sad commentary on the unwillingness of men to submit themselves to the ideals of the very Christ whom they have declared to be the second person of the Trinity. Nor need one think of the persecutions of the past. There are too many modern churches in which are found bickerings, pettiness and quarrelsomeness worthy of the Corinthians themselves. How comes it to pass that the organization which looks forward so confidently to a share in the triumph of the ideals of Jesus which it claims to embody, can indulge in church quarrels and magnify the ideas of rights of majorities and minor-

ities over the spirit of mutual surrender which is the real test of the regenerate life. The churches of many a modern city deserve the rebuke given by Paul to the Corinthians: "Are ye not carnal if ye bite and devour one another?"

Unless I mistake, the gospel is being put to the severest test in the house of its friends. To churches belong the large proportion of the capitalistic class, that is those who have particularly enjoyed the blessings given by the economic surplus. Rightly or wrongly it has become judged as supporting those who have privileges in the social struggle. I believe that there has been a remarkable change in this particular during the last few years, and it is not too late to rectify the misinterpretations from which the church has suffered. But he would be an evil counsellor who did not warn the churches that the spectacle of their quarrels over doctrinal and practical details on the one side, and their unwillingness to urge more distinctly upon their members the need of democratizing privilege, will serve to decrease confidence that the gospel they profess to embody is sufficient for social regeneration. "If the salt has lost its savor wherewith is it to be salted?" If the church, the body of the Christ, cannot exemplify love, God will entrust this gospel to some other agency as He once transferred it from the Pharisees to the Gentiles.

II.

Potent as these objections to the sufficiency of the gospel to salvation are, I am convinced that they are, after all, based upon a superficial view of the significance of the gospel itself and a confusion of orthodoxy with genuine evangelicalism. Another fundamental difficulty with them all is an impatience with human nature. If the conditions which have been mentioned are to be faced frankly as liabilities, there are assets which are just as frankly to be counted.

1. In the first place there is the capacity of the gospel to stir in human hearts a hatred of all injustice and to nerve them to combat every institution that countenances injustice. Whatever else the eschatological message of Christianity may involve, it never blinks the issue of the conflict between forces of oppression and forces of righteousness. The coming of the kingdom of God and the triumph of Christ are never set forth in the gospel as a simple and peaceful evolution. The forces of Gog and Magog must be conquered by the forces of the Christ who came to send into the world not peace, but a sword. The non-resistance which Jesus teaches is not passive submission in the presence of injustice done others. The very Christ that taught men not to struggle for their individual rights fought the good fight of faith against the Pharisees who were seeking to belittle the people's rights. There may be those who with all sort of complacent optimism believe that both individual and social evolution may be unconsciously transformed into the likeness of the kingdom of God. The gospel never contemplates any such academic victory. It teaches men to practice no auto-suggestion that men or institutions are better than they really are. It knows only too well that there are those who will oppress the weak until they fear to oppress them; that there are institutions in society that must be destroyed, rather than transformed; that there are men who prefer to exploit, rather than to love their fellows; but it teaches also in its wonderful messianic program that God Himself will, through His people, put an end to such oppression.

But the hatred inculcated by the gospel is not the hatred inculcated by revolutionary socialism. It is a righteous hatred of unrighteousness and the conflict which it expects is only the last resort by which those men who cannot be induced to be loving are deprived of the control of social forces. A gospel without this blood and iron in its message would be a message of flaccid optimism which would have made impossible every hero of the faith who subdued kingdoms in the interest of larger equality and fraternity.

2. In the second place the gospel, just because it is a much wider term than ecclesiasticism, can find its followers in many an institution which is not strictly religious. Indeed, it is fair to say that in the same proportion as the church comes under the sway of the gospel does it inspire its members to larger co-operation with other institutions which are seeking, in the evangelical spirit, to bring the ideals of Christ into social life. So clearly are we coming to see this great truth that those who are putting the principles of Jesus in operation are not His enemies, whatever are their ecclesiastical relation, that men are sometimes inclined to be impatient in their criticism of the church. Sometimes they would even say that the labor union and fraternal organizations are really more Christian than is the church itself. But such criticism is, after all, unfair to the new spirit which

is finding expression in our church activities. Just as churches are themselves learning larger co-operation in service to humanity, both spiritual and material, are they also finding that the evangelical impulse is a bond of co-operation between their members and non-ecclesiastical movements. It is this impulse to co-operation that so sharply distinguishes the evangelical from the ecclesiastical spirit, and in it lies one of the most cogent reasons for believing that the gospel of love which can promote the work of friendly co-operation is to maintain itself throughout the entire social order.

3. But even more significant is the power of the gospel actually to produce loving lives whose aim is to *give* rather than to *get* justice. If one looks back over the Christian centuries he will find plenty of imperfections in the history of the church, but he will also find that the ideals of the church have always been higher than the ideals of the times to which it belonged. And this superiority has been due, not to the fact that necessarily the church was more learned or better organized, but to the far more striking fact that it has sought, through the spirit of sacrifice, to minister to the needs of the day. True, the most outstanding expressions of this really evangelical spirit have been ameliorative, but he would be a most doctrinaire critic who would say that as long as there is sin and misery in the world amelioration is not necessary and blessed. When one thinks of the sacrifices Christians have made to found hospitals and schools, to give alms and many another form of helpfulness, and then compares such activities with those of non-Christian people, he sees clearly enough that the gospel of a loving Christ and a loving God has had the power to evoke love for men; and if it be true that nowadays we see the true spirit of Jesus is not exhausted in efforts to ameliorate but must move over to the abolition of conditions from which misery springs, it is only what we should expect of a Christian spirit that is growing more intelligent. To doubt that the gospel which has evoked self-sacrificing love in the past is to succeed in evoking the same love under our modern conditions, is to throw history out the window.

4. And this conviction is deepened as one sees the general tendency of social evolution to move towards the ideal of fraternity which Jesus says is to mark the kingdom of God. Recall the wonderful social effects of Christian missions. True, the gospel has been aided by other forces born of Western civilization, but it has also been hindered by them. If Occidental commerce were thoroughly Christian, Oriental nations would have been far more completely evangelized (in the deepest sense of the word) than they are today. For the gospel itself as it appears in the printed page of the Bible and in the simplest message of the missionary has amazing power to release social forces and correct social injustice.

Nor need we look at the elemental triumphs of the gospel. We can follow the advice of the writer to the Hebrews and pass on to the more complicated evidence of social evolution. If one will study the history of class conflicts where men have fought to gain justice and privileges which should have been freely granted them, a remarkable conclusion seems inevitable: Out of the bitter comes the sweet; out of the conflict has come larger fraternity as well as equality; out of class hatreds has come an appreciable approach towards the democratizing of privilege which is the social expression of the principles of Jesus.

It is not merely that men have found that honesty is the best policy. Often to their surprise they have found that the extension of privilege is advantageous to all parties combined. In every struggle which has resulted in the extension of privilege the classes who have surrendered privileges have reaped such advantages as to be forced to approve their own defeat. If, as the early fathers so finely said, the soul is naturally Christian, it is just as true that social evolution is teleologically Christian. Individuals, it is true, may lament the lack of privileges which their forefathers may have possessed, but the enriched social life, which has come from the struggle in which their interests were apparently defeated, has brought so many more opportunities that if the choice were possible they would not be ready to exchange the one for the other. What man of South Carolina would re-establish negro slavery? What man of Massachusetts would re-establish the New England theocracy? One increasing purpose does run through the ages, and that purpose leads, not toward the development of the power of the few over the many, but, although not steadily and always with the possibilities of further struggle, towards that democracy of privilege which is the social equivalent of the kingdom of God. There

is no reply to this argument from the general tendency of history except that drawn from the over-emphasis of the evil born of the process. And in history, as in tracing the course of a river, a man must not mistake the eddies which the river causes for the general direction of the mighty current itself. If there can be detected any purpose in history, it is toward a fraternal democracy. And is not this precisely what the gospel sets forth in its eschatology, namely, the inevitableness of that social order in which the Heavenly Father is to be supreme and which is to be composed of those who are ready to treat one another as brothers?

5. Another consideration of great moment is one which every Christian must reckon as final. The gospel must be sufficient for social salvation because it inculcates life in accordance with the character of God who is Love. If we hold, as hold we must, that God is imminent in our world, and that His will in some mysterious way gets expression in the course of human events, our faith in Him as Father will not permit us to believe that He will permit His world to escape that great process which is the expression of His will. The pessimism which sees escape for the world only in a cataclysm is really a denial of God's presence in His world. We dare attempt to bring the institutions of the world under the control of the principles of love, because we believe that we are working with Him. If the gospel is really a power of God unto salvation, it is something more than a power unto the rescue of individuals from a social order. It is the salvation of the processes of social evolution themselves. And while this places upon the modern-minded Christian a heavier burden of faith than was borne by his predecessors, who looked for rescue rather than for salvation, it is not as heavy a burden as that which would seek to isolate God from His world and deny that His will which rules in the process of the universe has abdicated in human history. Here we face the true Christian philosophy of society: the impossibility of the exclusion of individuals from the influence of their social environments leads to the deepened conviction that God must express Himself in the life of society, as well as in the individual lives which are involved in society.

6. And finally it must be said that the gospel as a mere message is impotent, except as it moves men and women to action in accordance with its ideals. Here it finds its supreme test, for love means sacrifice. A gospel without the cross is a gospel without truth and without power. Only the cross must not be simply the cross of Jesus, but that which everyone of His disciples takes as he attempts to follow Him. And this vicarious spirit which was revealed so triumphantly on Calvary and in the tomb in the Garden must not only be expressed in individual, but in social groups as well. The chief business of the church is not to make social programs, but to prepare men's hearts to organize social advance. No other institution is attempting to democratize privilege by insisting upon surrender of privilege on the part of those who possess it. Other organizations seek to *gain* justice. The gospel seeks to *give* justice. Christianity alone insists that it is more blessed to give than to receive. It contains a call to a heroism that is incomparably larger than the call of war. True evangelicalism may or may not be theological orthodoxy, but no man or group of men can be said to be actually devoted to the cause of Christ who will not practice the Golden Rule in the spirit of sacrifice born of the mind which is of Christ.

It is an audacious proposal which the gospel thus makes. The lion of the tribe of justice-seekers becomes the lamb of the God of Love. But as we recall the years which have passed since Jesus first taught and embodied this message of Love which, in its impulse to realize itself in service, stops at no sacrifice we are filled with a self-condemning optimism. The blood of the martyrs has been the seed of the church, and the church which has so imperfectly, but steadily, embodied the principles of Jesus, has in turn taught men how to apply those principles with ever-increasing extension to the social difficulties of the day. In this spirit it must continue to live. It is no spectacular service which it thus is called to render to the changing order. It is the service of love that has hatred and opposition only for that which is not born of love. It must carry to the world the ever-deepening conviction that love is the will of God, no matter what its embodiment must cost, and it must educate men into a sensitiveness as to the rights of others, until instinctively they no longer look upon their own things, but upon the things of others. And if such Christ-like spirit shall lead them to some Calvary of economic renunciation or Christ-like sharing of their goods with the multitudes, the gospel will be only fulfilling its

divine mission. For the gospel stakes itself upon the supremacy of love. The church will fulfill its mission as it trains the regenerate life of its members to see the social implication of that regenerate life which is begotten of a Heavenly Father. And as it grasps this supreme mission it will increasingly exhibit the sufficiency of the gospel for social salvation, not by metaphysical creeds, but by the test of the apostle himself: Men will be known to love God whom they have not seen when they love their brothers whom they have seen.

A THANKSGIVING THOUGHT.

BY RICHARD H. EDMONDS,
Editor of *Manufacturers' Record*.

(Editorial Note: The following article is the concluding part of the chapter on Southern wealth and its consecration written by Mr. Edmonds for the forthcoming book of our Home Mission Board, "The Home Mission Task." It has been furnished us for advance publication by the Editorial Secretary of the Board. The article is timely in connection with the annual Thanksgiving day which is now near. We cannot truly give thanks to God for the blessings of temporal prosperity, unless we possess that spirit of humility which makes us long to see our material possessions transmuted into the attainment of moral and spiritual ends. The great crisis which is upon Christianity in the South today is the crisis of material wealth and its consecration. Have we a religion that is strong enough to make us regard our possessions as a means to the end? Shall our wealth bless us by being used for the saving of men? or shall it curse us by being used for the selfish ends of pleasure, indulgence and worldly power? We wish there might be a Thanksgiving sermon preached in every Southern Baptist pulpit this month which shall deal with the question which Mr. Edmonds here discusses so forcefully.)

The most critical stage in the South's existence has been reached. As at no other period its character is being formed, the destiny of its people being shaped. It is in its "plastic age." As in concrete construction, the plastic material quickly hardens and becomes "set," so the South's character will soon be "set" for good or evil. In concrete work the soft material is poured into molds which have been formed according to some plan or design of the engineer or architect. Once molded and "set" the material which had been soft becomes hard as adamant. It can never be changed. The only time in which it could have been differently formed was in its plastic state.

By reason of the changes which are taking place in its material life, the South is in a plastic state. The future of its people will largely depend upon the molding work of the next few years. In the transition from deep poverty to great wealth, the molding for good must be done quickly, or it will be too late.

Wanted—A Moral Equivalent of Post-Bellum Trials. The old order of things lived for years after the war. The struggle to re-establish State governments, to save Anglo-Saxon civilization, to meet and overcome the fearful poverty of a desolated land, to heal broken hearts, to give new courage to faint hearts, to strengthen faith in the guiding hand of the Almighty as the people wandered in a blacker wilderness than that through which the Children of Israel had to pass, strengthened and developed character. These struggles brought out every good quality, developed strong manhood and womanhood, and caused the people to look to God for help in their need.

