

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶ "We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best."

¶ It is announced from Constantinople that the condition of Abdul Hamid, ex-Sultan of Turkey, is considered very critical. He is suffering from a chronic kidney disease and the doctor says his brain is affected. During his last fit he almost expired, and was only revived by the efforts of the few faithful women who remain with him to the last. A pitiable end certainly for one who was for so many years the dictator of Turkey.

¶ Martin Luther declared: "I, Doctor Martin Luther, an unworthy evangelist of Jesus Christ, do confess this article, that faith alone without works justifies in the sight of God, and I declare, that in spite of the Emperor, the Pope, all the Cardinals, Bishops, Priests, Nuns, Kings, Princes, Nobles, all the world, and all the devils, it shall stand unshaken forever." These are brave, true, noble words. They shook not only a country, but a continent, and are still shaking the world.

¶ It was quite a pleasure last week to have a call from Dr. A. J. Vining. He was passing through the city on his return from Jacksonville, and went from here to Louisville. Dr. Vining, as our readers know, is traveling in the interest of the Baptist Theological Seminary to be established in Europe. He is quite enthusiastic about the prospects for the Baptists on the Continent. He is anticipating a great time at the meeting of the Baptist World Alliance in Philadelphia.

¶ On April 11 telephonic connection was established between New York City and Denver, Colo., 2,200 miles away. Heretofore the longest telephonic connection was with Omaha, nearly 1,500 miles away. We are expecting the time to come when they will have a submarine telephonic cable as they have now a submarine telegraphic cable, and later we believe that people will be able to talk around the globe. And in fact, they may be able by that time to dispense entirely with wires and talk by wireless telephony.

¶ It is announced that the Georgia prohibition laws will be reviewed by the United States Supreme Court on the question that the prohibition of the sale of liquor within the State is unconstitutional because it interferes with interstate commerce. For years the temperance people have been trying to get a test case before the Supreme Court of the United States. The liquor men have been fighting shy of it. All of the decisions heretofore have been on the side of prohibition, and we confidently expect that the coming decision will be, unless perchance it so happens that the majority of the members of the court are bound by personal or political ties to the liquor traffic. It will be remembered, though, that it was the Dred Scott decision which was largely instrumental in precipitating the abolition of slavery. Will history repeat itself?

¶ In an address at the National Cemetery, near Nashville, on Decoration Day, on April 30, ex-Governor J. Frank Hanley, of Indiana, stated that during the past 120 years there have been 20,000,000 deaths from wars. This certainly is bad enough. But let it be remembered that there are about 100,000 deaths in this country alone every year from intoxicating liquors. At that rate, there have been 12,000,000 deaths from intoxicating liquors during the past 120 years in this country alone. Governor Hanley, however, was not speaking simply of America, but of the world. As America has only about one-sixteenth of the population of the world, that would make 192,000,000 deaths from intoxicating liquors in the world during the past 120 years at the same rate. In other words, if the use of intoxicating liquors should prevail over the world, it would be nearly ten times as destructive as war. In fact, Mr. Gladstone said that strong drink is "more destructive than war, famine, pestilence, all combined."

## Personal and Practical

¶ A nobleman is not necessarily a noble man. In fact, the two may be very different, and frequently are.

¶ That is certainly quite an interesting article by Dr. Mahon on page 3. It is just the information which we wanted, and we thank Dr. Mahon for it.

¶ If speech, as alleged, was golden, gold would be so plentiful that we would have to adopt a silver standard.—*Western Recorder*. But where is it said that speech is "golden?" The old saying is that "silence is golden and speech is silver."

¶ We were glad to have a visit last week from our friend, Prof. W. Powell Hale, of Jefferson City, Tennessee, as he was passing through this city to meet some engagements. Prof. Hale is a very fine elocutionist, and is a popular platform reader. He has a number of engagements among Chautauquas out West this summer.

## A THOUGHT FOR EVERY DAY.

If you, my friend, just you and I,

Should smile instead of worry—

If as the days and moments fly

Amid Life's stress and hurry,

We aim to make our thoughts more kind,

Our hearts and words more tender,

To be to others' faults more blind,

For evil, good to render:

Then what a change would come about

In all this work world's story

If thus the Christ in us, shone out,

Revealing there his glory!

Frederick M. Steele.

¶ The clocks of France have been set back nine minutes, so as to count off the hours and the days, second for second, with the clocks marking Greenwich time in England. Nineteen years ago the time of Paris was made the legal time for all France, notwithstanding the town of Brest, far to the west, has a difference of twenty-seven minutes and 20.9 seconds.

¶ It is stated that out of a population of 1,864,696 in Wales, there are 743,361 members of the various churches. Anglican Church communicants number 193,081; Congregationalists, 175,147; and Calvinistic Methodists, 170,617. This would leave, then, over 200,000 members of the various churches, most of whom, we presume, are Baptists, who are not mentioned in the above figures.

¶ It is said that the words "Genghis Khan," the name given by the Chinese to the Mongolian who overran China in the 13th century, mean "perfect warrior," by which is meant a slayer of mankind, which title seems to have been deserved. In one week alone, during one of his campaigns in China, he massacred over a million and a half of human beings. It has been estimated that during the fifty years of his reign he was responsible for the death of at least twenty million people. No wonder he was known as the "terror of the world."

¶ Captain Montagu Parker, who headed a party of British explorers in Jerusalem, has returned to England and gives the *Times* an account of the excavations. He says that they found definitely the spot where the city of David and the Jebusite city, which preceded it, had existed. The latter, undoubtedly, from the pottery discovered, was in existence two thousand years before David captured the city. Captain Parker has definitely arranged with the Turkish officials to resume operations August 1. We shall watch with interest later discoveries.

¶ Under the head, "The Hidden Secrets of the Mormon Church," the *Standard* of Chicago publishes an article by "an apostate," describing the inner ceremonies of polygamous marriages and their treasonous oaths. That what the unnamed apostate says is true is attested by the statement of Mrs. T. B. H. Stenhouse, an ex-Mormon woman, published in her book, "An English Woman in Utah," and copied in "The Mormon Monster," by the editor.

¶ We were very sorry to see that our friend, Hon. M. C. Northington, of Clarksville, had a stroke of apoplexy last week. We are glad to know that he is now much better. We hope that he will soon completely recover. Bro. Northington was for some years the efficient mayor of Clarksville. He is a prominent member of the Baptist church of that city, and one of the noblest men to be found anywhere. He is the father of Miss Mary Northington, the Field Secretary of the W. M. U. of Tennessee.

¶ The following information with reference to some of the largest cathedrals in the world is suggested to the *Christian Advocate* by the building of the Cathedral of St. John the Divine in New York: Cologne Cathedral was begun 600 years before it was completed. As a writer says: "Its ancient shell was there waiting to be finished as a national monument by the German Empire." Saint Peter's Cathedral in Rome was 350 years in building. It covers more than five acres; the Cathedral of Seville covers nearly three acres; Milan Cathedral two acres and a half. Saint John's will be two acres and a quarter. The Parthenon in Athens was only one-fourth as large.

¶ We recently quoted the *Baptist Times and Freeman* of London as saying that at Dr. J. H. Jowett's first service recently as pastor of the Fifth Avenue Presbyterian Church, New York, "an enterprising interviewer got into the seat behind Mrs. Jowett, and tried to interview her during the Second Lesson." On this the *Baptist Times and Freeman* commented: "An American journalist does not miss much for want of enterprise, and his bump of audacity is evidently better developed than that of reverence." Now comes the *Baptist Times and Freeman* of April 28 and tells us about how when Mr. Lloyd George, Chancellor of England, went to church: "People stood on the steps to see Mr. Lloyd George enter and leave, and they stared at him in the most ruthless fashion all through the service. Even during the prayers they peeped at him between their fingers." It would seem, therefore, on the evidence of the *Baptist Times and Freeman* itself, that Americans are not the only people who have curiosity and who make a vulgar display of it. Evidently human nature is the same the world over.

¶ Through the transposition of several lines in the make-up of the paper last week, the meaning of one sentence in our article was completely obscured. To make it clear, we republish the whole paragraph as it should have read: "It"—that is the Vatican library—contains 34,000 valuable manuscripts and a large collection of books, besides a Museum of Christian antiquities and some fine antique paintings. Of chief interest to me, though, was what is known as the Codex Vaticanus of the New Testament, or Codex B, as Westcott and Hort called it. They based their Greek Testament very largely on this manuscript. Along with Aleph—discovered by Tischendorf in a monastery in the Sinaitic peninsula, and rescued by him from the flames to which it was about to be consigned as kindling paper, now in the library at St. Petersburg—the Codex Vaticanus is considered the oldest Greek manuscript extant. Both Aleph and B are thought by scholars to date back to the fourth century, A. D., while by putting them together we get a text probably as early as the third century, presuming that they both came from a common origin, as is generally supposed. It seems strange that with this manuscript in their possession the Roman Catholics should not make use of it in the revision of the Bible, but still cling to the vulgate of Jerome with all of its imperfections known to Bible scholars, Catholic as well as non-Catholic."



## ARTICLE 61

## A Southern Pilgrim in Eastern Lands

By Edgar C. Folk, D.D.

## ROME, THE PAPAL CITY. OTHER PLACES OF INTEREST.

My last article was confined to a discussion of St. Peter's and the Vatican, the two places of greatest interest in Rome from a papal standpoint. There are many other places in Rome, though, which are of much interest from a papal standpoint. Of these I can only mention a few. As I said, there are 400 Roman Catholic churches in Rome, to say nothing of other places.

The oldest of these is the church of

## ST. JOHN LATERAN,

as it is called. It is situated in what is termed the square of the Lateran, which was the center of religious Rome for a thousand years before St. Peter's and the Vatican were built. In the center of the square is an obelisk originally erected at Thebes by Thotmes IV in 1650 B. C., before the time of Moses. It was brought to Rome by Constantine. The obelisk itself is 105 feet high, and with pedestal 154 feet, making it the highest obelisk in the world. The church is said to have been founded by Constantine about 330 A. D., was destroyed by an earthquake in 896, was burned in 1308 and 1360, was rebuilt in 1734. At the altar of the sacrament are four bronze columns of the original basilica, said to have been brought from Jerusalem by Titus. In the court are two columns claimed to be from Pilate's house in Jerusalem, a slab on which the soldiers, it is said, cast lots for the Saviour's garments, and a slab giving his height. The Corsini chapel is elegantly furnished. At the entrance to one chapel are two

## SINGING DOORS.

They were taken from Caracalla's baths. As they are opened or shut they make a noise which is not like the creaking of rusty hinges, but a rather mournful and doleful tune like the wails of the dead, as if Caracalla was perpetually bemoaning the removal of these doors from his baths. Baptists will be interested to know that in the church is a large baptismal font, easily large enough to immerse a person. It is said that Constantine was baptized here. Five Ecumenical Councils were held in this church, those of 1123, 1139, 1179, 1215, and 1512. The adjoining palace was for a thousand years the residence of the popes. Since 1843 it has been used as a museum for Christian antiquities.

Next in age to the St. John Lateran is the church of

## ST. MARIA MAGGIORE,

so called because it is the largest church dedicated to the Virgin Mary. It was founded in 352. It is claimed that the site was designated by a miraculous fall of snow on August 5. In commemoration of that event a shower of white rose petals on August 5 of each year is thrown through an aperture in the ceiling, a very patent fraud. On a bas relief is a scene showing the people scraping snow. In front of the basilica is a magnificent column, found in the Basilica of Constantine, the shaft of which, 47 feet in length, erected here 1595, is now surmounted by a statue of the Virgin Mary. Pope Pius IX is buried here, having selected this church as his tomb, instead of St. Peter's where most of the popes are buried. A statue of Moses by Michael Angelo is so life-like that Pope Pius IX said, "All it wants is speech." In a building near the church of St. John Lateran is the

## SCALA SANCTA,

or Holy Stairway. It is claimed that this very stairway was in the house of Pilate in Jerusalem, and was the one on which the Saviour trod when entering the judgment hall. It was brought to Rome by Helena, the mother of Constantine. It has 28 steps made of white veined Tyrian marble. It now has a wooden casing, which has been repeatedly worn out by the knees of pilgrims ascending it. No one is allowed to climb the stairway except upon the knees. For every step climbed this way nine years of indulgence or freedom from purgatory is offered.

It was while climbing this stairway on his knees, when about half way up, that Martin Luther heard a voice saying to him, "The just shall live by faith," arose from his knees, descended the stairway, and went forth to shake the world with that mighty battle cry. It is a pity that all have not learned that great truth, so clearly enunciated by the apostle Paul

and so tremendously proclaimed again by Luther. We saw people still ascending the stairway on their knees. Side flights are provided, by which the pilgrims are to return. Did we climb the stairs? No. The message of Paul and of Luther rang too loudly in our ears. Above the stairs is the Sanctum Sanctorum or Holy of Holies, which only priests are permitted to enter.

One of the most interesting places in Rome is the Cappuccini, or the

## CHURCH OF THE CAPPUCHIN MONKS.

Two things make it especially notable. One is a picture by Guido Reni called St. Michael and the Devil, showing the archangel with his foot on the head of the devil. It is said that the devil is represented by the artist's greatest enemy, indicating that with all of their genius the old masters had some human nature also. The other notable feature of the church is the fact that beneath it is the cemetery of the monks, the earth of which was brought from Jerusalem. Inasmuch as the space is limited, upon the death of a monk, the body longest buried is removed to make room for his, and the bones are arranged around the room on the walls and overhead in fantastic style. Some of the skeletons are bare and grinning. Some of them are still wrapped in their monastic robes, giving altogether a very weird and gruesome effect. The ladies of the party did not linger long in the strange cemetery. And I am not quite sure but that some of us men walked a little more rapidly than usual in going out. But you understand we were in a hurry to return to our hotel so as to join the other members of the party in the morning ride. There are said to be 4,000 monks now buried in the church. It looks as if every available inch of space has been taken. What they will do with the others who die next I do not see. A morning's ride out the

## APPIAN WAY

was especially enjoyable. This was the road constructed by the Romans in the period of their world conquest, in 212 B. C. It ran in a straight line from Rome to Brundisium (now Brindisi) on the Adriatic Sea. There were, of course, no railroads in those days. This road, or pike as we should call it now, was the nearest approach to one. It was originally a military road. Its purpose was to enable Rome to keep in subjection her Eastern provinces. Whenever there was anything like an insurrection in one of these provinces, the heavy tramp of the dreaded Roman legions might be heard marching along this Appian Way, and in a short while they pounced upon the unhappy province, and the insurrection was ended in short order. Along this road the victorious Roman generals would return from their successful expeditions on their triumphal entry into Rome. A triumphal arch erected in honor of Drusus in 25 B. C. is still standing near the place where the road enters the city. Remnants of the old walls which used to encircle the city may still be seen. And here is a sure enough tollgate. It reminds us of home. A short distance beyond the walls is the

## CHURCH OF QUO VADIS,

erected on the spot where it is said Christ met Peter fleeing from the persecutions of the Christians under Nero. Henry K. Sienkiewicz, in his book entitled *Quo Vadis*, relates the imaginary meeting between Christ and his apostle in the following very vivid style:

"The sun rose over the hills, and then a wonderful vision burst upon the apostle. It seemed to him that the golden disc, instead of rising higher and higher in the sky, came gliding down from the heights and moved along the road. Then Peter stopped and said: 'Dost thou see the brightness approaching us?'"

"I see nothing," replied Nazarius.

"Peter shading his eyes with his hands, continued: 'Some figure is approaching us in the gleam of the sun.'"

"But no sound of footsteps reached their ears. Nazarius saw only that the trees in the distance were trembling as if shaken, and that the light was spreading more widely over the valley. With amazement in his eyes he looked at the apostle.

"'Rabbi, what troubles thee?' he cried in alarm.

"Peter dropped his staff; his eyes looked straight ahead, his mouth was open, his face expressed won-

der, delight, ecstasy.

"Suddenly he fell upon his knees, with his hands stretched out, and cried:

"'Oh, Christ! Oh, Christ!' and he pressed his face towards the earth, as though kissing some one's feet. There was a long silence. Then the voice of the old man was heard, choked with tears:

"'Quo Vadis, Domine?' (Whither goest Thou, oh, Lord?)"

"Nazarius did not catch the answer, but to Peter's ears came a sad, sweet voice, which said: 'As thou art deserting my people, I go to Rome to be crucified, for the second time.'

"The apostle lay on the ground, his face in the dust, motionless and silent. It seemed to Nazarius that he had fainted, or perhaps even that he was dead. But suddenly he arose, and, without a word, turned back towards the City of the Seven Hills. The lad, seeing this, repeated like an echo:

"'Quo Vadis, Domine?'"

"To Rome," replied the apostle.

"And he returned."

As irrefutable proof of this story the prints of Christ's feet on the stone pavement are now shown. Here is a statue of Christ modeled by Michael Angelo. Devout pilgrims have kissed away the marble foot, and it has been replaced with one of brass.

