

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

DEVOTED TO THE SPREAD OF BAPTIST PRINCIPLES AND THE ADVANCEMENT OF THE REDEEMER'S KINGDOM

Old Series Vol. 75)

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(New Series Vol. 24, No. 11

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—Five Hundred.

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—Five hundred at Murfreesboro.

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—Says the Western Recorder: "It is generally admitted that the second summer is mighty hard on babies, widowers and pastors." By the way, why is a widower like a baby? Because he cries the first six months, begins to take notice the next six months, and is hard to get through the second summer.

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—Says the Biblical Recorder: "Some one inquired, 'Where shall I find happiness?' And the wise answer was, 'Next door to content.'" Oh, no, Bro. Moore, not "next door to content." If so, then the happiest picture in the world would be that of a hog in a mudhole or a negro with a watermelon. No, not "next door to content." Next door to service. There the greatest happiness is to be found.

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—The Baptist Record says: "A belated arrival at church asked in surprise of the people coming out of the house if the sermon was done, and received the reply: 'No, it has just been preached and we are going home to do it now.'" Similarly the Christian Index quotes a Chinese convert as having written that he "had just received the gospel and was trying to behave it."

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—The present situation in the East reminds us of the conundrum. Suppose a negro waiter should come into the dining room at a dinner party bringing a turkey on a dish, and should let the dish drop, what would be the effect upon the Eastern question? The answer is: The downfall of Turkey, the disruption of China, the overthrow of Greece, and the humiliation of Africa.

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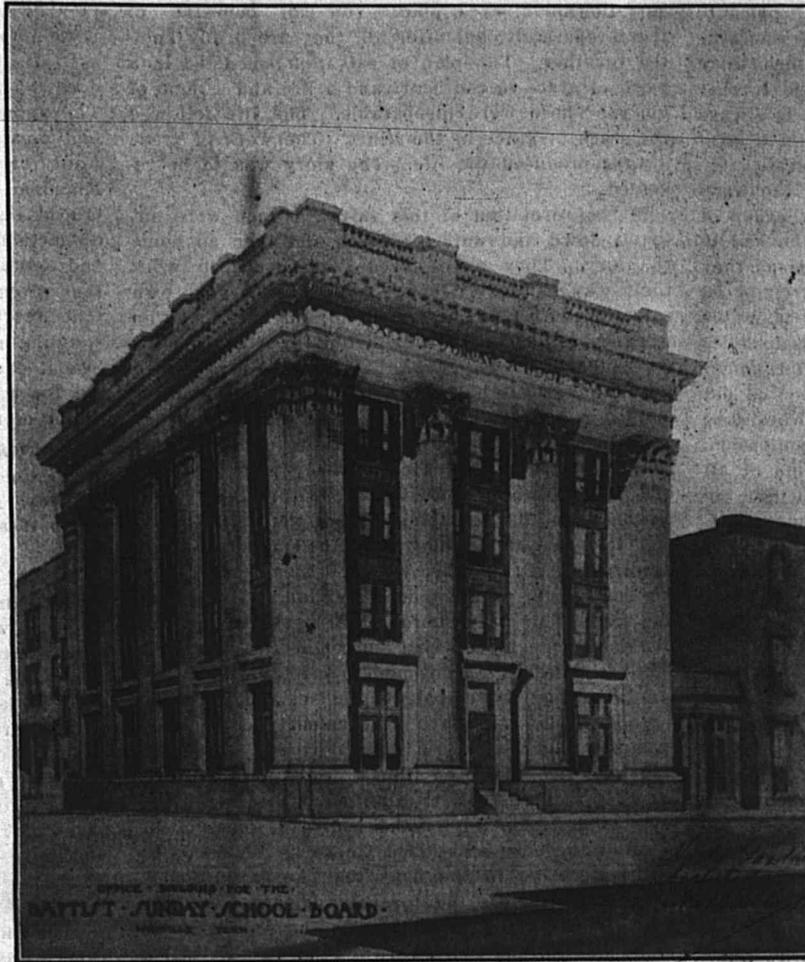
—Every pastor in Tennessee ought to attend the meeting of the Tennessee Baptist Convention at Murfreesboro, November 13-15. It will be a source of the greatest information and inspiration to him. See that your pastor goes. If he is not able to pay his way, then make up the money to send him. It will take only a comparatively small amount, as the railroad fare will be small and entertainment is free.

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—In sixty years, new statistics tell us, the total population of the United States has increased four-fold, while the negro population has increased but two-thirds fold. Sixty years ago the negroes amounted to about one-fifth of the population, now they are less than one-ninth. What is the matter? An interesting article might be written upon the subject. We will not take time to write at length now. We only raise the question.

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—The liquor men and their allies frequently say that "if you will give us licensed saloons it will prevent blind tigers." In the first place, so far as we are concerned, if we had to meet a tiger at all, we would rather meet a blind tiger than one with two eyes wide open. In the second place, the claim of the liquor men is not true, as shown, for instance, in Birmingham, Ala., where sixty warrants were issued in one day for the arrest of men charged with illegal selling, and that, too, in a community in which there are eleven licensed saloons. The liquor traffic is illegal. It is against the law of God, and so is against the law of men whenever it dares to be.



Proposed New Home of the Baptist Sunday School Board, Nashville, Tennessee

—There are a good many words in the English language very similar which are often confused, such as lie and lay, sit and set, lose and loose, pored and poured, wrapped and rapt, and so on. Look up these words in the dictionary, and then never confuse them, as is often done, even by good writers.

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—A church in Honolulu of one thousand members contributed last year \$17,000 for home expenses and \$47,000 for other benevolences. And yet it was only about fifty years ago the Hawaiian Islands were inhabited by savages and cannibals. The story of these islands from a missionary standpoint reads like a romance.

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—In his eloquent speech at the Auditorium in this city a week or two ago, Judge Joseph E. Jones said that as Judge of the Circuit Court he had had occasion in the last few months to sentence sixteen men for the crime of murder, and that of the sixteen, fourteen had been led to commit the crime through the use of intoxicating liquors. This was strong testimony from a high source. As a matter of fact, though, others put the proportion of murders committed under the influence of strong drink still higher.

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—After the shooting of Col. Roosevelt, candidate of the Progressive party for President of the United States, Gov. Woodrow Wilson, candidate of the Democratic party for the same office, cancelled all speaking engagements, except those arranged for that week, until Col. Roosevelt could sufficiently recover to take an active part in the campaign. Gov. Ben W. Hooper, candidate of the Republican and Independent Democratic parties of Tennessee, also cancelled his speaking engagements for some days after the death of Mr. Brown McMillin, son of ex-Governor McMillin, candidate of the Regular Democratic party. Both of these incidents are beautiful instances of courtesy.

—The Baptist Builder says very pointedly: "As long as the saloon is in politics, it is idle to talk about taking the temperance question out of politics." Exactly. And who put the saloon in politics? The liquor men themselves put it there.

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—In sending his subscription to the Religious Herald, Dr. Carter Helm Jones calls it "a hypodermic financial injection to stimulate the circulation." There are several thousand of our subscribers that we hope will give a similar stimulation to the circulation of the Baptist and Reflector.

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—Dr. A. H. Strong recently asked the following questions: "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?"

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—Prohibition went into effect in North Carolina in 1908. At that time, the Charlotte Observer says, the internal revenue collected on whiskey in that State was \$784,951.04. In 1909 the figure was \$363,589.98. In 1910 it was \$36,110.90. And in 1911 it was only \$5,156.40. The Observer adds: "The figures plainly indicate the effect prohibition is having on the liquor traffic in North Carolina. The revenue collector is practically out of a job in this State."

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—The Religious Herald asks who can explain why it is that the daily press will condemn every other form of evil, but will have nothing to say in condemnation of the liquor traffic?

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—Matthew Henry said that prayer is like a boat-hook, that the object of the boat-hook is not to draw the shore to the boat but the boat to the shore. And so the object of prayer is not to draw God nearer to us, but us nearer to God. "Nearer, my God, to thee," should be the prayer of every heart.

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—The former Ambassador from China to the United States, Wu Ting Fang, has written a pamphlet with this very significant title, "The Universality of Christianity No Hindrance to Chinese Patriotism." And this from a Chinaman, mark you, and a Confucianist, we believe. It shows the hold which Christianity is gaining upon the minds of the Chinese.

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—A Chinese statesman was recently asked when the revolution in China really began. His reply was: "The day that Robert Morrison landed in Canton." Exactly. And the day that Carey landed in India was the day that the revolution began there. And so with other countries. The principles of Christianity are revolutionary in their character, and they are overturning this old world wherever they are known.

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—The Western Recorder tells the story of a child who, coming from a walk in the garden, said to her mother: "Mother, every rose in the garden has an ugly thorn on it." Soon her little sister, who had been in the garden, said: "Mother, every thorn-bush in the garden has a beautiful rose on it." Let us learn to look for the roses, and not for the thorns.

"Let us gather up the sunshine
Lying all around our path,
Let us keep the wheat and roses,
Casting out the thorns and chaff."

THE PLAN OF SALVATION.

By Rev. D. T. Foust.

(Continued from last week.)

Faith is that act by which one swears allegiance to Jesus his Savior-King. He pledges himself to submit to the terms of redemption as revealed in Christ. He is to trust in Jesus and not in works, or man. He is to rely absolutely upon Christ. There is to be no divided interest. Jesus is to be all. He is to approach the Father in prayer through Jesus' name. Upon the professed faith Jesus is to save him now, to forgive his sin, to give him all he needs here and after awhile when death comes to the body, to take him to paradise with him where he will be rewarded at a certain day for the deeds done through faith while in the body and live forever with the God-head in eternal glory. Jesus is always his king and what any good king will do for a loyal subject, Jesus will do for his faithful subject.

Jesus did have a plan. He began with the work of John. His task was to create a new order of things. Like any one doing such a task he had to give the message to people and individuals as they could grasp it. The Scribes and Pharisees clamored for an explanation. The multitudes hung upon his words and went away wondering. His own disciples were slow to understand. They never did understand until the power of Pentecost was poured out upon them. Yet a study of his word and work does reveal a plan. Our God is not a God of confession. He is a God of order. He is the only God of all gods that has given a complete plan. The Son reveals to us the interest God the Father has in us. He in person brings to us God the Father. He in company with the Father sends the Holy Spirit to us. He, himself, gives up his life for us. He reveals the only plan whereby we must be saved. His gospel was to be preached. Men were to see and hear, be led to conviction, repentance, faith. When they exercised faith they were then fit subjects for baptism. This baptism was to be an immersion to signify a death to the old life and a resurrection to arise to walk in newness of life. This newness of life expressed itself in service, during which time the Lord's Supper was to be taken as a remembrance of Jesus' death and a prophecy of his coming back again. After death then came the life in glory free from all sin.

Men have taken this order and changed it. False emphasis has also been placed upon the Lord's Supper and baptism. For instance, men have put baptism before conviction, repentance, faith. Some have put faith before repentance. Some baptize to bring about the new birth, others baptize to wash away sins. Some proclaim their works will save while others say we need no works at all.

If God is the author of all men say he is, then he is a God of confession. We do not believe he is, however. Take up your New Testament and read the whole book. Then weigh its evidence and see what it teaches. Don't take anybody's word.

We as Baptists used to be called ignorant and bigoted, now we are called close communionists. But men have changed the order of things, therefore we say, you are wrong according to God's Word. It is much like this: A man has a ten-acre field. He goes in the spring and plants it in corn. One day after he has been plowing the corn he comes out on the road and as he does so, he says, "I'll just leave the bars down." What is the result? Anything that comes along, sees the bars down, can go in. So far as that field of corn is concerned the whole fence could have been taken away. So when you change the order of things you take down the bars and right there mar the plan. We as Baptists are only seeking to keep up the bars and thereby reveal to all the plan of salvation as revealed through Jesus Christ, our Saviour-King. Put baptism where it belongs, and place the right emphasis upon it, and claim us more for the Lord's Supper than Jesus did and we'll say nothing. Require of every one only what Jesus required, and we will keep still. Neither add to nor take from, and we will bid you God-speed.

We have no complete record of the lives of those whom we have just been discussing. But what we have goes to show that they were loyal to Jesus. Nicodemus at one time defends Jesus, and when he is buried he assists Joseph in the work. Tradition has it that he was baptized by Peter, expelled from office and banished from Jerusalem. We know nothing of the woman at Jacob's well, except what the record gives us on the day of meeting Jesus. Tradition has it that Zaccheus was the first Chris-

tian bishop of Caesarea. Nothing more is said about the blind man or the paralytic. The history of the church at Jerusalem is interesting just here. They were praying, the power of God is manifested among men, men are convicted, men repent, men believe, men are baptized, they continue together in fellowship, doctrine and prayer, they grew, they preached the gospel to others. If we had time to mention them, the lives of the apostles would be interesting also. We come then to our next main point.

II. What was salvation?

What we have already said must be taken into consideration here. A plan involves salvation, and salvation involves a plan. You can conceive of them separately, but after all, they are firmly knotted together. The plan of salvation consisted in a work of grace in the heart and a life and a hope of glory. These were inseparable. The life followed the work of grace in the heart. The work of grace always produced the life. The glory was to be revealed.

In the revelation of this salvation men were not to sit down and wait for death and then go home to glory. They were saved from death to work their way to glory. It was a "work out your own salvation with fear and trembling; for it is God who worketh in you, both to will and to work, for his good pleasure." Phil. 2:12, 13. Between a professed faith and an eternal glory there was a time more or less in length where faith passed through the fire and glory was more or less dimmed to sight. Jesus said little about hell. He was busy with the present and held out hopes for the future. Salvation meant more than escaping hell or getting to heaven. It meant the closing up of hell and the filling up of glory. Or in other words, it meant saved now for service for awhile and then glory. Help some one else. The early churches did not have the particular circumstances that surrounded the twentieth century churches. Jesus had to meet his own people. Paul had to combat heathenism and gross immorality. We still have heathenism and immorality, but not expressed under the same circumstances. Wherever things are wrong there is need for work. Take up your New Testament and read what Jesus did for the bodies of men. Bear in mind the case mentioned where he seems to be more interested in the body than he is the soul. Read also what he did for the souls of men. He reached out to save all the men. The body must be a fit place for the Spirit to dwell in. His salvation was now as well as after awhile. The salvation which he gave was to go into all the activities of life and into all the world and kept up in glory. All work is holy if done in the fear of God. The laboring man, the farmer, the washerwoman, the housewife, the merchant, the banker, the professional man, the judge all fill a place.

Men were to be saved from drunkenness, from wilful murder, from selfishness, from envy, from hate, from malice, from stealing, from pride, from lust, from covetousness, from backbiting, from adultery, from jealousy, disbelief, jails, workhouses, poorhouses, penitentiaries, gambling houses, houses of ill fame, taking God's name in vain, disease, sick bed, from want, misery, despair. There was to be found some pleasure even in this earthly pilgrimage. There was to be love, joy, peace, happiness, contentment, self-control, long-suffering, kindness, goodness in the Holy Spirit. There were the privileges of a subject of the king in his earthly pilgrimage. There was to be joy in their task. It may be a way-worn traveler with garments tattered and torn. These appeared to the eye, but beneath them there was the song of victory.

King, nobleman, merchant and servant were to enjoy life alike. There was to be enough for all. Jesus was to have control of the law of supply as well as the law of demand. There was to be equality. All were subjects of the one king. When one suffered the others suffered. The need of one was the opportunity of the other. This is not saying that all will have the same amount of land. It is saying, however, that no one will suffer. It is the shutting up of mercy that brings condemnation. It is a "now" salvation as well as glory after awhile. There was to be no warring, no striking, no stealing. These were to be done away with in the common brotherhood of the kingdom. Heaven knows of no classes, stations, officers, castes. Men were to seek first the kingdom of heaven and then, because of a common brotherhood, they would never be in need of what was necessary to sustain physical life. We are not to understand that all are to have the same mental endowment, or physical power, or station, or social

standing. No, not that, but, it is saying that none, whether red, yellow, black or white, will suffer. When a man is born into the kingdom, that is not saying the Lord is going to make his mind over. No he will have the same mind. He may develop it better because he now lives the laws suited best for his development, but what is revealed there was always there, he is only permitted to give it expression. He will be no stronger physically because he comes into the kingdom. A better care of the body makes him a better man, but what comes out was always there. Nor are all to have the same station in life. There are many works. Different things are to be done. One work is just as holy as another, if it be honorable. Some work is more important, but all work is holy. It does not say all are to have the same social standing. It does say however, that there will be society for all. The Samaritan woman can go and call her friends and create a company of her own. No one is to want for the touch of the fraternal hand in the Kingdom of God. There is to be a common brotherhood, but this brotherhood does not break up social distinctions any more than because I live in Pulaski and another man and his wife live here also that that gives them the right to go to my home and take quarters there without my permission. Social standing is not a question of suffering or need, therefore it does not enter into the case. A man suffering for a social standing is still lusting after the things of this world.

Brethren, have we learned our lesson? Do we grasp the meaning of our salvation? Some have, we know. You are here to help your brother if he needs it and to strive to get others in your company.

Most of the preaching I have listened to has been save me now for glory after awhile. This was not the way with Jesus. Save me now—eternal life—for a life of service and then glory. Mark you, Jesus placed the emphasis on what a man did more than what he believes. What do you believe? said Jesus to the rich young ruler. The commandments, was the reply. You answer well. Now will you go and sell, and give, and come, and follow me? No, I'll not. Then you can't join my company. How many pounds have you? Ten. Good. And you? Five. Good. And you? The same you gave me. You did not use it? Take it away from him. How many talents have you? Ten. Good. And you? Four. Good. And you? The one you gave me, Lord. Take it away from him and give to the one who has ten and cast the unprofitable servant out. Where will you build? On the sand? Failure. Where will you build? On the rock? Success. Depart from me ye workers of iniquity. Why must we go? You did nothing. Come ye blessed of my Father. Why? You did something. Salvation in the mind of him who brought it meant do something as well as believe something.

The Lord help us to get our eyes open. We are too much content with just believing. We are putting too much time, thought and money on self and not enough on the affairs of the kingdom. Greatness in the kingdom is based upon service. He who serves to the good of his fellowmen, though he is not appreciated and in some cases must suffer, is to be rewarded with the title "great." Selfishness is a law of hell, charity a law of heaven. Greed, pride, lust, hatred and envy are opposed to the best, therefore wrong. Love, sympathy, charity, suffering, service, express the attitude of heaven toward man, therefore right. We will not throw stones at what was done in the past in order that we may have a rock foundation on which to stand. The fathers in the past wrought well. God bless them for their work. But our way is settled now. Let us come up and build upon the foundation that has been laid. Let us give our time, thought and money so that the plan of salvation may be made known. We will be judged according to the light of our own day and not in the light of the past.