Pastor Felter of Russia, when discussing the persecution he had endured, lately said in substance to me that he regretted not his trials and difficulties, for these things caused him "to live in an atmosphere of constant communion with the Father," but "when I have no difficulties to face," said he, "and all seems to go well for a few months, I feel that I slip away from the closeness of life with God that I have in days of persecution."

Is this not true of nearly all mankind? When difficulties and sorrows, poverty and trials surround us, do we not realize our need of God's help more fully than when everything is prosperous? It is when weary and heavy laden that men turn most quickly to the Burden Bearer. How often prosperity has proved a curse to an individual, to a family, to a community, because prosperity has not been regarded as a trusteeship from God to be used in part at least for his honor, but merely for the gratification of personal pleasure without taking Him into account. How often have we seen the children of the rich raised by

indulgence.

How often are the poor ruined by seeking to imitate the rich—a foolish pride or craze which is seen in every community in the South as elsewhere. How many fathers have said, "I do not want my boys to work as hard as I had to work," and in doing so have almost certainly doomed them to ruin. How many mothers have been unwilling for their daughters to be trained in work, in economy of time and money, and in all the domestic virtues which made possible the glory of the old South—a glory which continued even after 1865 to shed its luster over this section.

Danger to Children.—Many of our Southern people as their wealth has increased, have come to look upon hard work for their children, not as a discipline needed for their highest development, not as one of the greatest blessings which the young can ever have, but as a curse to be shunned. There is everywhere with the growth of wealth a tendency to laxity of discipline, to an increasing willingness to let young people have what is called a good time. This "good time" so called is largely away from religious activities and from the development of a sense of personal responsibility. Often before parents realize it their children have been molded, not as consecrated, active Christian workers, not as self-reliant men and women realizing their responsibility to God and to the world, but either as non-believers with no interest in religion, or as indifferent members of a church, whose only value to the church is that they count one. Such a member is a liability rather than an asset to the church, as to the cause of Christ.

The "good times" which children are demanding, and to which many parents are weakly yielding, means constant going, constant striving after excitement, the dance, card playing or kindred pursuits, as though there was no virtue in the cultivation of self-control, of repose of manner, of diligent study, or quiet meditation, of a sense of personal responsibility to do something and to make something of themselves, of work for the poor and sick, and of a due recognition of the observance of the Sabbath. The children are being permitted to call these ideas "old foggy," but their general adoption would prevent many a ruined life, many a broken heart, many a lost soul.

Young Must Work and Have Responsibility.—In this changing period the South faces the danger that the rich man's children from unwise parental indulgence and the desire to display the new wealth and to live in an atmosphere of excitement will be ruined by the frivolities, follies and sins of many social customs. On the other hand, it faces the danger that the call of business, with the limitless opportunities of the day, will so completely possess the energetic, poorer young man that he will forget all else in his struggle to make money and to achieve results in his chosen sphere of activity. Look around in any community in the South and you can find illustrations among the rich and among those who seek to imitate the rich, of how a desire to give their children what they call a "good time" is resulting in the ruining of many.

You will find the children of devoted Christians who have been pillars of strength in the church, without interest in religious things and absorbed with worldly dissipations; in the same community, if it is an active, growing, industrial center, you will find other young men so absorbed in material things, lured on by the beckoning hand of the Goddess of Fortune, that they think they have no time for deep personal religious thought and no interest in their own salvation.

A Spiritual Crisis.—Never in the South's life was there a time when the responsibility of every Christian was so great as at present. His responsibility is greater than to the narrow circle of his own acquaintance. He is a part of a country whose future must largely shape the future of America, and hence of the world. This great stronghold of so-called Anglo-Saxon blood, this region more richly endowed by the Creator than any other equal area on earth, this Southern land where wealth is beginning to grow, where wealth beyond the dreams of today will soon be ours, where many who have known only poverty will become rich merely through the enhancement in real estate values—this land where towns are already growing into cities, and where cities will soon be centers of surging population, with vast industrial and commercial activities, this land around whose shores will center the commerce of the world as the paths of the world's trade shift to the Panama Canal, this imperial domain, the most richly endowed on earth, has been given in trust by the Almighty to the people of the South.

Must the South, then, give less attention to business, must it make less progress in the development of its

resources, because of the dangers which come from increasing wealth? No. These latent treasures are the talents committed to the people of the South. Unutilized they are without value to the South or to the world. We hold them as trustees and are bound to be energetic in their development, or else others will come in and possess these riches, and Southern people will become hewers of wood and drawers of water for them. The Creator Himself works, and everywhere throughout the Bible emphasis is laid upon diligence in work.

To whom much has been given of him shall much be required.

Awake, oh, people of the South! Awake Christians of every denomination, and realize that God and the world will hold this generation—you—not some one else—responsible for the trusteeship. Not only is every man responsible for the brother who may be his neighbor or his fellow-citizen, but in a broader sense he is responsible for his share in shaping his section's influence upon this country and the world.

Truly the South is a nation rounding into form. The people of today must decide what that nation shall be. Wealth will come. A tide of population will flow to the South. It depends upon the men and women of today to say whether this wealth shall prove a great blessing, lifting this section to the highest development of civilization and making its people consecrated to the extension of Christ's kingdom on earth, or whether by being used only for our selfish pleasures and thus dragging our civilization down into the mire of ruin, it shall become a great curse.

A Scriptural Parallel.—God said to the Israelites of old, "But thou shalt remember the Lord thy God for He it is that giveth thee power to get wealth." When remembering that God giveth the South power to get wealth, remember also the curse of the Lord upon the Israelites if they should forget Him. How wonderfully well does the description of the Promised Land in the eight chapter of Deuteronomy fit the South and how aptly do the conditions outlined in that chapter fit the present hour in Southern life. Read it. Here it is:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; A land of wheat, and barley, and vines and fig-trees, and pomegranates, a land of oil, olive and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day;

Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

When thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end:

And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.

Lest We Forget.—What a marvelous picture! Does not the portrayal in the first three verses quoted, of a country's material resources, more fully describe the South than any human pen has ever done? Is

there a single word in that picture not applicable to the South? As the people of the South enjoy the blessings of such a country, and as they realize how they have been brought up out of poverty and sorrow, how they have been saved from destruction by the dangers they so long faced, may they not well heed the warning of old, "Lest they forget the Lord their God?" As their flocks and herds multiply, as their silver and gold is multiplied, are not the people of the South in danger of saying, "My power and the might of mine hand hath gotten this wealth?" God told his Chosen People of old that if they said this they should surely perish. Our vast resources will not save us from ruin. Only a recognition of our trusteeship to God and to the world to utilize the resources of men and materials in which the South is so rich for a development that will result in the consecration of our time, our energy, our increasing wealth to the extension of Christ's cause in the South that this section may be saved for Christ, and that from it may radiate influences which shall mightily help to save this country and the world for Christ, will keep the South from spiritual ruin and make of it a land redeemed unto the Lord. Minister of the gospel, teacher, parent, Christian man and woman, your responsibility is great; your opportunity is greater than has ever been given to any other people in the world's history.

In numbers the Baptists lead in a section predestined by virtue of material resources and geographical position to become a dominating power in this the predestined dominating nation of earth. The responsibility is upon Christians of every name, but it rests upon Baptists with almost overwhelming weight. Reader, it rests upon you individually. God says that He has set before you life and death. Choose ye this day which ye will have for your family and your country.

We had a good meeting at Concord, nine miles east of Chattanooga. Brother Hamic, of Rising Falls, Ga., did the preaching. There were 27 baptisms and 29 additions.

C. D. ECHOLS.
Shepherd, Tenn.

I am glad to report "no debt" on State Missions. Kentucky is a great Baptist State and means to lead the South. Watch her. We have aided in the construction of 107 meeting houses. We secured for State work \$50,145.35, for all purposes \$132,392.13. Come to Paducah and rejoice with us.

W. D. POWELL.

Louisville, Ky. Nov. 10, 1911.

It will no doubt be of interest to your readers to know that the next course of lectures on the George W. Norton, Jr., Foundation in the Southern Baptist Theological Seminary, will be delivered by Prof. Caspar Rene Gregory, D.D., LL.D., of the University of Leipzig, Germany, on Monday and Tuesday, Dec. 4th and 5th, 1911. Dr. Gregory's lecture, as required by the conditions of the Norton gift, will deal with subjects which connect science and philosophy with religion and theology. His themes and hours will be as follows:

Monday, Dec. 4, 11 to 12 a. m., "Theology and the Macrocosm."

Tuesday, Dec. 5, 8 p. m., "Theology and the Microcosm."

The lectures will be given in the chapel of Norton Hall, and the general public is invited. Many pastors will doubtless desire to avail themselves of this opportunity to hear Dr. Gregory.

E. Y. MULLINS, President.

FIFTH SUNDAY MEETING.

The Fifth Sunday meeting of Concord Association met with the Fellowship church on Oct. 28, 29. The meeting was opened by devotional exercises, after which a sermon was preached by the writer from Matt. 22:42: "What Think Ye of Christ?" We had no regular program, but discussed subjects we considered profitable and most helpful. The Home Mission question was first discussed by J. Henry Burnett, after which Bro. Hudgins gave us a live Sunday school talk. In the afternoon we considered Foreign Missions. Bro. Hudgins and others spoke. Saturday night service was an old-fashioned Christian experience meeting, which was very enjoyable. The Sunday services were enjoyable. Bro. Hudgins lectured on Sunday Schools, and the State Mission question was discussed by the several brethren present—Burnett, Hudgins, Sanders, Carter, Pafford and the writer. As a whole the meeting was a success.

C. S. DILLON.

Pastors' Conference

NASHVILLE.

First—Pastor R. M. Inlow preached at both hours. Two received by letter. A very fine spirit throughout the day.

Central—G. A. Lofton, pastor. Evangelist Kendrick leading in a revival. 10 professions Sunday. Crowded house at three services. 26 professions to date and 24 additions.

Edgefield—Dr. J. W. Gillon preached at both services, assisting Pastor Lunsford in a series of revival meetings. 18 professions; two by baptism; two by letter.

Third—Pastor Robert L. Lemons preached at both services. In the morning the sermon was to the Baraca and Phillathea classes on "Life's Assets." It was an impressive service. At night the sermon was on "Getting Ready to Follow the Lord." The revival meetings begin very encouragingly. A delightful sacred concert was given at the church last Friday evening. It was a great success.

Immanuel—Dr. Millard Alford Jenkins, pastor of the First Baptist Church, Owensboro, Ky., has been preaching every day during the past week with great earnestness and power. There have been about 40 professions among the Sunday school scholars. The church has been revived. The services continue during the coming week. Dr. Jenkins preached Sunday in the morning upon "The Christian's Mission," and in the evening upon "The Sin Against the Holy Ghost." Large congregations.

Seventh—Bro. J. T. Early has been preaching during the week with great power and acceptability to the people and pastor. There have been 31 professions, 25 additions by experience and baptism. Baptized three. The meeting continues this week. Early is truly a great preacher.

Howell Memorial—Rev. A. E. Booth preached in the morning and Bro. Robert Jennings at night. The pastor preached at Round Lick and Watertown churches.

Centennial—Pastor J. N. Poe is being assisted in a meeting by Rev. J. M. Lewis of Knoxville. Eight conversions during the week. Four received for baptism; four baptized. Brother Lewis is doing some fine preaching. The church is being greatly revived.

North Nashville—Pastor R. T. Marsh has been assisted for the past week by Bro. R. L. Motley. Yesterday Bro. Motley preached four times and will preach twice each day through this week. There have been several professions of faith. He is proving himself to be a great gospel preacher, pleasing in manner of delivery and faithful to the Lord in every service. He and his preaching are well worthy of any pulpit in the land. Our larger city churches will be wise in securing his services for revival meetings.

Una—Pastor Fitzpatrick preached on "Christian Warfare."

Lockeland—Pastor J. E. Skinner preached on "Jesus Christ Under the Eye of the Nations," and "Preparation to Meet God." Good S. S. and B. Y. P. U. The pastor resigned to accept a call to Palm Ave. church, Tampa, Fla. Will go on the new field Jan. 1, 1912.

Grandview—Pastor Padfield preached at both services on "Worldly Conformity," and "The Seen and the Unseen." Good S. S. and B. Y. P. U.

South Side—Pastor, J. F. Savell. Dr. W. J. Cambron, the evangelist, preached four times. A good number expressed a desire to be Christians. Four professions of faith in Christ and were received for baptism. One received by letter. Meetings continue this week. Song service at 7:15, under the direction of Carl M. Cambron.

Grace—Bro. W. C. Cleveland preached at the morning hour on "Prayer." He also delivered ten diplomas to Sunday school teachers, four B. Y. P. U. certificates and one lecture certificate, with honor. The pastor, C. D. Creasman, preached at night on "The Day of Deliverance." Good S. S. and B. Y. P. U.

Rust Memorial—Rev. J. N. Booth supplied last Sunday and the Sunday before. Congregations small but hopeful.

Green Hill—The pastor preached morning and evening. Small congregations. Very good interest.

CHATTANOOGA.

First—Pastor Masee preached at both hours. Morning theme: "The Church and the Home;" night: "The Second Great Tragedy of History—Death." One addition. Two baptized. Rained heavily in the morning, but good congregations at both services.

Ridgedale—Rev. E. E. George preached on "Abiding in Christ," and "Ownership and Service." Good congregations considering the weather.

Tabernacle—Pastor Fort preached on "How to Help Your Pastor," and "Signs of Times." 199 in Bible School; 79 in Avenue mission; one baptized. Rain interfered with morning services.

Highland Park—Pastor preached at both hours on "Contrary Words," and "Simon, a Cyrenian." Attendance and interest gratifying under unfavorable weather.

Alton Park—Pastor Rose preached at the morning hour on "Judgment Beginning at the House of God." Evening subject: "The Throne of Grace." S. S. almost rained out, but interesting services despite the inclemency of the weather.