## ST. PAUL'S WITHOUT THE GATES.

This is the handsomest of the modern churches of Rome. It is located on a spot where it is said Paul was imprisoned for three days before he was beheaded. An ancient church here was destroyed in 1823. In 1828 they began to rebuild. In 1854 the present structure was consecrated. The entrance to the church is a colonnade. Over the outside walls are paintings of Bethlehem and Jerusalem. The alabaster columns at the entrance were presented by the Khedive of Egypt, and the lapis lazuli or malachite pedestals to Pius IX by Emperor Nicholas I. of Russia. The interior is large and handsome. Around the walls are rows of medallions made out in mosaics representing the popes. It is interesting to note that the popes used to wear beards until Sixtus V in the fifteenth century. The popes with a halo represent those who have been made saints. Statues of Paul and Peter represent Paul with a sword, Peter with keys as usual. A little Baptist girl in the party remarked, "Paul and Peter were not Catholics. They were Baptists"—showing the influence of early teaching. The head of Christ is made repulsive. This is in accord with the Byzantine conception gathered from the expression, "There is no form or comeliness that we should desire him." Over the altar are pictures of Christ, Paul and Barnabas, Peter and Andrew.

## THE CATACOMBS.

These were originally quarries, later used for subterranean cemeteries. There are nearly 60 of them altogether, scattered in and around the city. The passages are usually seven or eight feet high and four or 5 feet wide, with numerous side passages, and chambers or niches in which the dead were placed in tiers. Stretched out in a row, these galleries and side galleries would extend 350 miles, the length of Italy. The Catacombs were originally intended, probably, as burial places for the Jews, later as places of worship and as tombs for the Christians during the times of persecution. Services were held inside, and those of the Christians who died were buried there. They were in use up to 410 A. D., when Rome was captured by Alaric. It is said that this custom of burial probably arose from Christ having lain in "a new tomb hewn out of a rock." Many symbols are found, such as an anchor (Heb. 6:19), a dove (Ps. 55:6), a sheep (John 10:14), a vine (Ps. 80:8), and a palm branch (Rev. 7:9). The figure of Christ as the Good Shepherd is a favorite subject. The most interesting of these Catacombs is that of

## ST. CALIXTUS.

It is on the Appian Way, near the church of St. Paul's Without the Gates. We went in and down and through it. The passages are narrow and dark. It was necessary to carry wax candles, which with their dim light gave a strange and weird and rather scary appearance, especially as we saw the bones of the saints scattered around. In some niches were the bones of a whole family. I have no idea the saints would have done us any harm while living, and of course they could not now, having been dead for some 1,700 or 1,800 years. But—you have been in a cemetery, and you know how it is. Somehow we were just a little glad when we reached daylight again. I do not remember who was the last one to come out. My recollection is that we were pretty well bunched.

You have, of course, heard the old story about the American in Europe. He was always bragging about



America. They showed him the Bridge of Sighs at Venice, and said, "You have nothing like that in America." He replied, "Why, we have got a bridge of heap bigger size than that at Brooklyn." They showed him Vesuvius, and said, "You haven't got anything like that." "No," he said, "but we have got a little waterfall over there that will put that thing out in about five minutes." He got drunk, wandered into the Catacombs, went to sleep, waked up, looked around, saw the bones, and exclaimed, "Yes, judgment day, and I am the first man on the ground. America always ahead. Hurrah for America!" Now I do not vouch for that story. I only tell it as it is told to every traveler. I should say, though, that none of the members of our party had such an experience.

Near the gate of St. Paul is the

#### TOMB OF CAIUS CESTIUS.

It is in the form of a pyramid, and is 114 feet high and 90 feet square at the base. An Egyptian pyramid is ten times or more as large. Inside of the pyramid is a chamber, 13 feet in length. The structure is of the time of Augustus, and was erected, as the inscription states, in 330 days. It was incorporated into the city wall, as at present seen, by Aurelian when he constructed his line of fortifications. Near St. Paul's gate also is an old

#### PROTESTANT CEMETERY.

The English poets, Keats and Shelley, are buried in it. In a church in the city is what is called a

#### BAMBINO.

This is the wooden figure of a child supposed to represent Christ. It is decorated with many and costly jewels, placed there by superstitious devotees. On stated occasions this is carried in a procession through the streets by priests, and people fall down and worship it. Oh, how different from the real Christ!

#### THE MEXICAN SITUATION, WITH SOME OBSERVATIONS THEREON.

By Rev. R. P. MAHON.

For the past six months Mexico has been in the limelight and much has been said and written by people who knew very little of the real situation or the real conditions that have prevailed here for years. That the readers of the BAPTIST AND REFLECTOR may get a glimpse of the situation as it appears to an American missionary who has lived near the capital for thirteen years and has enjoyed the very best opportunity for seeing things as they really are, this scribe is sending these lines.

#### SOME OF THE PRINCIPAL ACTORS.

That your readers may better understand the question, permit me to say a word about some of the people who have figured prominently in these matters of which we treat, especially those that have played so prominent a part in the recently made history.

To be sure the most prominent of all is the retiring President, Gen. Porfirio Diaz. He is eighty years old, and has been President for thirty years. Since the good year 1857 this has been, theoretically, a republic. The great liberator, Benito Juarez, was the first President under the new constitution after the war of intervention; he was followed by Lerdo y Tejada, who in turn was followed by Diaz. He had to retire temporarily until the constitution could be changed, and then he returned to power, and since then Mexico has enjoyed (?) what is usually denominated a "benevolent despotism." During the first years of his reign Diaz executed the laws of reform; himself being the arch-revolutionist, he put down other revolutions and put out of the way those who in any wise opposed his plans and programs; he invited foreign capital, organized the finances of his country and an era of peace and progress was ushered in.

During these years Mexico has made great material progress when we look at the amount of foreign capital that has come in, and the development carried by foreigners with foreign capital, but there has been no great progress made by Mexicans themselves, compared to what might have been done and the opportunities offered.

As Diaz has grown old he has drifted away from his first principles, and many of the reform laws have become obsolete and a coterie of the friends of the old President have grown rich and mighty, and who, to satisfy their own greedy desires, have sacrificed the old President himself.

Then, it is generally admitted that the old President's wife, "Dona Carmen," as she is familiarly called down in this part of the republic, has exercised a great influence over her husband, and through him over the destinies of her people. She is a woman

#### THE HOLLOW OF HIS HAND.

God hath so many ships upon the sea!

His are the merchantmen that carry treasure,  
The men-of-war, all bannered gallantly,

The little fisher-boats and barks of pleasure.

On all this sea of time there is not one

That sailed without the glorious Name thereon.

And God hath many wrecks within the sea;

Oh, it is deep! I look in fear and wonder;

The wisdom throned above is dark to me,

Yet it is sweet to think His care is under;

That yet the sunken treasure may be drawn

Into His storehouse when the sea is gone.

The winds go up and down upon the sea,

And some they lightly clasp, entreating kindly,  
And waft them to the port where they would be;

And other ships they buffet, long and blindly.

The cloud comes down on the great linking deep,

And on the shore the watchers stand and weep.

So I that said in peril on the sea;

With my beloved, whom yet waves may cover,

Say: "God hath more than angel's care for me,

And larger share than I in friend and lover."

Why weep ye so, ye watchers on the land?

This deep is but the hollow of His hand.

of strong character and a fanatical Catholic, and the presence of so many wily Jesuits and the great number of Sisters of Charity and the many convents are all eloquent testimonials to her power over her husband.

The most prominent man in the old cabinet of Diaz is Jose Yves Limantour, who, from time immemorial, has been Secretary of the Treasury. As his name indicates, he is of French descent, and whatever may be his faults and failings, he is a great financier, and has done a notable service for his country.

In the camp of the revolutionists, of course, the most conspicuous personage is Francisco I. Madero, Jr. He belongs to a prominent and wealthy family of the States of Coahuila and Nuevo Leon. His grandfather was at one time Governor of the State of Coahuila and the warm personal friend of Dr. W. D. Powell, and for him Madero Institute was named.

Francisco, Jr., is a business man and a farmer, and until about a year ago was unknown to the people of Mexico. During the last presidential campaign he got himself nominated as a candidate for President and announced his ideas through some pamphlets and booklets he wrote and published. His ideas were good, but he was not a strong man, so the wise ones said, and no one treated him seriously.

He set out to make a tour of the Republic to present his views to the people, but he did not get far when he was arrested and thrown in jail and kept there for some time. The election came off in due time and Diaz was re-elected by a very large majority for another term of six years. Then came the great centennial, and it was a great and imposing occasion. Special representatives came from all parts of the world to honor the occasion, and Diaz; but before the delegates had hardly gotten out of the country there was a big riot in Mexico City and the fun had begun.

Madero had been let out on bond, and it is said he crossed the border at Nuevo Laredo disguised as a common peon, and for some time afterwards no one seemed to know where he was, and the government smiled at his escapades and many said he is "crazy." But troubles broke out in the North at various points and places and the government soon became busy explaining to its neighbors that the people were just working off their centennial enthusiasm, and that "manana" every thing would be normal. But matters grew worse and soon it leaked out that Madero was with his followers in the North and was issuing orders as "Provisional President" of Mexico.

Madero's running mate in that now famous campaign was Dr. Vasquez Gomez, a very prominent physician of Mexico City and for some time the family physician of the old President. He is a highly educated man and has been the special representative of Madero at the court of President Taft, at least he was in Washington.

Besides these, the revolution has developed some notable military leaders, such as Gen. Orozco in the North and Gen. Figueroa in the South. To add color to the scheme, a grandson of the great Garibaldi, a son of the Confederate Gen. Mosby, together with other foreigners, have been with Madero in the field.

Madero's men have fought for principle, and have

deported themselves most admirably in every way. On the other hand a large percent of the federal army has been made up of criminals drafted into the army as punishment for offenses. Many it is said were drafted for political offenses, and when it came to the "scratch" they did not render very efficient service to their master, and desertions have been common.

#### SOME GENERAL CAUSES.

The revolution was not directed against Gen. Diaz personally, but against his government and against his methods. The cabinet had become fossilized. Many of the governors had been in office almost as long as Diaz, and had come to feel that they owned the whole business. The poor were being taxed to death, while the great landed estates were almost exempt from taxation. The poor man or woman could not sell a chicken or a pig, or a load of wood in many places without paying a heavy tax, neither could he kill a pig for his own consumption without getting a license and paying a tax. I have a case in mind where a poor family in this city about a month ago asked permission to kill two hogs they had raised in their house, and the tax amounted to a cent a pound.

While every officer was dependent for his political life on the President, yet they had grown independent of him to a large extent, and in all the States the petty officials were guilty of the most flagrant abuse of power. The people suffered in silence, but they were thinking and waiting for the coming of a better day, hoping that the old President whom they had delighted to honor, would either die or refuse to stand for re-election, but he positively refused to do either, and when Madero raised the standard of revolt the entire nation applauded and from the four winds of the earth strong men gathered for the conflict, and the cry was "down with the tyrant!"

#### "THE HOLY CATHOLIC CHURCH" AND THE REVOLUTION.

As an organization it has taken no part and so far as I know only one bishop has expressed an opinion publicly, and this was some time ago. All the papers known as the "organs of the government" of course stood by Diaz. There had been some opposition papers, but they had all been closed by order of the government, and the editors were either in jail or had fled the country. At this juncture "El Pais," the leading Catholic daily in the republic, came forward, not as the champion of Madero, but as the active champion of the principles for which Madero was fighting, and has served up the news from the field in a way to please the people, and today I presume it has as many daily readers as all the other papers of the Capital put together. It has studiously refrained from praising Madero, but has consistently advocated the reforms for which Madero was fighting. In the beginning it had somewhat to say of Madero's religion, or rather his lack of religion—he is a spiritualist—but since the revolution took on shape, it has refrained from referring to this point at all.

Those of us who know what Romanism is, and who know something of the tricks of these "saints" in black, have studied the question daily to see where the "church" stood. We knew "she" had to show up somewhere, but not until last week, when the end was in sight did "she" step out into the light of day. Then the announcement came out, not in "El Pais," but in one of the "government organs," that a new political party had been born and had been christened the "National Catholic Party;" that this party would put forth a presidential candidate, and that they were organized and prepared for an active campaign. Its program is exactly like Madero's, with an additional article saying that they are battling also in the name of religion, and their slogan is, "God, Country, Liberty."

No, the "Holy Mother Church" (?) has not been for Madero against Diaz, but they knew the people were going to demand some radical changes, and at the psychological moment, "El Pais" came forward as the champion of the people's rights and has won the sympathy of the whole nation by its advocacy of the very principles which are the basis of the revolution, and now that the battle has been fought and won, the wily Jesuit proposes to reap the fruit of Madero's sowing, and before the smoke of battle is cleared away, a party is launched and an active propaganda begun.

These six months' fighting in the field is but the preliminary to the real battle that is to be fought in this country. The people have fought for "sufragio efectivo," that is, the right to vote, and as the "church" is supposed to control the people, it seems natural that they can elect their candidate for President, though this may not be so easy.



If all the signs do not fail we are to see some interesting developments within the next few months. Keep your ear to the ground.

#### PEACE AT LAST.

Yes, the articles of peace have been signed. The old President and the Vice-President are to resign before the end of this month, and Francisco de La Barra, Secretary of State, and the ranking member of the cabinet, will be the acting president until an election can be had and a new president inaugurated.

The revolution has swept every thing before it, and now the old gives place to the new. We look forward to better times and to many wide open doors and greater opportunities for giving these people the gospel. So far as I know, none of our workers have been molested, though some of our missionaries had to go home for their "health," and with the coming of peace we ought to make a great forward move.

If the Baptists of the South could see the needs and opportunities as the men at the front see them, that big debt would be wiped out in a day and the treasury at Richmond would be kept full during the coming year.

I appeal to the pastors and to the churches in Tennessee, and beg them, as the Lord's appointed instruments for the evangelization of the world, to come to our help at once.

Morelia, Mex.

#### DR. EDWARD JUDSON—THE VANDERBILT BIBLICAL INSTITUTE.

The program of the Vanderbilt Biblical Institute for June 21-28 is full of attractions for pastors and preachers of all denominations. The special subject to be considered is that of Evangelism. The emphasis will be upon pastoral and personal evangelism. Dr. Charles L. Goodell, who is pastor of the largest Methodist church in New York City, will deliver three addresses. His great success as an evangelistic pastor and church-builder fits him pre-eminently for discussing the subject of pastoral evangelism. His themes will be "The New Man for the New Age," "The Heralds of a Passion," and "The Church for Today."

Dr. Henry Churchill King, the distinguished President of Oberlin University, is also to be one of the speakers. He will discuss those phases of evangelism that especially concern the appeal which Christianity makes to men of culture. His themes will be "Christian Training and the Revival as Methods of Converting Men," "The Psychological Approach to Religious Questions," "The Ethical Revival Needed for Today," "The Moral and Religious Challenge of Our Times," and "Facing the Facts of Life." It will be a great privilege to hear this able author and distinguished leader of the Congregational church discuss themes of such interest as those here named.

There is perhaps no more delightful and instructive talker in America on the books and biographies of the Bible than Dr. Herbert L. Willett, of Chicago University. He will talk on four of the great Bible evangelists: "Hosea and the Evangel of Love," "Isaiah and the Evangel of Righteousness," "Paul and the Evangel of Faith," "John and the Evangel of Eternal Life."

But to Baptists the most attractive and important feature of the program is the prominent place it gives to Dr. Edward Judson, pastor of the Judson Memorial Institutional Church in New York City. The son of Adoniram and Sarah Boardman Judson, of precious memory, he was born in Burmah, where his father was a missionary, whose faith, fidelity and sufferings stirred the heart of the whole Christian world and did much to make the name of "Christian missionary" a synonym for heroism of the highest order. For more than a quarter of a century Dr. Edward Judson has filled his present position. His volume entitled "The Institutional Church," is perhaps the most satisfactory and helpful discussion of that subject that has ever been published. He delivers annually a course of lectures to the theological students of Colgate University, the senior class of which institution spends a month with him every year in New York City, studying the practical methods and problems of city evangelism and institutional church work. Deeply spiritual, broadly catholic in his sympathies, thoroughly evangelical and evangelistic, and ripe in experience, Dr. Judson is universally recognized as one of the most eminent and influential leaders of our church in America. His love for young ministers and his desire to help them amount to a passion.

It will be a great privilege to our preachers and people in and around Nashville to hear this experienced pastor and venerable leader deliver a series

of addresses on the following themes: "The Institutional Church," "Revivals," "Evangelistic Work," "The Missionary Spirit," "Our Work as Regards Its Enduring Value," "Adoniram Judson," and "The Centenary of Adoniram Judson's Entrance Upon His Work in Burmah." These last two lectures will be of special interest to Baptists, and the last of these two will be delivered in the First Baptist Church of Nashville, on Sunday, June 25, at 3:30 o'clock p. m., and all the Baptists of the city will be invited to be present. It is hoped that our people will show their appreciation of the timely and opportune presence in our city of this distinguished Baptist divine of New York, and turn out in large numbers to hear this lecture in which a great man will discuss the work of his great and greatly honored father.