No man can sit down and do nothing. It means more than to ascribe the name to a church book; or to a creedal statement; more than to be counted a follower; than to engage in a holy war; or to go on a pilgrimage; or to be baptized; or to take the Sacrament. The work of grace in the heart must work its way out in conduct. A life saved must seek to save others. "Show me thy faith apart from the works, and I by my works will show thee thy faith," James 2:18, said James. If the New Testament is anything it is missionary. It is revolutionary. It has a message for every man. It is for all men. Every one who has received the message is to pass it on. It takes the life of every man. We

are faithful runners, living sacrifices, armed warriors, diligent husbandmen, light of the world, salt of the earth.

Salvation is a personal matter. It is for the individual to take up. Examine your New Testament and see. Salvation did not mean to get the babes sprinkled into the church. Children are the expression of heaven as they are. Getting them into the church was not the thing. The elder might pattern his life after the faith, innocence, meekness, poverty, honesty of the child if he would realize the laws of the kingdom of God. The child was to be saved by the sanctifying truth found in the lives of parents, Bible and providence, when he had come to the age of accountability, salvation was to come to the child as it might come to anyone older by a work of grace in the heart, conviction, repentance, faith, a life of service free from the low and debasing and then a home in eternal glory with the Triune God.

This, we believe, is the plan of salvation as revealed in God's Word.

O, people, arise, put on your strength. O Baptists, come forth from your retreat and make known the Word of God. Stay not, lest some one be lost because you falter. It is a rare privilege you have. What have you lain up in heaven? A few pennies and dimes. What do you expect the King to say? "Well done." Then earn the title or it will not be rewarded to you. Why do we have to plead? Why do we have to fear defeat? Why do we hinder the work of the Lord?

Pulaski, Tenn.

THE BOARD'S NEW BUILDING. WHAT OF THE CONVENTION FOR 1914?

Nashville is a fine meeting-place for the Southern Baptist Convention, and 1914 is suitable time. Two sessions for consecutive years were held on the Eastern border—Baltimore and Jacksonville, two years on the Western border, Oklahoma City and St. Louis. The Convention should go to its center for 1914, and Nashville is its geographical center.

The great auditorium here is unsurpassed as a meeting place. The railroad and hotel facilities are ample. There are three new hotels since the Convention last met here in 1904, and the entertainment then was satisfactory. I wish this could come about and the Sunday School Board could have the privilege of presenting its new building to the Convention.

I am not authorized to say this, but am expressing my personal wish and suggesting what seems a commendable thing. Am hoping, however, that this may be the wish of the Baptists of Nashville, of Nashville itself, and of the Baptists throughout the South. These three agreeing the question will be settled in favor of Nashville for the session of 1914. It can be made a great occasion, a mark of distinction in the onward march of our people and the mighty things which they have in hand.

The papers have announced that the Sunday School Board is to have a new building, and it is now in process of construction. Its present property purchased nine years ago for \$60,000 has been sold for \$200,000. The business of the Board has outgrown this building and demands a new building. We are fortunate in being able to meet the demands and make provision for these great interests of the Baptists of the South.

The new lot is one of the most desirable in the city, a choice location 56x160 feet, fronting on Eighth Avenue, extending to Ninth Avenue, with a twenty-two foot alley along its whole length. The building will cover the entire lot, four stories and basement, in appearance very commanding, with the interior commodious and convenient. The Board does not contemplate a printing plant, but will have ample room in every way when that venture becomes necessary. The building will cost about \$125,000. We want something of a composite building in appearance—banking house, a business place, and something of a temple effect, all in one—a structure in every way becoming a great people, entrusted with a mighty interest for the present and committed to great things for the future.

This building must speak a mighty word for Baptist thought and progress. My own ambition is that the very sight of it shall be an inspiration to our people, that its very structure shall stand for the strength of their principles and mark a solidarity of their purpose. Is it in vain for me to hope for the coming of the Convention in May, 1914, when this beautiful business temple shall be dedicated to the

honor of our King, and when our people shall make a new start for His conquest in the world's thought and life?

J. M. FROST.

Nashville, Tenn., Oct. 7, 1912.

DYERSBURG.

The Dyersburg church has closed a good meeting with 26 additions, 22 by baptism. The meeting continued two weeks, with Rev. D. P. Montgomery of Missouri, and his son, Paul, as singer, assisting us. We account this a good and great meeting. Some have said that it was the best meeting Dyersburg ever had, and some have said that it was the best attended meeting they had ever seen held in Dyersburg by an individual church. The weather was perfect, and all conditions seemed favorable. The meeting was sweet and pleasant, strong and effective, sane and safe. Bro. Montgomery as an evangelist of the gospel, is truly a mighty man of valor. Gracious and brotherly, consecrated and devout, prudent and resourceful, he tells the story of redemption with remarkable physical, mental and spiritual force. I would recommend him just as I would recommend the reading of the Apostle Paul's letter to the Romans, or the prophecy of Isaiah. His methods are very simple. His message is the simple gospel of grace as told by Jesus and the apostles. His extraordinary effectiveness lies, or it seems to me, in the frequent repetitions with which he preaches over and over again the same fundamental and necessary doctrines of grace, and the strong, earnest convictions in his soul that are manifest in his preaching. The work of his singer, Mr. Paul Montgomery, adds much to his meetings. I have written thus at length about this man because I believe he will do great good to any church that invites him to hold meetings. His address is Morley, Mo.

The progress of the church here is easily accounted for, as any one knows who does know. It is due to the real men and women composing our membership. We have harmony and growth abiding.

And now, Brother Editor, while writing, if you think best, I will say something about our Association. Peace, progress and possibility have settled down upon Friendship Association. The night and winter are over and gone, and morning and spring have come. At least it is going to be so. Our dear good brethren who had misunderstood one another and had fought one another, are learning how dear and good they are, and have beaten their swords into plough shares and their spears into pruning hooks. At least they are going to do it. And the pleasure of the Lord shall prosper in their hands. Our slogan is, "Peace and Progress."

It is a longer story than could be made short if I should write it all, so I make brief and partial mention. The better day in Friendship Association is due under God, first of all, to two noble laymen, who, being men of business, are also men of God. These brethren are Mr. J. H. Jones and Mr. J. C. Doyle, both deacons of the Dyersburg church. I trust these gracious brethren will pardon me for making this display of them. Their service ought to be known as an example and encouragement to others. For a number of months together now, Deacons Jones and Doyle have, at their own charges, and of their own time and labor, been touring the churches of the Association in the interest of harmony, missions and progress. They go on Sundays to the churches and meet the congregations, and there plead with them in behalf of harmony and missions. After their speeches, which I understand are becoming to be somewhat, they take up collections for Associational missions. Their work, after being launched, has been placed under the direction of the Associational Board. As a result of their canvass, which is still in progress, we now have a growing condition of peace and progress and good will, and also an Associational evangelist employed at a salary of \$1,200 a year.

And then, furthermore, in due season, the campaign by Missionaries Mahon and Hooker assisted by Bro. Downing and other pastors of the Association, has helped much to fix us in the good way. Our meeting at Dyersburg being in progress at the time of the campaign I was not permitted to hear these missionary addresses, but so far as I have learned, the campaign was a success.

Fraternally yours,

U. A. RANSOM.

Dear Editor: I write you with reference to the revival that has been going on at this place, led by Rev. C. A. Barker, of Benham, Va., and Rev. R. F. Swift of Johnson City, Tenn. The people of this

section, have never seen anything that would equal it. The meeting closed last night with 40 conversions and the same number of additions to the church. The demonstrations and interest taken in this meeting will never be forgotten. Neither will Brethren Barker and Swift be forgotten. This is their first visit to our town, and they made many warm friends that will never forget their coming. We live in the hope that the lessons we have been taught by these two men of God will live forever. Our church is in good working order now, and we hope that it will continue so. The church extends heartfelt thanks to Brother Barker and Brother Swift.

J. F. BAKER.

Hampton, Tenn.

Rev. J. Walter Boyd, who has been co-worker with Rev. Burton A. Hall for several months, is at the bedside of his sick grandmother, near Rossville, Ga. Bro. Boyd is a faithful servant of his Master, and is doing a great work preaching and singing the gospel. Any pastor or pastorless churches in need of supply, or a singer, would do well to correspond with Brother Boyd at Rossville, Ga.

CORRESPONDENT.

RECENT EVENTS

Dr. Jacques Bertillon, the celebrated French criminologist, after careful research, announces that the prohibition of the use of alcoholic beverages is a most effective way of suppressing tuberculosis.

Rev. J. C. Jones, a Baptist preacher of Spalding, England, has been preaching continuously since 1846, and still has a regular pastorate. This is said to be the world's record for length of service in the pastorate. Mr. Jones is over 89 years old.

"It is said that the Oxford church will ask our Sunday school specialist, Brother L. P. Leavell, to supply for them a while, which he will probably do, as his work with the Nashville Board has been very strenuous. May the Lord greatly bless this layman preacher."—Baptist Record.

The apportionments of the Methodist Episcopal Church for 1913 are: Foreign Missions, \$1,800,000; Home Missions and Church Extension, \$1,560,000; Freedmen's Aid Society, \$270,000; Board of Sunday Schools, \$210,000; Board of Education, \$135,000; American Bible Society, \$100,000; Church Temperance Society, \$50,000.

The straw vote of the Cincinnati Enquirer, taken in various towns of Ohio, Indiana, Kentucky, and West Virginia, showed the following results: Wilson, 18,074; Taft, 7,517; Roosevelt, 10,553; changed from Democratic to Republican, 424; from Democratic to Progressive, 875; from Republican to Democrat, 3,223; from Republican to Progressive, 3,800.

Rev. Q. C. Davis, of Windsor, N. C., has accepted a call to the pastorate of the church at Murfreesboro, N. C., and in connection with his pastoral work will fill the Chair of Bible and Philosophy in Chowan College at Murfreesboro. The Religious Herald says: "Mr. Davis was very happy in his work at Windsor. The church there is historic, and the town also. They have a handsome house of worship and a large congregation." The editor's father was born in Bertie County, N. C., near Windsor. We have had the pleasure of visiting Windsor twice and of meeting many of the noble people there, including relatives of our father. We always read anything about the town and church with a great deal of interest.

Deacon Robert Smith, of Pulaski, Va., writes to the Religious Herald: "Our pastor, Rev. O. C. Peyton, resigned the pastorate of our church last Monday night at our regular church conference. The church is very sorry indeed to give him up. He is a good pastor, a good preacher, and knows just how to lead the church. The Sunday school has been doubled during his pastorate, and he leaves the church in a better condition than it has been for several years. It will be hard to fill his place. His good wife has been untiring and faithful in all departments of church work. She is president of the Ladies' Missionary Society, leader of the Sunbeam Band and teacher in the Sunday school, always ready and willing to do her part. However, we are glad we will not lose them from Virginia." We had hoped that when Brother Peyton left Pulaski he would come back to Tennessee.

DON'T FORGET THE STATE CONVENTION. MURFREESBORO NOV. 13, 14, 15.

Many letters have come in to Brother R. W. Hale from all parts of the State. Let all who can come write him as early as possible. Don't take for granted that he knows you are coming, but drop him a card so that he will have your name before him in assigning the homes. Some may not know just how to reach Murfreesboro. For the benefit of all I will say that Murfreesboro is 32 miles south of Nashville on the N. C. & St. L. Ry., between Nashville and Chattanooga. Those who come from West Tennessee can reach Nashville and come out on the train leaving Nashville at 9:30 a. m., 11:25 a. m., 3:30 or 9:30 p. m. Those on the I. C. come by way of Memphis or Gibbs. Those on the M. & O. come by way of Jackson or Humboldt. Those on the L. & N., west, come by way of McKenzie or Guthrie. Those on the Tennessee Central come by way of Nashville. Those in East Tennessee come by way of Knoxville and Chattanooga or Nashville. Trains from Chattanooga reach Murfreesboro at 5:25 a. m., 9:30 a. m., 3:20 p. m., 5:44 p. m. All trains mentioned above will be met. Pastors are urged to meet on the 12th for the "Pastors' Conference." A splendid program has been arranged for this meeting, and it is hoped a large number of pastors will be on hand for this meeting. The meeting at Martin last year was great in the spiritual uplift. Let us make this one even greater. Pray daily for the meeting. Pray that the Lord's will may be done. Pray that we may all be optimists and look up and onward "to the hills from whence cometh our help." May Murfreesboro be greatly helped and may all who come be blessed. Fraternally,

J. HENRY BURNETT,
Chairman Publicity Committee.

MINISTERIAL EDUCATION.

Quite a number of brethren at the various Associations this fall have agreed to raise certain amounts for our needy ministerial students at Union University. I am sure a large number of churches and pastors, where this cause was not presented, and who have not even pledged certain amounts, are in hearty sympathy with this department of work. We are helping several young men already this fall, basing our pledges to them for part of their board, on our hope of securing the money as the months pass along.

We are now well along in the second month and are in need of funds for this department of our work. Will not the brethren please heed this call for immediate help for our poor but worthy preacher boys? You will please send funds either to the State Treasurer at Nashville, or A. V. Patton, Treasurer of Ministerial Education, Jackson, Tenn., or to me, and due credit will be given for the amount sent. Please do not wait, brethren, for we are anxious to keep the Board from going in debt, and to keep from sending any young man away from school who should stay. Yours very truly,

R. A. KIMBROUGH, *President.*

CAMPAIGNING IN THE WESTERN DISTRICT ASSOCIATION.

One of the best missionary and educational campaigns so far held in Tennessee came to a close at the meeting of the Western District Association on Oct. 11. The committee had made careful preparations for the campaign, and the work moved off successfully from the beginning. I had the valuable assistance of Rev. Andrew Potter throughout the entire campaign. At many of the churches we had the pleasure of having the pastor with us. At all the churches we were greeted with enthusiastic audiences who heard us gladly and received us into their homes with the warmest Christian hospitality. Brother Potter and many other brethren bound me to them with strong brotherly ties. Dr. W. H. Ryals, my esteemed friend of many years, showed me many kindnesses, and on the Sunday following the campaign I had the pleasure of preaching to a fine congregation in his beautiful house of worship. I feel sure that the campaign will result in lasting good to all the churches.

R. L. MOTLEY, *Educational Evangelist.*
Nashville, Tenn.

PRAY, WORK, VOTE.

A great crisis is on in Tennessee. If ever Christian patriotism had need to express itself in all right ways that time is now. Professional politicians are beating gongs and throwing dust to becloud the real issue under the guise of name or party shibboleth. Law-

lessness reigns in our cities, and thousands of upright citizens coming into enforced contact with it are crying out by reason of sore bondage. Will we in all other parts of the State leave them to suffer alone? It would seem that common humanity, to say nothing of religion, would prompt us to rally to their rescue. Shall the rest of our beloved State be flooded with whisky from these storm centers? Can any Baptist afford to stand on, vote for, and thereby give his endorsement to a whisky plank in any platform? If not how can he afford to vote for any candidate who does? The writer in all his rounds has failed to hear of a single Baptist minister who is willing to stand on a whisky plank, either in praying or voting. Nor does he believe that one could be found in the State. Are they a safe criterion as to questions of right and wrong? Let Tennessee vote for men who are willing to keep alcohol enthroned as king, with its committants of anarchy and lawlessness, and whisky minions would flash the news at once all over the country. Will we allow this? "Forbid it, Almighty God!"

J. H. ANDERSON.
Martin, Tenn.

DR. ARCH C. CREE TO HEAD OUR NEW DEPARTMENT.

B. D. GRAY, *Corresponding Secretary.*

It will bring good news to the Baptist brotherhood throughout the South, I mean the election of Dr. Arch C. Cree to lead the Home Mission Board's new Department of Enlistment and Co-operation.

He is scholarly, magnetic and capable. He has had large experience in denominational work. He leaves Moultrie, Ga., one of the best pastorates in the South, where his people are devoted to him, and where his ministry has been wonderfully successful.

In entering upon this new work, Dr. Cree heeds what he considers the call of duty, and will throw into it all the powers of his virile and versatile Christian manhood.

The Home Mission Board considers itself very fortunate in securing one we deem so capable for this vastly important work. Of course, when Dr. Cree enters upon the work very shortly he will have a word to the brotherhood concerning the task we have laid upon him.

Atlanta, Ga.

HOW TO SEND HOME MISSION FUNDS.

For the sake of clearness and economy and to facilitate the work, the Home Mission Board requests that brethren in sending home mission funds will make them payable to the "Treasurer of the Home Mission Board," 1002 Third National Bank Building, Atlanta, Ga. In this way much detail work will be taken from the Corresponding Secretary, to whom many brethren are accustomed to make remittances.

We beg, brethren, churches and societies, to remember this request of the board, as it will help to simplify, economize and expedite the work.

Fraternally,

B. D. GRAY, *Corresponding Secretary.*
1002 Third National Bank Bldg., Atlanta, Ga.

HOME MISSION WEEK IN TENNESSEE.

Baptists are united by principles and not mere organization. We teach certain things and do certain things because God wants us to do this, and we all do it at the same time because we have sense enough to see the value of unity and co-operation.

We are rounding up the greatest year's work in State Missions in the history of that work. It will be a shame on us if we have not made a glorious end. Then let us turn to the other great causes and do great things for them. I call your attention specially to Home Mission Week, Nov. 17 to Nov. 24, inclusive. Write to V. I. Masters, Educational Secretary, for literature and information. It may not be your time for Home Missions, but we can all use it in a time of education and enlightenment. Yours cordially,

W. H. MAJOR, *V. P. for Tennessee.*

COME TO SEE US.

We wish to extend to all Tennessee Baptists a cordial invitation to visit our new home. As we have no certain day for visitors, you will be welcome at any time, and we will take great pleasure in showing you what and how we do. Our home is twelve miles south of Nashville and six miles north of Franklin. One can come on the electric car from either place. Now we do want you to come, for we need you and you need to come and see why.

MISS EDNA F. SHIPP, *Home Director.*

Dear Brethren: Rejoice with us. For on yesterday we were able to dedicate our church and grounds to the service of our Father in Heaven, entirely free from debt. This was a great day for us. We have a nice corner lot of about 100 feet square, and a nice, fully completed frame church building. For six years these dear people have struggled with this great load on them. At one time it seemed that they must fail. The panic struck them with a heavy debt, but with wise leadership and strong faith in God they went forward. I was called as pastor about three years ago, and on coming on the field I found most distressing conditions. But we soon set to work and have pulled most delightfully together until, now, we have been able to see the desires of our hearts. The church is a child of the State Board, this Board having helped them all the way; but at our last business meeting we said: "We will walk alone by the help of our Lord," and now we look up and thank God and face the future thanking everyone for their help in anyway, and solicit an interest in the prayers of everyone. Again, I say, let us rejoice.