East Chattanooga—Pastor, E. J. Baldwin. Rev. Burton A. Hall, of Texas, preached at 11 a. m.; at 3 p. m. on "The Lost Boy," and at 7:30 p. m. on "Blood Guiltiness." This was a great day for East Chattanooga. Bro. Hall was at his best and preached three of the best sermons ever delivered to an East Chattanooga audience. He held the congregation at night spell-bound and moved many of them to tears, when he said their hands were red with the blood of their own children, as well as their neighbors, because they refused to warn them of their danger. Pray for us.

East Lake—Pastor O'Byrant preached in the morning on "A Father's Love for a Lost Son."

Hill City—Pastor O'Bryant preached in the evening on "Where Art Thou?"

Chattanooga Pastors' Conference enjoyed its new member, Rev. E. L. Grace, pastor of Central church, and heard with pleasure Bro. Brown, evangelistic singer from Texas; also Bro. Boyd, evangelistic singer, associated with Burton A. Hall of Texas, now engaged in a meeting at East Chattanooga. Rev. E. E. George, recently of Mobile, has just located in the city, and is open for evangelistic engagements.

KNOXVILLE.

First—Pastor Taylor preached on "Law Fulfilled in Love," and "A Man of Like Passions." 132 in S. S.; one received by letter.

River View—No morning service on account of rain. Rev. J. H. DeLong preached at night on "The Goodness of God." Two received by letter; three by experience. Meeting closed.

Ferry Street—Pastor Wells preached on "The Final Judgment," and "The Potter and the Clay." 60 in S. S.

South Knoxville—Raleigh Wright preached on "Recognition," and "Salvation Illustrated." 164 in S. S.; 24 baptized; three received by letter. Meeting continues. 62 additions.

Immanuel—Pastor McGregor preached on "I Am Debtor," and "The Gospel of Christ." 54 in S. S.

Smithwood—Pastor Shipe preached on "Heavenly Mindedness," and "God's Gracious Invitation."

Island Home—Pastor Dance preached in the morning. Bro. Bowman preached at night. 58 in S. S. Rain storm.

Euclid Ave.—Pastor Greene preached on "Love Your Enemies," and "Vision and Service." 65 in S. S. The day was rainy.

Bell Ave.—R. L. Bowman preached in the morning. Pastor Sharp preached at night on "The Happy Home." 216 in S. S.; one baptized; one received by letter. Two approved.

Deaderick Ave.—J. H. Pastor preached in the morning on "The Security of the Believer." J. V. Dance preached at night on "Occupy till I Come." 275 in S. S.; one received by letter.

Lincoln Park—Pastor Pedigo preached on "The Awakening of God," and "Know Thyself." 32 in S. S.

Broadway—Pastor Risner preached on the 23rd Psalm and "Foot-prints of Heroes." 400 in S. S. Many for baptism. Great meeting closed. Some 200 conversions.

Grove City—Pastor King preached on "Angelology," and "Christ's Conduct in the Case of a Young Ruler." Two received by letter. Good S. S. and B. Y. P. U. Revival began. A number of requests for prayer.

Calvary—J. Pike Powers preached in the morning. Cold, rainy day. Few present.

Gillespie—Pastor Webster preached on "Self-Denial," and "Return to God." 50 in S. S.

Mt. Olive—Pastor Shipe preached at night on 1. Cor. 15:49. Unfavorable day.

Beaumont Ave.—Pastor Williams preached on "Prayer," and "Molding According to the Pattern." 58 in S. S.; five baptized. Good B. Y. P. U. Great interest at the evening service.

MEMPHIS.

Central Ave.—Pastor Roswell Davis preached on "The Blessings of Afflictions," and "The Bruised Reed and Smoking Flax." Assisted Bro. Bell at

Binghamton in the ordination of two deacons in the afternoon at 3. Preached from the subject, "Deacons: Their Qualifications and Duties."

First—Evangelist Walker preached four times. Good interest and crowds. Seven received by letter and two baptized. Meeting continues.

Seventh Street—Pastor Strother preached in the morning on "Ministerial Fidelity." Dr. Thos. S. Potts preached at night. One by baptism. 197 in S. S.

Union Ave.—Pastor Watson preached at both services. One young lady announced her surrender to God for the mission field.

Boulevard—Pastor Couch preached at both hours. Three additions by letter.

LaBelle Place—202 in S. S. Pastor Ellis preached at both hours. Meeting continues.

LaMar Boulevard Mission—Pastor Moore preached on "God's Call to All in Christ to Arise and Shine," and "I Am the Way, the Truth and the Life."

Rowan—Pastor Utley preached in the morning on "In the Same Hour Came the Fingers of a Man's Hand," and "What Shall be Said of Us When We Are Dead?" Good services. Good attendance at B. Y. P. U. Four new members. S. S. short on account of cold snap.

Blythe Street—Pastor Bearden preached on "The Grace of Giving," and "Pure Religion." Three received by letter. Fine S. S. Good day.

McLemore Ave.—Pastor Thompson preached. Good audiences.

Binghamton—Pastor Bell preached in the morning. Two deacons ordained at 3 p. m. Bro. Roswell Davis preached the sermon. Bros. D. A. Harrell and H. C. Gibson were ordained. No night service.

CLEVELAND.

Little Hopewell—Pastor A. T. Hayes preached Saturday and Sunday on "Samson's Destroying the Corn or Philistines," and "Who Shall be Able to Stand?" Good S. S. Very interesting. Excellent prayer-meeting. Because of the rain there was no service in the morning. Two requests for prayer at night.

I am now in a good meeting with Rev. J. W. Mount, Lake Arthur, La. The Lord is graciously blessing us here. Five united with the church last night. We look for many more.

T. O. REESE,

Home Board Evangelist.

I notice in numbering the lost churches by Bro. Burrows, he refers to Lacy Chapel in the Watauga. Lacy Chapel was changed to Little Mountain in 1903.

W. H. HICKS.

Mountain City, Tenn.

On Monday the writer conducted the funeral of Bro. W. F. Pulley, one of the best men in Wilson County. He was 73 years old and was a true and loyal member of Mt. Olivet church. He leaves a wife and six children, besides relatives and many friends.

S. N. FITZPATRICK.

Bro. Early, the pastor at Four Mile and Union Grove, was present Thursday and Friday, and by his sympathetic interest contributed much to the success of the meetings. A campaign for another group of three churches has been arranged for December.

W. B. RUTLEDGE.

Brother Motley held for us a great meeting. In fact, the greatest in some respects that we have ever had. About 40 were converted, and there were 25 additions to the church. We think that Motley is a great preacher with a great heart and a great message. May the Lord bless him wherever he goes.

S. H. JOHNSTONE.

Coal Creek, Tenn.

I want you to know that we Baptist boys at the Y. M. C. A., Memphis, Tenn., have been blessed by reading your paper. We had a great meeting at Union Ave. Baptist Church, which resulted in 24 additions and 11 converted from the Sunday school. Brother G. H. Stigler, of Dyer, Tenn., did the preaching. He is one of the best men in the State for a good old-fashioned revival, and I want to recommend him to other churches in the State. He lives behind the Cross all the time and can tell the old, old story so plain that Methodists, Campbellites and Presbyterians can join the Baptist church. We had several of each to unite with us.

Again thanking you for the BAPTIST AND REFLECTOR and wishing you greater success in the future.

Your brother in Christ, A. L. M.

Mission Directory

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J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn.

W. M. Woodcock, Treasurer, Nashville, Tenn.

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SUNDAY SCHOOL AND COLPORTAGE.

Rev. J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

ORPHANS' HOME.

C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent.

W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent.

Rev. W. J. Stewart, Nashville, Tenn., Secretary, to whom all communications should be addressed.

MINISTERIAL EDUCATION.

For Union University, address J. C. Edenton, Jackson, Tenn.

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

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

MINISTERIAL RELIEF.

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

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

The article below is from the pen of Dr. Watters, the splendid President of Hall-Moody Institute. I hope the brethren will read it carefully.

J. W. GILLON.

THE REFLEX INFLUENCE OF FOREIGN MISSIONS; ITS SELFISH AND UNSELFISH ASPECTS.

By H. E. WATTERS, D.D.

What is the so-called "First law of nature?" Many have answered, "Self-preservation." This has found expression in Darwin's law of "The Survival of the Fittest." It accounts for the savage struggle constantly going on in the plant and animal kingdom, and for the fierce competition in every line of human endeavor. It exalts the *ego*. It would make *self* the most important thing existent in the universe. It would destroy all else that *self* may live. It debases, brutalizes. The acceptance of this philosophy inevitably leads to materialism, and in this fact, no doubt, lies the most dangerous feature of Darwinianism; and it accounts for the materialistic tendency of modern philosophy, which is largely based upon this idea. It appeals to the basest in human nature, and is the source of all crime.

But notwithstanding this is a natural law, there is a higher one—the law of "Self-sacrifice." These two

laws at first appear to be antithetical, but a closer view reveals a beautiful harmony. By these two laws working together the *ego* is enlarged and perpetuated by *sacrificing itself*. "There is no living except by dying." Jesus said, "Except a grain of wheat fall to the earth and die, it abideth alone, but if it die, it bringeth forth much fruit." The acorn falls to the earth and dies, that an oak may lift its proud branches to the storms. The farmer sows his grain, it falls into the ground and dies that harvest fields may wave, and the nations live. Man lives by the "liquid stream death that courses through his veins." Jesus died that we might live, and now demands that we die to sin and vain pleasures, and live for Him.

No organization can be propagated without sacrifice. The church of God is no exception to the rule. "Jesus loved the church, and gave himself for it." "The blood of the martyrs has become the seed of the church;" and just as the acorn must die that the oak may live, and more acorns grow; just as the parent must suffer in soul and body for years that the child may develop; so our churches today must toil and sacrifice, or no more churches will be planted, and church perpetuity become impossible. How truly Jesus says, "He that will save his life shall lose it." There is a saving that impoverishes; there is a prodigality which enriches.

These principles apply to Foreign Missions, which we sometime say is wholly an unselfish work.

An appeal to our selfish interests is ever a strong one. We are always moved by an impassioned appeal for Home Missions—by an appeal to save our beloved homeland from the tides of foreigners, false religious ideals, and materialism, which threaten to submerge us—from the deadly contagion, or poisonous miasmas that the "city problem" reveals. These move us because they immediately affect us, and threaten the destruction of our children. But when foreign missions is mentioned, we do not so readily see any immediate returns to us, or our personal interests effected. So the cold calculating business man, accustomed to value a thing by its cash returns, gives but sparingly; the selfish miser gives nothing, and only those whose hearts have been strongly moved by the love of God for the salvation of all men, and by the appeals of the dying in other lands, give largely.

An unselfish love for God and for all men must ever be the all-masterful motive in missions, and yet we may hope to reap material blessings in this life from large giving to this cause.

The greatest civilizing force in this world is the religion of the Lord Jesus Christ, and its ministers are the greatest civilizing factors. A civilized nation makes a better neighbor, and a more valuable customer than a savage tribe. Therefore, when we give the dark continents the light of the gospel, we give to them a new agency which will not only quicken them into a new spiritual life, but into a new business and commercial life that will revitalize our own commercial and business interests. "Bread cast upon the waters will be gathered up again." We give that we may receive; we sow that we may reap.

But not only in a business way may we hope to reap from foreign sowing, but in matters that come nearer our lives. When our country spent thousands of dollars in blessing Cuba with sanitary conditions, she swept the deadly yellow fever from her own shores. And when we send a civilizing agency into congested centers of igno-

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rant populations which shall bring about good hygienic conditions, we will remove many sources of deadly contagion that constantly menace the health and lives of our people. This may also suggest a partial solution for our immigration problem.

But perhaps the greatest reflex influence that we may receive from Foreign Missions, is to be found in its developing effect upon our own people. No one can do an unselfish thing without becoming bigger and better. That community in which the leading men are public-spirited, is always a thrifty community. A generous people are the happiest people. The doing of good and generous deeds really in itself so enlarges the capacities of the doers as abundantly to repay, whether any immediate material returns from the deeds are visible or not. The man who gives largely is usually more prosperous in the best sense than the man who gives nothing. The giver is broader, sees farther, has more friends to help, a clearer conscience, is lighter hearted, lives better, and lives longer.

Another rich reflex influence of missions, is to be found in its reviving effect upon the spiritual life of the churches. I have known a few preachers who were so narrow and selfish as to refuse to press missions with vigor lest they so exhaust their churches as to lose a part of their salary. It is needless to say that their churches gradually die under such influence, and that the pastors not only receive less salary, but soon lose power, have fewer calls, and are "laid upon the shelf" at an age when they should be at their best. I visit many Associations annually, hear many letters from churches read, but I do not now recall hearing a single church report a small sum for missions and a large salary for pastor. One of the surest ways for a pastor to have his salary increased, is to preach missions, yet a pastor who would preach missions for this reason is not worthy of respect. The same influence that causes a church to increase its pastor's salary will cause it to do more in every other line of work. All of these effects are the result of a spiritual awakening.

Everybody knows something of the quickening influence of revival meetings. Evangelistic effort always quickens the individual as well as the church, and in this fact is found the secret of the great quickening reflex influence of missions upon the spiritual life of our churches. It is in the fact that missionary effort is evangelism. Our great commission properly reads thus: "Going into all the world make disciples." The "going" is not missions, but only incidental to missions. The important part, the imperative part of the commission is, "make disciples." Missions, therefore, is making disciples, evangelism, reproduction, "bringing forth fruit after its kind"—a simple obedience of the first law of the spreading of the kingdom, and of the propagation of nature as well.