There are many other attractive features of this session of the Vanderbilt Institute. Programs and other information may be had by writing to Professor J. L. Cunningham, Vanderbilt University, Nashville, Tenn.

We are glad to know that ministers from a distance who desire to attend will have the opportunity of being entertained at \$1 a day, or \$5 for the seven days, in Wesley Hall, one of the University dormitories. There will be no charges of any kind for attendance upon the exercises of the Institute.

#### REV. J. F. SAVELL COMES TO THE PASTORATE OF SOUTH SIDE BAPTIST CHURCH.

Rev. J. F. Savell comes from the pastorate of the First Baptist Church, Fayetteville, Tenn., to the pulpit of the South Side Baptist Church, this city, to begin work the first Sunday in June. He has done a splendid work at Fayetteville during the four years that he has labored there, and the church and community greatly regret his leaving, and have entered a very strong protest against his coming to the work here. The South Side church considers itself very fortunate in getting such a cultured and efficient man as pastor.



REV. J. F. SAVELL.

Dr. Savell was born in Florida, is an A. M. graduate of Howard College, Birmingham, Ala., took special training at the Southern Baptist Theological Seminary, Louisville, Ky., after which he went to the Theological Seminary at Rochester, N. Y., from which he graduated. Among the important pulpits he has served are Second church, Birmingham, Ala., University Avenue Church, Rochester, N. Y., First Church, Poplar Bluff, Mo., and First Baptist Church, Fayetteville, Tenn.

The South Side Church, to which Dr. Savell comes, is a new church in one of the most promising parts of the city, being located about midway between the Vanderbilt University and Belmont College, and hard by the new location of the Peabody College for teachers. The church is in its handsome new church house, which was built under the leadership of the retiring pastor, Rev. W. J. Stewart, who has accepted the Secretaryship of the Tennessee Baptist Orphans' Home.

The prospects for the new church and new pastor are very flattering.

#### MEMPHIS SUNDAY SCHOOL UNION.

ABLE ADDRESS BY REV. A. W. BEALER, D.D., OF MURFREESBORO.

The Memphis Union met last Sunday, the 28th, at 3 p. m., with the Union Ave. church. President Bass presided, and in spite of the unusually warm weather there was a good crowd out. LaBelle, Seventh Street, Union Ave., McLemore Ave. and Bellevue schools were well represented.

Devotional exercises consisted of a fervent prayer for the work in Memphis by Supt. Petty, of Union Ave., and it may be here noted that a good work is being done under the faithful efforts of their superintendent and their pastor, Dr. E. L. Watson.

The subject for the afternoon was "Church Members Blocking the Progress of Our Sunday School Work," which was spoken to by Supt. Roper, of Seventh Street. The discussion was to have been opened by Dr. Strother, and in his absence, Bro. Roper was called to the floor. After a few selected remarks the visiting speaker was introduced, and all were pleased to learn that he was none other than the Rev. Dr. Bealer, of Murfreesboro, who made a strong speech in the interest of Sunday school work, and special stress was laid at the door of the hearts of every teacher and officer present, that they should take care that they are not blocking the progress of the work.

Dr. Bealer used many illustrations in driving home thoughts that will not soon be forgotten, and his remarks were inspiring to all present.

The time of meeting was changed from 3:00 to 3:30, and the next meeting was voted to be held with the McLemore Ave. church.

The President exhibited a banner, which he proposed to give to the school having the best average attendance at the monthly meetings for the remainder of the present year. Much rivalry seems to have been launched at the meeting, and several churches are fixing to get busy and go after the "flag" in grand style.

F. G. F.

#### A WORD OF EXPLANATION.

In order that there may not be a misunderstanding I write this word of explanation. Several months ago I resigned as manager of the Tennessee Baptist Encampment because I haven't time to give to it from my other work. These spring months are the choicest months in the field and my work is growing to that extent I cannot do both. Since that time Mr. Rolston, our efficient President, has had the work in hand and all communications should be sent to him at Chattanooga, Tenn. He has the matter well in hand and has arranged for a most splendid program. He will answer all communications from his office there. Some are already writing me for assignments at the hotel, but I cannot make them since I will have nothing to do with this department of the work this year. Any communication sent me, of course, will be forwarded to Mr. Rolston or to the hotel people, as its nature requires. I cannot be responsible for any misunderstanding that may occur. I shall render any possible assistance to Mr. Rolston and will do all in my power from the angle of my office, but not as an officer of the Encampment. We are going to have the best Encampment of all this year, and no one should miss it. Dr. Riley's lectures will be worth crossing the continent to hear. Dr. Gambrell, Prof. Leavell and all the rest will be in keeping with the high standard set up by Dr. Riley when the first program was made.

Cordially yours,

W. D. HUDGINS.

#### WELCOME SERVICE TO THE BAPTIST WORLD ALLIANCE.

The service is to be held at 2:30 p. m., Monday, June 19.

Organ prelude.

Hymn.

Prayer.

Introduction of presiding officer by J. Henry Haslam, D.D., Philadelphia, chairman of welcome committee.

Address by the presiding officer, Russell H. Conwell, D.D., LL.D., Philadelphia.

Welcome to the city, Hon. John E. Reyburn, Mayor of Philadelphia.

Address of welcome, George H. Ferris, D.D., Philadelphia.

Address of welcome, Augustus H. Strong, D.D., Rochester, N. Y., representing the General Convention of the Baptists of North America.

Response, Rev. John Clifford, M.A., D.D., London, England, President of the Baptist World Alliance.

Response by a continental delegate.

Hymn.

Reception in the Temple University Forum.

The *Journal and Messenger* states that Rev. W. J. Cambron, D.D., has resigned the pastorate of the First Baptist Church of Lima, Ohio. Bro. Cambron is a Tennessean who went to Rochester Seminary and then located in the North. We should be glad to have him come back home.



## Pastors' Conference

## NASHVILLE.

Rust Memorial—Pastor Hutcheson preached on "Keeping Our Hearts," and "Unbelief." Rally Day observed. Splendid interest. One addition. Fine B. Y. P. U.

Springfield—Pastor preached on "Sanctification," and "God Punishes Sin." One addition by letter. Sister Nannie Woodard gave her check for enough to support a Bible woman in China. The Lord continues to bless.

Third—Pastor Lemons preached on "The Cross and the Christian," and "Lot, or the Curse of an Evil Tendency." One baptism in the evening. Church will send pastor to World Alliance.

Grand View—Pastor Padfield preached on "The Might and Wisdom of God," and "Profitable Exercise." 105 in S. S. Excellent B. Y. P. U. Two additions by letter. Preached funeral of Mrs. Mary Sanders in the afternoon.

Edgefield—The morning hour was given to Children's Day. Pastor Lunsford preached at night on "An Old-fashioned Friendship." Two received by letter.

Immanuel—Pastor Weaver preached on "The Challenge of the Gospel," and "The Apostle of God." J. B. Newman and T. W. Gardner ordained as deacons; service led by Dr. I. J. Van Ness. Two received by letter. Small evening congregation.

Howell Memorial—Pastor E. K. Cox preached on "The Sabbath and Civilization," and "The Royal Arkanum." Good attendance, fine day.

North Nashville—Dr. E. E. Folk preached in the morning, and Pastor R. T. Marsh at night on "That Unruly Member, or the Uses, Misuses or Abuses or Sins of the Tongue." Married a couple at 6 p. m. Lord's Supper observed at morning hour.

Lockeland—Pastor Skinner preached on "Some Characteristics of the Religion of Christ," and "Sin—Its Nature and Remedy." One profession of faith. Three received by letter. Good S. S. and B. Y. P. U. Splendid day.

First—Pastor preached at both hours. Good congregations and S. S.

Antioch—Pastor Reid preached at night on "Heaven." Children's Day in the morning. Good services.

Judson Memorial—Pastor Booth preached on "The Fall of Man," and "Paul's Prayer for the Ephesians." Hot weather, but the enthusiasm of the people still good and the building going on.

Seventh—Pastor Wright preached on "Some Things Following the New Birth," and "Daniel's Influence." One approved for baptism. One baptized. Two reclaimed. One profession.

Grace—T. T. Thompson preached at both hours to fair audiences. The new pastor will be here in about ten days.

North Edgefield—Pastor McPherson conducted S. S. exercises in the morning. No service at night on account of the pastor's eyes being very sore.

Calvary—Pastor Woodcock preached on "The Symbols of Our Faith," and "New Testament Conversions and Their Lessons." 77 in S. S.; one approved for baptism and one baptized since last report.

Centennial—Pastor Poe preached on "Sowing," and "Sowing and Reaping." Seven received by forthcoming letter. 131 in S. S.

Watertown—Rev. McH. Seals preached.

South Side—Pastor Savell preached on "Divine Preparation and Appointment to Service," and "Human Agency in Leading a Sinner to Christ." 114 in S. S.

Belmont—The S. S. observed its annual Promotion Day, and a very fine program was rendered by the children. Dr. Frost preached in the morning on "The Pre-eminence of the Sunday School." Dr. J. W. Gillon spoke to the S. S. Union on "The Lord's Supper," in the afternoon. Lord's Supper observed at evening service. Two additions by letter.

## KNOXVILLE.

First—Pastor Taylor preached on "A Life of Faith," and "Revival in Israel." 330 in S. S.

Deaderick Ave.—Dr. Perryman preached in the morning on "The Fetters that Bind." Pastor Waller preached in the evening on "The Fountain of Youth." 675 in S. S.; one received by letter; two approved for baptism; three decisions for Christ.

Broadway—Pastor Atchley preached on "Visions and Looks," and at night a sacred concert was rendered.

Bell Ave.—Evangelist Yankee preached on "Heaven and Retribution." 653 in S. S.; five baptized; received by letter. Meeting continues with inter-

est. A large number of conversions to date.

South Knoxville—Pastor Bolin preached on "Drawing Near to God," and "The Love of God." 263 in S. S. Good day.

Lonsdale—Pastor Lewis preached in the morning on "The Needs of Our Common Brotherhood." K. H. Basmajian preached in the evening on "The Mission Work in Armenia." 251 in S. S.

Euclid Ave.—Pastor Green preached on "Christ in Our Daily Life," and "Daniel the Greatness of Unsullied Life." 193 in S. S. Good day.

Bearden—Pastor Shippe preached on "Glimpses of Jesus," and "The Lord's Departure from Samaria." 125 in S. S.

Lincoln Park—Pastor M. C. Lunsford, Jr., preached on "Creation of Man," and "Complainers." 86 in S. S.; good congregation at night.

Island Home—Pastor Dance preached on "The Preacher-Pastor and His Task," and "Story of Huss." 280 in S. S. Three additions.

Mount Zion—Pastor Winfrey preached Saturday on "Walking with God," and Sunday on "Some Results of Regular Attendance at Church." 90 in S. S.; five baptized.

Third Creek—Pastor Mahan preached on "Half-hearted Service," and "Abandoned by the Lord." One conversion.

Grove City—Pastor King preached on "Does the Church Need Me?" and "Enlarged Vision." 165 in S. S.; one approved for baptism; good B. Y. P. U.

Baumont—Pastor Williams preached on "Life," and a Trip Down by the Pool." Special music by the Glee Club. 148 in S. S. One approved for baptism.

Immanuel—Pastor McGregor preached on "Cleansing Ourselves," and "A Faithful Friend." 152 in S. S.

Fountain City—Pastor Atchley preached in the morning on "God's Call to Men." No preaching at night. 143 in S. S. \$200 per year added to pastor's salary. Greatest day in history of church.

Ferry Street—Pastor Wells preached on "Immortality of the Soul," and "Glorifying in the Cross." 126 in S. S.; 57 in B. Y. P. U.

Meridian—Pastor Bull preached on "A Backsliding Church," and "An Important Question." 102 in S. S.

Gallaher's View—Pastor Beall preached on "Victories of Faith," and "God's Controversy with the People." Four received by letter.

Oakwood—Pastor Edens preached on "The Dew Upon Israel," and "Sons of God." 203 in S. S. Seven baptized.

Calvary—W. E. Conner preached on "Following Jesus," and "Let Them Hear Them." 80 in S. S.; four baptized; one received by letter.

Stock Creek—Pastor White preached on "The Mind of Christ." 60 in S. S. B. Y. P. U. at night. Special service.

## CHATTANOOGA.

Pastor Massee preached on "The Ten Virgins," and "Mt. Sinai." Two additions.

Tabernacle—Pastor Fort preached on "An Exposition of Jude," and "What Lot Lost." 424 in Bible School. Three additions by letter; three baptized; two for baptism.

St. Elmo—Pastor Vesey preached on "Second Saying of Christ on the Cross," and "The Righteous and Ungodly." One received by letter, and one under watchcare.

East Chattanooga—Rev. W. J. Stewart, of Nashville, preached in the morning on "Saved Life." He also spoke of the Orphans' Home, and some of their future plans. Pastor Baldwin preached at night on "Why Stand ye Here all the Day Idle?" Fine B. Y. P. U.

Alton Park—Pastor Rose preached on "The Highway," and "The Devil as a Paymaster." 85 in S. S. Good interest in prayer-meeting. A large class is studying the second coming of Christ.

Ridgedale—Pastor Chunn preached on "Rebecca the Managing Woman," and "Divine Love." 106 in S. S. Very good B. Y. P. U. One received by letter. A good day.

Rossville—Pastor Gray preached on "The Divine Translation," and "Seeing God."

## MEMPHIS.

Central—Pastor White preached on "First Anniversary." 115 have been added. Total contributions, \$17,579.62. Good year. Night subject, "How to Secure Law Enforcement."

Bellevue—Pastor Hurt preached at both hours. Three baptized; four received for baptism.

LaBelle Place—Pastor Ellis preached at both services. Eight additions by letter, and one for bap-

tism. 230 in S. S.

Seventh—Pastor Strother preached on "Christian Impotency," and "Satan Sifting a Saint." 190 in S. S. Good summer day.

McLemore Ave.—Pastor Ross preached at both services. Several names were dropped from the roll Wednesday night.

Boulevard—Ex-pastor Wiggs preached at both services. Good interest. Several requests for prayer. Meeting begins. Pray for us.

Central Ave.—Pastor Davis preached on "The Gates of Hell Shall Not Prevail," and "Vicarious Suffering of Christ."

Blythe Ave.—Pastor Bearden preached. Fine day. Beginning our pastorate with this church. Three received by letter.

Union Ave.—Pastor E. L. Watson preached on "Christ's Estimate of Manhood," and "Life's Account." Good day.

Binghamton—Pastor preached at both hours. Good outlook for our meeting. Bro. Motley, State Evangelist, is expected to do the preaching. Meeting begins June 10.

Bodley Ave. Mission—J. R. Wiggs preached in the afternoon. Night services conducted through the week by W. M. Couch. Fourteen professions. One backslider reclaimed.

## MARYVILLE.

We had a great day yesterday. The Holy Spirit manifested Himself in wonderful power at the morning service. Many of the church members came forward weeping, and consecrated themselves anew to the Lord's service. One father came forward for prayer and went from the church weeping over his sins. At 7:30 p. m. Prof. J. T. Henderson spoke to a large congregation. We have had Drs. Folk, Jeffries, Anderson and Henderson with us in the past six weeks.

W. B. RUTLEDGE,  
Pastor.

## CLEVELAND.

Philippi—Preaching Saturday and Sunday by Pastor Hayes on "God's Work is Always Successful," "The Fourth Man," and "Desiring to See Jesus." Rev. Sam P. White, of Cleveland, came out in the afternoon and preached on "Rebuilding the Walls of Jerusalem." Interesting services. 62 in S. S. One profession at Sunday night service.

## ETOWAH.

State Evangelist Kendrick, who is here assisting in a revival service, which commenced today, preached. We are hoping for a grand revival; outlook is bright. House crowded at both services yesterday. 237 in S. S.

## HARRIMAN.

Trenton St.—Pastor Brooks preached on "A Willing Service." No night service. Fine S. S. Last week's notice should have stated \$60 for missions instead of \$16.

Walnut Hill—Meeting continues with increased interest. One approved for baptism.

## ANTI-MORMON LITERATURE.

The American Anti-Mormon Association is sending out red-hot anti-Mormon literature for postage. Send five or ten cents to the secretary, R. B. Neal, Pikeville, Ky., and get a roll. The leaflets and tracts cost you not a cent. You simply pay the postage. Mention this paper when you send.

R. B. NEAL.

Pikeville, Ky.