CHARLIE H. BELL, *Pastor.*

Memphis, Tenn., Nov. 27, 1912.

I was with Brother J. M. Whitaker yesterday at Glenwood, a few miles out from Jonesboro, Holston Association, to assist in the organization of a church. Brother Whitaker had just closed a fine meeting there, in which fifty-six claimed conversion. Thirty of them were baptized by him Saturday, and we organized them into a church yesterday. There are twelve or fifteen more to be baptized yet and about twenty more to come by letter. The people had built them a nice little church there, and asked Brother Whitaker to hold them a meeting, and the results were great. Some very substantial men came into the organization, and they are the most hopeful little band it has been my privilege to meet for some time.

May the blessings of the Lord be upon them.

Erwin, Tenn., Oct. 21, 1912.

J. K. HAYNES.

Just a word from Huntingdon. We had a great day yesterday. Dr. J. W. Gillon delivered to this people two powerful sermons, preaching morning and night to most appreciative and responsive audiences. His forceful, eloquent sermons captured everybody who heard them, and we are anxious for him to come this way again. After the morning sermon a collection was taken for State Missions, amounting to \$57.00. While this is a small sum, we rejoice to know that the spirit of missions is growing in our little church, and we hope we may soon see the day when every member of this little band will hail with sweetest joy every opportunity to aid in sending the Gospel to the unsaved in all the world.

A MEMBER.

Since giving up my work with the Centennial Church, I have been constantly engaged in revival work. I have just returned from two successful meetings, one with the Baker's Grove Church, of which Brother W. M. Bragg is the beloved pastor. The other was with the Ebenezer Church, near Greenbrier, of which Brother G. R. Milliken is the faithful pastor. There were great crowds at both places, and especially at the Ebenezer Church. Any church desiring my services as supply or to hold a meeting may address me at 817 Central Avenue, as I desire to devote my entire time to the service of the Lord and for the spread of his kingdom.

J. N. POE.

Today closed our year's work with Pleasant Home Church. Taking the work as a whole, it has been a very pleasant work. From time to time we have had additions by letter; also have had several to come in on a profession of faith. At our church meeting yesterday a strong young man told the sweet story that he had found Jesus precious as his personal Savior. We had the pleasure of burying him with Christ in baptism this morning. We wish to say that Pleasant Home Church has some of the kindest and best people in it that we have ever labored among.

D. B. BOWERS.

Mountain City, Tenn., Oct. 20, 1912.

Last Sunday was a good day with us at Harmony. Had a good crowd at 11 o'clock. Baptized a good woman at 3 p. m., and returned to the church at 7 o'clock at the B. Y. P. U. and listened to a well prepared program on State Missions, after which an offering was taken, amounting to \$12, for Tennessee Missions. There were 167 present. This is a great B. Y. P. U. We think now that we shall go into our new church building at Whiteville the third Sunday in November.

JAS. H. OAKLEY.

Whiteville, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

First—Dr. J. R. Sampey preached at the morning hour, and Brother W. D. Upshaw spoke at night. Four received by letter and many others interested. A deep revival spirit pervades all the meetings.

Central—Spiritual meetings held for two weeks daily by the pastor. Great spiritual revival of the church. Eight professions and several additions. Fine Sunday School and B. Y. P. U. Two for baptism.

Third—Pastor Robert L. Lemons preached at both hours. Morning theme, "The Holy Task of a Christian Teacher." Evening theme, "Our Refuge." Fine congregation. One profession of faith at the morning service.

Edgefield—Nashville Annual Training School opened. Rev. Joseph T. Watts preached at morning hour. Pastor Lunsford at night. Six additions. Dr. J. R. Sampey opened Institute at 3 p. m. with address on "Heart of Old Testament."

North Edgefield—Pastor Kuykendall preached. Subjects: "The Morning" and "The Misery of a Sinful State." Fine congregations. The house was full at the night service. Good B. Y. P. U. Our meeting begins Sunday. Dr. R. M. Inlow will do the preaching. We are looking for glorious results. We are having our cottage prayer meetings every afternoon at 2 o'clock.

Howell Memorial—Pastor Cox preached at the morning service; theme, "God Training a Man." Rev. J. T. Watts of the Sunday School Training School preached at night. Good congregations. One baptized.

Lockeland—C. L. Skinner took collection for State Missions, amount \$241.11, at morning hour. Preached at night on "Passover in Egypt." One addition: Fine S. S. and B. Y. P. U. A great day.

North Nashville—J. N. Poe preached at both hours to small but interested crowds.

Belmont Church—P. E. Burroughs preached at 11 a. m., the pastor being absent from the city.

Grand View—A good day. Pastor J. T. Upton preached at 11 a. m., 3 and 7:30 p. m. Morning service on "Dangers of Sleeping on Duty;" at 3 p. m. on "A Faithful Servant;" at night, "Thoughts on the Last Battle." One hundred and eighty-two in Sunday School. A fine B. Y. P. U.

Calvary—Pastor Linkous preached at both hours. Morning theme, "The Signs of the End of Time." Evening theme, "A Solemn Question." Raised \$29 for State Missions. Rev. J. N. Poe sent \$2 in response to our appeal for help in the Baptist and Reflector of last week. He was first. Who will be next?

South Side—J. F. Savell, pastor. Good Sunday School. Congregations good. Morning theme, "Essentials to True Greatness." At night, "The Conversion of Cornelius." Baptized eight; others stand approved for baptism.

Grace—Pastor Creasman spoke on "Lifting Jesus" and "The Cleansing Blood." One hundred and forty-six in S. S. Splendid day. Twelve baptized.

Rust Memorial—Pastor A. I. Foster preached at both hours. Morning, "Our Redeemer." Evening, "God's Curse on Drunkard Makers." Good Sunday School.

Eastland—Pastor W. T. Ward preached morning and evening. Four additions by letter. Very interesting Sunday School. Began protracted meeting Oct. 21 at Ashland City. Good interest and meeting goes on.

Bell Buckle—A. E. Booth, pastor. Fine services. Good Sunday School.

Mt. View—Pastor Fitzpatrick preached on "The Palm Tree" and on "Death Conquered." Two received by letter. Good Sunday School.

Smith Springs—Pastor Reid preached on "The Love of God." Good Sunday School.

MEMPHIS.

First—Dr. Hibbs of the Tennessee College preached at both hours to good congregations. One received by letter; one approved for baptism.

Central—Pastor White preached at both hours. Good day.

Seventh Street—Dr. J. W. Lipsey preached at morning hour, and Pastor I. N. Strother at night. One received by letter.

McLemore Ave.—Pastor preached to fine audiences. Three received by letter, one for baptism, three baptized.

Rowan—Pastor O. A. Utley preached Sunday at 11 a. m. and 7:30 p. m. Subjects, "Reasons for Being a Christian," and "Hell Fire." Large crowd to hear warm subject. A denunciation of Russellism regard-

ing "Hell fire" should occur from all pulpits. We believe such a place exists.

Temple—W. J. Bearden, pastor. Dr. Thomas S. Potts preached a very fine sermon. Pastor preached at 7:30 p. m. on "Happiness Sought After." Two hundred in Sunday School.

Binghamton—The pastor, C. H. Bell, preached at 11 a. m. on "All Power in Heaven and Earth." Dedication sermon by Dr. A. W. Boone at 3 p. m. Pastor preached at 7:30 (Mark 16:16). One hundred and thirty-four in Sunday School. One addition by statement. Great day for us.

La Belle Place—Sunday School rally Day. Collection for State Missions. Pastor D. A. Ellis preached at the evening service. Good congregations at both hours.

Bellevue—Evangelist Wolfe preached. Meetings closed. Total additions during meeting, 10 for baptism, 7 by letter.

Union Ave.—Pastor E. L. Watson preached at both hours. Revival begins next Sunday. G. H. Stigler will assist the pastor. Large audiences. Good day.

Boulevard Baptist—W. R. Puckett conducting revival. R. Burk, pastor.

Central Ave.—Pastor Roswell Davis preached in morning on "The Unsearchable Riches of Christ;" in evening, "Emphasizing the Material to the Neglect of the Spiritual." Four additions by letter. Splendid crowds. Interest growing.

Calvary—Wm. H. Moore, pastor, preached; 11 a. m., "Hiding from God," and 7:30 p. m., "Defending Jesus." Good day. Great service at night. Three professions of faith (two men advanced in life). Old-time shouting prevailed. Four approved for baptism. Brother A. O. Utley did fine preaching each night last week and will continue every night this week. We broke ground for our church here this afternoon at 2 o'clock. Services conducted by Woman's Missionary Union of this city.

Egypt—J. E. Miles of Covington preached at 11 a. m., and Raleigh Mission at 7:30 p. m. The church is pastorless. Good day.

KNOXVILLE.

First—Pastor Taylor preached in the morning; subject, "As Little Children." Evening subject, "Chosen to Serve." Two hundred and ninety-seven in Sunday School. Three received by letter. Pastor returned from a good meeting at Sheffield, Ala.

South Knoxville—Pastor W. J. Bolin preached in the morning; subject, "A Life Program." Preaching in the evening by the pastor; subject, "Children of God." Two hundred and fifty-one in Sunday School.

Island Home—Pastor J. L. Dance preached in the morning on "Persia." S. Y. Hosanna preached in the evening on "Secure Salvation." 260 in S. S. One received by letter. One by experience. One conversion.

Dederick Ave.—Dr. Hening, pastor, preached in the morning on "The Path to Power." He preached in the evening on "An Open Confession." 561 in the S. S. Dale and Lawrence Avenue Mission Schools good.

Meridian—Pastor W. A. Masterson preached in the morning on "Going Forward." The pastor preached in the evening on "In a Great Strait." 155 in S. S. Twenty received by letter. Church closed a successful meeting led by the pastor.

Oakwood—Pastor Geo. W. Edens preached in the morning on "Serving by Means of Small Things." S. Y. Hosanna preached in the evening on "The Mission Work of Persia." 164 in the S. S. One received by letter.

Euclid Ave.—A. F. Green, pastor, preached in the morning on "Church-going a Necessity of Life." In the evening he preached on "A Fugitive From Duty." Number in Sunday School, 124. Received by letter, one. Good day. In my report last week you had one baptism. It was a mistake; none.

Mountain View—S. G. Wells, pastor, preached in the morning on "The Day of Small Things;" in the evening on "Modern Absaloms." 181 in the S. S. One received by letter.

Harriman—Pastor A. F. Mahan preached in the morning on "The Disease and the Physician." The pastor preached in the evening on "A Happy Christian." Large congregations. Outlook encouraging.

Mount Harmony—W. A. Webb, pastor, preached in the morning on "Eternal Life; Can It Be Lost?" 81 in the Sunday School. One received by letter.

Bell Ave.—Pastor Wm. J. Mahoney preached in the morning on "Both Hands Full." In the evening the pastor preached on "What Kind of a Place Is Hell?" 496 in Sunday School.

Calvary—Pastor E. A. Cate preached in the morning on "The More Excellent Way." The pastor

preached in the evening on "Paul's Sermon in Athens." Number in S. S., 92. Baptized two.

Fountain City—Rev. J. A. Davis, pastor. Preaching in the morning by Rev. J. M. Lewis on "The Real Foundation of Character." Preaching by Rev. J. M. Lewis in the evening on "A Christian Hero." 142 in Sunday School.

Lonsdale—J. M. Lewis, pastor. Preaching in the morning by J. A. Davis on "Personal Work." In the evening Rev. Davis preached on "The Way of the Transgressor Is Hard." Good S. S. One received by letter. At this service we start a revival, with Bro. Davis doing the preaching. Good interest. Meeting starts with fine prospects.

Grove City—Pastor G. T. King preached in the morning on "Creed and Conduct." Preaching in the evening by the pastor on "Arousing the Sleepers." 176 in the Sunday School.

Immanuel—Pastor Chas. P. Jones preached in the morning on "A Well Dressed Christian." In the evening on "A White Stone." 140 in the Sunday School.

Smithwood—Pastor J. C. Shipe preached in the morning on "The Constraining Power of Love." In the evening he preached on "Believing the Scriptures." 85 in the Sunday School. Fine congregations.

Lincoln Park—Pastor Pedigo preached in the morning on "Regeneration and Faith." In the evening he preached on "Moral Heroism." 123 in the Sunday School. Received by letter, 3. Great day.

CHATTANOOGA.

Highland Park—Preaching both morning and evening by visiting ministers to the Holston Conference, Revs. Francisco of Knoxville and Oliver of Sevierville. Splendid sermons and good services. One addition by letter. Two baptized. 190 in S. S.

East Lake—Pastor O'Bryant preached at both hours to large congregations. 98 in S. S. Five baptized since last report.

St. Elmo—Two good services. Pulpit supplied by two of the ministers of the Holston Conference that is in session in Chattanooga. Two for baptism since last report. Good Sunday School.

Avondale—159 in Bible School. One received for baptism. Pastor Sprague preached at night to a splendid congregation.

Alton Park—Pastor W. N. Rose had a good day. Large congregation at night and fine interest. Morning subject, "Steps in Abraham's Faith." Evening subject, "Farewell Message." Pastor closed his work.

Ridgedale—Pastor Richardson preached at morning hour on "God Looking for a Man." Rev. Albert Boyd of the Holston M. E. Conference preached at night on "What Is Your Life?" Good Sunday School. Fine attendance at B. Y. P. U.

Rockwood—Pastor Chunn preached on "A Gospel Church" and "The Gospel Qualifications for Membership." One approved for baptism. 112 in S. S. Good B. Y. P. U. Large congregation. A great day with us.

Central—Preaching at both hours by visiting brethren of the Holston M. E. Conference. Good congregations and fine Sunday School.

CLEVELAND.

Shepherd Hill—Pastor A. T. Hayes preached Saturday and Sunday on "The Gospel," "The King's Highway" and "Christ at the Door." Sunday School fine, about 35 present. Excellent interest. Several forward for prayer. Laying plans to commence the new house of worship. Pastor going to Jefferson City, Tenn., to start into school the first of the year. Pray for us.

NOTICE.

A meeting of the Executive and Mission Boards of Duck River Association is hereby called to meet at Shelbyville, Nov. 7, 1912, at 10 a. m. All pastors in the Association and one or more representative laymen from each church are requested to be present. Dinner served at church.

H. H. HORTON, Moderator.
L. D. AGEE, Vice Moderator.

By J. R. HOBBS.

My people gave me a unanimous call yesterday. Had fine services. Baptized the principal of our high school here, a very fine, highly cultured Christian lady and worker and a most efficient teacher. This makes quite a valuable addition to our little band. My work has been most pleasant. We are slowly gathering building material for our church house. With most cordial greetings,

H. E. PARSONS.

Aripeka, Fla., Oct. 21, 1912.

THE MAN CHRIST JESUS.

By M. E. Dodd, D.D.

The righteousness which is of faith does not say in the heart, "Who shall ascend into heaven? (that is to bring Christ down from above)." Nor, does it say: "Who shall descend into the deep? (that is to bring Christ up again from the dead)." In other words, acceptable righteousness comes by way of a faith which does not stumble at either of the two fundamental facts of our Christianity, namely, the HUMANITY and DEITY of our Lord Jesus Christ. The bringing of Christ down from above, I take as referring to his incarnation and consequent humanity. The bringing of him up from the dead I take as referring to his deity. These two facts are primary, essential, necessary, a denial of which no one will make who is a Christian and a repudiation of which no one can make and be saved.

In presenting the Person, character and work of our Lord, I pray that the findings and conclusions of this hour may be a matter of joy and peace to those who believe and of warning to those who believe not.

We may most heartily thank God for one thing, namely: That before the cannon of Scripture was closed there had arisen, already, about all the heresy which should afterward follow concerning the Person and work of Christ Jesus. As Dr. A. P. Peabody says: "The cannon of infidelity was closed almost as soon as that of Scriptures;" and Dr. Strong adds, "Modern unbelievers having, for the most part, repeated the objections of their ancient predecessors." Or, as Dr. B. H. Carroll says: "We may rejoice, that before inspiration ceased, this heresy (Gnosticism) was providentially permitted at this juncture in order that definite, authoritative and final expression of the written word concerning it might be given to serve God's people for all future time."

The first denial of the Virgin birth and consequent humanity of Christ is credited to Cerinthus, a Gnostic teacher of Asia Minor, who lived about 100 A. D. It was this man whom John so vehemently opposed and against whom and whose doctrines John's gospel and epistles are directed. John says: (I. John 2:26) "These things have I written unto you concerning them that seduce you." This denial of the humanity of Christ John declares to be "that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." A story is told by Irenaeus from Polycarp that John and this heretic Cerinthus met once in the baths at Ephesus and that John fled in great fear "lest even the bath-house fall down because Cerinthus is inside."

Paul likewise combatted most fiercely the false conceptions of Christ, which were born of morbid and distorted philosophical reasonings. His Epistles to Philippians, Philemon, Colossians, Ephesians, Hebrews, written during his first imprisonment in Rome, were directed against these heresies concerning our Lord, which were so soon creeping in from heathen and Jewish sources.

Peter and Jude also make reference to the same matters which, taken together with John and Paul, form a full and complete divinely given armament against whatever heretical notions were then in existence or should afterwards arise.

The Word of God is perfect and will thoroughly furnish the man of God unto every good work even to combatting science and philosophy so-called which discredit and dishonor the Lord. The Scriptures are a perfect antidote to all errors. What Christ said to the Sadducees because they denied the resurrection may be said to all who deny any of the doctrines, "ye do err not knowing the Scriptures."

But before examining the teaching of the Scriptures hereupon, let us see how that since the days of John and Paul through the ages, bodies of Christians have affirmed and reaffirmed their faith in this ancient doctrine of the Book, that God was manifested in the flesh.

About the middle of the second century a document originated in Rome, which declared faith "In God the father Almighty and in Christ Jesus, His only begotten Son, our Lord, born of the Holy Ghost and of Mary, the Virgin."

The Chalcedonian statement which was issued about 450 A. D. is perhaps the clearest, most definite and positive of all post-apostolic deliverances upon the subject. It says: "We all, with one consent, teach men to confess one and the same Son,

our Lord Jesus Christ, the same perfect in God-head and also perfect in Manhood; truly God and truly man, of a reasonable (rational) soul and body; consubstantial with the Father according to the God-head and consubstantial with us according to the Manhood; in all things like unto us without sin; begotten before all ages of the Father according to the God-head, and in these latter days for us and for our salvation born of the Virgin Mary . . . one and the same Christ, Son, Lord, Only Begotten, to be acknowledged in two natures inconfusedly, unchangeably, indivisibly, inseparably . . . one Person and one Subsistence, . . . one and the same Son and Only Begotten, God the Word, the Lord Jesus Christ: as the prophets from the beginning have declared concerning him and the Lord Jesus Christ himself has taught us."