We sometimes try to distinguish between District, State, Home and Foreign Missions, but these are all one. Missions is evangelism, whether it be a soul won by a mother pleading with her son, or by a Livingston winning an African chief; and the reflex influence upon the spiritual life is the same, but may differ in degree. The familiar quotation: "Jerusalem, Judea, Samaria, and to the uttermost parts of the earth," is frequently quoted to prove authority for distinctions, but this at best is only a beautiful analogy, without authority for such application. I believe the cause of foreign missions has been hurt by the attempt to make distinctions, leading many to believe there is a difference, and to doubt their obligation to contribute to foreign missions. But when men come to understand that missions is simply winning souls for Jesus, and that each soul so won becomes a new evangelistic force in the world; when they rise to the sublime height of unselfish living for Him, and of comprehending that every soul on this earth is precious in His sight; and then from that vantage point get a vision of His awful plunge from the throne of glory into the depths of human woe to rescue lost and fallen men, they will be irresistibly drawn to follow Him and plunge among the sinking mass of humanity, disappearing in self-sacrifice for Him to reappear in the salvation of men beyond the sea. When we lose ourselves in His service, we will only ask, "where can I serve Him best?" Then when we remember that a given number of seed will produce a greater abundance, and the more quickly seed a large area, by being widely scattered, we will be by "the uttermost parts of the earth," as Paul was by the Romans: "long to have some fruits among them also."

I have pleasure in the support of my pastor. I want the gospel preached in my home town for the edification and salvation of my own children, friends and neighbors. But the joy of this service can scarcely be greater than that which comes from a knowledge of the fact that I am supporting pastors in other lands. I am glad when souls are saved at home, but oh, the inexpressible joy of contemplating my great sheaf in eternity that will be composed of fruits gathered from every shore! There is music in the shout of a new-born soul in my homeland; but what will describe the enrapturing music that echoes from the arches of heaven as the shouts from every clime blend with those of the angels—or describe my joy as I realize that my pennies and dollars have helped to open the wind-gates of God's glory that it may sweep the harps of all nations, and awaken this heaven-born chorus?

I love America, especially the South, and Tennessee. How I long to see them grow in every interest as they expand under the magic influence of noble sacrifice, and large giving to our God. Who can tell what He can and would do for Tennessee, if all His people should do their best, and do it now?



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

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

EXECUTIVE COMMITTEE NOTES.

An enthusiastic meeting of W. M. U. Executive Board was held Tuesday, Nov. 7, Mrs. Lunsford presiding. The roll call showed representatives present from the Belmont, Central, Lockeland, Immanuel, Third, Howell Memorial, Edgefield, First, Grace and Eastland churches. We were glad to have a visitor, Mrs. T. E. Moody, of Athens, Superintendent of Sweetwater Association, and hear from her of the excellent work being done in that Association.

Special prayer was offered for our President, Mrs. Wheeler, absent in Memphis attending the Jubilee there; and for the denominational meetings being held in connection with the Jubilee at the same hour as the Executive Board meeting.

The resignation of Mrs. M. F. Herron as Superintendent of Nashville Association was regretfully received, and a committee appointed to suggest her successor. Mrs. R. J. Wood, of Clifton, Tenn., was elected Superintendent of Indian Creek Association.

Mission Prayer Calendars are now ready for distribution and can be ordered from our Headquarters, Waters Ave., near the Porter Pike, at the usual price of fifteen cents. None of our readers can afford to be without it.

The appropriation of \$1,600 from the State Mission Board, for the expenses of our work for the present year, was announced and received with grateful appreciation.

Mrs. M. F. Herron was appointed to help furnish material for the program for the Week of Prayer for Home Missions in March.

Resignation was presented for Mrs. A. J. Wheeler. This met with such a storm of protest that a committee was appointed to visit her on her return from Memphis, and see if she could not be prevailed upon to withdraw it. Many were the expressions of love and appreciation for this valued worker, and the feeling was unanimous that we could not afford to allow her to resign.

The reports of the officers follow:
Report of Corresponding Secretary for the month of October:

On October 23 I took up the work as Corresponding Secretary. Since this time several letters have been re-

ceived, most of them being in regard to Miss Northington's engagements, others brought requests for literature, which received prompt attention.

I found the supply of literature very low, but have placed orders with the W. M. U. Headquarters, also with the Home and Foreign Mission Boards.

There were 13 Woman's Missionary Societies organized; three Y. W. A.'s; four Sunbeam Bands. Total, 20.

MRS. HARRY ALLEN.

Report of Field Secretary:

October has been given to various kinds of meetings. On account of it being the close of a year's work ten days were necessary to be given to the office. As one week was spent at the Convention, there has been but little time left for the field.

During the month the annual Associational meetings of Judson, Cumberland, Wiseman and Campbell County, were attended. A superintendent for the W. M. U. was elected for each of these Associations. It is the first time Judson and Campbell Counties have had a superintendent. The quarterly institutes of Central and Nolachuky Associations were attended. It was a great joy to meet the representatives of a large number of societies at both of these meetings. These meetings, we believe, are doing more to advance the W. M. U. work than any other one agency in the State.

On account of the large number of general meetings, only two churches have been visited. Decherd, after having a great revival, reorganized a large society. It was my privilege to organize a splendid Sunbeam Band.

At Del Rio, there had been no society for several years, and it was with much pleasure that I reorganized them. There was a society organized at Del Rio in 1883 and continued until a few years ago. A leader was secured for the Sunbeam band.

The last two days of the month were spent in meeting with the Executive Board of Holston Association W. M. U., and planning for a campaign throughout a number of the churches. At the close of the campaign the representatives from all the societies will meet in Johnson City and will organize with their constitution and by-laws, and will meet hereafter every quarter.

MARY NORTHINGTON.

RECEIPTS.

Central, W. M. S., Nashville..	\$ 50
Third, W. M. S., Nashville ..	50
Seventh, W. M. S., Nashville.	1 00
Grace, W. M. S., Nashville ...	25
Immanuel, W. M. S., Nashville	3 75
First, W. M. S., Knoxville....	4 00
Central, W. M. S., Chattanooga	50
First, W. M. S., Chattanooga..	1 25
Trezevant, W. M. S.	2 00
Caney Ford, W. M. S.	25
Jonesboro, W. M. S.	1 00
Springfield, W. M. S.	50
Lenoir City, W. M. S.	1 00
Blooming Grove, W. M. S.	50
Oak Grove, W. M. S.	50
Rockwood, W. M. S.	25
Cross Creek, W. M. S.	1 20
Benton, W. M. S.	10
Friendship, W. M. S.	75
Jonesboro, W. M. S.	1 00
Avondale, W. M. S.	50
Zion, W. M. S.	20
From Convention at Martin...	12 07
From paid literature	11 40
	\$44 97

DISBURSEMENTS.

To editor, postage	\$ 1 00
To Field Secretary, postage ..	15 87
To Baird-Ward, printing programs	7 50

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To express charges of exhibit at Martin	2 25
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To Treasurer, postage	50
To Field Secretary, postage ..	3 30
	\$41 67
Letters written	15
Letters received	22

Respectfully submitted,
MRS. J. T. ALTMAN,
Treasurer.

Report of Sunbeam Superintendent for October, 1911:

Letters written, 11; letters received, 1; circular letters sent to leaders of Sunbeams and Royal Ambassadors, 149. Two new bands were reported organized during October—Cumberland Association, White House, Mrs. Myra Jackson, Leader; Beulah Association, Martin, Mrs. Ed Bivens, Leader. Several bands have also been reorganized after months of inactivity.

MISS SALLIE FOX.

THE DOCTOR'S "SHEET ANCHOR."

"Sheet Anchor" is an expression frequently used by physicians, and means the remedy on which they place the main dependence in treating a disease. Dr. Jas. R. Phelps of Dorchester, Mass., writes: "Please send me a new supply of Gray's Ointment. It is my sheet anchor in cases of carbuncles, unhealthy granulations, and blood poison.

You may use this in any way you see fit for the good of humanity. I have the courage of my convictions and am not ashamed to say that I use Gray's Ointment in my practice."

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"THE BOY FROM HOLLOW HUT."

By Mrs. Isla May Mullins, Published by Fleming H. Revell, New York, N. Y.

The author has written a charming story. She shows much familiarity with the life of the mountaineer. The literary style is good. Four things have been undertaken by the author.

First, she illustrates the effect of a mother's ambitions on her child even when the ambition is unexpressed.

Second, she illustrates the effect of a vision upon the life of a child. The hero got his vision when he met the strange huntsman in the woods.

Third, she forcibly illustrates the value of a true and capable friend in the hour when a soul is making its struggle up out of adverse conditions into great usefulness.

Fourth, she gives a striking illustration of the value of transparent honesty of purpose and dealings. This is prominent in the whole life of the hero.

The book ought to be put into the hands of growing boys. It will be a benediction to any thoughtful boy who reads it.

J. W. GILLON.

Baptist and Reflector

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IN KENTUCKY.

The Kentucky papers announce that under the leadership of Secretary W. D. Powell, the Baptists of Kentucky contributed over \$50,000 for State Missions, which was the mark set by Dr. Powell. He also set as his goal assisting 104 churches during the year. There were 107 assisted. *The Baptist World* says:

All that took work and work of the hardest kind. We do not know anybody else who could have performed the task. Doing the work was fully one good man's task, and raising the money to pay for it all was more than one man's task. During the last weeks and days Dr. Powell was here and there and everywhere. The mails and the telephone and telegraph wires and the trains on all the roads were in constant requisition. On the last day ten thousand dollars came in, nearly all for State Missions, and all records were broken. Not many years ago Kentucky was giving in a whole year for State Missions about half of what came in on that last day. About four years ago four churches were aided in building; year before last seventy-three, and, as stated, last year one hundred and seven!

BROWNSVILLE.

We had a very delightful visit last Sunday and Monday to our old home, Brownsville. Brownsville, what recollections the very name awakens in us! What memories it brings to us! How many faces and forms of loved ones and friends and companions of the long ago come trooping before us at the name! But of this we need not write.

Rev. E. L. Atwood is the present pastor of the church. He is greatly beloved by every one, and is said to be one of the most popular pastors the church has ever had. He is doing a fine work there. During the year the Baptists of Brownsville have contributed nearly \$4,000 for the Baptist Memorial Hospital and the Southern Baptist Theological Seminary, be-

sides giving liberally to all causes. Brother Atwood said to us that he thought the reason why the church was so thoroughly in sympathy with our denominational work is because so many members read the BAPTIST AND REFLECTOR. While there, we added a number of other names to the list. All departments of the church seem to be prosperous. The Sunday school, under the superintendency of Brother B. A. Powell, Jr., is quite flourishing.

Despite the fact that the house was cold in the morning, due to the cold snap, and that we were smoked out at night and had no service, we enjoyed our visit very much. Not the least part of the enjoyment was meeting so many old friends, and especially being entertained in the hospitable homes of our long-time friends, Brethren Spencer F. Thomas, Lonnie M. Short and S. J. Turner.

A NEGLECTED DENOMINATIONAL ASSET, AGAIN.

In speaking of the BAPTIST AND REFLECTOR last week as a "Neglected Denominational Asset," we would not be understood as meaning that it is the only denominational paper which is neglected. As a matter of fact, what is true of the BAPTIST AND REFLECTOR in Tennessee, is true practically of every denominational paper. In fact, our editorial was suggested by an editorial in the *Standard* of Chicago along the same line and under the same heading, which we borrowed. Other papers copied the editorial from the *Standard*, in whole or in part, or referred to it as particularly applicable to themselves. It is not the BAPTIST AND REFLECTOR alone, but it is the denominational paper as an institution that is a neglected asset.

We do not believe that the denomination has any asset which could be made more valuable and more useful, and yet it has none perhaps which is less appreciated and more neglected. The truth is, that the subscription list of every religious paper ought to be doubled and trebled and quadrupled. If such should be the case, then the value of the paper would be increased, not simply in arithmetical ratio, but in geometrical ratio.

What is surprising to us is that while every one recognizes the importance, and in fact, the necessity, of the denominational paper as a denominational institution, there are so many, including many denominational leaders, who make no effort to utilize this valuable asset, and so many members who show so little appreciation of it that they do not subscribe for it or read it. We need a revival of reading our denominational literature. In fact, such a revival is almost essential to our denominational life. "We must educate or we must perish," said a distinguished orator. And this is true with reference to education along denominational lines as well as along intellectual lines. Our people must read denominational literature or they must perish as a denomination.

BIBLE CONTEST.

We referred recently to the Bible Contest at the Fifth Sunday Meeting of the Sweetwater Association, between the Sweetwater and Christianburg churches. The following is a list of the questions asked at the contest:

OLD TESTAMENT.

- 1—How many Books in the Old Testament? Name them.
- 2—What was the first sin that man ever committed?
- 3—Why did God send the flood?
- 4—How many people were saved in the Ark? Name them.
- 5—What took place at the "Tower of Babel?"
- 6—Tell about Abraham offering up Isaac.
- 7—What character in the Bible is called "scandal?" And who were the twelve "Children of Israel?"
- 8—Who were the parents of Moses?
- 9—Repeat the Ten Commandments.
- 10—Tell about "Gideon's Army."
- 11—Tell of the "Friendship of David and Jonathan."

- 12—Tell about Elijah being fed by the ravens.
- 13—Tell about Elisha and the widow's pot of oil.
- 14—Relate the facts which illustrate "The Patience of Job."
- 15—Repeat the "Shepherd Psalm."
- 16—Repeat: Psalm 19:14, Prov. 15:1, Prov. 22:6, Eccl. 12:1.
- 17—What verse in Isaiah speaks of "The Prince of Peace?" And what chapter in Isaiah speaks of the suffering of Christ?
- 18—Why was Daniel cast into the den of lions? Tell the story.
- 19—Be prepared to answer any question that may be asked on the Book of Jonah.
- 20—Repeat God's strongest command on Tithing (Mal. 3:7-10).

NEW TESTAMENT.