I want to inform the churches of Tennessee and the South that I am now an evangelist of the Home Mission Board of the Southern Baptist Convention, and am actively engaged in that work. I will be in the State of Mississippi the month of June. Any church desiring my services will please write me as soon as possible as I am now arranging my work for the year. Address me at Morristown, Tenn.

JOHN M. ANDERSON.

Morristown, Tenn.

## THE BAPTIST ALLIANCE.

The brethren and sisters who expect to go to Philadelphia to the meeting of the Baptist Alliance will please send in their names at once so that certificates may be issued. It will not be possible for me to attend the Alliance, and so I cannot issue certificates there.

Sincerely,

J. W. GILLON,  
Corresponding Sec'y.



## Mission Directory

### STATE BOARD.

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

### HOME MISSIONS.

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

### FOREIGN MISSIONS.

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

### SUNDAY SCHOOL AND COLPORTAGE.

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

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

### ORPHANS' HOME.

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

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

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

### MINISTERIAL EDUCATION.

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

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

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

### MINISTERIAL RELIEF.

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

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

### THE COUNTRY CHURCH IN THE KINGDOM.

By J. W. GILLON.

Corresponding Secretary.

It is all important that we know exactly the place each individual and each organization occupies in the Kingdom of God, if it may be known. We may not be able to get a perfect view of the country church's place in the Kingdom, but we can so view it as that our view will give us the highest regard for the country church.

First, the country church, as a part of the Kingdom, is mighty in numbers. In the South, at least, in almost every county there are more churches in the country than in the towns and cities combined. This will remain true until the city and town population come to greatly exceed the country population. There are always more churches in the country in proportion to population than in the cities and towns.

There are, at least, two reasons for this: First, in the country distance has much to do with attendance upon church. The people are widely scattered, and so it becomes necessary to have many churches to accommodate the widely separated communities. The second reason is found in the fact that it takes fewer people in the country to support a church than it does in a city. The meeting houses are not so expensive, nor are the current expenses so heavy in the country as in the town or city. Each one of the country churches has equal authority with every other church, whether country, town or city.

This being true, the country churches can easily determine the policies for the whole group of churches in which they move, and with which they cooperate.

Second: The country church, in its place in the Kingdom, is favored in environment. It has little or none of the corrupting influences of the town or city to meet and overcome. The social customs of its community are much more simple and innocent than are those of the town or city. The business customs are much less complex and questionable than are those of town or city. It does not have to deal with the corrupt and corrupting institutions with which the city and town church must constantly deal.

The result of all this is, that the people the country church seeks to reach are in much better condition to hear the gospel than are the people the town and city seek to reach. They are not so hardened. They have not so many difficulties to overcome when they turn their hearts to seek God. This being true, the country church is really the favored church in the Kingdom. It is the church with a great chance.

Third: It is successful in the main thing—the great task before all churches is the task of leading those near at hand to Christ. A much larger per cent of the population in the country is Christian than of the town or city population. This would suggest the fact that the country church is greatly successful in winning those around it to the simple faith of the Christian. This is largely true because the church means more to the average citizen in the country than to the average citizen of town or city. It is the meeting place for neighbors and friends. Whether they are Christians or sinners, the country people give the church a better chance at them than does the citizen of town or city.

All business is laid aside during the protracted meeting season, and the whole family attends service each day. This gives the church a great chance at the lost, and in a mighty way this chance is made the most of. It is, perhaps, true that the country church comes nearer meeting the Lord's expectation in winning the lost in the immediate territory than does any other church.

Fourth: The country church holds the key to the denomination's success in all departments of its work. Perhaps it has not always been true, but it is true now that the churches in the country can guarantee the success or the failure of any great, far-reaching denominational undertaking. No one of the many country churches can give great sums to any cause, but when each of the many do their best, the aggregate is a great sum. More and more these churches are coming to see their opportunity, and to do their duty. The time is not far distant when in Tennessee the country churches will give more for Home, Foreign and State Missions than all of our churches are doing now. Our country churches could give all of the \$35,000 we are trying to raise for State Missions, and in no way cripple themselves for doing other worthy things, both at home and abroad. There is hardly a country church in all the State, if it got the matter on its heart, that could not give at least \$25 for State Missions. If they only knew the great destitution and need in our State, there are few of them that would not gladly do so much as this, and more, in order that during another year our State Board could greatly enlarge the work.

### A GREAT CHURCH.

I have just spent several days with Bro. J. H. Sharp at the Bell Avenue Baptist Church, Knoxville, Tenn. We had a great time with this noble people. Several weeks ago I was there for some lecture work and to begin a class in the Manual, teaching each afternoon for about two hours. At that time it was decided to canvass the town and grade the school at a later date. After adjusting dates to suit all around it was agreed that I go on May 11 to 14. I reached the church at 8:30 and found Bro. Sharp already getting things in order for the canvass, which was to begin on Friday morning at 9 o'clock. The town was sectioned off, and workers assigned on Thursday night, together with instructions as to the canvassing. At 9 a. m., twenty or more canvassers were in the field, and nearly all day we worked, finishing up on Saturday all but about three sections. On Saturday the writer spent the entire day separating and grading the cards.

The evenings were spent grading papers on "Teacher-Training" books and arranging for a great day on Sunday. On Sunday we summed up the report of the canvass, and made this report to the school at its regular session. The school was large, there being 765 present at the regular session. At 11 o'clock Bro. Sharp preached a beautiful sermon to the aged and every phase of the program was made to sweeten the lives of the mothers and fathers of the congregation. At night we had a regular commencement exercise for the graduating class. Thirty-eight had taken the first book and stood satisfactory examinations on the same. A beautiful program had been arranged with class address, class prophecy, class history, etc. Miss Della Fielden read the class history, Supt. L. T. McSpadden the class prophecy, and Judge H. N. Cates of the Court of Civil Appeals, made the class address. It was an inspiring service from the very first. Several interesting things might be said about the class. In the first place, Pastor J. H. Sharp and wife were both in the class and received their diplomas at the hands of their own little daughter. The superintendent of the school was also in the class, and nearly every teacher in the entire school. In this class there were three generations represented. Quite an interest was manifest when we asked Granny Poeton, her daughter, Mrs. Robert Smith, and her granddaughter, Miss Florance Smith, to stand, and referred to the fact that all old people were not opposed to advanced methods in Sunday school work. At the close of the exercises we had the class to stand and repeat the class yell. Summing up the result of the canvass we find the following figures, which speak for great things yet to be done by Bell Avenue church.

Result of canvass: Baptist preference, 1,661; Methodist, 873; Presbyterian, 594; no preference, 545; fourteen other denominations—Catholics, Episcopalians, etc., 256. Total, 3,929.

Of this number Bell Avenue had 1,382 actual preference and a possibility from non-preference of 545, making a total possibility of 1,927.

In the Adult Department, there were 935, with 416 unsaved; in the Senior Department there were 197, with 114 unsaved; in the Intermediate Department there were 153, with 102 unsaved; in the Junior Department there were 196, with 183 unsaved; in the Primary Department, there were 503. Total, in all departments, 1,984, with 815 unsaved.


This makes a possibility of 1,984 for

### HELPLESS AS A BABY.

Valley Heights, Va.—Mrs. Jennie B. Kirby, in a letter from this place, says, "I was sick in bed for nine months, with womanly troubles. I was so weak and helpless at times, that I could not raise my head off the pillow. I commenced to take Cardui, and I saw it was helping me at once. Now I can work all day." As a tonic for weak women, nothing has been found for fifty years, that would take the place of Cardui. It will surely do you good. Cardui is prepared from vegetable ingredients, and has a specific, curative effect on the womanly organs. Try a bottle today. At your druggist's.

this school, with 814 unsaved above the Primary Department. The school has been graded by departments, and a superintendent for each department. There are eight classes in the Adult Department, two in the Senior, eight in the Intermediate, eight in the Junior, and about twelve in the Primary. Besides these departments and classes they have a Cradle Roll and a Home Department. All of these departments are being worked with competent teachers and superintendents. With this splendid working force, I predict great things for this school. This is the result of definite work. The thing our schools all need more than anything else is to get down to definite personal work, and this cannot be done without thorough organization. Nothing is doing more to bring this about than "Teacher-Training." II. Tim. 2:15.

W. D. HUDGINS,  
State Superintendent.



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710 Church Street.

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

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

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

### THE MISSIONARIES' PLEA.

Will you not pray for us? Each day we need  
Your prayers, for oft the way is rough and long,  
And our lips falter and forget their song,  
As we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand  
To stem the awful tide of sin and shame,  
To cast out demons in the mighty Name  
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;  
The world's appalling need would crush us down  
Save that in vision we behold the crown  
Upon His brow who shall at length prevail!

Not yet the crowning! Fields must first be won,  
Lives freely yielded, martyr blood be spilt,  
Love cast out fear, redemption blot out guilt,  
Ere we behold the Kingdom of God's Son.

We shall behold it! Lo, His Word stands sure,  
Our King shall triumph in a world set free.  
With joy His chosen ones His reign shall see!  
Pray for us, brother, that we may endure!  
—The Baptist Missionary Herald of England.

"Though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world."

"A Brazilian blacksmith brought the missionaries sixty dollars, a tenth of his earnings for more than two years. The money would have provided many comforts for his family, but he said, 'It is the Lord's money, and I cannot use it.'"

While rejoicing over the fine advance Tennessee W. M. U. made in its

Home and Foreign Mission offerings, is it not possible for many who read these lines to make an additional offering just now? Let us not forget the nearly \$90,000 debt on the Foreign Board, and the large number of calls that will come to the Home Board deferred from last year. Unless extra offerings are made, it seems that our mission work for the present year cannot be planned on any enlarged scale.

### W. M. U. DAY AT THE ESTILL SPRINGS ENCAMPMENT.

Monday, July 10, is to be known as Woman's Missionary Union Day at the Estill Springs Encampment. In addition to other good things planned for that day, Miss Edith Campbell Crane, the Corresponding Secretary of our general Union, will speak in the morning at 11 o'clock. Those who have had the pleasure of meeting and hearing Miss Crane know that this is attraction enough. In the afternoon another pleasure awaits us in the conference to be led by Mrs. A. J. Wheeler, our beloved State President, on "Practical Plans for Our Societies." We hope to have representatives from many societies in every part of the State, while the nearly societies should have a large number present. This is W. M. U. Day, and we want to show the Encampment that it is really worth while.



MISS EDITH CAMPBELL CRANE,  
Corresponding Secretary of W. M. U. of the S. B. C., who will speak at the W. M. U., Rally Day, Sunday, July 10, at the Estill Springs Encampment.

### THE BABIES' BUILDING FOR THE ORPHANS' HOME.

How are you getting along with this new effort? This is to be our summer work, and we want to be able to report the full amount raised before September. Our Field Worker is receiving many encouraging replies from the letters she sent to the societies in regard to this matter.

Mrs. Blanche Ransdell, of Harri-man, writes: "Our society will pledge \$25 to the Babies' Building, and will give all over that we can raise. We are planning a special program on the Orphans' Home and its needs. I believe we can easily raise the amount needed for the Babies' Building, and our society is glad to have some small part in it."

Mrs. P. F. Burnley, of Hartsville, writes: "At the regular meeting of our society, the subject of the Babies' Building was brought up, and we agreed to do all in our power for the next two months to send a nice offering for this worthy cause, so dear to every Tennessee woman (or should be)."

Mrs. B. F. Jones, of Tullahoma, writes: "My Sunbeam Band and Cradle Roll will make a very special effort to get up a nice donation during June and July for the Babies' Building. My heart is in that Orphans' Home. I thank God that He has enabled us women to do so much during

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

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## A Welcome Change

Smoke curling up from the farmhouse chimney as the men are coming in from the fields, gives a pretty suggestion of a good supper and a comfortable home. But it also means a hot, tired woman, working hard over a blazing fire.

Your wife can escape this with a New Perfection Oil Cook-stove.

A New Perfection keeps a kitchen many degrees cooler than any other range, yet it does all a coal or wood range can do. It saves time, labor and fuel. No wood to cut; no coal to carry; no ashes; no soot. With the New Perfection oven it is the best cooking device you can find anywhere.

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Made with 1, 2 and 3 burners, with long, turquoise blue enameled chimneys. Handsomely finished throughout. The 2- and 3-burner stoves can be had with or without a cabinet top, which is fitted with drop shelves, towel racks, etc.

Dealers everywhere; or write for descriptive circular to the nearest agency of the  
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the past year. May we double our energies this year?"

Send all offerings to Bro. W. M. Woodcock, our State Treasurer, designated for the Babies' Building, and then do not fail to report them to Mrs. J. T. Altman, our W. M. U. Treasurer. Shall we not hear from others?

### LIKE IT?

Speaking of his work in Africa, I heard a missionary say, "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like association with ignorant, brutish people."

"But is a man to do nothing for Christ he does not like? God pity him, if not."

"Liking or disliking has nothing to do with it. We have orders to 'go,' and we go. Love constrains us."

Did Jesus like his early life? That life of hardship and agony? That life of association with selfish and bigoted and self-righteous and coarse people?

It was not a matter of liking. He was "sent." Love said, "You are needed. Go and make the sacrifice." He came.

A young woman had an ambition for a college course and for a life career far different from that of any of her

people. She was making rapid progress toward her goal. She gave it up, stayed at home and drudged for years, till it was too late to carry out her plans.

Did she like it? Would you have liked it? There came a turn in home affairs that left her aged parents helpless. She denied herself and gave her life to them. It was not a matter of liking. It was a matter of duty.

Look anywhere, look everywhere, and you will see the same thing. People doing what they ought to do. Not what they want to do.

Duty is duty. Duty's commands ought always to be obeyed.

Self-denial, service, duty, was the Master's teaching and example. And that is the way to His crown for you, for me. We must suffer with Him if we would reign with Him.

Say, do I love it? Not, do I like it?  
—Ex.

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## STATEMENTS.

We sent statements last week to those of our subscribers who are in arrears. Quite a number of them have already responded to these statements, but not all have done so. We wish all would respond promptly, as we are needing the amounts due us to meet obligations which have accrued. The spring and summer are always hard on religious papers. The amount which each one owes is comparatively small, but these amounts become very large to us in the aggregate when multiplied by thousands.

## SUNDAY BASEBALL.

For the first time in 28 years two games of baseball were played in Nashville on Sunday, one on May 28 and another on June 6. These games were played in open violation of definite laws upon the subject, both State and municipal, and against the protests of a large number of Christian citizens, represented by the Men's Christian Union, of which Dr. G. C. Savage is the efficient President. More than that, they were played with the connivance of the officers of the law, both city and county, whose sworn duty it is to enforce the law, but who despite their oath of office, and despite their promise to the Men's Christian Union and to the public to arrest the men if they attempted to play, went through the farce of arresting them in the most perfunctory way, so managing it that the arrests were made between innings, and the game was not interrupted in the slightest.

It is gratifying to report, though, that notwithstanding the difficulties under which they labored, the

Men's Christian Union have come off victorious, and the baseball officials promise that there shall be no more games of baseball on Sunday.

Several thoughts suggest themselves: 1. Why should not Sunday baseball be allowed? Because it is against the law? Yes. But why should it be against the law? Why should there be any law on the subject? For the reason that the Sabbath is a day of rest and a day of worship, but not a day of recreation. It is a holy day, not a holiday. It should be spent in rest from the routine of daily work and from business cares, and in bathing the "weary soul in seas of heavenly rest" in the worship of God. But it should not be spent in fun and frolic. It is the Lord's day, not man's. "Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God." Bull fights, theatres, baseball games, and any thing intended simply for profit or for amusement are out of place on Sunday.

2. It is not within the province of any person to decide whether he shall obey any special law or not. That is for the community represented by the law-making body, to decide. If one may decide he does not like some law, and so may violate it, another may do the same thing. If, for instance, the baseball president may decide that the law against playing baseball on Sunday is wrong, and may violate it with impunity, the saloonkeeper may decide that the laws against selling liquor on Sunday are wrong, or that the laws against selling liquor at all are wrong, and proceed to violate them. So with the gambler, with regard to the laws against gambling; the thief, with regard to the laws against theft; the murderer with regard to the laws against murder. In other words, carried to its logical conclusion, the spirit manifested by the leaders of the baseball club here in Nashville, would lead to anarchy and to a return to savagery where every man is a law unto himself.

3. It is surprising that a city like Nashville, supposed to be a Christian city, an educational center, which proudly boasts that it is the "Athens of the South," inviting and receiving young men and young women from all over the land in her borders, should be represented by a set of officials who are in open connivance with law-breakers.

Let us purge the fair name of our city from such official misrepresentation.

## DENOMINATIONAL STATISTICS.

The Summary of Denominational Statistics for 1910, published in the Annual of the Convention, shows that there is now in the world a Baptist membership of 6,396,329. Of this number a large majority, 5,387,844, are in the United States, leaving a little over a million in other countries. Of those in the United States there are in the South, 2,332,464, in the North 1,142,614. There is an estimated colored membership in the Southern States of 1,912,766. Of the white Baptist members in the South, Texas heads the list with 299,718. Georgia comes next with 261,416, Kentucky third with 230,297, North Carolina fourth with 226,007, Missouri fifth with 189,354, Alabama sixth with 184,305, and Tennessee seventh with 174,854, etc.