Dr. Shedd in his history of Christian Doctrine, says of this statement, "The human mind is unable to go beyond it in the endeavor to unfold the mystery of Christ's complex Person."

All subsequent orthodox declarations of faith have followed this ancient statement in matter and manner.

Our own Philadelphia declaration of faith says: "The Son of God, did, when the fulness of time was come, take upon him man's nature with all the essential properties and common infirmities thereof, yet without sin; being conceived by the Holy Ghost coming down upon her; and the power of the Most High, overshadowing her; and so was made of a woman so that two whole perfect and distinct natures were inseparably joined together in one Person, without conversion, composition or confusion, which Person is very God and very Man."

And yet, in spite of the clear and unmistakable teachings of the Scriptures, and in spite of these constantly recurring declarations of Christian faith in the essential humanity of our Lord, there have arisen from the beginning persistent theories to the contrary. A sect called the Docetae in the first and second centuries followed Cerinthus the Gnostic in denying the reality of Christ's human body. They reasoned that matter is inherently evil and Christ was inherently pure, therefore, he could not be human, mortal, or material.

The Apollinarians denied the integrity of Christ's human nature. They said that the only personality or spirit which Christ possessed was that furnished by the divine nature.

And now comes Christian (?) Science (?) in these latter days issuing from the same source as these earlier heresies and says: "Christ is incorporeal," and again, "The Virgin mother conceived this idea of God and gave to her ideal the name of Jesus."

Dr. Strong's Systematic Theology says, "It seems that history had exhausted the possibilities of heresy, and that the future denials of the doctrine of Christ's person must be, in essence, forms of the views already mentioned." And he continues, that "in opposition to all these errors, the orthodox doctrine held its ground and maintains it to this day." To this last remark we may add that this most blessed result has been obtained by Paul and Peter and Jude and John "fighting the good fight of faith," yea, "contending for the faith once for all delivered to the saints," and will be maintained by others doing the same. As Dr. Carroll says, "these heresies constitute one of the gravest perils that ever menaced Christianity." Let us then cry out for the successors to the apostles, if there be any, to rise up and show themselves worthy of their ancestry.

And now as we search the Scriptures in full assurance of hope, knowing that they are they that testify of him, let us earnestly pray that he may become the chiefest among ten thousand, and altogether lovely to every heart. O, for the help of that Spirit who guided the pens of the inspired writers that we may portray the Person and character of our blessed Lord in a worthy manner, and then that we may all lean upon his bosom as did John the beloved, until we become imbued with that Spirit which dwelt there.

We observe that the Scriptures teach:

First, the FACT of Christ's humanity, and second, the PURPOSE of his becoming incarnate.

First, then, we shall examine the Scriptures which set forth the fact that Christ the Son of God became Jesus the Son of man.

As G. Campbell Morgan remarks, "We observe in the study of the Person and character of Christ that there are things of nearness and things of distance." There shall be much comfort to us in the things of nearness; that the path of human pain, sorrow, suffering, desire and disappointment which we tread has already been trodden by our Lord. Through

this wilderness as we journey we observe the trees blazed here and there, which is unmistakable evidence that another has gone this way also. And that other is our Lord. Let us get this. Spurgeon says: "We must get a firm grip of the true humanity (of Christ), or else we lose the sacrificial death, the resurrection, and all the rest." If the Gnostics, and the Docetae, and Apollinarians, and Christian (?) Scientists (?) are true, then there was no crucifixion; there was no resurrection; there is no atonement, and we are yet in our sins. The Lord Almighty deliver us.

In the first place I observe that in my own humanity I am flesh and bone and as such there are those whom I call father and mother. So with the Lord Jesus. He constantly referred to himself as the "Son of Man." Paul says, "He was born of woman;" "and the Word became flesh;" "God was manifest in the flesh." Peter says, "Jesus of Nazareth a man." We examine his genealogies and find that he is of the lineage of David and the seed of Abraham, one showing that he is in the royal line and the other showing that he is in the natural line. His lineage goes back to Adam, so does mine. The number of our progenitors double with each generation as we go back, so that back to the twentieth we find ourselves the outcome of more than a million (1,048,576) grandparents. So, as Dr. Strong remarks, what is true of you, was true on the human side of the Lord Jesus. In him all the lines of our common humanity converged. He was the Son of man far more than he was the Son of Mary. That is a wonderful text in Hebrews 5:7-10. Those were the days of his humiliation, his agonies, his suffering, his death; "the days of his flesh."

Second, I find again in my own humanity some instinctive principles and active powers which also characterized my Lord. I hunger, and so did he. I sleep, and so did he. I love, and so did he. I have anxiety, and so did he. I become angry, groan, weep, and pray, and so did he. Matt. 4:2: "He afterward hungered." John 19:28: "I thirst;" 4:6: "Jesus therefore being wearied." Matt. 8:24: "but he was asleep." Mark 10:21: "Jesus looking upon him loved him." Matt. 9:36: "When he saw the multitudes he was moved with compassion for them." Mark 3:5: "looked round about on them with anger, being grieved at the hardening of their hearts." John 11:33: "He groaned in the Spirit;" 35: "Jesus wept." Matt. 14:23: "He went up into a mountain apart to pray." Some one has said that James in his epistle, whether consciously, or not, seems to reflect the character of Christ as he must have known it in their childhood days in the Nazareth home. He grew in both mind and body as other normal children do. Luke 2:40, "The child grew and waxed strong, filled with wisdom," "advanced in wisdom and stature."

Third, He finally suffered, bled and died, as a human. Luke 22:44: "Being in agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground." John 19:30: "He bowed his head and delivered up his spirit," "one of the soldiers pierced his side, and straightway there came out blood and water."

From the foregoing, it is unmistakably clear that the one whom we are studying was human, mortal, material man, very man of very man. And yet, we must go a step further and say that he was more, he was a man who thought and spoke and acted as no other ever did before him or ever has since. He was, in many things, man unto us; but in others there is an infinite distance between us. There was something in him so different from others that we have been forced upon us the feeling that he must have been supernaturally conceived. But this is called in question. The Apollinarians, for instance, denied the integrity of Christ's human nature. And Mrs. Eddy arises and says that any woman can so live and think as to generate a living one alone. And at this point is where human reason is baffled and even faith staggers. Even Mary herself, the highly favored of God, in wonderment and astonishment, enquired of the angel, Luke 1:34, "How shall this be, seeing I know not a man?" The angel answered and said unto her, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee." Here is the miraculous. And yet not so great a miracle. No greater than the conception and birth of Isaac. Herein lies the importance and vitality of this subject. For, to deny the supernatural conception is to either deny the purity of Mary or the truthfulness of the Scriptures. If Mary were not a Virgin and the Scriptures not true, then there is no ray of hope anywhere. But "is not

(Continued on page 14.)

WOMAN'S MISSIONARY UNION.

Headquarters—Waters Avenue, near Porter Pike, Nashville, Tenn.

Motto—"Our Sufficiency is from God." II. Cor. 3:5.

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Vice-President, Middle Tennessee—Mrs. Wm. Lunsford, 626 Fatherland St., Nashville.

Vice-President, East Tennessee—Miss Laura Powers, Knoxville.

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Field Worker—Miss Mary Northington, Clarksville.

Sunbeam Leader—Miss Sallie Fox, Clarksville.

College Correspondent—Miss Carrie Byrn, Murfreesboro.

Order literature from Headquarters—Waters Ave., near Porter Pike, Nashville, Tenn.

Miss Northington asks me to say in a few words, something of our W. M. U. meeting at Chattanooga:

Our Woman's Missionary Union at Chattanooga was the very best one I ever attended. It was large in numbers, great in interest, and good to be there.—Josephine Winn, Clarksville, Tenn.

W. M. U. CONVENTION.

Mrs. A. P. EDWARDS.

(Continued from last week.)

Wednesday Morning.

The audience had been increased by arrivals of the night before, and Mrs. Wheeler let the gavel fall promptly at 9:30 for the second day's session.

After a hymn and a prayer the record of the preceding day was read and approved.

The recommendations of the Executive Board were read, and as they contained important measures which it was desired that all should discuss, their consideration was postponed until a later hour.

A duet, "Speed Away," was beautifully rendered by Misses Tyler and Stapp.

A telegram was read from Mrs. O. P. Maddox of Brazil, saying she had been delayed, but would arrive on the afternoon train.

The department of personal service was then taken up. This seems to be a part of our work that is hard to get reported. While many of our consecrated workers have been engaged in many ways of service to the people in their various communities, yet it has not been considered in an organized way and all were interested to find out how such service may be put into shape for reporting.

Mrs. McLure of the Training School told how the young women tabulate their visits and religious conversations, garments for the needy and various other things they do.

Some of the sisters feel that service of this kind is too sacred to be reported, while others think that at all times "we must let our light shine" in every way possible.

The audience at this hour was about the largest of any hour of the Convention, and the recommendations of the Executive Board were again taken up.

The various items were voted upon one by one without any particular discussion until the one, recommending that the W. M. U. hold their meeting at the same place and three days in advance of the State Baptist Convention was read.

The interest was tense at this point, as upon the result depended whether or not the women would change back again to the old way of meeting with the general Convention. All bowed in an earnest prayer for the guidance of the Holy Spirit in the matter. Dr. J. W. Gillon led in prayer.

The spirit of discussion was beautiful. Every one seemed to desire so earnestly that the right thing should be done. Two thoughts seemed to be in the minds of all: that the Chattanooga meeting is such a gracious success we ought to test the matter further before changing again, and all were agreed that a six-day Convention is not practical, as would be the case if the women met three days ahead of the men.

The Convention voted by an overwhelming majority to remain as we are, and we are sure if the sisters over the State who could not be present could have seen just how it was done, they would be satisfied at this action of the body.

At a late hour the Convention adjourned for dinner.

Wednesday Afternoon.

The Convention was called to order at 1:45.

Miss Laura Powers conducted the devotional service.

The report on Band Work was made by Miss Sallie Fox.

Miss Mattie Leatherwood's lecture on "Work for the Children" was given in her own beautiful way, and her pictures were much enjoyed and very helpful.

Mrs. O. C. Barton made the report for the Margaret Home.

Mrs. John Vines of South Carolina made a splendid address on Ambassador Work, or really, on the boy as he is, and how he must be dealt with. She says she finds boys more religious than girls and more easily dealt with, easier to lead and interest, and told how she works among the boys and how they respond by conducting meetings and leading in prayer and other things. Her address was listened to with great interest, and a fresh desire to guide the boy into ways of truth and right was formed in many hearts.

Meeting adjourned with prayer.

Wednesday Evening.

A large audience was present at the hour for service. Dr. J. C. Massee led the devotional exercises.

"Fear Not Ye, Oh Israel," was sung by quartette.

This session was a missionary mass meeting, and the speakers were Mrs. O. P. Maddox of Brazil and Miss Marie Buhlmaier of Baltimore. It is impossible to give any idea of these two splendid addresses, which held the people in breathless interest for two hours or more. Both were best in their way, both women being experts in their fields of labor, and both knowing how to tell it in a way that inspired all hearts.

With uplifted hearts all went to rest looking forward to the last and best day.

Thursday.

Meeting called to order promptly at 9:30. Mrs. Wheeler presided.

After singing a hymn and a prayer and the reading of the record, the

Knees Became Stiff

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The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's."

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report of Obituary Committee was called for.

A motion had been passed previous to this that the Union would establish a scholarship in our Training School in memory of our beloved dead, and that each year a collection should be taken when the report on obituaries should be read.

This was one of the sweetest hours of the meeting. Many gave expression to their feelings in regard to those faithful ones whom we have loved and lost awhile, particularly Miss Lucile Cunningham, in whose memory the scholarship was first thought of. When the time for the collection came, Miss Marie Buhlmaier asked permission to start the fund with a silver dollar given her by a poor immigrant to give somewhere as an expression of his gratitude for some kindness she had done him. The Nashville Association begged to be allowed to follow with the next subscription, then others quickly followed until the whole amount for this year was subscribed, and the President said we need give no more, this time.

After a devotional service, led by Miss Northington, Miss Paige Acree sang "He Tenderly Looked At Me," in a very impressive way.

Dr. W. J. Stewart made an address on the Orphans' Home in his usual forceful and interesting way.

Some time was taken up by reports of various committees.

The Committee on Time and Place reported Memphis as the next place of meeting, the time to be decided upon by the Executive Board.

The morning session closed with another thrilling address by Miss Buhlmaier, and the Convention adjourned to meet at 4 o'clock on Lookout Mountain.

Thursday Afternoon.

It was certainly with feelings of peculiar devotion and thankfulness that the hosts of Baptist women found their way to the top of Lookout for the closing service.

Gathered around and on the steps of the New York Monument, Mrs. Avery Carter led the service by reading the account of the transfiguration.

Miss Buhlmaier led in prayer. All joined in singing "If Ever I Loved Thee, My Jesus, 'tis Now."

The report on resolutions was called for, Mrs. Wheeler saying that she felt that we had to wait until we got on the mountain top to sufficiently express our gratitude for all we had seen and heard and felt.

"I'll Go Where You Want Me to Go" was sung, and a supper was served by the Y. W. A.'s of the churches of Chattanooga. It was a holy and precious hour together, and those present felt as all the Baptist women of Tennessee should feel at this time, that in the close of this, the greatest year of our work, we should raise our Ebenezer and inscribe "hitherto hath the Lord helped us" and in His name go forward steadily and bravely to what ever destiny He may have for us.

Much more could be written about various reports and addresses.

We have only touched the Convention in the high places. Won't the sisters please send and get the minutes and see, in detail, how great things have been done this year, and how greater ones are planned for next year, and let us all thank Him who has called us so abundantly into His service, and esteemed us worthy to be co-workers with Him.

A STATEMENT.

Dear Dr. Folk: When the figures relating to the growth of the W. M. U. work for the past three years were requested by you, I depended upon the published reports of officers as they appear in the minutes of the State Baptist Convention of each year. In the tabulated list of gifts I discovered the number of societies "reporting." I mention these only. Your editorial refers to these, erroneously, as the "number of societies," leaving off the word "reporting." The books of our Corresponding Secretary show 717 societies enrolled. To all of these she supplies literature quarterly. 2,492 packages were mailed last year; 2,580 report blanks were sent to these societies direct during the year, requiring merely to be filled out and returned by the date specified thereon. 905 were returned as requested; 367 societies being represented. (Reports are due quarterly.) The 350 societies that did not report during the entire year, may, in some cases, have been quite unable to make any report. Could they not send a word of cheer and gratitude for the help to mission study that the Union freely gives? Can they not thus honor those who for just love's sweet sake toll in their behalf? Are they yet living? We hope so.

Another matter in your editorial is likely to be misapprehended, that referring to our salaried officers. This is the only one thus far in our Union that commands the full time of the one employed, designating the duties distinctly as pertaining to the field, organizing and stimulating societies throughout the State. If the salary is unworthy or so regarded by any, the fact should be known by these, that \$1,500.87 was contributed by the Boards, through the State Board, to W. M. U. expenses, for which it is grateful. Of this amount \$964.71 was turned into the office in question for salary and expenses. The balance, with an additional offering, known as expense fund, was devoted to all expenses in the administration of the work. The total expense was \$1,602.70.

The W. M. U. rejoices in the concerted work of numbers of devoted women. Its aim is to serve. Its study, how to increase its usefulness. Its purpose, enlistment, organization, equipment and advancement.

Mrs. A. J. WHEELER,
President Tennessee W. M. U.
Nashville, Tenn.

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LOCAL OPTION.

By the laws of 1877, 1887, 1899, 1903, 1907 and
 1909, the legalized liquor traffic, both in its manu-
 facture and sale, has been entirely banished from
 Tennessee. But now a cry has come up for the re-
 peal of some of these laws. The demand now is not
 for the repeal of all the laws, but only the laws of
 1909, which would have the effect of allowing any-
 one anywhere in the State to manufacture intoxi-
 cating liquors, and of allowing anyone in the three
 cities of Memphis, Nashville and Chattanooga to sell
 them.

What reasons are given for the repeal of these
 laws? The main one is that they are not enforced,
 particularly the law with reference to the sale of
 intoxicating liquors, in these three larger cities. But
 is the fact that a law is not enforced a reason for
 its repeal? The law against murder is not enforced
 perfectly; neither is that against theft; neither is
 that against gambling. All of these laws, and many
 others, are continually violated, and especially in
 our larger cities. Should they then be repealed? No
 one so claims. But the same argument which would
 lead to the repeal of the laws against the sale of
 intoxicating liquors would lead also to the repeal of
 the laws against murder, theft and gambling. But
 it is said, give us local option and then the laws will
 be enforced.

With reference to this we have to say:

1. We have not now local option in Tennessee.
2. We never did have local option in Tennessee.

The basis of our temperance laws in the State has
 been the Four-Mile law. This is put into effect
 through the Legislature, not by a vote of the people.
 In some communities a vote has been taken, but the
 vote was intended only as an indication to the mem-
 bers of the Legislature as to the wishes of the com-
 munity with regard to the sale of intoxicating liquors
 in the community. In comparatively few communi-
 ties, however, has there ever been a vote taken upon
 the subject at all.

3. We cannot have local option in Tennessee. In
 1873 the Legislature passed a local option bill. This
 bill was vetoed by Gov. John C. Brown on the ground
 that it was unconstitutional. The Legislature did
 not attempt to pass it over his veto, and since that
 time no Legislature in Tennessee has ever passed a
 local option bill. We may say that the editor of the
 Baptist and Reflector was a member of the Local
 Option League of Tennessee from 1896 to 1899. Dur-
 ing those years we attempted to secure a local option
 law for the smaller towns and cities of the State,
 but we were met continually with the objection by
 members of the Legislature that such a law would
 be unconstitutional. The liquor men procured and
 had read on the floor of the House of Representa-
 tives a letter from their attorneys in this city, giving
 it as their opinion that local option would be uncon-
 stitutional. These same attorneys are now promi-
 nent and active in the effort to secure local option
 for Nashville, Memphis and Chattanooga. For these
 reasons the Local Option League disbanded and was
 merged into the Anti-Saloon League, which turned
 its attention to the extension of the Four-Mile Law.

4. We do not want local option in Tennessee, with
 the continual strife and turmoil and bitterness in a
 community every two or three years. As it is now
 in this State, when saloons have been put out of a
 place they are out forever unless the general law
 should be repealed.

5. We are not going to have local option in Ten-
 nessee. We have what we want—State-wide prohibi-
 tion—and we propose to hold on to what we have.