- 1—How many Books in the New Testament? Name them.
- 2—Tell about the birth of Jesus (be able to give details as recorded in Matthew and Luke).
- 3—What particular incident took place in the life of Jesus when he was 12 years old? Relate the story.
- 4—Who was the "Forerunner of Jesus," and what was his mission?
- 5—In what chapter or chapters do we find the "Sermon on the Mount?"
- 6—To whom did Jesus preach the "Sermon on the Mount?"
- 7—What five miracles did Jesus perform immediately after preaching the "Sermon on the Mount?"
- 8—How many parables are recorded in the 13th chapter of Matthew?
- 9—How many instances are recorded where Jesus himself prayed? Name them.
- 10—Repeat the prayer that Jesus taught His disciples to pray.
- 11—What three great lessons are taught in the 25th chapter of Matthew?
- 12—Name the twelve disciples of Jesus.
- 13—What is "Missions?" If a man says, "I don't believe in 'Missions,'" what does he mean?
- 14—Quote the following scriptures: Matt. 28:18-20, Mark 16:15-16, Luke 24:47-48, John 20:21, Acts 1:8, Romans 10:13-15.
- 15—Repeat John 14:16-17, John 14:26, John 16:7-11, John 16:13.
- 16—Tell of the trial, crucifixion, and resurrection of Jesus.
- 17—Tell of the conversion of the Apostle Paul.
- 18—Tell some of the most important events in the life of Paul, as recorded in Acts 21st to 28th chapters.
- 19—What chapter in 1st Corinthians speaks largely about the resurrection of the body?
- 20—Quote five scripture references bearing upon the "second coming of Christ."

How many of these could you answer? Christianburg, by the way, won the contest.

TRIBUTES TO THE ENGLISH BIBLE.

The Tercentenary celebration of the authorized version of the English Bible, which began in London on March 29, and was continued in this country, has brought out a number of noble tributes to the English Bible. Among them the following may be quoted:

Speaking at the Tercentenary Celebration in London, March 29, Premier Asquith said:

The English Bible belongs not only to the subjects of King George, but to the whole English-speaking world.

One of the truths which has been slowly realized, and which now I believe is firmly rooted in the faith of Christian men and women on both sides of the Atlantic, is that war between English-speaking people would be not only a crime against civilization, but an unforgivable breach of those commandments which are enshrined in the New Testament, on which both nations have been bred.

There surely could not be a more worthy, a more appropriate, a more splendid monument of this tercentenary year than it should witness the sealing of a solemn pact between us, which would put an end once for all to the hideous and unthinkable possibilities of fratricidal strife.

Speaking of how the Bible furnished the strongest and most indestructible bond for present practical unity in the aims and aspirations of the English-

speaking family, Ambassador Reid said at the same celebration:

While that community of aims and aspirations endures, starting as it does from our common possession and use of this Book and supported by the same language, the same common law, the same parliamentary institutions, the same civil rights and largely the same blood, it is the greatest single guarantee for the peace and progress of the world.

Ambassador Reid then read a letter from President Taft, in which he said, in part:

This Book of Books has not only reigned supreme in England for three centuries, but has bound together as nothing else could two great Anglo-Saxon nations, one in blood, in speech and in a common religious life. Our laws, our literature and our social life owe whatever excellence they possess largely to the influence of this, our chief classic, acknowledged as such equally on both sides of the sea.

Americans must, therefore, with unfeigned satisfaction, join in thanksgiving to the God of the Bible who has thus bound together the Old and the New World by so precious a tie.

I can speak, I am sure, for my fellow-countrymen in congratulating you on so significant a commemoration.

In reply to an address made by some of his subjects in presenting to him an elegantly bound copy of the Bible in connection with the tercentenary celebration of the authorized version, King George of Great Britain, said: "It is my confident hope * * *

that my subjects may never cease to cherish their noble inheritance in the English Bible, which, in a secular aspect, is the first of national treasures, and is, as you truly say, in its spiritual significance, the most valuable thing that the world affords."

At the celebration in New York City Ambassador Bryce, of England, was one of the speakers. His address concluded with the following statement: "Let us hope that the year we commemorate as the anniversary of a great event in our religious history may also be remembered as the year in which a solemn renunciation of war as a means of settling their disputes was made by two mighty and kindred nations, grateful to God for the light, more precious than the wealth and the power which He has given, and grateful also for the peace of nearly a century which has subsisted between them."

In an editorial in the May *Century* is found this tribute: "The English Bible is so deeply embedded in the thought, speech, and character of the English-speaking peoples that it has a place in literature and an authority greater than that of any other book. The fact that it is a translation is remembered by scholars and students; but in the hands of nine generations it has been an original work. This means that the translation has the vital energy of style, the moving power, the convincing phrasing of original literature of the very highest rank. It is not too much to say that in the translation from the Hebrew and Greek into English, the Bible has gained in vitality and penetrating power. It is this almost unparalleled freshness of spirit and speech that has made the English Bible the text-book of a race of world-wide relations and influence. Its content of religious truth and its form of speech are so vitally unified that each contributes to the other and reinforces its effect. It is, therefore, not only a great work of literature, but a historical document of greater importance in the national life of the English-speaking peoples than 'Magna Charta.' * * * The greatest recognition of its incalculable service to civilization would be a fresher and wider study of its majestic and liberating ideas, its noble and inspiring English."

WOMEN AND HINDUISM.

Referring to the fact that some women in America are running off after Hinduism, a missionary writes in the *Christian Missionary Alliance*, as follows:

We notice in going over these incarnations that not one ever came to save lost souls from sin, and when we look at the gods the picture is more awful still. 330,000,000 immoral, unclean, liars, thieves and murderers worshipped in all kinds of horrid forms, such as Gunputti, the elephant-headed son of Siva, who is worshipped as the god of wisdom. Maruti, the protector of the villages, worshipped in the form of a monkey. The great god Mahadere, worshipped in the form of a bull, and with whose worship the goddess of lust is nearly always connected; when we remember Kall, the wife of Siva, is an abominable personification of hatred and cruelty. Her body and arms are dark blue, her hands red, to intimate her delight in blood, a necklace of skulls around her neck, her mouth wide open, her tongue, all red with blood, is hanging out, she is represented as eight-headed, and standing on the prostrate body of a man, Krishna, the most popular god of India, over the narrative of whose shameless and abandoned life the Pundits allegorize and the common people gloat, is represented by more frequent images than those of any other god. One of the best known is the shapeless, hideous idol in Puri Orresie; nothing but a black stump with a broad head upon it. The difference between it and the other images of Krishna is accounted for by the saying, "His limbs had dropped off on account of his immorality," and it is to such a god that our American ladies erect temples! Surely, ah, surely, we are forsaking the Lord that bought us; and heaping to ourselves teachers having itching ears.

The women who are studying and patronizing Buddhism and Vedanism would do well if they could see the result of such teaching upon 150,000,000 of women in India alone. Someone has contrasted a few sayings from the Bible and Veda:

The Bible tells of a virtuous woman that "her price is above rubies."

Veda—"One cow is more valuable than a thousand women."

Bible—"She openeth her mouth with wisdom."

Veda—"The women have no brains."

Bible—"A virtuous woman is a crown to her husband."

Veda—"Her husband is her god; she must worship him even if he is a drunkard, gambler, criminal or wicked like Satan."

Bible—"The heart of her husband doth safely trust in her."

Veda—"Rather trust the most deadly poison, the rushing stream, the hurricane, the prey-seeking tiger, the thief, the murderer, but never a woman."

Manu, the great Vedic law-giver, says of woman: "It is the nature of a woman to reduce men in the world, not only a fool, but even a learned man, and to make him a slave of anger and desire."

"Though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife.

"No crime causing loss of caste is committed by swearing falsely to a woman.

"When creating them, Manu allotted to them a love of their bed, of their sect, of ornaments, impure desires, wrath, dishonesty, malice and bad conduct.

"On women, infants, men of disordered minds, the poor and the sick, the king shall inflict punishment, with a whip, cane, rope, or the like.

"She, like the lower castes, is not fit to be entrusted with the sacred knowledge."

It seems strange, in view of the above facts, that any woman in enlightened America should want to adopt Hinduism, but it seems that there is no accounting for the foolish things that some women will do. Hinduism means the enslavement of women.

DR. JUDSON'S SACRIFICE.

Dr. C. E. W. Dobbs, of Key West, Fla., has found a copy of the *Columbian Star and Christian Index*, of date May 29, 1830, edited by Dr. W. T. Brantley, and published in Philadelphia, in which is the following very suggestive item credited to the *New York Observer*:

Adoniram Judson, Baptist missionary in Burmah, having by parental gifts and personal pres-

ents made to himself and his late wife, together with the interest arising from the same, accumulated the sum of \$6,000, has given the whole of it to the Board of Baptist Missions, to be expended for the support of missions to the heathen. This sum, added to \$4,000 which Mr. Judson received on a former occasion from the Burman government as a compensation for services rendered them, and which he presented to the Board, makes \$10,000! A truly noble donation! And when we consider that it is his all, and that in addition to his property he has consecrated his talents and his life to the same glorious cause, we think that it presents one of the finest cases on record of the truly devoted missionary spirit.

This is thoroughly in accord with the noble self-sacrificing spirit of Dr. Judson all of his life.

Recent Events

Evangelist R. D. Cecil preached during the week at Vasper. There were seven additions to the church. 40 in S. S. Pastor J. N. Dills will continue the meeting. Evangelist Cecil goes to Fonde, Ky., to assist Pastor C. H. Otey for a week.

On Nov. 27, Rev. J. E. Skinner, pastor of the Lockeland church, this city, will begin a meeting at the First Baptist Church, Houston Heights, Tex. This will be soon after the close of the Texas State Convention. We expect to hear of gracious results from the meeting.

Temple Baptist Church, Los Angeles, Cal., with 1,403 members, has 940 contributors under the weekly duplex envelope system. The receipts for current expenses this year total \$23,630, and for benevolences \$11,043. Dr. J. W. Brougner, formerly pastor of the First Baptist Church, Chattanooga, is the popular pastor.

Rev. S. W. Kendrick recently closed a gracious meeting at Mt. Hermon church, near Clarksville, which resulted in 20 professions of faith and 14 additions to the church by baptism. Bro. F. P. Dodson, of Greenbrier, Tenn., is pastor of the church at Mt. Hermon, and is doing an excellent work all through that territory.

The fourth annual meeting of the Medical Missionary Conference, held under the auspices of the American Medical Missionary Board, will be held at the Sanitarium in Battle Creek, Mich., Jan. 2 to 5 inclusive. Rev. Lemuel C. Barnes, Field Secretary of the Baptist Home Mission Board, is to preside over the Conference, and the attendance of several prominent mission workers is already assured. The Battle Creek Sanitarium offers free entertainment for one week to all the missionaries who attend the meeting, and the invitation is to all evangelical missionaries regardless of denomination. Inquiries may be addressed to Geo. C. Tenney, Battle Creek, Mich.

We have received from George H. Doran & Co., the following books: "The Cage—A Story of Marriage." By Harold Begbie, author of "Souls in Action." "From Tenderfoot to Scout," by Anna C. Rudy, the first book of fiction dealing adequately with boy camp life. "The High Calling," by Charles M. Sheldon, author of "In His Steps." This is a message on American family life. "The Yellow Pearl," by Adeline M. Teskey, is a human and missionary document of great interest. All of these books are very interesting. We know a boy who read "From Tenderfoot to Scout," with the greatest avidity. Write to Geo. H. Doran & Co., New York, for prices.

It was with deep regret that we learned of the death on November 10th of Mrs. M. M. Cline, of Joplin, Mo. Mrs. Cline was formerly Miss Eva Bailey, daughter of Prof. J. E. Bailey, of this city. As a young lady she was well known and exceedingly popular here in Nashville. She also taught in Boscobel College, Brownsville Female College, and other schools. She was a bright, cheery, noble Christian woman. Since her marriage to Mr. Cline she has been living in Joplin, Mo., where she was active in church work. On account of her critical illness she was brought to this city for an operation with the hopes of saving her life, but all in vain. We tender to brother Cline, Prof. Bailey and the other grief-stricken ones our deep sympathy in their great sorrow. May they find the grace of the Lord sufficient for them as the thorn of grief pierces their souls. The funeral was conducted by Dr. G. A. Lofton, her former pastor.

The Home Page

MY PALACE IN THE SKIES.

I'm the child of a King, but I travel in disguise;
The guard that attends me is unseen by mortal eyes,
But their ministries are full of glad and sweet surprise,
As I journey to my palace in the skies.

The world can't understand, so it looks on in amaze,
As in midst of fiery trials, I am jubilant with praise;
For the glory of his presence brightens all my darkest days,
As I journey to my palace in the skies.

My friends don't understand, and so they pity me;
They think I'm very poor, when I'm rich as rich can be,
For I'm heir to a kingdom, and my title I can see,
As I journey to my palace in the skies.

The angels could not understand this mystery divine,
How Christ could be enthroned in this poor heart of mine;
And bring the light of heaven down upon my path to shine,
As I journey to my palace in the skies.

Nor can I fully understand the riches of his grace,
That he so freely gives me in every trying place;
But he'll tell me the secret when I see his blessed face,
And meet him in my palace in the skies.

—Mrs. Nellie M. Winter.

ANNE LUCY'S LESSON.

"Oh, mother, you haven't sewed the buttons on my brown dress yet, and I asked you, too, ever so long ago," complained Anne Lucy petulantly.

"Yes, I'm sorry to say I forgot about it, but bring it here now, dear. It will take but a minute," replied her mother.

"Sew on buttons? Can't Anne Lucy sew on buttons?"

"Dear me, no! She couldn't sew them on so that they would stay until they were buttoned! When does the child have time to learn to sew, with her school work, music and club meetings?"

It was grandmother who had asked the question, and Anne Lucy blushed as she overheard the question, and her mother's ready excuse in answer.