The total contributions for missions were \$1,503,844.65. Contributions for all purposes by Southern Baptists were \$10,424,385.05. The church property is valued at \$43,393,899. The Sunday schools number 14,522, with an enrollment of 1,248,116. The Minutes contain a picture of Dr. William Bullein Johnson, who was the first President of the Convention, serving three terms. They also contain the picture of Dr. William Heth Whitsitt, who was Vice-President of the Convention in 1873, and who died on January 28 of this year, and of Dr. A. J. S. Thomas, formerly Vice-President of the Foreign Mission Board for South Carolina, who died on April 1 of this year. Altogether, the Annual is a very valuable contribution to our denominational literature.

## THE MEXICAN SITUATION.

Following the capture of Juarez by Gen. Francisco I. Madero, Jr., the inevitable happened. President Porfirio Diaz was compelled to resign as President of Mexico. Gen. Madero then resigned as Provisional President and Gen. De La Barra was elected as Acting President until a general election can be held, which will be about the first of October. Soon after his resignation President Diaz left Mexico City about 2 o'clock in the morning, went to Vera Cruz, there to take ship for Europe. It is expected that he will spend his remaining days in Madrid. These, however, cannot be very many, as, in addition to his 83 years, he is now a broken-hearted old man. His going was really quite pathetic. For over 30 years he has been President of Mexico, and during that time he has done a great work in establishing the Republic upon a firm basis. It seems, however, that in order to hold in subjection the various elements of Mexico, he was compelled to rule with something of an iron hand. For this reason he was called dictator. Opposition was engendered which finally broke out in open insurrection and resulted in his overthrow. It would have been much better if he had resigned some years ago, or at least declined to be a candidate again at the last election. Then he would have gone down in history as the father of his country, the George Washington of Mexico. He made the mistake of holding on too long.

## THE MORMON MENACE.

The Baptist Courier says:

In conversation with a highly intelligent traveling salesman a few days ago we were surprised to hear him say that the greatest danger which at present threatens this country is Mormonism. He may be in error in this statement; but there are some facts which cannot be ignored. In 1890 there were 144,352 Mormons in the United States; now there are over 330,000. Their proselytes are about 5,500 a year. Every young man expects to be sent "on a mission" and 2,065 of these "missionaries" are now at work, supporting themselves. Last year it is said, they visited 2,000,000 homes.

We should hardly say that Mormonism is the greatest danger which threatens this country—we think the liquor traffic is that—but that Mormonism is a great danger is beyond question. Any one who has visited Utah and who has had the opportunity of observing the inside workings of Mormonism can understand its menace. With their idea that the State should be under control of the church, the Mormon people are thoroughly under the domination of the Mormon priesthood in secular as well as religious matters. They thus control Utah absolutely and hold the balance of power in several surrounding States, and are reaching out after still others. In fact, they are reaching out after control of this government.

## BAPTIST WORLD ALLIANCE.

Now for the Baptist World Alliance in Philadelphia! As we have said before, that will be the greatest Baptist meeting in the history of the world since the Day of Pentecost. Baptists will be there from all over the world. There ought to be a very large attendance from this country. We know of a number who are going from the South. In fact, a good many declined to go to the Southern Baptist Convention so as to save themselves for the Alliance. We should like to know who are expecting to go from Tennessee. We will make the same proposition with reference to the Alliance that we made with reference to the Convention, so as to enable as many pastors as possible to go—that is, send us one new subscriber for every \$1 the ticket will cost, and we will see that the pastor has a ticket to the Alliance.

We regret very much to learn of the death of Rev. E. F. Music, formerly of Virginia. He died in a hospital at Louisville as the result of a severe operation which he had undergone.



## Recent Events

Will some one please give us the address of Miss Millie Smith? We have received a letter from her, but she failed to give her address. We are anxious to obtain this information.

In the committee named to confer with the Northern Baptist Convention regarding the establishment of a line between the two bodies, the name of Dr. A. J. Barton should have been included.

The *Baptist Advance* announces that Rev. S. H. Campbell, pastor of the Second Baptist Church, Little Rock, is able to preach again after an operation for appendicitis. We hope that he will be fully restored to health and strength.

We had the pleasure of preaching on last Sunday morning at the North Nashville church, this city. Rev. R. T. Marsh is the beloved pastor. He is an excellent preacher and a sweet-spirited, lightened Christian gentleman. The church has a large membership. We enjoyed being with them.

In speaking last week of the election of Dr. Province as President of Mississippi College, we referred to his wife as the "daughter of the late beloved Dr. H. F. Sproles." We are glad to say that the word "late" was superfluous. Dr. Sproles is still living. When he read the remark he might have said as Mark Twain once said when he was shown an obituary of himself, that it was slightly exaggerated.

We were glad to have a visit last week from Dr. S. L. Morris, editor of the *Baptist Forum*, of Atlanta, Ga. Dr. Morris was on his way to preach the Commencement sermon for Hall-Moody Institute. The magazine is ably edited and is quite a helpful one. In the next several issues there will be a discussion of the woman question, which will be of considerable interest.

On account of ill health, Rev. O. T. Finch has been compelled to give up the pastorate of the Blythe Avenue Church, Memphis, Tenn. He has moved to Sterling, Colo., and has taken charge of the First Baptist Church at that place. We regret to learn of Brother Finch's failure in health, and trust that he may soon be fully restored. We hope to have him back in Tennessee again sometime.

Rev. A. N. Hall, of Muskogee, Okla., has tendered his resignation as pastor of the church to give his time to evangelistic work. The *Baptist Standard* says of him: "The editor of the *Baptist Standard* knows of no man who combines better elements in the evangelistic work than Brother Hall. He is truly a teacher of God's Word and a winner of men, not by clap-trap nor by human methods, but by the divine methods."

Rev. J. A. Lowry, President of Clinton College, Clinton, Ky., has been called to the care of the Woodlawn Baptist Church at Nut Bush, Tenn. He will preach there in the afternoon of the fourth Sunday in connection with his appointment at Woodville. Prof. Lowry was formerly principal of the school at Halls, Tenn. Besides being a fine school man, he is an excellent preacher, and one of the cleverest men to be found anywhere. We only wish he could be in Tennessee now for all of his time.

Pastor W. M. Nevins, of Waxahachie, Texas, has recently been assisted in a meeting by Rev. J. Edward Johnson, in which there were thirty professions. Two young women gave themselves to foreign mission work. During the five years Bro. Nevins has been pastor at Waxahachie there have been over 300 conversions. Two young men have decided for the ministry, three for the foreign field, two laymen have undertaken the support of a foreign missionary each, and the church is giving more than \$1,800 yearly to the cause of missions. This is a fine record.

The Southern Student Conference of the Young Men's Christian Association meets this year at Montreat, N. C. (near Asheville), June 16-25. As you know, the purpose of this conference is to bring together picked men from the colleges and universities of the South in order to consider the moral and religious problems of the students, and to enable each man to settle for himself the question of a definite religious life-work. The leaders of the Student's Conference are considering with profound attention

the drift of so many college young men away from a personal faith in God and a serious Christian life after leaving college, and they are attempting to save men to Christ and the church.

Rev. L. S. Ewton, of Springfield, spent last Monday in Nashville, and gave us a pleasant call. He had with him the blue prints for the new house of worship they propose to build at Springfield. An eligible lot has been purchased and a large amount of money towards the erection of a house has been subscribed. Bro. Ewton is doing a great work at Springfield. Accompanying him was Edgar Folk Ewton, a fine boy—he takes not after his namesake, but after his father.

In mentioning the fact last week that Rev. J. F. Savell, of Fayetteville, Tenn., had been called to the pastorate of the South Side church, this city, we added, "We extend to Brother Savell a very cordial welcome to Tennessee." We meant to say Nashville, but we will let it stand as it appeared. We were glad to have Brother Savell in Fayetteville. He did a great work there, and, if we may be allowed to say it, we somewhat doubt if he ought to have left. But we are glad to have him in Nashville. Both Fayetteville and Nashville are in Tennessee.

We had a pleasant call last week from Dr. C. M. Stevens, formerly professor in Ewing College, Ills., now principal of the city school of Jasper, Tenn. Prof. Stevens is an author and lecturer of great ability. As we stated some time ago, he says he can prove that the Baptist doctrines are fundamentally and philosophically true. We think he is right in his conclusion. As a matter of interest and of information, however, we should like to see his argument. We hope that he will be invited to deliver some lectures upon the subject, and that he will afterwards put them in book form. They are needed and will do good.

## A CARD TO PASTORS AND CHURCHES.

Dear Brethren—Are you planning to observe one Sunday in June for our Industrial Orphanage Plant? Undertake to get a contribution from every member of your church for this needy cause.

Three buildings are in course of construction, but these buildings cannot be completed unless the friends of the institution give the money with which to pay for the material and work that goes into their construction. Our only asset is the liberality of the Baptists of Tennessee. We are rapidly approaching a crisis in financing the undertaking. The responsibility does not alone belong to the Improvement Committee and Board of Managers, for they are doing their very best with what they have. It also belongs to you. To meet this responsibility will be only too easy, if all will help. Beloved, we can meet it. Let us do it within the next four weeks, so that we may be saved from financial embarrassment. Let the Lord's work go on. May the Lord put it into every heart and hand to help now.

Yours for the Orphans,

W. J. STEWART, Secretary.

2141 Blakemore Ave., Nashville, Tenn.

## BRO. GREATHOUSE RESIGNS.

At this morning's service I offered my resignation to take effect July 9. My older boy has been sick for some time, and I go to California July 10 to live with him in the hope that he may be restored to health. He has been threatened with tuberculosis. I took him to Memphis to two specialists, who found his left lung affected, but pronounced it not tuberculosis. I thought at that time that I could tide over here till fall, but he is not doing any good, and besides I have recently gotten in touch with some good work in California, and as they do not want me to wait till fall I go at this time.

I regret very much indeed to leave Humboldt, and Tennessee, but it must be for the best. The work has been most pleasant here. The people have been simply lovely to us all the way through, and while they regret to see this break in the tender relationship, they cannot censure the pastor under the circumstances.

I shall hope to keep in touch with the work of the State and to rejoice in the larger things of the Baptists of Tennessee in the years that are to come.

J. W. GREATHOUSE.

On the third Sunday in May, Bro. D. F. Lillard and Bro. Bilyeu organized a church of twenty-nine mem-

bers at Falling Springs. This is a very promising field and it is believed the church will number more than fifty members in the next two or three months. Bro. Bilyeu is the efficient pastor. This humble man of God has done and is still doing a great work in the Riverside Association.

Our work here is moving along smoothly, but slowly. Bro. Lillard, our pastor, is a faithful worker, and is untiring in his efforts to build up the Baptist cause in this community, and will make a success. He should have the hearty support of all the Baptists in this country.

Our Sunday School is getting along very nicely. We expect a larger number after vacation.

The Baptist Young People's Union meetings are very interesting.

We will dedicate our beautiful new church house on the third Sunday in June. Dr. Gilloñ will be with us on that day. We extend a cordial invitation to Dr. Folk, too. We are expecting a large crowd. Everybody invited to attend.

Livingston, Tenn.

JOHN T. STONECIPHER.

Rev. I. G. Murray, of Jefferson City, Tenn., and his accomplished companion are spending some months at Hot Springs, Ark. Some years ago Bro. Murray was called to preach for the First Baptist Church of Hot Springs for quite a while. They were so well pleased with his services that they have again called him to serve them as supply pastor till they secure a pastor. Some of our Nashville Baptists have recently heard him preach some of his good sermons. Bro. and Sister Murray are native Tennesseans, both of them graduates of our Carson & Newman College at Jefferson City. We would be very glad to see some strong church in Tennessee call and keep them in their native State. He is a full graduate of the Southern Baptist Theological Seminary. He is an excellent preacher and pastor, thoroughly equipped, and very successful in his pastorates. His wife is a great helper to him in his work. We need them in Tennessee. Let some church call him.

Dr. Ray Palmer has been assisting us in a three-weeks' meeting. A reception was held last Friday night (May 29), for the entire community. Eight hundred persons were present. Dr. Palmer gave his lecture on the "Temple of Character" free. Ice cream and cake were served free at the close of the lecture to the entire audience. Nearly 100 professed conversion during the three weeks. Twenty have been baptized so far. Many more will be later. Dr. Palmer is a good preacher and very skilful in dealing with the unconverted. He makes Christians line up with the church. Our church has been greatly strengthened in its hold upon the community.

A. W. ATKINSON.

Manhattan, Kansas.

I like your paper finely and especially your articles on your trip. I'm planning to make the trip next spring. I hope you will put your articles into book form and you may put me down for one now. Hope to see you at the Baptist World's Alliance. My church work is doing fine; large congregations greet me each Sunday. Our curse in town is saloons and distilleries all over the country. I sometimes wish I was back in old Tennessee. The Lord bless you in your work.

S. M. McCARTER.

Lawrenceburg, Ky.

We are in a fine meeting at the First church here. We are in our third week. The pastor is doing the preaching and Singing Evangelist J. L. Blankenship, of Dallas, is doing the singing, and doing it well. There were 21 professions of faith yesterday, and with a growing interest in the town we are expecting gracious results this week. Pray for us. I am delighted to see the reports of such splendid work in dear old Tennessee. May God richly bless all the forces now at work there for righteousness.

T. G. DAVIS.

Bonham, Tex.

Since my last report I have conducted several funerals, preached the Commencement Sermon of Hartsville High School, married three couples, bought a new rubber-tire buggy, harness, and a black three-year-old horse, and have my feet set for some more weddings. Sunday I was at Hillsdale. Good service. Lord's Supper administered. A shout in the camp of Israel. Hot? I should say so, but how things grow. I missed the Convention, but hit the weddings. I drop these lines to let the readers know that I am still in the fight.

J. T. OAKLEY.

Hartsville, Tenn.



## The Home

### LIFE'S LESSONS.

I learn as the years roll onward  
And I leave the past behind,  
That much I had counted sorrow  
But proves that God is kind;  
That many a flower I had longed for  
Had hidden a thorn of pain,  
And many a rugged by-path  
Led to fields of ripened grain.

The clouds that cover the sunshine,  
They cannot banish the sun,  
And the earth shines out the brighter  
When the weary rain is done.  
We must stand in the deepest shadow  
To see the clearest light;  
And often through wrong's own darkness  
Comes the weary strength of light.

The sweet rest is at evening  
After a wearisome day,  
When the heavy burden of labor  
Has been borne from our hearts  
away;  
And those who have never known sorrow  
Can not know the infinite peace  
That falls on the troubled spirit  
When it sees at last, release.

We must live through the dreary winter  
If we would value the spring;  
And the woods must be cold and silent  
Before the robins sing.  
The flowers must be buried in darkness  
Before they can bud and bloom,  
And the sweetest, warmest sunshine  
Comes after the storm and the gloom.

### THE LAND OF THE UNSETTING SUN.

Beyond the human horizon away  
over the sea of life; far beyond the  
borders of time, lies the land of the  
unsettling sun. There, with undimmed  
light, the unsettling sun glides its shining  
pathway forever and forever.  
Sweet it is to dream of that sunlit  
land, where darkness never comes, for  
the daylight never dies; where noon-  
tide splendor crowns with living light  
the endless day.

There, no more shall we read the  
record of the rising and the setting  
sun, for poised in eternal calm it will  
know neither cloud, or shadow or set-  
ting, no more forever. Immortelles,  
evergreens and many fadeless flowers,  
deck the sun-kissed shores of this land  
of love.

Through toils and tears; through  
darkness and death, we are traveling  
the pilgrim path, that leads at last to  
this land of light. Day by day we  
are drifting, we are hastening through  
the shadows to the cloudless day—

"There everlasting day abides  
And never fading flowers  
Death like a narrow sea divides  
That heavenly land from ours."

—Western Recorder.

### FAMOUS BOYS.

A woman fell off the dock in Italy.  
She was fat and frightened. No one  
of the crowd dared to jump in after  
her; but a boy struck the water al-  
most as soon as she, and managed to  
keep her up until stronger arms got  
hold of her. Everybody said the boy  
was very daring, very kind, very quick,  
but also very reckless, for he might  
have been drowned. The boy was  
Garibaldi, and, if you will read his life  
you will find these were just his traits

all through—that he was so alert that  
nobody could tell when he would make  
an attack with his red-shirted sol-  
diers, so indiscreet sometimes as to  
make his fellow-patriots wish he was  
in Guinea, but also so brave and mag-  
nanimous that all the world, except  
tyrants, loved to hear and talk about  
him.