6. Why should only the three cities of Memphis,
 Nashville and Chattanooga be given the privilege of
 local option, and that same privilege denied other
 cities, such as Knoxville, Jackson, Clarksville, Co-
 lumbia, etc.? The reason of the liquor men is evi-
 dent. These three cities, one in each section of the
 State, is to be made the depot of supplies for the
 liquor traffic throughout the State. But if the liquor
 traffic is a good thing for one community, why is it
 not a good thing for another community? If it is a
 good thing for the larger cities, why is it not a good
 thing for the smaller? If it is a bad thing for the
 smaller places, why is it not a bad thing for the
 larger? For our part, we are opposed to giving the
 liquor men in the larger cities a monopoly of the
 liquor traffic, allowing them not only to sell in these
 cities, but to ship their liquors throughout the State,
 inasmuch as there is no anti-jug law for the State,
 such a bill having been vetoed by Gov. M. R. Pat-
 terson.

7. Let it be remembered that a moral issue is not
 a local issue. The State acts upon this principle
 with regard to murder, theft, gambling, etc. Why
 should it not act on this principle with regard to the
 sale of intoxicating liquors? This, really, is even
 more of a moral issue than any of the others. As
 statistics show, the liquor traffic is responsible for
 90 per cent of murders and from 75 to 80 per cent
 of crimes of all kinds, probably 90 per cent of gam-
 bling, 60 per cent of divorces and 40 per cent of in-
 sanity. What could be more of a moral issue than
 the liquor traffic?

8. It is said, though, that if the legalized saloon
 is re-established in these larger cities, that will stop
 the agitation of the liquor traffic in Tennessee, and
 will take it out of politics, where it has been so great
 a disturbing factor for a number of years. But will
 it stop agitation?

In the first place, we do not believe that it will
 stop agitation on the part of the liquor men them-
 selves. If they do succeed in securing the repeal of
 the laws of 1909, and the re-establishment of the
 legalized saloon in these three larger cities, that will
 only embolden them to ask for more next time. The
 liquor men of the smaller cities, and, back of them,
 the liquor men of the United States, will not be satis-
 fied with the sale of liquor in these three cities.
 They will want it sold everywhere possible, and the
 cry will then come up for the re-establishment of
 the legalized saloon in other places in the State be-
 sides these three. In other words, the present de-
 mand will be an entering wedge on the part of the
 liquor men to put the saloon back in the whole State
 as far as possible.

In the second place, it will not stop agitation on
 the part of the temperance people. We give warning
 now that if the law prohibiting the sale of intoxi-
 cating liquors in these three cities should be repealed
 —and we do not believe it will be—then the next
 day we are going to start an agitation for a constitu-
 tional amendment forever prohibiting the sale of in-
 toxicating liquors anywhere in Tennessee. It will
 take about four years to get that amendment
 through, which is the reason it has not been attempt-
 ed before, but the effort to get that amendment will
 mean an agitation sure enough from one end of the
 State to the other. We do not believe that the brave,
 God-fearing, home-loving citizens of the State of
 Tennessee, descendant as they are as Tennesseans of
 such men as John Sevier and Andrew Jackson, are
 yet ready to surrender to a band of outlaws. On the
 contrary, to their demand for surrender the citizens
 of Tennessee are going to give the answer given by
 Stephen Decatur during the war of 1812. He ran
 his ship up alongside a British vessel. The British
 commander came out on deck and shouted with a
 pompous air, "Surrender!" Decatur shouted back:
 "Surrender! We have just started to fight!" If any
 surrendering is done, it must be done by the liquor
 men in surrendering to the authority of the sovereign
 State of Tennessee.

What then? What is needed especially is the elec-
 tion of a Legislature which will not only refuse to
 repeal our present temperance laws, but which will
 favor the enforcement of these laws, and which will
 enact such additional legislation as may be needed
 to insure their enforcement. Then, and not until
 then, will the agitation of the liquor question cease
 in Tennessee. Then, and not until then, will there
 be peace.

Politics? No, we are not talking politics. We are
 talking religion. As we have frequently said before,
 we propose to put principle above party, religion
 above politics, moral above material interest, boys
 above money, and the home above the saloon.

♦♦♦♦♦♦♦♦

THE BALKAN WAR.

In the Balkan war the allied States, Bulgaria, Ser-
 via, Montenegro and Greece are driving the Turks
 before them everywhere. They have captured the
 strategic points of Kirk-Killissheh and Uskup, and
 are now threatening Adrianople, which is the key to
 Constantinople. It seems inevitable that Constanti-
 nople must fall and the Turk be driven out of Eu-
 rope, unless the European powers intervene. This
 they may do, as their mutual jealousies cause them
 to prefer that Constantinople, and with it the
 Bosphorus, the Sea of Marmora, and the Dardan-
 elles, should be in the hands of the Turk rather than
 in the hands of one of the opposing powers. England,
 for instance, does not want Russia to have Constanti-
 nople, as that would give her an exit for her fleet
 from the Black Sea to the Mediterranean Sea and
 would make her a formidable rival of England on
 the water. Russia does not want England to have
 it, as that would mean that Russia's fleet must be
 forever bottled up in the Black Sea. Neither wants
 either Germany or France to have it, and neither

Germany nor France wants any other nation to have it. And so it goes.

It is these jealousies on the part of the European powers that have kept the Turk in Europe as long as he has remained. We believe the time has now come, however, when he should be made to go. He has no business there. Mr. Gladstone called Turkey in Europe, "The sick man of the East." The sick man is now in a moribund condition. We believe that it is to the interest of humanity as well as to the interest of Christianity that the allied Balkan States should be allowed to administer the death blow to him. He has been tried and found wanting. Repeated promises of reform have been as repeatedly broken. The only decent thing now left for him to do is to die.



HOMICIDE STATISTICS.

Mr. F. L. Hoffman recently published in the Spectator, an insurance journal, a table of homicide statistics in various cities of the United States. This table gives the average rate for the ten years 1901 to 1910, inclusive, of homicides per hundred thousand population in thirty large cities, in all parts of the Union, and the rate for the single year of 1911, with the ratio of increase or decrease in 1911 over the average annual rate for the preceding ten years.

The following table gives the rate of homicides per 100,000 population for the ten-year period in half a dozen of the cities:

Memphis	47.1
Nashville	13.6
Chicago	8.4
New York	5.1
Pittsburg	4.9
Seattle	7.6

The rate of increase in 1911 over the previous ten-year period in the same cities is as follows:

Nashville	21.7 per cent
Memphis	16.3 per cent
Chicago	0.7 per cent
New York	1.8 per cent
Pittsburg	0.4 per cent
Seattle	0.3 per cent

Commenting on these figures, which he characterizes as "startling," Judge John A. Pitts of this city well says:

"The rate of increase in both Nashville and Memphis was greater than that of any other city in the whole list. Many of the cities showed decreases, for example, Louisville, San Francisco, Brooklyn and some others, while ten or a dozen others showed increases of less than two per cent, and a majority of those a mere fraction of one per cent.

"What is the matter, it may be asked, with Nashville and Memphis? Has civilization in those two cities turned backward? And where is it all to end, if the good people of this State suffer present conditions to continue? Every intelligent man knows what is the matter. The predictions that have been often made of the contemptuous and open nullification and disregard of any law, no matter what, are coming to pass even more rapidly than we feared; it weakens and breaks down all laws, degrades the character and stamina of the people, destroys the safeguards of both life and property, and if unchecked will ultimately produce complete anarchy."

Let these figures and these remarks of Judge Pitts make the people of Tennessee pause and reflect before casting their ballots on Nov. 5. Shall lawlessness continue in these cities?



WISEMAN ASSOCIATION.

It met with the Friendship Church, near Hartsville, on Oct. 23. The introductory sermon was to have been preached by Rev. John T. Oakley, but, being pastor of the church, he asked Dr. J. W. Gillon to preach. In preaching it, he took occasion to

speak on State Missions.

The following officers were elected: Rev. A. J. Sloan, Moderator; Rev. John T. Oakley, Assistant Moderator; D. S. Reed, Clerk; J. W. Lewis, Treasurer.

Among the visitors were Brethren J. H. Milburn, J. H. Grime, J. W. Gillon, W. J. Stewart, W. J. Watson, J. S. Pardue, H. H. Hibbs, C. B. Massey.

The doctrinal sermon was preached on Thursday morning by Bro. J. H. Grime. It was an old-fashioned gospel sermon, and at its conclusion the brethren shook hands with him and with each other, and there were songs and tears and shouts of rejoicing.

We were compelled to leave soon after dinner Thursday to attend the Campbell County Association.

Friendship Church is one of the largest and strongest country churches in Tennessee. Rev. John T. Oakley is the happy pastor. The hospitality was most abundant. We enjoyed very much being in the homes of Brethren P. F. and A. F. Burnley and J. W. Lewis.



THE CAMPBELL COUNTY ASSOCIATION.

This was the last Association meeting in the State. It met at Lafollette. The officers elected were: Rev. J. M. Newport, Moderator; Rev. W. M. Skaggs, Assistant Moderator; W. M. Heatherly, Clerk.

The introductory sermon was preached by Rev. H. F. Gilbert. We heard fine reports of it. Excellent speeches were made by Brethren W. L. Gentry, on "Education;" J. W. Gillon, on "State Missions;" W. J. Stewart, on "The Orphans' Home;" W. D. Hudgins on "Sunday Schools;" W. L. Gentry and F. M. Chambers on "Temperance;" F. R. Walters on "Ministerial Relief," and R. W. Cooper in the closing talk.

Sermons were preached by Revs. S. H. Johnstone and W. R. Chambers on Thursday night, F. R. Walters on Saturday night, and the editor Friday night and Sunday.

Dr. J. T. Henderson, Secretary of the Laymen's Movement, stopped over in Lafollette on Sunday morning to visit his daughter, who lives there. He was on his return from the Illinois and Missouri General Associations. He was pressed into service for a talk to the Sunday School. We insisted on his taking the whole morning hour, but he declined to do so. At the close of the service Sunday morning some six or eight came forward, asking for prayer. God grant that they may give their hearts and lives to Christ.

Lafollette has a population of between 4,000 and 5,000. It has both coal and iron ore in neighboring mountains, which gives it great advantage in the production of iron. The church is composed of some of the best people in the town. Brother J. M. Newport is the beloved pastor. He is a noble man and a fine preacher. He finds it necessary to spend his time during the week in the school-room. The church has begun the erection of a pastorium adjoining its house of worship. When that is completed, we hope that the church will install Brother Newport in it, take him out of the school-room and let him give his full time to the work of the church. He is doing a good work as it is. He will be able to do a much better work then.

The hospitality was gracious. We had a delightful home with Brother and Sister J. H. Francisco. We enjoyed also taking a meal with Dr. and Mrs. J. V. Henderson.



The only woman who has ever sung for the prisoners in the New York Tombs is the Countess Eugenia Hildegard Von Boos, who has given up a brilliant career as a grand opera singer to devote her life toward helping unfortunates. The Countess, who came to this country from Sweden, has spent a good-sized fortune on the children of criminals. Her one aim in life is to aid those who have been treated badly by circumstances. One of her ambitions is to found a home for "down-and-out" men, the poor as well as those who are trying for a new start in life.—Baptist World.

RECENT EVENTS

Rev. W. H. Hicks has been unanimously elected to Cobb's Creek and Butler Churches. He is also pastor of Little Doe, in the Watauga Association, and Chinquepin Grove, in the Holston.

The Lynchburg campaign grows in power. There have been already about 200 accessions to the church. College Hill, where Brethren Reese and Scholfield are assisting, has received sixty new members. Campaign continues.

Rev. W. D. Holt becomes assistant pastor to Dr. Johnston Myers at the Immanuel Baptist Church, Chicago. Dr. Myers and Mr. Holt were classmates at Rochester, and were associated as pastor and assistant in Ninth Street, Cincinnati.

Rev. O. P. Maddox, missionary to Brazil, now on a visit home, was in Nashville last Saturday and honored the office of the Baptist and Reflector with a call. The editor regrets that he did not have the pleasure of seeing Brother Maddox.

Mr. Will D. Upshaw, editor of the Golden Age, was in Nashville last Sunday and lectured under the auspices of the Y. M. C. A. to an audience composed of 1,000 men. The lecture was very interesting and inspiring and was greatly enjoyed.

Rev. B. F. Smith of Ridgely, Tenn., formerly missionary in Lake County, has been called to the pastorate of the South Royal Street Church, Jackson, and it is thought he will accept. As we had occasion to say recently, Brother Smith is a fine preacher and a good man in every way.

Rev. J. T. McGlothlin of Franklin, Ky., has been called to the Hampton (Va.) Baptist church, and it is hoped that he will accept. Brother McGlothlin has been pastor at Franklin for a number of years and has done a noble work there. We should be sorry to lose him from this part of the country.

It is stated that the Tri-State Baptist Hospital (Tennessee-Arkansas-Mississippi) at Memphis has been filled from the very beginning. It has been in use only three months and has had 335 operations. This is very gratifying. It justifies the plea which has been made for the establishment of such an institution in Memphis.

The First Baptist Church, Clarksville, has called to its pastorate Rev. Ryland Knight of Richmond, Va., as successor to Rev. C. D. Graves, who recently resigned to become Field Secretary of the Foreign Mission Board. Brother Knight has been pastor in Richmond for some years and has done a noble work there. We shall be delighted to welcome him to Tennessee.

The Christian Index announces that Dr. Junius W. Millard, pastor of the Jackson Hill Church, Atlanta, Ga., is to be assisted in a meeting by Dr. H. C. Risner of Knoxville. The meeting began on Oct. 27, and is expected to continue for about two weeks. With such men as Drs. Millard and Risner laboring together, we shall expect to hear of gracious results from the meeting.

Rev. C. L. Ledford has received a unanimous call to the pastorate of the Trion church for half time and Unity church for one-fourth time. He has been at Trion since March, and has had splendid success in his work. During that time fifty new members have been received into the church. Unity is a new church recently constituted, has a good house of worship almost completed since its organization in July, and is doing a good work. Brother Ledford filled his first appointment there on last Sunday and Saturday before.—Christian Index.

The Nashville Baptist Training Institute, now in session at the Edgefield Baptist Church, is proving very interesting and very helpful. Dr. Prince E. Burroughs, Secretary of the Teacher Training Department of the Sunday School Board, is the Dean of the faculty. The classes taught by Brethren W. D. Hudgins and J. T. Watts and Miss Nona Lee Dover are largely attended. The evening lectures by Drs. W. S. Wiley, Field Secretary of the Sunday School Board, and J. R. Sempey, Professor of Old Testament History in the Southern Baptist Theological Seminary, are greatly enjoyed. The Institute will continue throughout this week. Altogether, it promises to be the most successful session of the Institute that has ever been held in this city.

The Home Page

(To be continued.)
INTO THE MAELSTROM.
FOR WEAL OR WOE.

By E. E. ELLIOTT,
Author of "The Pool of Politics," Etc.

CHAPTER XXVII.

A CONFESSION.

In prison Joe Purcell made a confession. He disliked hard work, and he brooded. All his unhappiness was laid on Father Cantwell. It was Father Cantwell, he said, who put him up to making the assault on Art Lualien. It was Father Cantwell who put him up to cutting down the American flag. It was Father Cantwell who did everything, and cursed everything Protestant, and was behind everything done.

When Priest Cantwell heard all this, as he did through "the reeking Protestant press, born in the fury of hell," he denied everything in toto, and vowed with many words that it was all a sneaking Protestant scheme to do him harm. But thank God the "vile spawn of hades can not hurt a Christian."

But everybody believed Joe. It was the only logical explanation of all that was laid at his door. Nobody believed Cantwell. Capito believed it; and so did Mr. Study and True Holmes—he was the guilty man.

Myra Folsom told True it was false, and that simple-minded Joe had been induced to speak these falsehoods, if indeed he had uttered them at all.

"Why, Father Cantwell could not do such things," she exclaimed in enthusiastic defense.

"And why not?" asked True.

"He is a priest." She had no other reason.

"Then he could do the more easily," said True.

"I see you are against him."

"If he has done these things, yes."

"I do not believe them."

"Your belief can have nothing to do with the fact."

"You are as bad as anybody."

"I hope not."

"I have shown you many favors, in the hope that you was not a bigot."

"Well?"

"I don't say you are."

"Sin is magical. I enjoy the felicities of sin, and dislike a garrulous religion. When we consider man as a brute and a saint, I'm sure you find some excuse for my hardness of heart." True was laughing.

"Father Cantwell is not guilty," she returned after a pause.

"It was not I who accused him."

"I know."

"Thou canst not say I did it."

"I know."

"I don't say my pater noster, as you do, but I say them, nevertheless."

They walked down the green lane to her home. It was a lovely scene.

"People say Father Cantwell is guilty," said True slyly.

"They are all wrong," she said energetically, striking her feet against the green grass in petulance.

"I understand why you feel so."

They walked together in a sort of moody silence. The birds in the elm at the gate sang their songs of nature and were happy.

"I would be glad to see you a member of our holy mother church," she

said in a direct, personal way.

"I'm pleased to see your religious interest in me."

"You don't seem to talk in earnest," she ventured.

"I'm always in earnest in my trifling."

"What is the serious thing in life with you?" she asked abruptly.

"Belief and charity."

She could not lead him into her mode of thought, try as she would, nor could she fathom him. But her robust cheerfulness always held a bow of promise before her. They parted friends, but she was convinced she understood him less than she had all along conceived she did. He was a personality stronger than herself.

CHAPTER XXVIII.

A SENSATION.

Rose and Della Melissa Sabilla, the two prisoners who were not allowed to leave the prison convent and attend the funeral rites of Sister Rene de Magnus, were friends, in sorrow, and naturally had stolen interviews and confidences that afforded much consolation. Della was called Sister Cassimer. She was but eighteen years old. Her life has been an oppressed one, and she has been persecuted beyond measure. It began with her parents and ended in the convent of St. Marguerite's. Her parents opposed her marriage to Dr. William Phillips because he was a Protestant, and connived to have her confined in the convent for a time till she should forget her foolish love. Meantime, her parents died and she became the sole heir of all their great wealth. Then Mother Superior Regina contrived, through a certificate from suborned physicians, to have her sent to the insane asylum, and through a forged instrument, bearing the forged name of Della Melissa Sabilla, had all the wealth transferred to herself. In time Mother Superior Regina visited her in her abode among the tombs, so to speak, and promised her freedom from the insane institute, if she would give her all her wealth. Anything, everything, for freedom from that hell upon earth, where dwelt the intellectually dead, who in their dethroned reason were unhappy associates. God alone knows what she suffered while there, racking her mind and soul over the ignominy heaped upon her and the injustice that she had sustained.