Grandmother wisely refrained from making any further remarks as Anne Lucy brought her dress to her mother, and hurried out of the room again.

Anne Lucy often felt that grandmother did not always approve of her, although she never said anything in criticism. This was the grandmother for whom she was named Lucy, and, as Anne was her other grandmother, the two names could never be separated, much to their bearer's disgust. This was Grandmother Lucy's first visit to her son's home, and Anne Lucy was particularly desirous of making a good impression upon her, as she had been promised that she might return with her for part of her summer vacation.

Fortunately, the good behavior lasted, and the promise was kept, so that at last Anne Lucy revealed in the queer, old house so filled with curious things. She was allowed to roam at will as long as she always put everything back in its place, and was careful not to break anything.

The bright days were spent out in the orchard, where a detachment of British soldiers had once camped, or down by the spring, which marked the signing of the Indian treaty, while the rainy days were spent in exploring the house from attic to cellar.

What countless treasures were to be discovered, enough to satisfy any girl's desires! Out from the dark corners of the attic she dragged spinning wheels, a queer, little, old, wooden cradle, powder flasks, funny, high and uncomfortable hard helmets and a hair trunk. From the rafters hung poke bonnets and hoop-skirts, while the most beautiful old-fashioned dresses, in which one might dress up, could be found in the cedar chest. Then, when one grew hungry, there was a bag of butternuts, and an old cannon ball with which to crack them, in a bushel basket under grandfather's work-bench.

Downstairs, as well, Anne Lucy found much to interest her. There was the cool, damp-smelling cellar, where the row of milk pans stood, and when the butter was made, Anne Lucy was allowed to assist in the churning and refresh herself at the end of the process with a glass of buttermilk and a doughnut from the stone crock in the pantry. The pantry itself was such an interesting room, for it had been a kitchen. There was a fireplace in it, with a crane for roasting and a hole in the floor for baking. Grandmother could remember when it was used, and how she used to have to watch the turkeys or geese that were hung before the fire.

Then how pleasant it was when an unusually cold, stormy afternoon would prevent any prowlings in orchard or attic, and grandmother and grandchild would draw up to the open fire in the living room, the former with a knitting, and the latter with questions.

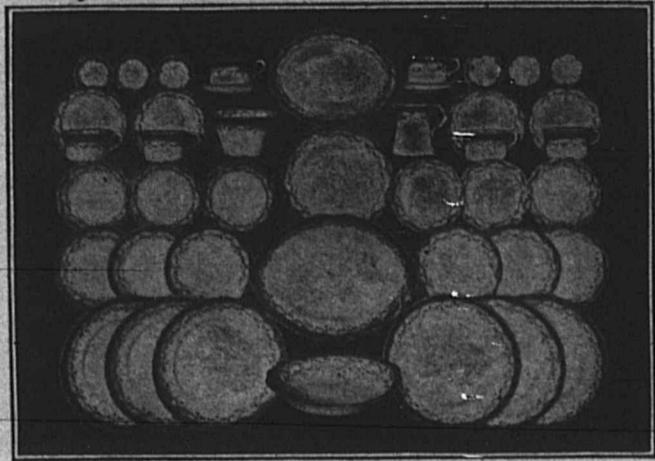
There was a large cabinet in this room filled with a great collection of curios; coral, agate and star-fishes; moss that the reindeer live on in Alaska; cups, fans and silks from China; shoes from Japan; hideous idols from India; old parchments, samplers and bits of embroidery handed down from generation to generation. It was about the contents of this cabinet that Anne Lucy found so many questions to ask, and grandmother kindly answered them with stories of where this or that came from, or how she acquired it.

One afternoon, Anne Lucy, in looking through a box of odds and ends, came across a small piece of embroidery not more than three or four inches long. It was mounted on black satin, and below it were written the words, "Worked by Lucy Underwood, aged seven years, 1830."

"Oh, what is this, grandmother?" inquired Anne Lucy, eagerly. "Who was Lucy Underwood, and did she really sew this when she was only seven years old? Why, I am nearly seven years old, and I can't sew anything!"

"That," replied grandmother, looking over her glasses at the object referred to, and then resuming her knitting, "that is the crown of a baby's bonnet made for my mother by her sister, who was Lucy Underwood, my aunt and your great-great-aunt, for whom we both are named. It is indeed a wonderful piece of work for a little girl, but in those days children

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



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

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

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

BAPTIST AND REFLECTOR,
Nashville, Tenn.

were taught to sew almost before they were taught to read. They did not have so many other things to fill up their time, and from earliest childhood they were trained to be housekeepers. My aunt was always considered a very fine needlewoman, but I think it was due, in large measure, to the fact that her mother died when she was about your age, and left her with several small brothers and sisters, whose clothes gave her much practice in sewing."

"I wish I knew how to sew, but mother always says it is easier to do it herself than to teach me," lamented Anne Lucy.

"It does seem to me that you ought to learn. I remember one day, while I was visiting you, that you asked your mother to sew on some buttons for you."

"Oh, yes, I remember," confessed Anne Lucy, shame-facedly, "and perhaps if my great-great-aunt could sew like that when she was only seven, I would better learn to sew on buttons at least! Will you teach me, grandmother, please?"

"Gladly, my dear, and suppose while you are here that we set aside an hour every afternoon for sewing, and possibly while we work I may be able to think of some more stories which you have not already heard."

Of course, such a plan proved most delightful, and before the holiday drew to a close, Anne Lucy's accomplishments not only included ability to sew on buttons, darn stockings, and patch a hole, but when she returned home, she took, as a present to her mother, a dozen dish towels which she herself had hemmed. Besides, that, instead of her clothes being buttonless and torn, as was usually the case when she returned from a visit, this time everything was in beautiful order. And better still, they were kept so after that, for on the wall in Anne Lucy's room now hung the bit of embroidery from which she had learned her lesson.

—Mary Richards Berry, in *The Pilgrim Visitor*.

RECOMMENDS THE B. G. B. U.

We are just in receipt of a letter from Mr. J. A. Neal, McDonoughville, La., stating: "After leaving your school I easily found employment on the Texas & Pacific Railway, where I have been employed as station agent and operator for the last five or six years.



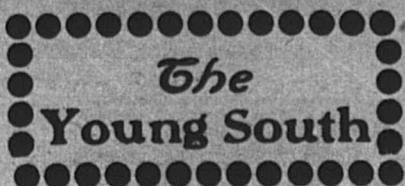
J. A. NEAL.

The schooling I received from you has been of great advantage in securing and holding my position, and I recommend your school to all young men and women who wish thorough and efficient instruction in any of the commercial studies." If you want a good position, and want to hold it after you get it, take a business course at the Bowling Green Business University, 1001 State Street, Bowling Green, Ky. This is one of the biggest Business Schools south of the Ohio River. Completely and modernly equipped. Thorough instruction by competent, experienced teachers. Open all the year. Write for their handsome illustrated catalogue, and begin now.

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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, 809 West Seventh St., Chattanooga, Tenn.

Mission topic for November: "Missions east of the Mississippi."

"The country is the richest which nourishes the greatest number of noble and happy people."—Ruskin.

When you recall the missions east of the great river, you must not forget the Margaret Home in South Carolina, where the missionaries and their children find a resting-place, when for any reason they must leave their fields for a time. Pray for the dwellers there as they come and go.

And the miners! Those that go down into the earth to bring out the riches hidden there, and who have so little chance to learn of Jesus. Remember them.

Be very thankful for your own blessings. Count them over and show your gratitude this Thanksgiving Day by helping others.—L. D. E.

CORRESPONDENCE.

Missionary work is not all giving, as some people seem to think, but there is praying for the workers and for those who need the work. There is learning all about the conditions in each field.

This year, besides giving to your pastor's salary, and the church expenses at home, all the members of the Young South are expected to give to these lines:

1. State Missions.
2. Foreign Missions.
3. Home Missions.
4. Ministerial Education.
5. Ministerial Relief.
6. Orphans' Home.
7. Sunday School Board.
8. Christian Education.

Read the items over carefully. Let's see if we understand them.

Tennessee has many destitute places. For miles and miles sometimes there are no Baptist churches, no Sunday schools, no missionaries to bear the good tidings. When we send money to Mr. Woodcock for the State Board, we are helping these.

The Southern Baptist Convention has missionaries in China, Japan, Italy, Brazil, Argentina, Africa, and Mexico. Gradually they will go into other places, and we want to help Dr. Willingham spread the work. Japan is our own country though, because the Young South missionary, Mrs. P. P. Medling, is working at Kagoshima. We want to help build the chapel there and support Mrs. Medling. The Home Board has given us the Indians, and Dr. Gray needs all the help we can give.

For the education of the young men who are preparing for the ministry, we must help Carson and Newman, and Union University. The aged ministers, who have given their lives to preaching the gospel and are now worn out, surely claim our remembrance as they go down life's hill.

For the Baby Cottage in the new Orphans' Home, you have done nobly, and this Thanksgiving month you will not forget the collection at the home

MIGHT NOT BE ALIVE.

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living today if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

tables or in the Sunday schools.

The Sunday School Board will send out Bibles for us where there are none.

For Christian Education, the mountain schools stretch out their hands, and the mill children and miners need our help in learning how to be made wise unto salvation.

So you see, there is plenty to do. Here is a grand start from Henning. Listen!

"We send

TEN DOLLARS,

to be divided among our Young South objects of work. The Henning Sunbeams give it."—Carma Graves, Treasurer.

Let's begin with Japan, sending Mrs. Medling \$2.00, and then give the Home Board \$1, and the State Board \$1. To Carson and Newman we'll forward \$1, and to the dear old ministers, \$1.00. To the Babies' Cottage, Mr. Stewart is building, we'll send \$1, and then we'll ask Dr. Frost to send Bibles to some of the cities where the poor are not supplied, and to those girls and boys who are struggling for an education we'll send \$1.00, and to the Jewish Mission \$1.00.

There's your ten dollars, dear Sunbeams. Will Miss Graves tell them how far they have scattered their light. We are most grateful to them. Henning has always been a grand, good friend to the Young South.

No. 2 from Ripley, says:

"Enclosed find \$4.10. Mrs. Nannie Davis' class sends \$3, and I send \$1 for the chapel in Kagoshima, and my little sister, Alberta, wants her 10 cents to help build the baby cottage. She and I earned ours by shelling seed peas and beans for mother."—Vayris Young.

Thank you so much. I am always glad to know how the money is earned, so others may be able to follow your example. Watch out all of you for opportunities!

Then comes No. 3 with

FIVE DOLLARS,

from near Ripley, but the generous giver forbids me to give her name, and I am to divide it as I think best. The Young South is most thankful. Shall I give \$1 to Japan, \$1 to the Home and \$1 to Tennessee's needs, \$1 to Ministerial Education, and \$1 to the relief of our old ministers? That will go in many ways and help many people.

No. 4 brings news from the Athenians:

"The Athens Mission Board sends \$2 for Home Missions, and 25 cents for W. C. Dodson's renewal for the Home Field, and 2 cents postage. The Home Board has sent us Dr. Crutcher, who is doing a great work here. Six of the Mission Band have been converted under his preaching."—Geneva Thomas, Treasurer.

That is good news indeed. I am not surprised though to hear of those who love and work for missions coming out boldly for God. They will be sure to

make good church members. Thank you for thus showing your gratitude to the Home Board. May many more find peace in believing.

No. 5 comes from Hopson:

"Enclosed find \$3. Give \$1 to the Home and \$1 to the Foreign Board, and \$1 to the little orphans for whom I often pray. May they grow up noble men and women. May God put it in the hearts of his children to give more and more for his cause, for the greater the gift the greater the blessing."

"I am poor, but I felt I must do something for Jesus, who has done so much for me. He gives it back with double interest always."—Mrs. T. M. Morrell.

That is true. May you be greatly blessed in what you have done in His name.

No. 6 comes from Springfield, and was sent by mistake to Mr. Stewart, who sent it on to me with \$1, and the names of these four subscribers to the Foreign Journal shall go at once to Richmond: Miss Nannie Sawyers, Miss Nora West, Mrs. Willie Winkler, and Mrs. Jim Mason.

Thank you, Mrs. G. R. Dean. There's no harm done.

No. 7 tells an interesting story from Trimble:

"Our Sunbeam Band, with the leader and assistant, went hickory-nut hunting a few days ago, and some one suggested that we sell our nuts and give the proceeds to missions. Another wished it to go to the Baby Cottage, and all consented. So here is \$1. If we could have had the whole day we would have doubled the amount; and maybe we can find something else to do soon.

"We have an interesting little Band. We wish the Young South all success."—Miss Annie Pitts, Treasurer.

"Where there's a will, there's a way." Look out for yours.

We are so much obliged for this gift. Is it too late for more nut-gatherers? Anyway, there's the pop-corn yet to come, and I'm holding my breath to hear from that grand old church in Tennessee that has the wonderful corn-planters.

The last letter today is from Mrs. Laura Green, Jefferson City. I am going to write her privately, and I shall send her some literature that I know will be helpful, and I hope soon to hear of a fine Band there, as there used to be. I remember being present at one of its meetings years ago.

You see this has been a good week, and the "thankful" people have begun to speak. Write the Young South of your grateful feelings before November ends, and give all you can to whatever cause most moves your heart.

Gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

P. S.—They say the most important item in a woman's letter is always in the P. S. I can't say that, but the postman has just brought a letter that I can't bear to put by for a week. It comes from Jackson:

"From the Sunbeam Band of the First church, I am sending

FIVE DOLLARS AND SEVENTY-FIVE CENTS.

A dear little girl, Anna Mary Lanier, gives \$3.95 of this amount. She says she enjoys the Young South page very much.

"Indeed, we are all deeply interested in this work, and we hope to do more for it. May God richly reward you who have it in charge."—(Miss) Opte Mulheron, Leader.