A boy used to crush the flowers to  
get their color, and painted the white  
side of his father's cottage in Tyrol  
with all sorts of pictures, which the  
mountaineers gazed at as wonderful.  
He was the great artist Titian.

An old painter watched a little fel-  
low who amused himself making draw-  
ings of his pot and brushes, easel and  
stool, and said, "That boy will beat  
me some day." So he did, for he was  
Michael Angelo.

A German boy was reading a blood-  
and-thunder novel. Right in the midst  
of it he said to himself, "Now, this  
will never do. I get too much ex-  
cited over it, I can't study so well after  
it. So here goes!" And he flung the  
book out into the river. He was  
Fichte, the great German philosopher.  
—Our Dumb Animals.

### THE ONLY TIME.

"Blake, what have you on your  
knee?"

"Nothing, sir."

"Then why do you keep looking  
down?"

The boy's face turned red, and the  
teacher made two quick steps toward  
him with the cane in his hand.

"Give me that book," he said stern-  
ly.

Blake's color died away—he was  
frightened. He made one more effort  
to hide the book, but the master's  
quick eye caught sight of it.

"So you are copying your lesson out  
of the book. That is how you keep  
your place at the top of the class! You  
are a cheat and a deceiver; it will be  
a long time before I trust you again."

"It was the first time, sir," stam-  
mered the boy.

"How do I know that you speak the  
truth? Hold out your hand."

Several stinging strokes fell, and  
Blake's head hung lower and lower.  
He felt that he could never look his  
comrades in the face again.

"Now, go to the foot of the class, and  
try, by steady work, to recover your  
good name."

After school, Blake wandered off  
alone.

He had spoken the truth when he  
had said that he had never cheated be-  
fore, but he feared no one believed him.  
He was a hard-working boy. Until now  
he had kept his place in the class by

careful work; but the night before he  
had gone on an errand for his mother,  
and his lessons had been neglected.  
The temptation to help himself out  
"just this once" had come so suddenly  
that he yielded to it.

"Other boys cheat often, and are not  
found out," he said bitterly; "but if I  
do it just once, I am caught. How  
mean!"

The hardest part was still to come—  
how could he tell his mother of her  
boy's disgrace? Should he tell her at  
all?

Temptation came again, but this  
time the boy looked it in the face and  
conquered. Very slowly he went home,  
wondering all the way how he should  
begin the story.

What quick eyes mothers have? Mrs.  
Blake saw in a moment that something  
was wrong. A few gentle words drew  
out the sad tale.

"Ah, laddie!" she said, "a prize is  
good, but a good name is better. You  
are like the dog who dropped his bone  
to catch a shadow. But you know, a  
good name lost may be won back  
again. Don't despair, though it is  
harder to win than lose, and always re-  
member that your mother believes in  
you."

Then she spoke to him of the armor  
of truth that even soldiers have to  
wear, and so sent him forth into the  
battle again.

The next day Blake told the school-  
master all about it, and set off bravely  
on the upward road.

Many unkind looks and bitter taunts  
he had to bear; but in the end he won  
his way back to the place in the class,  
and in the opinion of his master and  
school fellows.—Western Recorder.

How helpful is a word of cheer now  
and then! We are grateful to Dr. W.  
D. Nowlin of Lakeland, Fla., for the  
following complimentary words: "Your  
account of the Convention is the best  
I have seen. You make a splendid re-  
porter. I always enjoy your 'Among  
the Brethren' very much."

Rev. T. F. Callaway, of Orlando,  
Fla., has entered upon his duties as  
pastor of the Second church, Macon,  
Ga.

Rev. C. W. Trainham, of Marion,  
Va., has accepted the care of the First  
church, West Point, Ga. He begins the  
new duties next Sunday.

Rev. R. C. Medaris, of Pecos, Tex.,  
beloved in Tennessee, has decided to  
resume evangelistic work, for which  
he is so admirably fitted. He will use  
a large tent.

Rev. P. C. Shilling has resigned at  
Humble, Tex., and is open to labor  
on another field.

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tiful buildings, steam heat and electric  
lights, hot and cold water in each  
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Booklet. EDWIN F. ROWLAND,  
President.

Sweetwater, Tenn.

### FRECKLES.

Maybe You Can't Prevent Them, but  
You Can Easily Remove  
Them—Quickly, Too.

It is far better not to wait until the  
hot summer sunshine brings out your  
freckles in all their unwelcome ugliness.  
There's a simple remedy—Kin-  
tho—that removes freckles as if by  
magic—and it's guaranteed to remove  
them, or money back. Get a two-ounce  
package wherever toilet goods are sold,  
and see how quickly and thoroughly  
Kintho will remove your freckles.

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10 per cent annually for ten years,  
and one-half of the profits of a  
high-class orange and fig devel-  
opment in addition to the guar-  
anteed 10 per cent annually.  
These bonds are a definite promise  
to pay and in addition to being a  
first mortgage on the 300-acre or-  
ange and fig orchard, the entire  
assets of this company, amounting  
to nearly half a million dollars,  
are back of the bonds. Write for  
beautifully illustrated booklets  
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plan.

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TION, HOUSTON, TEXAS.

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The record of the Kellam Hospital is without parallel  
in history, having cured to stay cured permanently,  
without the use of the knife or X-Ray over 90 per cent  
of the many hundreds of sufferers from cancer which  
it has treated during the past fifteen years.  
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the best remedy for DIARRHŒA. Sold by  
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and ask for "Mrs. Winslow's Soothing Syrup,"  
and take no other kind. Twenty-five cents a bot-  
tle. AN OLD AND WELL TRIED REMEDY.



## Young South

MRS. LAURA DAYTON EAKIN,  
EDITOR.

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

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

Mission topic for June, "Roman Ca-  
tholicism in Italy and Mexico."

### CORRESPONDENCE.

I write this from Murfreesboro, where I have been since May 27. Up to that date but one letter had come from you, and for fear of getting others misplaced, I bade them keep them in my desk at home, until I returned. Then you will find all due acknowledgment.

This one is from Lucy, where we helped to rebuild the church the cyclone swept away. I am so glad to note the spirit this letter proves, now that the building is occupied again. It says:

"We celebrated our 'Cradle Roll Day' last Sunday, and the attendance was large. The older members of our school rendered a nice program. Six were promoted to the Beginners' Department.

"Our contribution amounted to \$8.16, and I am sending \$4.10 of it to you to be divided as follows: To Mrs. Medling's salary, \$1; and to the baptistry she wishes to see built, \$1; to the Home Board, \$1, and to the Foreign Board the same. For the 10 cents please send me 30 mite boxes.

"I did not receive the literature you mentioned having sent me, but I have organized a mission band, with 22 members. They are known as the 'Crown Jewels.' Our aim is to crown our lives with deeds of kindness, and seek for our own the jewels of truth.

"We hope to send something to the Young South before long. Most of the Bands are very small children, but I hope to train them to do great things for the Master.

"We wish the Young South a happy and prosperous year."—Mrs. M. E. Willoughby.

This is good news indeed. We give your Band glad hands, and hope soon to hear from them. I'm sure they will work for the "Baby Cottage," and our own missionary and her little ones. Thank you so much for this help. It is even more than usually appreciated in the dearth of other letters this week.

Now, I want to tell you of my pleasant trip. I came more especially to attend the

### "MARY SHARP REUNION."

you know, in connection with the commencement exercises of Tennessee College. I really had not realized what a treasure the Baptists of Tennessee possess in this great school, on the historic site of old Union University. I remember well when I attended my first commencement in that building, and saw the boys go out into the world. They became great men afterwards, many of them. Dr. Wm. H. Whitsett and Dr. T. T. Eaton were among them.

The campus is so beautiful. It can not be excelled I am sure in the whole State. The trees are so grand, and the blue grass makes such a lovely carpet for the dancing feet of the happy little maids.

On Sunday I had the great pleasure of hearing Dr. J. L. White preach two grand sermons. One of them was the "Commencement," and I always think of the "white-robed throng" in heaven

### JUST HALF IN BED.

Clyde, Ky.—Mrs. I. A. Decker writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years I was unable to do my own work. Half of my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

when I see these sweet girl graduates, just ready to go forth into life.

The music was in the hands of the college girls and was most inspiring. Dr. White's sermon was unlike any other of that class that I ever heard, and was so thoroughly practical. I am sure they will feel its influence all their lives long. It was a grand effort.

On Monday night the Mary Sharp "girls" were honored as the guests of Tennessee College at a most elegant banquet in the college buildings. The decorations were beautiful, and the welcome most gracious, and the scene one long to be remembered as the gray-haired women mingled with the fresh young girls about the board.

The "toasts" were thoroughly appreciated, and added to the good feeling already in all hearts. They were to Mary Sharp College, to the Class of 1911, the Class of 1912, and other kindred themes, President Burnett making a most genial and tactful toastmaster. It was midnight before we sought our homes with heightened respect for the new days in store for our descendants, and chastened regrets for the old, old days at old Winchester.

There were not so many here as ought to have been, or as were here last year, but the "Mary Sharp Reunion" was held on Tuesday, at quite a sacrifice to Mrs. M. M. Whittaker, the President, whose mother, Mrs. Griffin, was seriously ill at Winchester.

Next year, in July, we are to go to the old town that is so dear still to us who linger on this side of the river, and we'll honor the memory of Dr. J. C. Graves, the only president of the Mary Sharp, by a meeting where sleeps his silent dust in the cemetery there.

Some descendant of a Mary Sharp student is to have the benefit of a college course by the bounty of these women, now banded together, in memory of what we received at the hands of Dr. Graves and the other teachers of the long ago.

It is beautiful indeed to witness the enthusiasm of the "old girls." The merest mention of Mary Sharp makes the eyes grow brighter and many a "Don't you remember?" brought happy smiles to the lips. Dr. Graves did not know how immeasurably he wrought on the hearts of these women. I have known them all over the Southland, and wherever I have met them they were respected, honored, and beloved, and so loyal to the old college and to each other.

Of course greater advantages will come to their children, and Tennessee College offers rare opportunities now. They have added two more years of college work to their curriculum, making their course equal to any college in the land. I hope to see five hundred soon beneath those stately oaks. I saw nothing I would change, except to add to the building, and that will come

in good time.

I took the hands of several members of the Young South so gladly, and I hope that next year there will be hosts of others here. Murfreesboro seems so perfectly adapted to a great school like this, and the Messrs. Burnett work so happily and so successfully together. I wish I had more girls of my own to turn over to them, but alas, mine are all grown up. I shall certainly try, though, to influence all my young friends who contemplate a college course to enter Tennessee College next September. I could wish for you no happier fate, than study under such favorable auspices, and old Mary Sharp extends her hands in blessings, and is willing for you to surpass the queen of all the schools of the "Old South."

I am going to Shelbyville today, May 31, and expect to be back to my own desk by the end of the week. I am hoping to be greeted by a host of messages from you.

I sent Mrs. Willoughby the literature before I felt, and ordered the Journals for several friends.

Come on with the offerings for the Baby Cottage. I want every reader of our page to remember this new object of this year's work especially.

The schools are out now. Turn your attention this way, and let's make June a fine month. Hurriedly yours,

LAURA DAYTON EAKIN.  
Chattanooga.

### TEXAS LETTER.

Again is our country beginning to feel the disastrous effect of the continuous dry weather. We hope for early rains, however, to revive nature's domain. The denominational schools are closing their most brilliant and successful terms. The advance and great efficiency of the several correlated institutions is marvelous indeed. Dr. B. H. Carroll visited our city a few weeks since and delivered a fine sermon, which he is capable of doing. The weight and burdens of his long and faithful life are showing the marks of age and feebleness.

The great issue pending in the State is being well handled and finely organized. Great schemes and manipulations are at work by the anti-Prohibitionists of any kind and any way to defeat prohibition, and save the saloon from its otherwise destruction. The plea is not the saloon, but "local option" is the slogan of the campaign. The prohibitionists are immensely in the majority in the State, and local option prevails already in the majority of the counties. If State-wide prohibition is defeated, it will be attributed to the hoodwinked and deceived voters among prohibitionists. A mighty battle of the ballots will occur July 22. We ask the prayers of good people everywhere in behalf of the success of the right in this campaign.

T. E. MUSE.  
Cleburn, Texas.

The revival which has been in progress has closed. We had a glorious meeting. Between 40 and 50 conversions and 31 additions to the church, eight being received by letter. There were 22 baptized yesterday, and there are more to follow. We raised \$65 for State Missions. While the pastor was away Sunday, Bro. Yankee proposed that the church raise the pastor's salary. An increase of \$100 was voted at once. We had not asked for this, nor expected it. But we are indeed grateful. We are a small band as yet, but no more loyal and faithful people can be found anywhere. We have had over 80 additions in ten months. We will strive to reach the 100 mark by the

end of the year.

Bro. Yankee charmed us with his eloquence, convinced us with his logic, and won us with his earnestness. He is safe, sound and sane. We heartily commend him to the pastors of the State who desire the services of an evangelist.

Our church is united, aggressive and happy. Pray for us that we may be used largely in bringing souls to the Master.

J. H. PADFIELD.

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

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**FREE**  
**\$5000** WORTH OF VALUABLE  
**Prizes Given**  
**ABSOLUTELY FREE**  
**For Solving This Puzzle**

2		
	5	
		8

### Magic 15 Puzzle

Directions. Take any number from 1 to 9 inclusive and arrange them in the squares so that when added together vertically, horizontally and diagonally the total will make 15. No number can be used more than twice.

Every one sending an answer to this puzzle will get a prize. The prizes range in value to piano buyers from \$50 to \$175; the nearer correct the answer the more valuable the prize.

SEND IN YOUR ANSWER. YOU MAY GET THE HIGHEST PRIZE.

Only one answer allowed from the same family. I am offering these prizes in order to introduce and advertise the high-grade Purcell pianos. I will send you the prize you win, with full particulars. Send in your answer at once, on this or a separate sheet of paper, to

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By Thornwell Jacobs

A Stirring Novel of

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## AMONG THE BRETHREN.

BY REV. FLEETWOOD BALL.

Rev. J. M. Anderson, of Morristown, Tenn., an evangelist of the Home Mission Board, will aid Rev. Martin Ball and the First church, Winona, Miss., in a revival beginning June 11.

One of the ablest productions we have read in a long time was the editorial by Dr. R. M. Boone in the *Baptist Chronicle* of last week, under the title, "Scriptural Principles Underlying Our Work." He proves that the organized work is the outgrowth of great Scriptural principles.

Rev. G. L. Ellis, of Martin, Tenn., preached two sermons each day last Saturday and Sunday at Union church, near Chesterfield, Tenn. Rev. W. F. Boren, of Darden, is the pastor. Bro. Ellis has held two revivals with the church in the past.

The First church, Arcadia, Fla., has secured as pastor Rev. H. M. Crain, of Gonzales, Tex. The dignified Crain is the bird for them.

Rev. W. A. Hamlett, of Temple, Tex., has declined the call to the care of the First church, Muskogee, Okla. His new book, "Travels of a Father and Son," will soon be off the press.

Rev. A. E. Baten, of Brownwood, Tex., accepts the presidency of Oklahoma College, Blackwell, Okla., and takes charge June 6.

Rev. Geo. W. Sherman, of the First Church, Chickasha, Okla., lately assisted Rev. J. P. Brown of Pocassett, Okla., in a revival which resulted in 40 additions.

Rev. J. H. Agee, well known in Tennessee, has resigned at Hooker, Okla., and accepted the care of the church at Liberal, Kans., taking charge last Sunday.

Rev. O. A. Utley, of Camden, Tenn., preached last Sunday at Caruthersville, Mo., where strong pressure is being brought to bear to locate him.

Rev. T. G. Davis, beloved in Tennessee, is doing his own preaching in a revival at the First church, Bonham, Tex., which resulted in 21 professions in one day.

Most all the editors of Southern Baptist papers have given strong editorial commendation of the remarkable Convention sermon of Dr. C. S. Gardner of Louisville, at Jacksonville.

The summer school of the South at Knoxville, Tenn., is to hear lectures from Dr. A. T. Robertson, of the Seminary at Louisville during July. He supplies for the Second church, Richmond, Va., during August.

Rev. Austin Crouch, of Dallas, Tex., lately assisted Rev. J. J. Hagood in a revival at Andalusia, Ala., which resulted in 41 additions. On the last day of the meeting a debt of \$10,000 on the building was raised.

Rev. W. F. Yarbrough, of the First church, Anniston, Ala., was recently created a D.D. by Howard College.

As a result of the recent revival at Clayton, Ala., in which Evangelist T. O. Reese assisted Rev. B. S. Ralley, the waters of baptism were stirred. Thirteen were baptized.

Beginning June 25 a revival will be inaugurated at Lexington, Tenn., conducted by Evangelist E. H. Yankee of

Nashville, whose coming is expected to be productive of great good.