She was secretly conveyed back to St. Marguerite's, where, in spite of all spacious and gracious promises, spies dogged her every step lest she escape. A young girl of frail constitution, the menial work imposed on her broke down her health. She was not only made to scrub the floors and work in the kitchen and laundry, but she was made to wheel coal in a wheelbarrow, saw and split wood, and dig in the garden and toll in the conservatory. She pleased no one, do what she would; for her money was the guilty thing, for which she had to pay the penalty. Her death was desirable. Deprived of the common privileges which the other Sisters enjoyed, and put upon a regime not fit for a brute, her health declined still more. Rose saw premature death in her eyes, and pitied. The Bishop called for her one day, and after he left she was accused of conspiring with him and filling him with falsehoods in order to obtain her liberty. They would "show her." And they did. Her hardships were redoubled and multiplied. Della wrote a letter to the Bishop, then. Of course it was intercepted. As a

MEDICAL HINTS.

The best friend you have in the world is your stomach.

It is to the body what the boilers are to an engine.

When the Stomach is disordered the whole body is starving.

It should be kept in the pink of condition to discharge its functions.

The function of the stomach is to digest food.

Don't expect it to saw wood.

Don't put anything into it, except food and drink if you can avoid it.

Don't treat local diseases by interfering with digestion.

If some parts of the engine is out of order don't try to mend it by injuring the boiler.

Coughs, colds, catarrh, croup and pneumonia are due to local infection.

They are all members of the same family of inflammatory diseases of the organs of respiration.

The small boy's sore toe is also inflammatory.

Would you treat it by dosing his stomach?

Then why treat nostrils, throat and lungs by applying medicine to the stomach?

When you are sick of cold, croup, catarrh or pneumonia let your stomach alone.

Go after the troubles at the point of infection.

This is possible only by inhalation.

Apply Vick's Croup and Pneumonia Salve to the throat and chest.

The warmth of the body volatilizes the remedial agents.

These are taken into nostrils, throat and lungs by inhalation.

With these goes volumes of good fresh air, a necessity in such cases.

The mucous surfaces are immediately stimulated.

The obstructing phlegm is loosened and ejected.

The vapors cleanse the air passages and allay the inflammation.

If the patient is feverish, the temperature is reduced.

This is due to restoration of normal conditions in the affected parts.

Vick's Salve should be used immediately on first appearance of croup or cold.

Quicker results are thus secured.

Its action is very prompt when directions are followed.

Price at druggists or by mail from the manufacturer, 25c, 50c, \$1.00.

Sample sent on your request addressed to The Vick Chemical Co.,

Manufacturers, 41

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result she was called before the Mother Superior and ordered to disrobe.

She refused, resisted, and they tore away her clothes, leaving her in shameful nudity. Then she was locked up in the underground dungeon, a sort of oubliette, in total darkness. There she was left two days without meat or drink. When she was released, she was in a sort of mental delirium, and for two weeks her life was despaired of. But she finally recovered and went about much as before. However, Rose saw a difference. It was then they sealed their friendship with their confidence, and made possible this recital of Della's awful story. Then she told Rose she was resolved to escape at all hazards—if no other way, then as

Brutus did upon the plains of Philippi.

By the assistance of Rose one dark night she escaped from an upper window. She crawled through a hole underneath the barn, and ran through the orchard to the railway. She found her way into Bramble, and after daylight entered the office of Mr. Study. Briefly as she related her story he heard it with kindly sympathy, gave her into the safe hands of Art Lualien to conceal for the moment, and telegraphed for Dr. William Phillips. He came that same evening, and he and Della were married at once by a minister of the Methodist Episcopal church.

Priest Cantwell, sly and cunning, set to work to make sure of the fortune rightly belonging to Della, but in this he was foiled by Mr. Study, who restored every penny of it to Della.

When Dean Richmond heard of it, he wrote a friendly letter to Mr. Study and thanked him cordially for his good services in the affair. Cardinal Gibbons wrote severely to Father Cantwell, censuring him for letting the money escape him and reproving him for permitting the matter to get into the hands of the "godless public." He also wrote to Della, asking her to come to him and he would smooth out all the tangled affair. With her own hands she answered him, saying she was very well satisfied with her present condition in life, that she was happily married to Dr. Phillips, whom he knew well, and that if his grace wanted to see her she would be pleased to see him at her home, though neither his grace nor any other man could see her except in the presence of her devoted husband.

And there the matter ended. It had raised much excitement for a time in Roman Catholic circles, and Mr. Study received no little share of censure from Pere Cantwell and Mother Superior Regina for his course to secure a return of the fortune.

"What do I care?" was all he ever said in self-defense.

(To be continued)

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FOR COUGHS AND COLDS

The Young South

MRS. LAURA DAYTON EAKIN,
EDITOR.

Missionary's address—Mrs. P. P. Medling, Kagoshima, Japan.

Address all communications for this department to Mrs. Laura Dayton Eakin, 118½ Vine Street, Wallace Apartments, No. 2.

Mission topic for October, "The World View."

THE CALENDAR OF PRAYER FOR 1913.

Mrs. Nimmo writes me to tell the whole Young South about the lovely new Calendars soon to be issued by the W. M. U. I am sure you will want many of them. You will want one for mother's or grandmother's or auntie's birthday gift, or for a Christmas gift for somebody you love. Your teacher will want one for each pupil. There is to be a new departure—a provision for "daily readings." I am hoping each one who gets a 1913 Calendar will begin at once to appropriate these bits of God's own food, and let us grow stronger in His hands. As you see the price is again to be 15 cents, and I will be delighted to order one or more for you at any time now. Send 15 cents for each one wanted and I will forward the amount at once to the W. M. U. in Baltimore.

Be sure to address

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ROYAL AMBASSADORS.

A BOY'S INFLUENCE.

We were holding tent meetings preparatory to starting a Sunday school in Iowa a few years ago. We took our meals at the saloonkeeper's it being the only place that would accommodate us. His little boy came to our meetings and was all interest. We always said grace at mealtime.

Some days after we began our work the saloonkeeper went to his mother's home in the country for a load of hay and took his boy with him.

While there the mother made them stay to dinner. As soon as they sat at the table the boy looked at his father and said, "Why don't you talk to God as the missionaries do?" The question struck in. Very soon thereafter the saloonkeeper became a Christian and closed his saloon. When a Sunday school was started he became its superintendent, and later when a church was organized he was made an elder.

Today a neat church building and a manse stand near the place where our old tent stood. The incident proves that God can use children in his work as well as adults.—Selected.

CORRESPONDENCE.

I feel as if I were beginning afresh this morning. First of all, let me thank the wo kind people who sent me another copy of the Special number of the Baptist and Reflector Dr. Folk gave the Convention. Everybody wanted Mrs. Wheeler's beautiful picture, and though he was most generous with them, they were soon exhausted and not one could be unearthed for my file, and the ladies

were clamoring for more of them, but now I have two put safely away.

I am beginning, too, to get your dear letters again, and let me tell you something. The brethren are to have a big Convention very soon, and I am so anxious to send what has come for the three Boards and other things to Dr. Gillon and Drs. Willingham and Gray, to help out their needs immediately. Now, wont you just load me down, the next two or three weeks. I want them to know that the Young South is a power indeed. We heard so much about what was needed from Tennessee during the Convention, I want to do our best. We have made a start, and let's keep on.

Count your birthdays. Let the Baby Band send in their pennies, take out your "tenth," you who are older. Let's hear from old friends and new friends right away, and make our offerings tell on the total.

Listen now to this week.

Memphis shall be first. It is quite a while since Mrs. Barksdale has talked to us:

"I am afraid that my own and the credit of the Barksdale boys is at rather a low ebb with the Young South. But we have not forgotten you, and are still interested in the many correspondents. We send \$1. Appropriate it as you think best. Blessings to you and the Young South."

Mrs. W. H. Barksdale.

Shall I send it to the Home and Foreign Boards? Thanks. We are so glad to hear once more from you and the boys.

Then our near neighbors, East Chattanooga, has this to say:

"The little Sunbeams of East Chattanooga send \$1 for their own missionary in Japan. Also they send 27 cents to the Orphans' Home, near Franklin. You will be pleased to know that our Y. W. A.'s here just sent a box of books and linen there."

—Mrs. Baldwin.

That is well done, and I am sure they will be most welcome. Thank the Sunbeams and the "big girls," too, Mrs. Baldwin.

Listen now to Petersburg:

"We send you 45 cents for the Orphans' Home, a birthday offering for both of us. We are primary boys of Hannah's Gap Sunday school."—Geo. Lee Bledsoe; Lester J. Wagster.

We are most grateful and wish you both all joy.

And then take off your caps, boys, and cheer for Baber's Gap! This is the finest offering we've had in quite a while:

"Enclosed find

FIFTEEN DOLLARS.

Give \$10 for State Missions and \$5 to Home Missions. From Pine Grove Church. "This is on our Association year, beginning August, 1912. We are yours for the upbuilding of the cause."—John S. Farthing, Church Treasurer.

Now, is not that grand? Like old times, isn't it? Thank you, Mr. Farthing, from all our hearts.

I wonder, oh, I wonder, shall we soon begin to hear from our farmers?

How are those hens doing? The Sunday eggs, are they not due?

We are so proud of Pine Grove.

That's all. Let's do our very best next week. The Convention spirit rests over us all. We want to help in all our lines the rest of 1912.

Grateful for what God has permitted us to do, let us push on to the very top of the hill.

In great hope,

LAURA DAYTON EAKIN.

Chattanooga.

Do you want our beautiful Calen-

How to Make Better Cough Syrup than You Can Buy
A Family Supply, Saving \$2 and Fully Guaranteed.

A full pint of cough syrup—as much as you could buy for \$2.50—can easily be made at home. You will find nothing that takes hold of an obstinate cough more quickly, usually ending it inside of 24 hours. Excellent, too, for croup, whooping cough, sore lungs, asthma, hoarseness and other throat troubles. Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

This is just laxative enough to help cure a cough. Also stimulates the appetite, which is usually upset by a cough. The taste is pleasant.

The effect of pine and sugar syrup on the inflamed membranes is well known. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

The Pinex and Sugar Syrup recipe is now used by thousands of housewives throughout the United States and Canada. The plan has been imitated, but the old successful formula has never been equalled.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

dar of Prayer for 1913? This will be ready for sale by October 15.

A new feature this year will be daily Bible readings on some designated topic, thus uniting Southern Baptists in thought, as well as in prayer for our missionaries on the home and foreign field, who constantly tell us of the uplift they receive from the knowledge that we are praying for them.

In many instances they have written that they have been especially guided on their day—the day on which their name appeared on the Calendar of Prayer.

Price, 15 cents, postpaid. Order early from Woman's Missionary Union, Literature Department, 15 West Franklin Street, Baltimore, Maryland.

RECEIPTS.

For last week in October:
Since May 1, 1912\$322 63

For Foreign Board—	
Mrs. Barksdale and boys,	
Memphis	50
Sunbeams, East Chattanooga,	
by Mrs. B.	5 00
For Home Board—	
Mrs. Barksdale and Boys....	50
Pine Grove Church, by F. S.	
F., Treasurer	5 00
For State Board—	
Pine Grove Church, by F. S. F.	10 00
For Orphans' Home—	
E. Chattanooga Sunbeams, by	
Mrs. B.	27
G. L. Bledsoe and L. J. Wag-	
ster, Hannah's Gap Church..	45
Total	\$311 35

For Foreign Board	\$128 73
" Home Board	61 98
" State Board	36 93
" S. S. Board	1 65
" Orphans' Home and cow	80 22
" Foreign Journal	4 75
" Home Field	50
" W. M. U. Literature	1 35
" Margaret Home	2 50
" Baptist and Reflector ...	2 00
" Jewish Girl	2 00
" Jewish Mission	4 00
" Ministerial Relief	4 77
" Ministerial Education ...	2 35
" Training School	3 18
" Chinese	2 10
" Murfreesboro School	1 25

Expense Fund	75
Postage	86
Total	\$311 35

Smoke of Herbs Cures Catarrh.

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

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worst case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy anti-septic smoking remedy goes to all

the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and can not reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple but scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will upon request, be sent you by Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

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

Via Bristol

and the

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SOLID TRAIN, DINING CAR, THROUGH SLEEPER

Lv. 8:00 p. m., Memphis for Washington.
Lv. 8:00 p. m., Memphis for New York.
Lv. 9:30 p. m., Nashville for New York.
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Nashville, Tenn.

YOUR HEART

Does it Flutter, Palpitate or Skip Beats? Have you Shortness of Breath, Tenderness, Numbness or Pain in left side, Dizziness, Fainting Spells, Spots before eyes, Sudden Starting in sleep, Nervousness, Nightmare, Hungry or Weak Spells, Oppressed Feeling in chest, Choking Sensation in throat, Painful to lie on left side, Cold Hands or Feet, Difficult Breathing, Dropsy, Swelling of feet or ankles, or Neuralgia around heart? If you have one or more of the above symptoms, don't fail to use Dr. Kinsman's Guaranteed Heart Tablets. Not a secret or "patent" medicine. It is said that one out of every four has a weak or diseased heart. Three-fourths of these do not know it, and hundreds have died after fruitfully treating themselves for the Stomach, Lungs, Kidneys or Nerves. Don't drop dead when Dr. Kinsman's Heart Tablets are within your reach. 1669 endorsements furnished.

FREE TREATMENT COUPON
Any sufferer mailing this coupon, with their name and P. O. Address, to Dr. F. G. Kinsman, Box 955, Augusta, Maine, will receive a box of Heart Tablets for trial by return mail, postpaid, free of charge. Don't risk death by delay. Write at once—to-day.

Severe Cold? Go To Your Doctor

You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for coughs, colds, croup, bronchitis. Thousands of families always keep it in the house. The approval of their physician and the experience of many years have given them great confidence in this cough medicine.

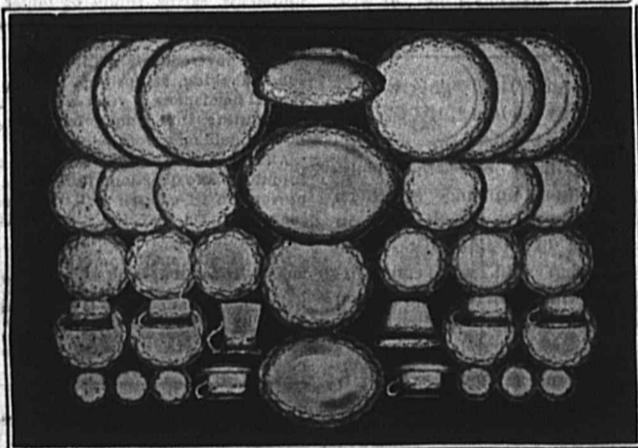
J. C. Ayer Co., Lowell, Mass.

CORTRIGHT METAL SHINGLES

Cortright Metal Shingles protect the whole house against lightning—just like a great "lightning-rod" at every point, guarding against shock, injury or fire. However severe the storm, there's no reason for fear under a Cortright Metal Shingle roof—there is no attraction for lightning, no material on which fire can take hold, no spot that rain can penetrate—the simplest, tightest, most inexpensive roof ever made.

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

CORTRIGHT METAL ROOFING COMPANY
54 N. 23d Street, Philadelphia 123 W. Van Buren Street, Chicago



WE have made arrangements with one of the largest manufacturers of Pottery to furnish us with a very **HANDSOME DINNER SET**, either of 42 pieces or 31 pieces, at a price that permits our offering them on very inducing terms.

This ware is a fine grade of Porcelain, which is light and very durable. The shapes are of the very latest Haviland design. They are decorated in a handsome underglaze blue effect, with a beautiful gold lace border. The 42-piece set consists of:

- | | |
|-------------------------|--------------------|
| 6 pie plates. | 1 meat platter. |
| 6 dinner plates. | 1 sugar and cover. |
| 6 tea cups and saucers. | 1 cream pitcher. |
| 6 fruit saucers. | 1 bowl. |
| 6 individual butters. | |

The 31-piece set consists of:

- | | |
|-------------------------|-----------------------|
| 6 lunch plates. | 6 individual butters. |
| 8 tea cups and saucers. | 1 meat platter. |
| 6 fruit saucers. | |

THE 42-piece set will be given for FIVE (5) NEW YEARLY CASH SUBSCRIPTIONS TO THE BAPTIST AND REFLECTOR at \$2.00 each.

The 31-piece set will be given for only THREE (3) NEW YEARLY CASH SUBSCRIPTIONS at \$2.00 each.

BAPTIST AND REFLECTOR
Nashville, Tenn.

The W. M. U. of Cumberland Association held their annual meeting with Red River church, Adams, Tenn., Oct. 9, 1912.

In the absence of Miss Josie Winn, Miss Mary Northington presided. Devotional exercises were conducted by Miss Northington, she calling for voluntary scriptural quotations. Prayer was offered by Mrs. S. N. Morrow of Springfield. Reports from the different societies showed that we were

taking "no steps backward." There were 54 delegates present, besides a number of visitors. Miss Northington urged that we do much personal work in our societies this next Association year. Miss Josie Winn of Clarksville was re-elected superintendent; Mrs. P. W. Carney of Springfield Secretary and Treasurer.

Meeting adjourned to meet a year hence with Rock Springs church.
Mrs. P. W. CARNEY, Secretary.

RESOLUTIONS.

Rev. W. R. Beckett accepted the pastorate of the Lawrenceburg Baptist church, together with other surrounding churches, about three years ago. He gave one-half of his time to this church. The church had been without a pastor for some time and was at a very low ebb. He came as a young man in his first pastorate, without experience and the wrong habits from former pastorate to be corrected. He assumed the task realizing its responsibilities and the work which it would involve. His walk in life and manner of dealing with the public not only won for him the co-operation and love of his own congregation, but the admiration and esteem of the general public as well.

During his pastorate the church has grown to a membership of almost one hundred. The Sunday school has had a corresponding growth until together with the Home Department, of which he was the efficient Superintendent, we had an enrollment of about one hundred and forty. The church was contributing small amounts to about four of the benevolent objects, now it is contributing to all of them and much larger amounts than before.

He got the church to adopt business methods, made a strong effort to get systematic contributions to all objects introduced, and in part succeeded. He believed that one-tenth should be given to the Lord's work, not only believed it and preached it, but made it his practice in all his contributions.

He led in the movement for the church to have a parsonage, and one now stands on a lot adjoining the church as a monument to his efforts, worth about twelve hundred dollars.

He sent in his resignation to take effect at the ending of the church year Sept. 30. The church with great reluctance accepted his resignation and adopted these resolutions:

Whereas, Rev. W. R. Beckett has seen best to resign the pastorate of the Lawrenceburg Baptist church, and accept another field of labor;

Whereas, He has done a great work and perfect harmony has reigned between him and his membership in their work together; be it

Resolved, That this church feels that it has lost a true pastor and a faithful servant.