Don't you agree with me, that this could not wait? Thank the Sunbeams,

Miss Mulheron, most heartily.—L. D. E.

RECEIPTS.

From May 1, 1911	\$427 30
For Foreign Board—	
Henning Sunbeams, by C. G., Tr.	2 00
Miss Davis' Class, Watertown (K. C.)	3 00
Vayris Young, Watertown	1 00
Nameless Giver, near Ripley ..	1 00
Mrs. T. M. Morrell, Hopson ..	1 00
* * *	
For Home Board—	
Henning Sunbeams, by C. G., Tr.	1 00
Nameless Giver, near Ripley ..	1 00
Athens Band, by G. T., Tr.	2 00
Mrs. Morrell, Hopson	1 00
* * *	

For State Board—	
Henning Sunbeams, by C. G., Tr.	1 00
Nameless Giver, near Ripley ..	1 00
* * *	

For Ministerial Education—	
Henning Sunbeams, by C. G., Tr.	1 00
Nameless Giver, near Ripley ..	1 00
For Ministerial Relief—	
Henning Sunbeams, by C. G., Tr.	1 00
Nameless Giver, near Ripley ..	1 00
* * *	

For Sunday School Board—	
Henning Sunbeams, by C. G., Tr.	1 00
* * *	

For Mountain Schools—	
Henning Sunbeams, by C. G., Tr.	1 00
* * *	

For Jewish Mission—	
Henning Sunbeams, by C. G., Tr.	1 00
* * *	

For Baby Cottage—	
Alberta Young, Watertown	10
Henning Sunbeams, by C. G., Tr.	1 00
Mrs. Morrell, Hopson	1 00
Sunbeams, Trimble	1 00
Sunbeams, First church, Jackson	5 75
* * *	

For Foreign Journal —	
4 subs. by Mrs. Dean	1 00
* * *	

For Home Field—	
1 sub., W. C. Dodson, by G. T., Tr.	25
* * *	

Postage	02
Total	\$459 42

Received since May 1, 1911:	
For Foreign Board	\$152 41
" Home Board	31 62
" State Board	29 62
" S. S. Board	3 55
" Baby Cottage	151 75
" Margaret Home	5 00
" Foreign Journal	23 50
" Home Field	3 50
" W. M. U. Literature	4 20
" Mountain schools	4 74
" Jewish Girl	1 00
" Jewish Mission	12 00
" Chinese Famine	10 00
" Ministerial Education ..	10 01
" Ministerial Relief	10 00
" Baptist Hospital	5 00
" Postage	92
Total	\$459 42

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They are also general distributors of the world-renowned Steinway, Weber, Behr Bros., Vose, McPhail and Kershner pianos; the genuine pianola piano, and the Houck player piano; the famous Mason & Hamlin and Estey organs and the Houck organs.

No reader of this paper should buy any musical instrument before writing the O. K. Houck Piano Co. They have been in business more than a quarter of a century, and absolute satisfaction is assured, or money refunded.

References: Any bank, anywhere.

Write today for free catalogue and prices, mentioning this paper.

O. K. HOUCK PIANO CO.,
Memphis, Tenn. Nashville, Tenn.
Little Rock, Ark.

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

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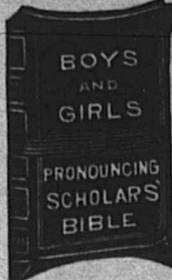
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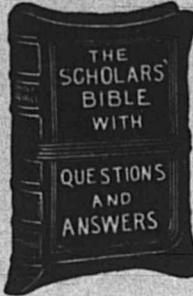
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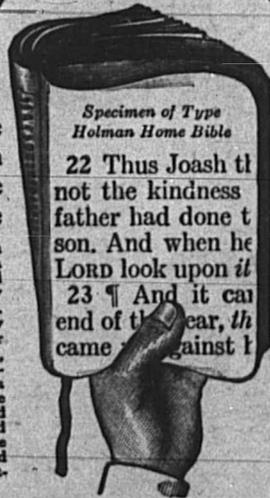


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Specimen of Type the priests, the Levites, the singers, the Neth'i-nims, they that had separated them

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does not matter whether the present is for a boy or a girl, young married people, sedate couples, grandparents—there never was one yet who did not set store by The Youth's Companion. You cannot make a mistake if you give The Companion—and it is only \$1.75 a year now. On Jan. 1, 1912, the price will be advanced to \$2.00.

The one to whom you give the subscription will receive free The Companion Calendar for 1912, lithographed in ten colors and gold, and you, too, as giver of the subscription, will receive a copy of the Calendar.

Makes a Bad Cough Vanish Quickly--or Money Back

The Quickest, Surest Cough Remedy You Ever Used. Family Supply for 50c. Saves You \$2.

You have never used anything which takes hold of a bad cough and conquers it so quickly as Pinex Cough Syrup. Gives almost instant relief and usually stops the most obstinate, deep-seated cough in 24 hours. Guaranteed to give prompt and positive results even in croup and whooping cough.

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Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall, I got so bad I had to stay in bed for nearly a week every month. Since I have taken Cardul, I feel better than I have for years." You can rely on Cardul. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for woman, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.

MISSIONARY RALLIES.

There will be missionary rallies held in Judson and Stewart County Associations as follows: Among the speakers will be G. P. Bostick, R. L. Motley, C. D. Graves, Terry Martin and other pastors of the Associations:

- Hickory Grove, Wednesday, Nov. 22, 10 a. m.
- Bumpus Mills, Wednesday, Nov. 22, 7 p. m.
- Antioch, Thursday, Nov. 23, 10 a. m.
- Tobaccoport, Thursday, Nov. 23, 7 p. m.
- Crockett's Creek, Friday, Nov. 24, 10 a. m.
- Rushing's Creek, Friday, Nov. 24, 7 p. m.
- Nevill's Creek, Saturday, Nov. 25, 10 a. m.
- Liberty Spring, Saturday, Nov. 25, 7 p. m.
- Walnut Grove, Sunday, Nov. 26, 10 a. m.
- Sillman's Chapel, Sunday, Nov. 26, 7 p. m.
- Elk Creek, Monday, Nov. 27, 10 a. m.
- Shady Grove, Tuesday, Nov. 28, 10 a. m.
- Shiloh, Tuesday, Nov. 28, 7 p. m.
- Gum Spring, Wednesday, Nov. 29, 10 a. m.
- Van Leer, Wednesday, Nov. 29, 7 p. m.
- Maple Grove, Thursday, Nov. 30, 10 a. m.
- Carter's Chapel, Thursday, Nov. 30, 7 p. m.
- Walnut Grove, Friday, Dec. 1, 10 a. m.
- White Oak, Friday, Dec. 1, 7 p. m.
- Oak Grove (Mt. Zion), Saturday, Dec. 2, 10 a. m.
- Liberty (Blue Creek), Sunday, Dec. 3, 10 a. m.
- McEwen, Sunday, Dec. 3, 7 p. m.
- Dickson, Monday, Dec. 4, 7 p. m.
- Missionary Ridge, Tuesday, Dec. 5, 10 a. m.
- New Hope, Wednesday, Dec. 6, 10 a. m.
- Parker's Creek, Thursday, Dec. 7, 10 a. m.

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Avoid It Leave this tremendous alcohol question to your doctor. The danger is too great for you to decide alone. Ayer's Sarsaparilla is a tonic, entirely free from alcohol. Take it or not, as your doctor directs.

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high as \$600 per acre from Bermuda onions. The most fertile and best watered land in the Southwest, land that will actually pay for itself many times over from the net returns of the first crop, land with every modern convenience, such as excellent train service, telegraph, telephone, schools, churches, banking facilities, mercantile institutions, etc., the land for either home-seeker or investor.

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ORDINATION

Of Bros. J. M. Brooks and Arthur E. Easterly.

On Sept. 24, at 9 a. m., Shady Grove Baptist Church of Newport, Cocke County, Tenn., met for the purpose of examination and setting apart Bro. J. M. Brooks for the gospel ministry. The ordination council was composed of Brothers Charles C. Brown and M. R. Free of Newport Baptist Church, and Brother William Weaver of Allen's Grove church, and the deacons of Shady Grove church, namely: D. C. Click, P. N. Crumb, J. M. Bunyan, and Rufus Fox. Bro. Brown was elected moderator pro tem., and Bro. Rufus Fox was elected clerk pro tem.

Bro. M. R. Free conducted the examination. After a deliberate and thorough examination, the council recommended the setting apart of Brother Brooks to the gospel ministry. Bro. Charles C. Brown preached a very appropriate and interesting sermon from Paul's message to the young ministry. (II. Tim. 4:2.) Preach the Word. After the sermon Bro. Free led in prayer and laying on of hands. Bro. Weaver gave the charge.

On motion the council was dissolved to meet with the church on Oct. 29 for the purpose to examine and set apart Bro. Arthur E. Easterly for the gospel ministry, as the church requested his ordination. The above council conducted the ordination of Bro. Easterly with the exception of Bro. Weaver, whose place was filled by Bro. J. M. Brooks, our newly-ordained minister.

After the examination Bro. M. R. Free preached a very interesting sermon from Rom. 1:16: "For I am not ashamed of the gospel." Bro. Brooks led in prayer and the laying on of hands. Bro. Brown gave the charge.

On motion the council was dissolved.

CHAS. C. BROWN, Moderator.

RUFUS FOX, Clerk.

UNITY ASSOCIATION.

The Fifth Sunday meeting of Unity Association met with Cooper's Chapel church, near Toone, Oct. 27-29. The following preachers were present: U. A. West, S. H. B. Mayes, A. U. Nunery, T. B. Holcomb, A. L. Bates.

The program as previously arranged was carried out.

The missionary sermon was preached Sunday by A. L. Bates. After the sermon a collection of \$13.40 was taken for missions. It did the writer good to have those brethren present. Bro. T. B. Holcomb was my pastor when the church licensed me, and A. U. Nunery was my pastor when I was or-

dained.

The meeting was a blessing to the church. It was greatly built up and encouraged to be better Christians, also better Baptists, for these brethren shunned not to declare the whole counsel of God.

While writing I may speak of our meeting the first Sunday in August. Bro. A. L. Bates did the preaching. We had old-time religion. There were four conversions, seven additions to the church by experience and baptism, and three by letter. Pray for us. May the Lord bless the editor and the readers.

J. N. MAYS.
Pinson, Tenn.

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Good, cheap and healthy. All crops. Great for hogs, hay and clover; some alfalfa. Several large tracts.

Investigate. Reference: Dr. W. B. Crumpton, Secretary of Missions, Montgomery.

R. E. LAMBERT.

Darlington, Wilcox County, Ala.

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DENTO

Good-By Holes. Good-By Pain. Good-By Toothache.

Just put in tooth, fill mouth with cold water and the tooth is instantly filled. DENTO forms an amalgam. Its action is marvelous. Ask your druggist to get it for you, or sent by mail, 10 cents, stamps or coin.

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TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

BETTER THAN SPANKING.

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

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.

WADE.—In loving remembrance of Cornelia and Lassie Wade, daughters of Mr. Bransford and Tete Wade: Cornelia was born Feb. 24, 1885, and professed faith in Christ in 1900. She lived a consistent Christian until her death Aug. 4, 1909, aged 24 years, 6 months and 7 days. Lassie Wade was born in 1887, professed faith in Christ Sept. 6, 1900. She departed this life Oct. 12, 1911, aged 24 years, and 7 months. "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

We miss thee from our home, dear children,

We miss thee from thy place,

A shadow o'er our lives is cast.

We miss the sunshine on thy face,

We miss thy kind and willing hands,

Thy fond and earnest care,

Our home is dark without thee,

We miss thee everywhere.

M. W. RUSSELL,
Their Pastor.

ATCHLEY.—Death has again invaded our Sunday school and plucked another flower for the garden above.

Ira Lee Atchley, daughter of Mr. and Mrs. S. L. Atchley, was born Oct. 16, 1898, and died Oct. 1, 1911. Ira was like a sunbeam in her home, where she is sadly missed by father, mother and sister.

Though one of tender years, she had given her heart to Jesus, and united with the Sevierville Baptist Church some months before her death. She loved her church and delighted to attend its services. After she was stricken with fever, she lingered six weeks when God said, "Come up higher. Thy mission on earth is done." Many things we can not know here, but shall know when we see Him face to face.

Ira will also be missed by the Sunday school class of twenty girls, of which she was a member, who bore her to her last resting place, placing tokens of love on her grave.

Resolved, That we as a Sunday school extend to these beloved parents our deepest sympathy in the loss of this dear girl, and commend them to the One who doeth all things well.

Resolved, That a copy of these resolutions be spread on the minutes of the Sunday school, and a copy sent the BAPTIST AND REFLECTOR for publication.

ALICE BROWN,
LIZZIE HALE,
JOSIE BROWN,

Committee.

JOHNSON.—Mrs. Angie Fields Johnson was born April 20, 1856, and died Aug. 2, 1911. She became a Christian and united with Barton's Creek Baptist Church at an early age, and later with New Hope church. She was devoted to her church and in her pass-

ing we feel that we have lost one of our most faithful members. She leaves a husband, four children and several brothers and sisters to whom we extend our sympathy and commend them to God, who doeth all things well.

While we have the assurance of her immortal rest, we miss her sweet life of sunshine and loving kindness.

May her loved ones follow her as she followed Christ, and may her mantle of love and charity fall on them.

"Precious in the sight of the Lord is the death of his saints."

A FRIEND.

WINTER.—Mrs. Sarah Winter, a faithful and good woman, has gone to her reward. She was 59 years of age and had lived a consistent Christian life for a number of years. She professed faith in Christ and united with New Hope Baptist Church in her early girlhood. She leaves several sisters, a brother and many friends to mourn her death. In her death the family has lost a devoted sister, the community one of its kindest neighbors, and the church a most faithful member. She has gone to live with Jesus in that home He has prepared for those that love Him.