A tent meeting will be held at Alberton, Tenn., near Lexington, beginning Sunday, Aug. 6, in which Rev. Andrew Potter, of Paris, Tenn., will do the preaching. The members of Mazie's Chapel church and pastors in Beech River Association will assist.

The church at Henry, Tenn., will hold a revival beginning July 2, which will be under the direction of the popular pastor, Rev. Andrew Potter, of Paris. Bro. Potter will probably use a tent.

Union church, near Chesterfield, Tennessee, will have the annual revival beginning Sunday, Aug. 6. Rev. W. F. Boren, of Darden, the aggressive pastor, will do his own preaching.

Hon. E. W. Essary, of Lexington, Tenn., a loyal Baptist lawyer, has been appointed by Gov. B. W. Hooper to the position of Commissioner of the State Penitentiary. Mr. Essary is well worthy of the honor.

Missionary G. P. Bostick of China preached last Sunday at Murray, Ky., for Rev. H. B. Taylor, while the latter was at Hopkinsville, Ky., preaching the baccalaureate sermon of Bethel Female College.

The church at Imboden, Ark., recently enjoyed a gracious revival in which the pastor, Rev. L. W. Russell, was assisted by Rev. H. B. Taylor, of Murray, Ky.

The faculty of William Jewell College requested the President, Dr. J. P. Greene, to preach the baccalaureate sermon for that institution last Sunday. They love that man Greene in those parts.

Beginning the first Sunday in August, Rev. E. G. Butler, of the First church, Holdenville, Okla., is to assist Rev. Elmer Ridgeway in a revival at Davis, Okla.

Dr. W. F. Watson, at the head of the Department of Science in Furman University, Greenville, S. C., for 25 years, has resigned, to devote his attention wholly to business interests.

Rev. W. J. Nelson, a student in the Seminary at Louisville, Ky., has accepted the care of the First church, Rock Hill, S. C., and took charge last Sunday.

The church at Campbellsburg, Ky., secures as pastor Rev. G. J. Davis, a student in the Seminary at Louisville. He was lately operated on for appendicitis.

Dr. L. R. Christie lately closed a meeting with the First church, Columbus, Ga., in which he did his own preaching. There were 50 additions, 43 by baptism.

Evangelist W. L. Walker and Singer E. L. Woelagel are assisting Rev. W. Russell Owen in a revival at Capitol Avenue church, Atlanta, Ga.

Rev. C. B. Ragsdale, of Western Heights church, Atlanta, Ga., lately held a good meeting at Copper Hill, Tenn.

We make our politest bow to Editor E. J. A. McKinney, of the *Baptist Advance* for the following: "Whatever you may say, one thing is true, and that is people read what Fleetwood Ball has to say. Somehow, we always look for 'Among the Brethren,' and read it, and others say they do, too."

The First church, Hot Springs, Ark., has called Rev. C. J. F. Tate, of Dayton, Ohio, and he has notified his acceptance beginning July 1. He is no stranger in Arkansas.

Evangelist Sid Williams, of San Antonio, Tex., is assisting Rev. A. J. Fawcett in a revival at Hamburg, Ark., which began last Sunday, and gives promise of great good.

The Baptist Sanitarium at Dallas, Tex., loses its manager, B. J. Roberts,

who has decided to enter the book business. For many years he was manager of the American Baptist Publication Society House at Dallas, Tex.

Broadway church, Galveston, Texas, is the name of a new institution recently organized with 39 charter members. It is the outcome of the labors of Rev. R. D. Wilson, who was straightway elected pastor. Evangelist W. E. Foster is holding a meeting with the church.

Beginning July 2, Rev. S. H. Allen, of Martin, Tenn., will assist Rev. W. A. Butler in a revival at Bethel church, near Huntingdon, Tenn.

Evangelist T. T. Martin, of Blue Mountain, Miss., is assisting Rev. R. A. Cooper in a revival at Pontotoc, Miss., which began last Sunday.

The trustees of the Southwestern Baptist Theological Seminary at Fort Worth, Tex., have elected Dr. E. C. Dargan of the First church, Macon, Ga., to the chair of Homiletics in that institution and some think he will accept.

## PROGRAM OF THE S. S. INSTITUTE OF BEULAH ASSOCIATION.

The following is the program of the Sunday School Institute of the Beulah Association to be held in the Baptist church in Oblon, Tenn., June 27-29:

June 27.

Devotional. Subject, "The Power of Prayer." Text, James 5:16-18. W. R. Puckett.

10:30—"Every Member of the Church a Member of the Sunday School," Dr. H. E. Watters.

11:00—"Standard of Excellence," W. D. Hudgins.

2:00 p. m.—Devotional. Subject, "The Man with a Message." Text, John 1:23, D. S. Brinkley.

2:30—"My Bible," Dr. I. N. Penick.

3:00—"Filling the School," W. D. Hudgins.

3:30—"Our Sunday School Board, and What It Is Doing," Dr. E. E. Folk.

8:00 p. m.—Devotional. Subject, "The Joy of Being a Soul Winner," Prov. 11:30, R. J. Williams.

8:30—"Grading the School," W. D. Hudgins.

9:00—"The Relation that the Sunday School Sustains to World-wide Missions," Dr. J. W. Gillon.

Wednesday, June 28.

10:00 a. m.—Devotional. Subject, "The Love of Christ Constrains Us," II. Cor. 5:14, B. T. Huey.

10:30—"The Preacher's Part in the Sunday School," D. S. Brinkley and Prof. Willingham.

11:20—"Organized Class," W. D. Hudgins.

2:00 p. m.—Devotional. Subject, "The Christian's Responsibility," Ez. 33:1-10, B. F. Smith.

2:30—"Preparation of the Lesson," W. D. Hudgins.

3:00—"Officers of the School," W. B. Clifton.

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3:30—"How Present the Lesson," U. A. Ransom.

4:00—"Test of Teaching," W. R. Puckett.

8:00 p. m.—Devotional. Subject, "The Power of Knowledge," John 8:32, G. A. Ogle.

8:30—"The Land of the Lord and the Lord of the Land," Dr. E. E. Folk. Thursday, June 29.

10:00 a. m.—Devotional. Subject, "The Grace of Giving," II. Cor. 8:5, 6, 7, T. J. Perry.

10:30—"The Teacher Personally," Dr. I. N. Penick.

11:00—"Teacher-training," W. D. Hudgins.

11:30—"Teachers' Meeting," Dr. J. W. Gillon.

2:00 p. m.—Devotional. Subject, "A Reward for Service," I. Cor. 3:10-15, M. H. Whitson.

2:30—"How to Teach the Little Folks," led by Mrs. W. L. Hollomon.

3:00—"The Superintendent and His Program," W. D. Hudgins.

3:30—"Home Co-operation," Dr. J. W. Gillon.

4:00—"The Teacher's Interest in the Salvation of His or Her Pupil," W. B. Clifton.

8:00—Short devotional service by the pastor.

8:15—"Equipment," W. D. Hudgins.

8:45—"Our Duty to Those Who Have Not the Gospel," Dr. J. W. Gillon.

9:30—Song, "God be with You Till We Meet Again."

Every Sunday school in the Beulah Association is expected to be represented to the Institute. All the pastors in the Association are invited to come and take part.

Those who are coming will please notify R. H. Beard, Oblon, Tenn., and he will secure you a good home.

W. A. GAUGH,  
Pastor.

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## HOME AGAIN.

After an absence of two weeks, during which time I had the pleasure of attending the Southern Baptist Convention at Jacksonville, Fla., and then stopping off near Chattanooga and spending a week with my brother and other relatives and friends of my boyhood days, I am back in my office again looking into the accumulated mail and looking out over the field thinking of the duties and problems confronting Oklahoma Baptists.

You have already noted that the Oklahoma messengers and their friends from nearly all of the States represented in the Convention, succeeded in getting the promise of the next session of that great body of Baptists to be held at Oklahoma City in the First Baptist Church.

The coming of this Convention will mark another epoch in the progress of our work in Oklahoma—let us all begin now to get ready to entertain it royally. As you will see reports of the Convention at Jacksonville by many who can tell it so much better than I, I shall not write of that, but tell you a little of my visit to my old home and then turn to future things with energy and determination as these inspirational gatherings and a visit to the "scenes of childhood" will inspire us to do.

I cannot tell you of the many tender, sweet, yet sad memories that came into my mind and heart as my brother and I, alone walked over the play grounds, where forty-two years ago we were attending the country school at Mt. Harmony. The old schoolhouse had just been removed (to my disappointment), and its place filled by one more modern, but the old church house, one where the Baptist people worship, and the other the home of the Presbyterian brethren, still remained; as we sat upon the steps of the Baptist house and ate a lunch which my brother's wife had prepared for us before we left home, three miles away (which I used to think was at least six miles, if a step), tears of joy mingled with those of sadness flowed down our cheeks as we sat silently meditating upon the past; then we went out into the old church yard and walked through, reading the names of so many of those whom I had loved in my youthful days, upon the marble slabs. Upon one plain stone, I read this name—Moses Stalcup—my father's name. After standing there silently awhile, for there are no words to express such feelings, I picked a sprig of ivy from the grave and we each slipped away to be alone and where only One Eye could see us. I knelt down and thanked God that He gave me such a good Christian father as he did, and asked Him to help me to be worthy of him by imitating his virtues, and to help me to serve my Heavenly Father in a more acceptable manner, so that the Kingdom might come more speedily because of my efforts. As I turned from that hallowed spot I thought of Oklahoma, and the influences we are wielding now to make it Christian Oklahoma, and I was filled with a desire to make my life count for more in the kingdom of God, and to seek to enlist more of my brethren in this great work of seeking the lost and teaching them the "All things."

Just now our specific duty is Christian education, during May and June. This campaign has been outlined by the Educational Commission of which Dr. A. J. Holt is chairman, and it is to be led by him. It is my purpose and wish to help in every way I can—so I now make a plea that each and every church in the State take this im-

portant matter to heart seriously and at once make a liberal offering for it.

On account of my deep interest in this work, for there is nothing of greater importance, and the many pressing duties confronting me in the office and on the field getting ready for the State Mission Campaign in September and October, I have decided that it is best for me to remain here rather than go to the Northern Baptist Convention and World's Alliance in Philadelphia, although the Board has requested me to go and it almost breaks my heart to miss those meetings, but I am impressed that my duty is here. I hope many others can and will go and know there is a great treat in store for those who go.

Do not forget the important thing before us—the maintenance and upbuilding of Christian schools so that this generation may be effectively trained for service.

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## Obituaries

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**YATES.**—On Dec. 23, 1910, at 2 o'clock p. m., God called to himself one of the most beautiful of Christian lives in that of Miss Alsie Yates, the youngest daughter of Mr. James Yates. She was born June 29, 1880. She gave her heart to Christ at the age of 13 years, and joined the Baptist Church at Indian Ridge, of which she was a member until God saw fit to close this youthful life; and we can only say through our tears, "God's will, not ours, be done." The thought of death cannot fail to bring sadness to every heart. Even when the aged die it saddens us who are left behind, but when those who are just beginning their life's work are taken away, it brings grief inexpressible. Thus it was with our friend, Miss Alsie Yates, a young lady just entered into womanhood, with every promise of a bright future before her. Youth, beauty, intelligence, all were hers. And to our human eyes it seemed wrong for her to die. But Christ who loved her far better than we could, said, "No, she must come to me." Words of consolation seem cold and useless to the bereaved ones, but let us hope that God who doeth all things well, will whisper peace and comfort to their broken hearts.

Indian Ridge, Tenn.

**MEASLE.**—Sister Callie (Witt) Measle was born Feb. 28, 1859. She professed faith in Christ in early life and united with the church at Lebanon. She moved from there to Alexandria church, of which she was an active and faithful member until her death. She was married to John W. Measle in 1881, to which union was born one girl, who, with her father, still survives, a comfort and a companion to him who is so sorely bereaved. Sister Callie was a devoted and faithful wife and mother, maintaining a Christian walk and conversation, thus exerting a wholesome influence over husband and child, leading them in the way of the Lord. She was a devoted member of the church and was active in the discharge of her duties. She seemed always ready for every good word and work.

She has gone to rest and to await the coming of the Lord and the resurrection of the body, and the gathering of the elect.

We are left bereaved, but abounding in hope. We would be submissive to the Father's will, and await His good pleasure.

Let us bow submissively to His providence and emulate the devotion of our dear sister, wife and mother, and labor till the Master comes.

Soon the messenger will come for us, and take us to the spirit land, and we will meet her again and part no more forever.

T. J. EASTES.

**LUTTRELL.**—To this committee has been entrusted the sad duty of expressing the sense of loss sustained by

the members of Union Baptist Church in the death of Bro. James Luttrell. He was born Nov. 18, 1826, and died Jan. 31, 1911.

He was married April 16, 1857, to Mary Ann Shipe. To this union was born seven children, four of whom survive him. He professed faith in Christ and was baptized into the fellowship of Union Baptist Church about fifty years ago. He was a faithful and consistent member, having served as deacon for forty-two years.

Resolved, That the church has sustained an irreparable loss in the death of its beloved brother. That we deeply deplore this loss, but humbly bow to the Master's divine will, for the time will surely come when we shall see fully and know even as we are known. That we extend our heartfelt sympathy and prayers to the bereaved relatives and friends who remain to mourn their loss.

May God ever bless the family and point them to a home on high.

JOHN J. COX,  
M. R. KING,

Committee.

Fountain City, Tenn.

**JONES.**—On March 28, 1911, the hand of death entered the home of Brother James H. Jones, removing therefrom one of its brightest jewels, his beloved wife, Mrs. Nannie A. Jones. Sister Jones was born Jan. 14, 1864. She professed faith in Christ at the age of fourteen years, and was baptized by Elder Matthew Hillsman of Trenton, Tenn. She was married to James H. Jones April 5, 1882.

By the death of Sister Jones, her husband loses a faithful, true and loving wife, her children a fond and devoted mother, our church a loyal Christian and Baptist. She was fond of her Bible, it being her custom to read it daily. The poor of her community were much attached to her, as her hand was ever ready to administer help in time of need. She had for several years been severely afflicted, notwithstanding which she was always bright, cheerful, and seemed happy, and her home was ever a Baptist preacher's home. We extend to Bro. Jones and family our deepest sympathy in their great loss, and commend them to the loving care of Him who has promised us that if we cast our burdens upon Him, he will sustain us, and not allow us to be moved.

Resolved, That a copy of these resolutions be spread upon the record of the church, a copy furnished the family of our deceased sister, and that the same be published in our city papers; also that a copy be sent to each—the BAPTIST AND REFLECTOR and the Baptist Builder for publication.

Done by order of the church in conference.

E. B. PENDLETON,  
LUCIE B. PENDLETON,  
ORAH DARNALL,

Committee.

### TENNESSEE COLLEGE COMMENCEMENT NOTES.

Tennessee College has just closed her greatest year. Many visitors have attended the closing exercises. Beginning with May 25 there have been very few idle moments, and the college has been a scene of activity even greater

than during the busy school season. At 3 o'clock on this date the trustees had a meeting which was very far-reaching in its significance. They voted unanimously to approve the addition of the fourth, or senior college year and grant the A. B. degree in 1912. On the following day, Mr. E. T. Rion, one of the trustees, and his wife, entertained in a most delightful manner faculty and student body. This is one of the many social events that have taken place during the year in the homes of Murfreesboro for faculty and students. On that evening the certificate recital of the three students in Expression gave a most enjoyable program. This was given to a packed house and the young ladies, Misses Lamiza Smotherman, Patty Smith and Perry Williamson, as well as their teacher, Miss Crutchfield, were to be congratulated upon the work accomplished during the year.

On Saturday afternoon at White Lawn, the delightful home of Mr. and Mrs. T. N. Holt, the Kentucky club, together with the entire faculty and other friends in town, were entertained royally. Mr. Holt prides himself on being a Kentucky colonel, and he entertained on this occasion in true Kentucky style. In the evening Dr. H. C. Risner, of Texas, delivered a masterful address on Browning as a Poet, the title of which was "An Eagle Feather," before the Ruskin and Lanier Literary Societies. This was the annual address before these societies, and a great occasion.

Sunday dawned in all its beauty and glory and was an ideal commencement Sunday. By the courtesy of the Presbyterians the school was extended the use of their auditorium, which is one of the largest in town, for commencement purposes. The house was packed to its utmost capacity and some were even turned away. The sermon was preached by Dr. J. L. White, pastor of the Central Baptist Church, Memphis, Tenn., and all who attended pronounced it one of the greatest commencement sermons they had ever listened to. The keynote of the sermon was "Service for Mankind." Dr. White also preached at night.

At 11 o'clock Monday morning in the chapel was heard the commencement exercises of the Preparatory school of Tennessee College, at which time Dr. A. P. Bagby, of Glasgow, Ky., delivered the address on the subject of the "Finished Product." This class has requested Dr. Bagby to return when they have completed their college course and deliver the address on that occasion. The scholarship of this department was won by Margaret Fox, city.