That this church commends him and his family to the people in his new field of labor as willing workers and deserving of their co-operation and support.

That a copy of these resolutions be furnished Brother Beckett and his family, The Clifton Mirror, and the Baptist and Reflector for publication.

Respectfully submitted,
JOE SIMS,
JOE M. ALLEN,
ROB. B. WILLIAMS.

REV. A. L. BATES.

Whereas, our beloved pastor, Bro. A. L. Bates, has resigned the pastorate of our church to enter the University, and

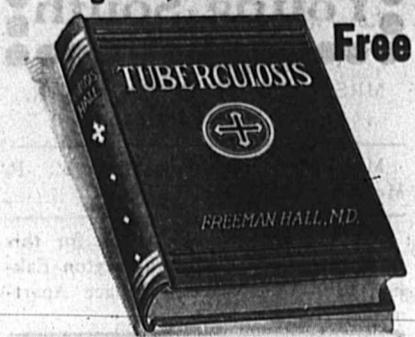
Whereas, during his pastorate the church has greatly grown in numbers and spiritual strength and harmony, therefore, be it

Resolved, That we accept his resignation with much regret, but feel to applaud his course in better qualifying himself as a faithful ambassador of the Lord.

Resolved, second, that we recognize him as a faithful worker, both in the pulpit, and among the members, and in the community.

Resolved, third, we tender to him

Tuberculosis
Its Diagnosis, Treatment and Cure



NEW TREATISE ON TUBERCULOSIS
By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to the Yonkerman Co., 5571 Water St., Kalamazoo, Mich., they will gladly send you the book by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

and his family our prayers, and love in his future labors, rejoicing with him in the prosperity he has worked up in the church.

Resolved, fourth, That this preamble and these resolutions be incorporated in the minutes of the church and a copy of the same be furnished him, and a copy be sent to the Baptist and Reflector, and a copy to the Jackson Sun.

J. N. VARNELL,
THOS. GAITHER,
D. B. CAPPS,
Committee.

FOR INDIGESTION

TAKE HORSFORD'S ACID PHOSPHATE.
Half teaspoonful in water before meals recommended as grateful relief from distressing after eating.

The Southern Railway System is making exhibits of horticultural and agricultural products of the Southeast at eighteen fairs which are being held this fall in Alabama, Mississippi, Georgia, Tennessee, North Carolina, South Carolina and Virginia. These exhibits are entirely educational in their character and represent what the Southern farmer by intelligent effort can produce on his own land. Expert agriculturists are in charge to disseminate helpful information and it is hoped that the thousands of farmers who will be in attendance will be inspired to adopt methods promoting better and more profitable crops.

These exhibits will be made at the following points: Demopolis, Ala.; Birmingham, Ala.; Tuscaloosa, Ala.; Montgomery, Ala.; Selma, Ala.; Meridian, Miss.; Jackson, Miss.; Morris-town, Tenn.; Sweetwater, Tenn.; Belton, S. C.; Spartanburg, S. C.; Orangeburg, S. C.; Asheville, N. C.; Greensboro, N. C.; Chase City, Va.; Danville, Va.; South Boston, Va., and Griffin, Ga. Arrangements have been made by the Southern Railway Co. to conduct at several of the fairs demonstrations in domestic science, dairying, caring for dairy products, and packing of fruits.

The Southern Railway Company is not confining its exhibit work to the South, but is making exhibits at more than twenty-five fairs and expositions in the North, West and Canada, thus exploiting the advantages and opportunities of this section before thousands of farmers of the type needed by the South as settlers.

THE WEKIVA BAPTIST ASSOCIATION, FLORIDA.

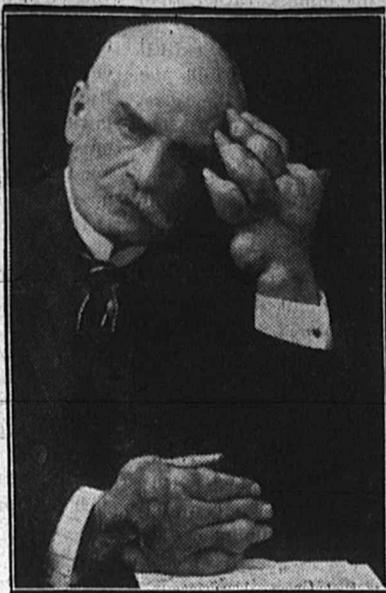
This body met with the Chuluota Baptist Church, a country church, some seven miles out from Oviedo, which is eighteen miles northeast from Orlando, Fla. We were met at Oviedo by wagons and taken out. We found ample provisions made for our entertainment. I was taken care of by a brother, Tilden Jacobs, who lived beside a beautiful, a typical lake of Florida. The house stood facing the lake, and was surrounded by a wilderness of flowers. A stream of water was ditched to run around the house, and through the flower garden. In front of the porch of the house there towered a stately palm tree. Before the front door there was a pier leading a hundred yards into the lake, with seats arranged under the cypress shade trees. Behind the house was a lovely orange and grapefruit grove. I saw on one grapefruit tree one cluster of grapefruit that numbered nine large golden globules of fruit. That is why it is called "grapefruit." Those nine would have almost filled a water bucket.

The church was half a mile away. They had an arbor, covered over with palm trees, under which we took "dinner on the ground." The introductory sermon was preached by Dr. F. W. Cramer of Orlando. It was a succinct, well thought and excellently delivered discourse, enjoyed by all who heard it. Bro. G. W. Holmes was elected Moderator and Jno. D. Jenkins clerk. They made splendid officers. Bro. Holmes is a consecrated layman, who uses his means for the glory of God. Bro. Jenkins puts me in mind of Bro. J. D. Jenkins of Elizabethton. He is a railroad man, but makes a fine clerk for all that.

This Association has some strong men in it. C. A. Owens, pastor of the First Baptist church of DeLand, the home of Stetson University, is a cultured, lovable, stalwart Christian gentleman. J. W. Wildman of the First church, Stanford, is a workman right. He and I were fellow students in old Greenville high to forty years ago. Dr. Cramer of Orlando is a tower of strength on missions. Dr. Douglass, formerly a District Secretary of the H. M. Society, is here for his health, and is wise in council. Rev. D. Palmer is a veteran in the cause, but a power for good yet. Rev. T. J. Bell, the pastor of the entertaining church, is also one of the old staunch standbys. He is a member of the First church of Kissimmee, and he and the pastor are great chums. Rev. E. Lee Smith, formerly of East Tennessee, is in this Association, and is a live factor in its business. His excellent wife, the niece of Col. T. H. Reeves of Morristown, is the President of the woman's work in the Association. She does splendid service. It was a great pleasure to be entertained at night by these precious friends. Bro. R. J. Gorbett, the old Tennessee mountaineer, tall, gaunt, hungry-looking, but a dynamo of power, is in this Association. He was absent during the sitting of the Association, engaged in a protracted meeting that would not close in time. So three of the pastors of this Association are from Tennessee. It is no wonder we had a fine meeting.

A. J. Holt.

Kissimmee, Fla.



LET ME CURE YOU OF RHEUMATISM FREE.

I took my own medicine. It permanently cured my rheumatism after I had suffered tortures for thirty-six years. I spent \$20,000 before I discovered the remedy that cured me, but I'll give you the benefit of my experience for nothing.

If you suffer from rheumatism, let me send you a package of my remedy absolutely free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how I suffered. Maybe you are suffering the same way. Don't. You don't need to. I've got the remedy that will cure you, and it's yours for the asking. Write me today. S. T. Delano, Dept. 412, Delano Building, Syracuse, N. Y., and I'll send you a free package the very day I get your letter.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

—As stated by Brother Ball last week, Dr. J. L. White, the eloquent pastor of the Central Baptist Church, Memphis, has accepted a call to Vineville, Ga. Vineville is a suburb of Macon, where Dr. White was pastor of the First church for ten years. In going to Vineville, therefore, he is going back home. The Christian Index states that the Vineville church proposes to erect a new and handsome house of worship. We are very sorry to lose Dr. White from Tennessee. He is a noble man of God and a brother beloved, as well as an eloquent preacher of the gospel. He leaves a host of friends in this State who will join us in best wishes to Dr. White for the most abundant success in the new field of labor to which he goes.

Catarrh, COLD IN HEAD, ETC.



Cured by this ingenious idea. Put one end of Inhaler in mouth, other end in nostril, and gently blow. Heat of breath vaporizes the Antiseptic Inhalant Fluid, sending it to all parts of Nose, Throat and Lungs. Made of hard rubber, lasts a lifetime. Send for booklet. Your druggist will get it or mailed complete upon receipt of 50 cents.

MIDGET INHALER CO., 50th and Spruce Garden Sts., Phila., Pa.



Sunday School Literature

UNIFORM LESSONS.

Price List per quarter.

Superintendent's Quarterly	\$0 15
The Convention Teacher	13
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Home Department Magazine (quarterly)	5
Children's Quarterly	3
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
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B. Y. P. U. SUPPLIES.

B. Y. P. U. Quarterly, per quarter	\$0 06
Junior B. Y. P. U. Quarterly, per quarter	5
Topic Cards, for six months, per doz.	15
How to Organize, per dozen	10
Pledge, Invitation or Bible Reader Record Cards, per 100	50

INTERNATIONAL GRADED LESSONS

Exclusively Biblical Series.

Price, per Quarterly Part.

Beginners' Department, two grades, 1st and 2d year—	
Teacher's Book, either grade	\$0 25
Pupil's Paper, either grade	7 1/2
Pictures (for the Teacher)	65
Primary Department, three grades, 1st, 2d and 3d year—	
Teacher's Book, either grade	25
Pupil's Paper, either grade	7 1/2
First Year Pictures (for the teacher)	65
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GRADED SUPPLEMENTAL LESSONS.	
(Twelve Grades—in Nine Pamphlets.)	
Beginners (3-5 years, one pamphlet, each)	\$0 05
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Junior (9-12 years, four pamphlets, each)	6
Intermediate (13-15 years, 3 pamphlets, each)	05

Baptist Sunday School Board,

J. M. FROST, Corresponding Secretary, Nashville, Tenn.

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.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

JOIN THE SEWING MACHINE CLUB.

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

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

PILLOWS FREE.

Send us \$10.00 for one of our famous special 36-lb. Feather Beds. We will ship Bed and include 6-pound pair Feather Pillows FREE, freight on all prepaid. Satisfaction guaranteed. New feathers. Best ticking. Agents wanted. TURNER & CORNWELL, Dept. 51, Charlotte, N. C. Reference: Commercial National Bank.

"SPECIAL" SILK HOSE OFFER

To introduce the beautiful "La France" silk hose for ladies and gents we offer 3 pairs 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe, with durable, elastic top, heel and toe for long wear. Sizes 8 to 10 1/2; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

BARGAIN FOR MEN.

We will supply your pair hose for \$2 a year. One dozen pairs list thread, triple re-enforced heel and toe, guaranteed to last 12 months, \$2 postpaid. Colors black, tan, navy blue, gray, lavender, all one color or assorted to suit buyer. These socks are non-poisonous, due to dyeing with expensive sanitary sulphur dye. Substantial, but nice finish. If you buy one dozen you will buy more.—La France Silk Store, Clinton, S. C.

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at starting prices.

"Sterling" Hose are stainless fast dye, good, clean selected yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted, one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, S. C.

Bungay's English Felt
Most comfortable, serviceable and stylish hat for dress business. Genuine English Felt, flexible leather sweat, with 1 1/2 inch outside silk band, can be rolled into several shapes. Weight, 4 ozs. Sizes, 6 1/2 to 7 1/2 in. Black, tan, blue, brown and gray. If not as represented I will refund your dollar, AND YOU'll receive \$1.00. Free Catalogue. MAY KEEP THE HAT. Sent Postpaid for GEO. V. BUNGAY, 26 S. William St., New York

Health Johnson's Tonic
brings happiness. Johnson's Tonic will set you right in less than no time, or your money back 25 or 50 cents at dealers, or direct from us. THE JOHNSON'S CHILL AND FEVER TONIC COMPANY, Savannah, Georgia.

(Continued from page 6.)

this the carpenter, the son of Mary," the "seed of the woman," the one who had no earthly father? Julius Muller says, "Jesus Christ had no earthly father; his birth was a creative act of God, breaking through the chain of human generation." The Spirit of God did in that generation what he does now in regeneration. He formed Christ in Mary physically just as he forms Christ in us spiritually, the hope of glory.

It is therefore this divine miracle of superhuman conception that lifts the humanity of Christ above all other humanity and gives him to the world as the One sinless man. A question here presents itself, which is worthy of consideration and deserves answering. If, as we hold and the Bible teaches, human nature is totally depraved and there is a transmission of the inherent evil from generation to generation, how is it possible that this one man escaped the taint? Many theories have been advanced thereto. And absurd above them all is the Roman Catholic idea of the immaculate conception; that is, that the Virgin's sinlessness preceded that of her Son Jesus. This would make the regeneration of man begin, as Dr. Smith observes, not with Christ, but with the Virgin Mary. "It breaks his connection with the race." There is only one answer that satisfactorily meets all the issues. The same power that warded off the corrupting and mortifying influences of death when his body slept in the tomb, and the same power which protected him against the attacks of the evil one while he lived, was the same power that was present and operating when his body was being formed in his mother's womb, and there defended itself against the encroachment of any taint or evil. Even there it had the power to say to the corrupting elements of sin, "Stay thou back from me." Julius Muller says, "Had Christ been only human nature, he could not have been without sin. But LIFE can draw out of the putrescent clod materials for its own living. Divine life appropriates the human."

On this point the scriptures are very clear. He prayed, "Father, forgive THEM," but never prayed Father, forgive me. Even his enemies could find no fault in him. He asked them, John 8:24: "Which of you convicteth me of sin?" 2 Cor. 5:21: "Him who knew no sin." Heb. 4:15: "In all points tempted as we are, yet without sin." 7:26: "Holy, guileless, undefiled, separated from sinners." 1 Peter 1:19: "a Lamb without blemish, without spot." 1 Peter 2:22: "Who did no sin, neither was guile found in his mouth." 1 John 3:5-7: "In him is no sin . . . He is righteous."

O, thou matchless Man of Galilee, thou art fairer than all the children of men. Thou art the sinless, stainless, spotless Son of God, and yet Son of man. In thee dwelt all the fulness of the Godhead bodily, and yet thou art humanity's ideal man. Living in a world of sin and corruption thou did'st return to the bosom of the Father as pure as the day you left. It might have been engraved upon the new tomb of Joseph. It might have been emblazoned upon the clouds as he ascended to heaven in eternal letters of gold, "In all points tempted like as we are, yet without sin."

II. We turn now to enquire the necessity for God to become human flesh. Why should he, before whom angels and arch angels worshipped, and for whom cherubim and seraphim delighted to run upon missions of mercy, who was the joy of his Father and the glory of all heaven, divest himself of this royal splendor and stoop down in humiliation to inhabit humanity? Why should he who thought it not robbery to be equal with God, be humiliated to become the servant of all?

1. The cry of Job uttered in the far away centuries, "Oh, that I knew where I might find him?" and repeated by Phillip, "Lord, shew us the Father and it sufficeth us," find the answer to their heart hunger in our Lord's tabernacling in human flesh. His reply to Phillip sets forth one of the reasons for the incarnation: "He that hath seen me hath seen the Father." John 1:18: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." It is clear then that this purpose was to reveal or manifest the Father. G. Campbell Morgan points out how that prior to the coming of Christ, "there had been a growing intellectual apprehension of truth concerning God, accompanied by a diminishing moral result," and that there was an imperative need for a true revelation of the relation of God, to both the race and the individual. This was given in Christ's incarnation and humanity. And we have no other perfect revelation of God. There may be fragmentary revelations of God in nature and providence and

experience. But they reveal his doings, rather than his character. My watch reveals something of the one who made it—that he was a genius, a skilled workman, a wise person. But the watch tells me nothing of his character, whether he was black or white, good or bad, Jew or Gentile, Greek or Barbarian, bond or free, Christian or heathen. Nature may reveal the wisdom and power of God, but the light of nature is insufficient. It tells us nothing of his character. I want to know of God's holiness and mercy and grace and love. Only Christ reveals these.

2. The second reason for divinity-becoming human was that by his death he might destroy him who had the power of death. 1 John 3:8: "To this end was the Son of God manifested that he might destroy the works of the devil." The word for manifested means revealed, unveiled, set forth. God was revealed in this form that as a man he might be seen to destroy the works of the devil. But could not God have destroyed the works of the devil without inhabiting human flesh? Yes. But that would not have availed to the deliverance of man from the bondage of Satan. Man had lost, in the flesh, his battle with the devil. And in the flesh it must be won back. So Christ in the flesh was tempted in every point, yet he sinned not. He was tempted as a man and resisted as a man. When tempted as divine he asserted his humanity, when tempted as a man he asserted his divinity. But Paradise was not regained on the Mount of Temptation. Though baffled and defeated there the devil comes back again. He is no quitter. It was on the cross that Christ led captivity captive, and out of the grave that he came victorious over the works of the devil. The works of the devil are sin and sickness, and death; these Jesus came to destroy. But not even then did the devil cease his work, for no sooner had Christ risen from the dead than he started a falsehood about the resurrection.

The first Gospel note in the Bible was that the seed of the woman should bruise the serpent's head. It was also promised that he should be of the seed of Abraham, and of the lineage of David, thus combining the male and female. Deity without incarnation, therefore, could not fulfill these promises. So, Deity became incarnate and as a human in numberless cases snatched the scepter of authority and dominion from Satan and destroyed his works, his works of disease, death, hatred, malice. And what this manifested one "began to do" (Acts 1:1), he has continued to do and shall continue to do until that old serpent, the usurper has been divested of the last vestige of works and power and authority.

3. A third object which Deity had in becoming human is stated in 1 John 3:5, "Ye know that he was manifested to take away our sins." We have sins. We have all sinned. We have sin. Philosophy, science, and law are all baffled in their attempts to get rid of sin. God himself desires above everything else to rid his people of sin. How can it be done? This is the problem of the centuries and of eternity. Just one way can it be done—"without the shedding of blood"—real blood, actual blood, human blood, "there is no remission." Remission here is the same Greek word which is elsewhere translated forgiveness, e. g., Acts 13:38; 26:18; Eph. 1:7. And it means "sending away," "putting away," "getting rid of." And this is what Deity became incarnate to do with our sins. "This throughout the Scriptures is the one fundamental meaning of forgiveness—to separate the sinner from his sins," says Mr. Scholfield in his Reference Bible.