A FRIEND.

WILKERSON.—The messenger of death has again visited our church and community, and claimed as its victim our honored and beloved brother, John Wilkerson. He was born Dec. 12, 1866, and was 27 years of age when married to Miss Etta Agee in 1893. To this union were born five children, three of whom are still living. Bro. Wilkerson professed faith in Christ in 1902, and soon afterwards joined the Missionary Baptist Church at Brush Creek. He served his church as deacon some four or five years previous to his death. He died Sept. 17, 1911, just in the active period of life.

Bro. Wilkerson stood high in his community as a citizen. He was loved and respected by his church and no man exerted a wider influence in a quiet, humble way than did he. We miss him so much.

As we bow humble submission to the hand of Providence, let us

Resolve, first of all, That we enter into hearty sympathy with Sister Wilkerson and children in their sad bereavement.

Resolved, second, That a copy of these resolutions be furnished the family, a copy be spread on our church record, and a copy be furnished the BAPTIST AND REFLECTOR for publication.

THOMAS A. FRYE,
J. W. ATWOOD,
W. B. PHILLIPS,

Committee.

Mrs. Winslow's Soothing Syrup

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

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

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Absolutely Gratis

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

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

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

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

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

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

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

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

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

Address:—HAUX SPECTACLE CO.,
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Note:—The above house is perfectly reliable.

—Haux Spectacle Co.—
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Please send your absolutely free offer at once.

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You Look Prematurely Old

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

TENNESSEE COLLEGE NOTES.

Dr. H. H. Hibbs, who is raising money for Tennessee College, is meeting with continued success. The last ten days he has spent very largely in Nashville. We miss him very much here, but rejoice in the work that he is doing away.

Williams Bros., on last week presented the college with a beautiful book-case. This was a very thoughtful and timely gift, as it was very much needed. Any friends of the school who have duplicates in their library and would like to put them to excellent use, would do well to present them to the college library. Many have done this, and we are grateful for their gifts.

President Burnett expects to leave this week for New York to accompany his wife home. She has been in New York for more than a year. All of her friends here will rejoice at her return.

Prof. James W. Jones of the High school of Murray, Ky., visited us last week and made a very helpful talk in the chapel on Saturday morning urging young women to stay in school until they had completed a college education. Prof. Jones is unique and refreshing in his manner of putting things. He takes old truths and puts them in a delightful way, so that they go home to the hearts of his hearers.

Miss Helen Bond Crane, the field worker for the Students' Volunteer Movement, spent the week-end in the college home. On Saturday evening at 7:30 she gave a talk to the student body, after which tea and wafers were served. Miss Crane, while here, had several conversations with students, and this, her second visit, we feel will mean much for the work she represents. Miss Crane expects to sail for China as a missionary some time during the year.

Mrs. O. E. Bloch, of Louisville, Ky., was the guest of Mrs. Henry Burnett in the college home from Friday until Wednesday. Mrs. Burnett received in honor of Mrs. Bloch on Monday from 3 to 5. The college halls by the transforming hands of friends, were made to look like a private residence. The occasion was one of unusual interest in the college. At chapel on Tuesday morning, Mrs. Bloch, who is a graduate of Barnard College and is a literary woman of ability, addressed the student body on the very interesting subject, "The Habit of Reading." It was one of the most helpful and the most delightful talks that has ever been made to the students of Tennessee College. Mrs. Bloch reviews a great many books for the daily papers in Louisville, and keeps in touch with all the current literature as well as the best of the past. It has been a great pleasure to have her in the college home.

Sunday was a great day with South Knoxville Baptist Church. There were five great audiences, more than 40 professions and 23 additions to the church, 22 for baptism. There have been 45 additions to date and we are just entering upon the second week of the meeting. Dr. Bolin is a great pastor of a great people.

Broadway church is also enjoying a great revival. There have been over 100 additions at the opening of the third week. Pastor Barcafer and wife of William Jewell church, Kansas City, Mo., are assisting Dr. Risner. Barcafer is a rare combination of a preacher and singer. These are the same Barcafers who have so often charmed the Southern Baptist Conventions.

RALEIGH WRIGHT.

CATARRH OF THE STOMACH.

A Pleasant, Simple, But Safe and Effective Cure for It.

Costs Nothing to Try.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing, headaches, fickle appetite, nervousness and a general played out, languid feeling. There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure of this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Haralson, the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal, and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

The plan of dieting is simply another name for starvation, and the use of prepared foods and new fangled breakfast foods simply makes matters worse as any dyspeptic who has tried them knows.

As Dr. Bennett says, the only reason I can imagine why Stuart's Dyspepsia Tablets are not universally used by everybody who is troubled in any way with poor digestion, is because many people seem to think that because a medicine is advertised or is sold in drug stores or is protected by a trademark it must be a humbug, whereas, as a matter of truth, any druggist who is observant knows that Stuart's Dyspepsia Tablets have cured more people of catarrh of the stomach, indigestion, heartburn, heart trouble, nervous prostration and run-down condition generally, than all the patent medicines and doctors' prescriptions for stomach trouble combined.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of the stomach, biliousness, sour stomach, heartburn and bloating after meals.

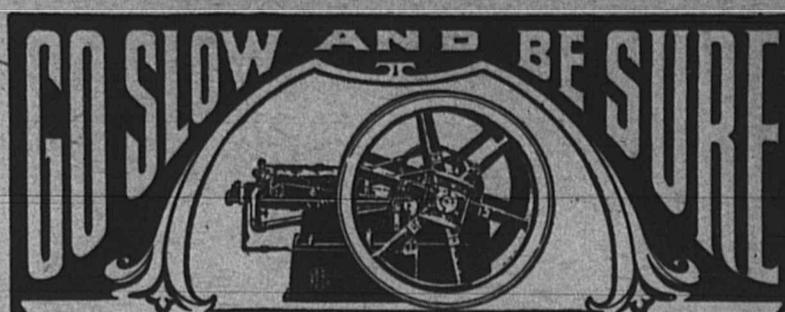
For sale by all druggists at 50c a box.

Send your name and address today for a free trial package and see for yourself. Address F. A. Stuart Co., 292 Stuart Bldg., Marshall, Mich.

We closed a good meeting of ten days' duration at Mt. Hermon last Wednesday evening. Had the assistance of State Evangelist S. W. Kendrick, who did excellent work, both in the pulpit and out. Some 15 professions of faith, 14 approved for baptism, ten baptized of these, and the church much awakened. Also a good offering for State Missions. Church and pastor rejoiced.

F. P. DODSON.

THE INWARD EFFECTS of humors are worse than the outward. They en-



It's wise to decide that you need an engine. But don't spoil your good intentions by buying a cheap one. Don't be blinded by a low price or by wild claims. Go slow and be sure. Buy an engine that has proved its worth, from a concern that has proved its integrity. You can't afford to make a mistake—it's much costlier than the price of an engine.

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are in use on thousands of farms throughout the country, running the many farm machines, such as the cream separator, churn, feed grinder, pump, fanning mill, thresher, washing machine, electric light plant, etc. They guarantee you reliable power for every requirement at a surprisingly small cost.

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danger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects.

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Among the Brethren

By Rev. Fleetwood Ball

Rev. N. B. Williams was recently re-elected to the pastorate of the church at Judsonia, Ark., with a \$150 raise in salary.

Their Tennessee friends greatly sympathize with Rev. A. R. Bond and wife of Marietta, Ga. They have been compelled to go to Montgomery, Ala., for a third operation on their son.

Dr. Livingston Johnson, Corresponding Secretary of Missions in North Carolina, writes most interestingly in the *Biblical Recorder* of his recent visit to Nashville when he spoke in the First church to the Tennessee Mission Board and other Baptists.

Rev. T. H. King of Smithfield, N. C., has accepted the care of the church at Mount Airy, N. C., and will hold his first service on Thanksgiving Day. A new parsonage will be completed by that time.

Dr. W. W. Landrum of Broadway church, Louisville, was recently resident pastor at the University of Chicago for a week.

Dr. J. B. Lawrence of the First church, New Orleans, La., is to assist Dr. M. E. Dodd of Twenty-second and Walnut Street church, Louisville, Ky., in a revival beginning Nov. 19. They will be delightful yoke-fellows.

Rev. Andrew Potter, a Tennessee student in the Seminary at Louisville, lately preached for his old school-mate, Rev. F. L. Hall of Deer Park church, Louisville. Those who have heard Potter know the preaching was well done.

During the last year the State Mission Board of Kentucky, with Dr. W. D. Powell as Corresponding Secretary, has broken all records. The contributions ran to \$50,000 and 107 churches were assisted in building. \$10,000 came in on the last day.

Well! Well! William Wistar Hamilton, Jr., has been licensed by the First church, Lynchburg, Va., to preach. We rejoice with his parents, Dr. W. W. Hamilton and wife.

Rev. G. A. Ogle has resigned the care of the church at Rutherford, Tennessee, after a pastoral service of two years during which 63 have been added to the church.

Rev. L. J. Crocker of Martin, Tenn., has been called to the pastorate at Pilot Oak, Ky., and accepts. He held a revival there this week.

Rev. A. L. Davis of Stockdale, Tex., a former Tennessean, has accepted the care of Sixty-sixth Street church, Birmingham, Ala.

Rev. J. S. Campbell of Bernice, La., died recently and the brotherhood of that State is greatly grieved. He was a great and good man.

Rev. R. P. McPherson, of Trenton, Tenn., is said to have preached to crowded houses at the First church, Paris, Tenn., when he and Dr. W. H. Ryals exchanged pulpits on a recent day. We are confident Dr. Ryals' ministrations at Trenton, his former home, were record-breaking.

Rev. J. P. Boone of Wichita, Texas, has been called to the care of the First church, Hillsboro, Texas, but his acceptance is not yet assured.

Tenn., has recalled its pastor, Rev. D. T. Spaulding, register of Henry County. There is no truer man and minister in the State.

Rev. J. W. Dickens of Crystal Springs, Miss., rejoices in a great revival, the preaching being done by Dr. W. A. McComb of Clinton, Miss. There were 88 additions, 41 by baptism.

Rev. C. D. Wood of the First church, Pine Bluff, Ark., is doing double duty. A fine young son lately came to live with him and he is this week entertaining the Arkansas Baptist Convention. He was formerly pastor at Dyersburg, Tenn.

The General Association of Kentucky is in session this week with the First church, Paducah, Ky., Rev. S. E. Tull, pastor. The attendance promises to be very large and no doubt the sessions will be the greatest in the history of the Convention. The writer hopes to attend.

The *Baptist Flag* says we are quite "a broth of a boy," as usual manufacturing its own English as it goes. We are commended for writing recently about the *Flag* editor's strained leg and sore toes and urged to debate with his toe. The *Flag* also reminds us that the old-fashioned term "block-head" has some connection with "sore toes" and "kickers." Thanks; it is clear now why you want folks to debate with your toe. "Block-head" describes the other end. Does that also account for your loyalty to Gospel Missions?

Beginning Monday, Nov. 20, at Inglewood church, near Troy, Tenn., Rev. V. E. Bosten and J. B. Harde-man, Campbellite, will debate. The baptismal remission and operation of the Holy Spirit propositions will be discussed. Both are young men, it being Bro. Bosten's first debate.

Last week Rev. H. E. Watters of Martin, Tenn., was assisted in a revival at Erin, Tenn., by Rev. I. N. Penick of Martin, editor of the *Baptist Builder*. We are confident of gracious results.

The church at Camden, Tenn., is to be repainted and furnished with concrete steps at once. Rev. G. M. Workman of Martin is succeeding well in that field. He is to preach several sermons for the church at Darden, beginning next Friday night.

Rev. J. P. Boone of Wichita, Texas, has been called to the care of the First church, Hillsboro, Texas, but his acceptance is not yet assured.

Rev. A. E. Page of Birmingham, Ala., is on the field as pastor of the First church, Madisonville, Texas, where a most cordial welcome has been given him.

Rev. J. F. Halley of Amory, Miss., has entered auspiciously on his duties as pastor at Frost, Texas. He and his distinguished brother, Dr. O. L. Halley of Corsicana, Texas, will hold revivals together.

The Second church, Joplin, Mo., has called as pastor, Rev. C. F. Whitlock, of the Brooklyn church, Wilmington, N. C. He was formerly a pastor in Missouri.



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There lies before us a copy of the Minutes of the last session of Central Association, for which we are indebted to Dr. Irby of Jackson, Clerk, who has held that office for over a quarter of a century. The minutes are especially interesting from the fact of containing brief historical reviews of the churches and the Association. Dr. Irby does his work well.

It is a matter of no small regret to his friends in Tennessee that Rev. T. H. Athey has resigned the care of the First church, Columbia, to accept a call to the First church, Shelbyville, Ky.

In the recent great revival at Monticello, Ky., in which Dr. M. D. Early was assisted by Rev. O. M. Huey of Somerset, Ky., there were 70 additions, 60 by baptism. Prof. J. A. Brown of Pecos, Texas, led the music.

Miss Grace Ray, a daughter of Dr. D. B. Ray, of Oklahoma City, Okla., has entered the Baptist University at Shawnee, Okla. She is endeavoring to work her way through.

Rev. F. M. Satterwhite of Yorkville, S. C., died last week at Sumpter, S. C., where he labored so long. He had just resigned at Yorkville, and was preparing to move back to Sumpter. He has gone to Heaven instead.

Dr. M. Ashby Jones of Augusta, Ga., was recently made umpire of a board of arbitrators to adjust the difference in a strike of conductors and motormen.

Dr. J. B. Hutson has entered into the fortieth year of his service as pastor of Pine Street church, Richmond, Va., and that event was appropriately celebrated on a recent Sunday. Dr. George W. McDaniel delivered a brief, eloquent address.

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