At 2 p. m. the trustees held their annual meeting and adjourned at 4 o'clock to witness the class day exercises of the Sophomore class, which took place on the lawn. The eleven young ladies who graduated with the title of Associate of Arts rendered a program which was creditable to them and to the college. At 7:30 p. m. the second musical concert was rendered at the close of which the faculty, trustees and their wives, the alumnae of Tennessee College and Mary Sharp College, gathered with a number of visiting guests, were invited to the Alumnae Banquet, which was one of the most enjoyable features of the entire commencement season. Good fel-

lowship abounded and feeling of joy and gratitude for the forward step was the key-note of the evening and this rang out in all the toasts and responses. Plates were laid on this occasion for 100. Among the distinguished guests from a distance were Superintendent and Mrs. J. W. Brister and Mrs. E. L. Hampton, Nashville; Mrs. Eakin and Mrs. McKenney, Chattanooga; Mrs. Walton, Mrs. Borden and Mrs. Slaughter, of Winchester; Dr. J. L. White, of Memphis, Dr. H. C. Risner, of Texas, Dr. A. P. Bagby, of Glasgow, Ky., and Dr. H. H. Hibbs, of Williamsburg, Ky. It was the source of deep regret that Mrs. M. M. Whittaker, who is President of the Mary Sharp Alumnae, could not be here on this occasion. On account of the illness of her mother, she was delayed from coming until the next morning.

Tuesday morning, May 30, at 10:30, was commencement of the college proper, at which time the Sophomore college class received from the hands of President Geo. J. Burnett, their title of Associate in Arts. The address on this occasion was delivered by Supt. J. W. Brister, who made a very telling address on the subject of "The Emancipation of Women." When President Burnett announced that Ada Graves had won the scholarship from the college for the year, the entire audience cheered to the echo. Miss Graves has been here three years, and has won a scholarship each year, the scholarship to go to the one who maintained the highest average during the entire year.

Thus closed the brilliant commencement season and the best that Tennessee College has ever known. At 3:00 p. m. the Alumnae Association of Mary Sharp College met in annual session. At the same time in another part of the building the alumnae of Tennessee College met. A movement was put on foot that the Mary Sharp Association educate some worthy girl, and it to be operated through Tennessee College. It is generally understood that Ada Graves, the granddaughter of Dr. Z. C. Graves, the honored President of Mary Sharp College, will be the recipient of this scholarship.

The Tennessee College Alumnae made a subscription to start a students' fund for helping some worthy girl to secure an education in their Alma Mater. Mrs. M. M. Whittaker, of Chattanooga, was re-elected president of the Mary Sharp Alumnae, and Miss Mary Belle Judson, head of the voice department of Tennessee College, was elected president of Tennessee College Alumnae. These two officers insure great success to the organizations. The year has closed. Student and faculty have gone to their respective homes to talk Tennessee College during the summer and join forces to bring back all the old students and supplement them with an equal number of new ones for September, 1911.

Rev. A. S. Wells, of Bolivar, Tenn., is arranging for a revival at that place to begin Aug. 13. He has some of the best people on earth in his congregation. This writer regrets that a previous engagement prevents his assisting in a revival there at that time.

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## TENNESSEE ASSOCIATIONS.

By J. W. GILLON.

## JULY.

Shelby County—  
Bartlett, Wednesday, July 12.  
Big Hatchie—  
Zion Church, Wednesday, July 19.

## AUGUST.

Concord—  
Murfreesboro, 9 a. m., Friday,  
Aug. 4.  
Sequatchie Valley—  
South Pittsburg, Thursday, Aug.  
10.  
Little Hatchie—  
Ebenezer, Friday, Aug. 11.  
Holston—  
Erwin, Tuesday, Aug. 15.  
Sweetwater—  
Athens, Wednesday, Aug. 16.  
Nolachucky—  
Morristown, Thursday, Aug. 17.  
Cumberland Gap—  
Beech Grove—Wednesday, Aug.  
23.  
Chilhowee—  
Maryville, Wednesday, Aug. 23.  
Hiwassee—  
Union Grove, Thursday, Aug. 24.  
Duck River—  
El-Bethel Church, Friday, Aug.  
25.  
Mulberry Gap—  
Chinquepin, Tuesday, Aug. 29.  
Big Emory—  
Harriman, Thursday, Aug. 31.

## SEPTEMBER.

Unity—  
Middleton, Friday, Sept. 1.  
Ebenezer—  
Fairview, Maury Co., Wednesday,  
Sept. 6.  
Watauga—  
Siam church, Thursday, Sept. 7.  
Stockton Valley—  
Fairview, Fentress Co., Satur-  
day, Sept. 12.  
Central—  
Eldad, Tuesday, Sept. 12.  
Midland—  
Pleasant Hill, Knox County,  
Wednesday, Sept. 13.  
Salem—  
Ramah, Thursday, Sept. 14.  
Eastanallee—  
Rogers Creek, McMinn County,  
Thursday, Sept. 14.  
Walnut Grove—  
Union Grove, McMinn County,  
Thursday, Sept. 14.  
Ocoee—  
St. Elmo, Tuesday, Sept. 19.  
Friendship—  
Zion Hill, Wednesday, Sept. 20.  
Indian Creek—  
New Harmony, Hardin County,  
Thursday, Sept. 21.  
East Tennessee—  
Cay Creek, Thursday, Sept. 21.  
Clinton—  
East Fork Church, Thursday,  
Sept. 21.  
Holston Valley—  
Rogersville, Thursday, Sept. 21.  
Beech River—  
Judson, Henderson County, near  
Chesterfield, Friday, Sept. 22.  
William Carey—  
Kelso, Friday, Sept. 22.  
Union—  
Doyle Sta., Friday, Sept. 22.  
Beulah—  
Davis Chapel, near Hickman, Ky.,  
Tuesday, Sept. 26.  
New Salem—  
New Macedonia, Wednesday, Sep-  
tember 27.  
Sevier—  
Beech Springs, Wednesday, Sept.  
27.  
Providence—  
Union Chapel, Roan County,  
Riverside—  
Thursday, Sept. 28.

Three Forks, Overton County,  
Thursday, Sept. 28.  
Western District—  
Point Pleasant, Saturday, Sept.  
30.

Judson—  
New Hope, Hickman County, Sat-  
urday, Sept. 30.  
OCTOBER.

Cumberland—  
Hopewell, Robertson County,  
Tuesday, Oct. 3.  
Enon—  
Bethany, Macon County, Tuesday,  
Oct. 3.  
Weakley County—  
Public Mills, Wednesday, Oct. 4.  
Tennessee—  
Piedmont, Jefferson County,  
Wednesday, Oct. 4.  
Nashville—  
Union Hill, Thursday, Oct. 5.  
South Western District—  
Unity, at Holladay, Friday, Oct.  
6, 9:30 a. m.  
Wiseman—  
Meaderville, near LaFayette,  
Wednesday, Oct. 18.  
New River—  
Union Grove, Morgan County,  
Thursday, Oct. 19.  
Campbell County—  
Liberty, Thursday, Oct. 26.  
Stewart County—  
Nevill's Creek, near Model, Tues-  
day, Oct. 31.  
Liberty-Ducktown—  
Time and place unknown.  
Northern—  
Time and place unknown.  
Tennessee Valley—  
Time and place unknown.  
West Union—  
Time and place unknown.  
No minutes for the last four.



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placement or Falling of the Womb, Profuse, Scanty or Painful  
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BAPTIST SUNDAY SCHOOL BOARD,  
NASHVILLE, TENNESSEE.



SENT FROM GOD—CHRISTIAN  
INFLUENCE.

John the Baptist came from heaven to preach and baptize (Matt. 11:10; John 1:31), and I am sure he baptized the apostles from what is said in Acts 1:21, 22. They selected one in the place of Judas that had been with them from the baptism of John. Christ organized them into a church (Mark 3:13, 14; Luke 6:12, 13). This church was the mother church, and it was to send the gospel to all the world (Isa. 2:3; Luke 24:46, 47). This was according to his eternal purpose (Eph. 3:10), and it was through this authority that Ananias received his baptism (Matt. 28:19, 20). Ananias baptized Paul (Acts 9:12-17). Paul tried to join the church at Jerusalem, but he seemed to fall to get in (Acts 9:26-30), and inasmuch as Paul was to be the apostle to the Gentiles, no doubt God intended for him to join a Gentile church. Hence Paul became a member of the church at Antioch, as would appear by him being ordained at Antioch (Acts 13:1-3). Antioch was an offspring of the Jerusalem church, as would appear from the business between them (Acts 11:21, 23), A. D. 40, they sent committees from one to the other (Acts 15:1-4, 22-29). The church at Antioch sent Paul and Barnabas as missionaries to the Gentiles (Acts 13:4). Paul preached the gospel to Claudia and Prudence as it would appear from 2 Tim. 4:21, and also other scriptures. Claudia and Prudence were Welshmen. Also Clement of Rome, a Welshman, received the gospel, and in this way the church was established. The Hill Clift church, in Wales, is the oldest church in the world. It has had three stone buildings in the past. It was organized A. D. 600. It is a Missionary Baptist Church. The Welsh Baptists lived through all the cruel persecution to the present time. A. D. 1701 Elder Thomas Griffith and fifteen from South Wales were organized into a church and crossed the ocean on a ship known as James and Mary. They landed in this country and settled in what is now Pennsylvania. Then in two years they moved to what is now Delaware and bought 30,000 acres of land and settled on it, and called it the Welsh tract, and they called the church Tract church. In A. D. 1736 they lettered off 48 members to go to South Carolina, and they were organized into a church and were called the Welsh Neck Church. This old Welsh tract church was the mother of the Philadelphia Associations. Several brethren from South Carolina who were no doubt the fruits of the Welsh Neck church, came to Tennessee and settled in what is now Smith County, near the mouth of Dixon's Creek. There is a village there now called Dixon Springs. Through old Brother William Martin's influence they were organized into a church on March 8, 1800. They took the name Dixon's Creek Baptist Church (or United Baptist Church). This old church is the mother church of this section of country. From Dixon's Creek, Hogan's Church was organized in 1806; Peyton's Creek Church, from Hogan's Creek, 1812; Plunkett's Creek from Hogan's 1837; Macedonia from Hogan's Creek, 1830; Mt. Tabor from Peyton's Creek, 1836; Riddleton from Peyton's Creek, 1888; Ebenezer from Mt. Tabor, 1871; Sycamore Valley from Mt. Tabor, 1889; New Salem from Hogan's Creek, 1850; Smith's Chapel from Plunkett's Creek, 1894; Hillsdale from Dixon's Creek, 1817; Liberty from Hillsdale, 1822; New Harmony from Hillsdale, 1846; Mead-

orville from Hillsdale, 1869; Union Camp from Liberty, 1852; Bethany from Liberty, 1851; Enon from Liberty, 1854; Lafayette from Liberty, 1849; Antioch from Liberty, 1874; Corinth from Lafayette, 1880; Day's Cross Roads from Lafayette, 1885; Shady Grove from Dixon's Creek, 1846; Goodwill from Dixon's Creek, 1891; and Cornwell's Chapel from Peyton's Creek, 1879. Hence old Dixon's Creek is the mother and grandmother of 24 Baptist churches, and every one of them is and has always been a Missionary Baptist Church, with scarcely any division in 1837-1840. These churches furnish a home for nearly 4,000 Baptists. See what an influence is sent from God in this line, from John the Baptist through Paul and the churches  
C. B. MASSEY.

## A VAGRANT HAS BECOME A KING.

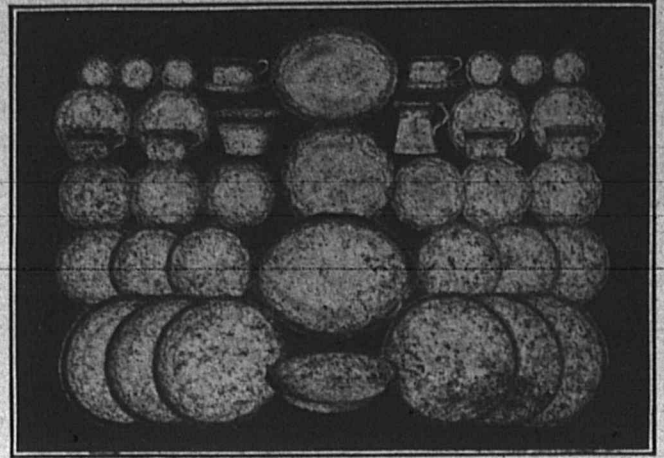
BY DR. A. M. SOULE.

It is surprising that such a large per cent of cotton seed is still retained on the farm and used as fertilizer or fed directly to cattle. Some people are still loathe to believe that the oil can have no fertilizing value. On the contrary, if anything it has an objectionable influence when put in the soil as it tends to close up the pores or openings between the particles of which the earth crust is composed, and prevent the free movement of air and water through the soil. Without this free movement of air and water plants cannot thrive. That oil exercises the function described to it when applied to the soil in considerable quantities, is shown by the success which has attended using it as a medium for the protection of roads and for the prevention of dust in towns and cities.

Disposing of cotton seed, therefore, on the part of the farmer is a rational and legitimate practice, provided, of course, that he secures its fertilizing equivalent and returns to the land in the form of meal or some other commercial plant food.

Considering the analysis under discussion, it appears further that cotton seed contains a high per cent of protein. This is the element concerned in supplying the nerves and tissues of the animal with the constituents for their maintenance in perfect condition. A large amount of it is also required in the ration of horses and dairy cattle, since milk contains a good deal of this element, and the horse is essentially a muscular animal, and can only be maintained in perfect condition and enabled to do its work effectively when the daily food it receives contains an adequate supply of protein. By expressing the oil from the seed, its protein content is greatly increased, and a meal produced which has a superior value for feeding to all classes of live stock, provided it is rationally combined with such other concentrates and forms of roughness as may be available on the farm.

From this explanation it is not difficult to see the important part which cotton seed plays now and is destined to exercise in the future development of the live stock industry of the South, and in the maintenance of soil fertility on that high basis essential to the production of maximum crops at a minimum of cost. It is further evident that a clear understanding of its composition and the utility which the various elements serve most advantageously will enable the farmer to sell it without loss of fertility and secure in exchange material which can be used as feed or for supply the deficiencies of plant food in his soil.

THIS HANDSOME DINNER SET—42 PIECES,  
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This ware is of a fine grade of porcelain, which is light and very durable. The shapes are of the latest Haveland design, and are decorated in a handsome underglaze blue effect with a beautiful gold lace border.

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

BAPTIST AND REFLECTOR,  
Nashville, Tenn.

## BAPTIST SUNDAY SCHOOL UNION.

The City Baptist Sunday School Union met Sunday afternoon with the Belmont Baptist Church. Considering the severe heat of the afternoon, the attendance was splendid. The devotions were conducted by Rev. Poe, pastor of Centennial Baptist Church. Dr. J. M. Frost offered the opening prayer.

On roll call the schools represented were as follows: First, 7; Immanuel, 4; Central, 1; Centennial, 8; Howell Memorial, 6; Calvary, 2; Third, 12; North Nashville, 4; North Edgefield, 2; Grace, 8; Edgefield, 3; Lockeland, 7; Rust Memorial, 6; Seventh, 15; Grand View, 3; Belmont, 29; Judson Memorial, 9; South Side, 10; Third Mission, 1; Overton Mission, 1.

Announcement was made that the next meeting will be held the fourth Sunday in June, instead of the first Sunday in July, at the First Baptist Church. The time of meeting is changed in order that the Union may have the rare privilege of having Dr. Edward Judson to deliver the address. Dr. Judson is the son of Adoniram Judson, the first American Baptist Missionary. He was born in Burma, India, and is at present pastor of a great down-town church in New York City—a great man in every respect. Every Baptist in the city should seize this opportunity to hear a really great speaker.

Dr. J. W. Gillon addressed the Union on "The Lord's Supper." He set forth the things that Baptists do not believe, and the things that Baptists do believe with regard to the Lord's Supper. He said that Baptists do not believe that the Lord's Supper is essentially a communion, and that it is properly named when so called, since it is nowhere taught in the scriptures that it is a communion.

Baptists do not believe it is a love feast.

Baptists do not believe that it is a test of Christian fellowship.

Baptists do not believe that its observance is either a matter of open or close restriction or unrestricted. It is simply the carrying out of the Lord's requirements.

Baptists do not believe that it has any saving efficacy.

Baptists do believe it is a church ordinance, and cannot be observed apart from the church, in good order, meeting in its local body, and in a local church. It being an ordinance, Baptists believe the things that are essential to church membership are essential to its observance.

Baptists believe it is a memorial, pure and simple. It stands to proclaim the great fundamental facts with reference to Jesus Christ.

Baptists believe it is a declarative ordinance. It proclaims His death till He comes again.

Dr. Wm. Lunsford offered the closing prayer.

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