But this is laughed at as unreasonable and unscientific. Salvation must come from within and not from without, by self effort, and not from divine and exterior help, we are told. But is this divine plan unscientific, is it unnatural, is it unreasonable? I trow not. It is simply a natural law in the spiritual world and is the most scientific process that could have been devised. Take this fact. There are four kingdoms in nature: the mineral, the vegetable, the animal, the spiritual, in order as to importance. In the soil or mineral kingdom are the elements necessary for producing grain. But, by what process of effort upon their own part may they become grain? The voice of science answers, none. The only way in which the elements of the soil may enter into, and become a part of the vegetable kingdom is for the vegetable to be placed into the soil and by its power, not the power of the mineral kingdom, it appropriates these elements and lifts them out of their lower state and condition into the higher realm. By what process of effort upon the part of the vegetable may it enter into the animal kingdom? The voice of science answers, none, absolutely none. The only way is for the animal to reach down and take hold of

the elements of the lower kingdom of the vegetable and lift them up into its own realm. By what process of effort on his own part, can man in his present state and condition enter into the higher or spiritual kingdom? The voice of science and natural laws answers none, absolutely none. The power must come from above, from without. The divine must reach down from the higher kingdom, take hold upon the lower, and lift it up. And this is what Deity did in the incarnation of Christ. "He was manifested to take away our sins." Man could not lift himself out of his own sins by his own bootstraps. In the quicksand of his own guilt, his every effort only sends him deeper. The divine, the higher, the mightier, the holler One must come to his rescue. And he came in the Person of Christ. And in this Person God the Father, is revealed, the works of the devil are destroyed, and our sins are taken away.

With such a superlatively glorious character and such a supremely beneficent work, I do not wonder that even Renan called Jesus, "The incomparable man," and that David Frederick Strauss said, "He remains the highest model of religion within the reach of our thought and no perfect piety is possible without his presence in the heart."

It is no marvel that Goethe said: "If I am asked whether it is my nature to pay him devout reverence, I say, 'Certainly.' I bow before him as the divine manifestation of the highest principle of morality." The marvel is that all others cannot, or will not, do the same.

How the angels must weep and the demons exult at every attempt of men to eliminate the life and character and work of Jesus from the world by denying his essential humanity or rejecting his necessary Deity! But, as Bushnell says: "It were easier to untwist all the beams of light in the sky, separating and expunging one of the colors than to get the character of Jesus out of the world." Bishop Candler has truly said: "The songs inspired by his spirit fill the earth with melody. The cross once so despised, the instrument of his shame, is seen in all lands as the thrilling symbol of an all-conquering faith. The very dates of the world do him reverence, the folding doors of the world's history are inscribed respectively, 'B. C., A. D.' The ancient world went to sleep in His cradle, and the modern world awakened out of His grave."

O Jesus, Thou art the ideal man of Plato's vision; thou art the hope of philosophers and the dream of poets; thou art our hope in life; thou shalt be our support in death and our triumphant theme in eternity, when we shall crown THEE with many crowns.

"Rev. W. C. Richardson, formerly of the Raleigh Tabernacle, now a pastor in Chattanooga, Tenn., wrote Secretary Johnson last week of the glorious day he had had on the previous Sunday with six conversions and ten additions. He has had seventy-two accessions in ten months. He sends his love to his friends in the Old North State."—Biblical Recorder.

The Western Recorder says that Bro. James M. Jenkins of Glendale, recently paid his sixty-first subscription to the Western Recorder. As we stated at the time, though, Bro. W. H. Halliburton, of DeWitt, Ark., recently paid his sixty-seventh subscription to the Baptist and Reflector—or, not counting the two years in which the paper was suspended during the war, his 65th subscription.

The Tatnall Square church, Macon, Ga., has called to its pastorate Rev. R. C. Granberry, of Columbus, Ga. The church is located on the campus of Mercer University, and so is pre-eminently a college church. The Christian Index says: "It is believed that Bro. Granberry is especially fitted to assume the pastorate of this church because of his great scholarship and of his ability to grip and hold the student body of Mercer University."

The Baptist World of recent date said: "Prof. C. S. Gardner and family arrived last Monday morning via the C. & O. Railway. They brought the body of their oldest daughter, Mrs. Geo. T. Waite. The Seminary faculty and a large number of friends met them at the depot and went with them to Cave Hill Cemetery, where the body was laid to rest in the lot of the Seminary. Brother Waite will soon return to his work in Herndon, Va. Prof. Gardner and Mrs. Gardner, with their daughter, Cordelia, were in Europe where he had gone to do some special work. The many friends of these sorely afflicted ones sorrow with them."

ENON ASSOCIATION.

By request I write a short report of the last meeting of Enon Association on October 9 and 10. The organization was effected by electing our old war-horse, Rev. R. B. Davis, as moderator and Brother W. C. Gregory as clerk and treasurer. A number of churches failed to report. Some churches that sent messengers and letters failed to send anything else of consequence.

The trouble with many of our churches is that a few of our pastors will pick up any little thing they can find against some of our Board men and magnify a molehill into a mountain and charge the whole organized work with it. Such procedure is unfair and wholly without the spirit of Christ. But they thrive on such meat; they get it, they get it from some where. If they are not of us, they should have honesty enough to get out of the way of those who want to work.

We had a little scrap over the endorsement of the one paper. The Baptist and Reflector was fully endorsed, and I hope to be able to place some orders for it soon.

We had our beloved Brethren L. A. Hurst, W. J. Watson, S. N. Fitzpatrick and others with us, who rendered valuable service and much interest to our work. Dr. Gillon was with us an hour, but in that short hour he brought us a message of love and delivered it in such inimitable and inspiring way that it was a benediction to us, and will be felt all over the Association. All who heard his message expressed their delight in it. None could criticise it, although we have some self-appointed critics who delight to criticise men in his position.

All in all, it was a very enjoyable Association, held with a royal band of stalwart Baptists at Peyton's Creek Church, which began work for the Master in June, 1812, and continues his work, never suffering itself to be disturbed by "hardshellism," "Campbellism" or "Gospel missionism," nor any other "ism," but stands gloriously for the cause. Although this grand old church had spent \$500 this year to celebrate her one hundredth birthday, yet she laid \$100 down for our various interests in missions, etc. A grand old body, led by a stalwart man, who will not swerve from the old paths.

J. M. WILLIAMS.

LaFayette, Tenn.

VICTORY FOR JUDSON ASSOCIATION.

Monday, the last day of Judson Association, at 11 o'clock, a. m., was a memorable hour in the history of Judson Association. The first move in the work was when the Association voted unanimously and enthusiastically to recommend Brother R. C. Clements of Dickson to the Tennessee Baptist Convention for appointment as a member of the State Mission Board. Then a motion was made to put him on the Associational Executive Board. Brother Clements said, "Brethren, I voted to elect myself, because I wanted to work." And he did work. Such heroic giving I

have never seen before in Tennessee. I almost imagined that I was in Texas. If every Association in the State would do as well according to their wealth, Tennessee would give half a million dollars for missions. Last year this scribe suggested Bro. Clements for membership on the Associational Board. But—

This year this scribe suggested him again. He is God's man for the place. I thought so last year. Everybody thinks so now. Judson is a weak Association. But she is going to grow. She is full of the missionary spirit. Clements is a live wire. He is full of the Holy Spirit and faith.

I was at the Judson Association at Gum Spring, four years ago, when

the body divided on foot washing. I have been at each succeeding session of the body. I have never seen a greater transformation. If every Association in Tennessee could have such an hour in its history as the one I here record, the Volunteer State would stand in the front rank of all the States.

B. F. STAMPS.

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AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. B. F. Smith of Ridgely, Tenn., has been called to the care of the Royal Street Church, Jackson, Tenn., and it is believed he will accept.

Rev. G. C. Anderson of Lexington, Tenn., a young man of much promise, has been called to the pastoral care of Mt. Ararat Church, near Darden, Tenn., and he accepts. He will be ordained by the Lexington Church at an early date.

J. C. Parker, business manager of the Baptist Record, has sold his stock in that paper to Dr. P. I. Lipsey and retires from connection with the paper January 1. The circulation of the paper has already increased nearly 90 per cent.

Rev. J. J. Mayfield has resigned as pastor at Durant, Miss., to take effect December 31. He has accomplished great good there.

Rev. W. M. Rudolph of DeQueen, Ark., has accepted the care of the church at Dexter, Mo., and moves on the field immediately.

Rev. Zeno Wall of Mt. Olive, Miss., has accepted the care of the church at Rockingham, N. C., and will soon be on the field. He is making a critical study of the Book of Ephesians.

The First Church, Fayetteville, N. C., has secured as pastor Rev. J. S. Snyder, of the First Church, Chester, S. C., who begins work November 17. He is a graduate of Wake Forest College and the S. B. T. Seminary.

Concerning the removal of the Foreign and Home Mission Boards to Nashville Dr. Hight C. Moore of the Biblical Recorder says: "There would indeed be some advantage in an arrangement of this kind, but we doubt its practicability."

Evangelist John W. Ham of Atlanta, Ga., lately assisted Rev. J. A. Sullivan in a meeting with Brooklyn Church, Wilmington, N. C., which resulted in 28 additions. Bro. Ham conducted a daily Bible Institute during the revival.

Evangelist L. M. Voyles of Bentonville, Ark., and singer, W. J. Morris of Pine Bluff, lately assisted Rev. Joseph Connell in a meeting at Van Buren, Ark., resulting in 14 professions and 16 additions.

Rev. S. D. Grumbles of Batesville, Ark., begins work as pastor at Newport Ark., November 3. The church is planning for the greatest work in its history.

Rev. J. T. McGlothlin of Franklin, Ky., has been called to the care of the church at Hampton, Va., and it is believed he will accept.

The First Church, Roanoke, Va., has secured as pastor Rev. J. W. Durham of Richmond, Va. His going to that field means much for the progress of the cause.

Rev. G. W. Swope of Central Church, Norfolk, Va., is being aided in a meeting this week by Rev. W. F. Powell of Calvary Church, Roanoke, Va.

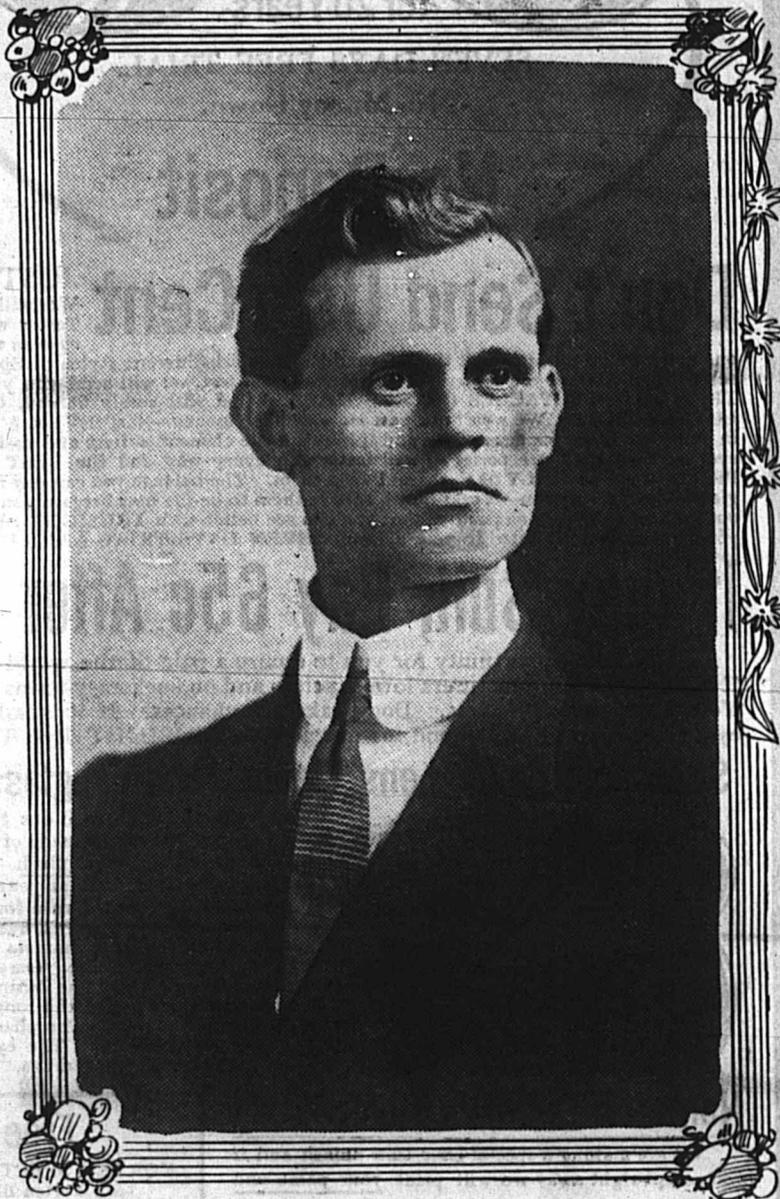
Dr. C. C. Coleman of the First Church, Abilene, Texas, has accepted the position as Field Secretary of the Foreign Mission Board for Missouri, Arkansas, Louisiana, Oklahoma, Texas and New Mexico. He begins work Nov. 1. His headquarters have not been determined. It appears that the Foreign Board is of late sending out more secretaries than missionaries.

Rev. O. C. Wilcoxon of Luxora, Ark., is to be assisted in a meeting beginning next Sunday by Rev. J. B. Alexander of Blytheville, Ark. Bro. Alexander has been signally blessed in that character of work.

Lately the First Church, Bryan, Texas, ordained Rev. Frank Merka, who came from the Free Will Baptists, to the ministry. He is a Bohemian.

Rev. M. E. Miller lately assisted Rev. N. S. Castleberry in a revival at Benton, Ky., resulting in 4 accessions by baptism. A Sunday school annex will be built to the church.

Rev. Frank M. Wilson has accepted the care of the church at Anderson, Mo., and goes to the work Nov. 1. He is a brother of Rev. Lloyd T. Wilson of Grace Street Church, Richmond, Va.



Rev. L. D. Summers, Puryear, Tenn.

Pastor-evangelist, who will begin a revival meeting in the Baptist Church at Grandview Heights the first Sunday in November, assisting Pastor J. T. Upton.

Rev. D. S. Brinkley of the First Church, Union City, Tenn., inaugurated a revival last Sunday with his church. The writer joined him Monday to assist in the work. Pray for gracious results to attend the efforts.

The church at Winfield, La., loses its pastor, Dr. J. R. Edwards, who lately resigned. His future location is not known.

Rev. G. M. Workman of Martin, Tenn., has resigned the care of the church at Camden, Tenn., and it is understood will move West, where he has accepted a full time pastorate.

Rev. T. W. Falkington of Shawnee, Okla., has been called as pastor of Park Avenue Church, Beaumont, Texas, and begins work November 1.

Rev. Floyd Crittenden of Martin, Tenn., lately supplied for the church at Centreville, Tenn., where a fruitful field awaits the labors of some consecrated minister.

The revival at the Second Church, Jackson, Miss., in which Rev. J. B. Lawrence of Columbus, Miss., did the preaching, resulted in 43 additions.

It is announced that Dr. L. T. Mays of Thomasville, Ga., will accept the care of Valence Street Church, New Orleans, La.

The Second Church, Hot Springs, Ark., secures as pastor Rev. J. F. Barnett of Springdale, Ark. He takes up the work at once.

Rev. Alvah F. Gordon has accepted the care of the church at Madisonville, Ky., and goes to a field of great promise.

Rev. W. M. Wood of the First Church, Mayfield, Ky., will assist Rev. W. M. Stallings in a revival at Smith's Grove, Ky., during November.

Rev. R. J. Williams of Tiptonville, is being assisted in a revival by Rev. I. N. Penick of Martin, Tenn., and singer J. A. Bell of Brazil, Tenn. Great good will likely be accomplished.

The revival at Blytheville, Ark., where Rev. J. B. Alexander is pastor, resulted in a number of conversions and 25 additions to the church. The wide-awake pastor is loyal and gracious to visiting ministers. A movement for a \$20,000 church took shape during the meeting.

TENNESSEE COLLEGE NOTES.

On Monday evening, Oct. 21, the college students entertained at their first annual reception in the college parlors. The parlors were beautifully decorated in autumn leaves. The color scheme was pink and white. Those in the receiving line were President Geo. J. Burnett, Miss Rena Hall, Misses Lillyann Selph, Ruth Houston, Ethel Thornton and Nena White. Misses Irene Willis, Clayton Ware and Ina Smith presided at the punch bowl. During the evening dainty refreshments were served. Many out of town visitors called during the evening.

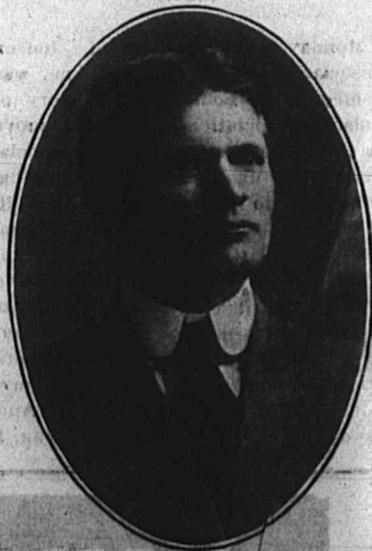
Work was begun on the college parlors today. The parlors are being thoroughly renovated, and it will be a pleasant surprise to our friends when they next call to see us.

The student body attended the "Distreek Skule," a play given by the Daughters of the American Revolution, on last Friday evening. In spite of the inclement weather, the house was crowded and many were forced to stand during the performance. Shouts of laughter arose from the audience as the A. B. C., Reading and Grammar classes were called upon to recite by the tall and dignified schoolmaster. The reality of the old "skule" recalled to some of us the years spent in the little country schoolhouse, when "Reading 'riting and 'rithmetic" were taught, and a boy let his sweetheart bite his apple while she worked his sums for him on the old slate. Mr. Henry Burnett, or Smart Aleck, as the dignified teacher called him, appears to have been a very backward pupil, as he was in all the classes and then occupied his time by shooting paper balls and eating candy. We all sympathized with Dr. Nast, who was in the primer class and could not pronounce "nosegay," though he asked the teacher every fifteen minutes. In the speeches and compositions, which composed the last scene, were woven many laughable incidents of general interest to the people of Murfreesboro. The evening was an enjoyable one and will long be remembered by all who attended.

Miss Clayton Ware was recently elected editor-in-chief of the Dryad, the annual yearbook of Tennessee College.

Misses Gladys House, Rose Russell Young and Lou Bryan spent the week end in Nashville visiting friends.

Miss Mabel Ritter, who spent the latter part of last week at home, returned today.



Gospel Singer Summers.

Brother of Rev. L. D. Summers, who will lead the singing in the meeting at Grandview church beginning on November 1.