

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXIV

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¶The *Religious Herald* asks some one to suggest a word describing a group of spectators as the word audience describes a group of hearers. There is now no such word. It is not unusual to read in the daily papers about the "audience" at a game of baseball. "Vidence" and "visience" are suggested. Can any one suggest a better?

¶By a majority of 64 Caddo Parish in Louisiana, in which Shreveport is located, again votes dry. The majority in 1908 was 62. Like Mercutio's wound, this is not as large as a barn door, nor as deep as a well, but it will do. And, thank the Lord for it. We congratulate Dr. Sumrell, Superintendent Smith and all concerned.

¶The *Nashville Tennessean* tells the story of a man who 20 years ago borrowed \$15 from a loan shark in Boston, and who since contracting the loan has paid back \$2,153, and still owes the original \$15. Another borrowed \$400 five years ago. To date he has paid back \$4,000 and his creditor says there is still due \$850 on the \$400 endowment. No wonder they are waging a vigorous crusade against the loan sharks in Boston.

¶We have received from our friend, Col. Thomas D. Osborne, of Louisville, an Author's Autograph copy of a book by him just published, entitled, "The Koran Christ." The book grew out of Col. Osborne's recent travels in Mohammedan countries, during which he read the Koran and found in it 32 mentions of Christ, all of them of a very kind nature. The book contains also much other valuable information with reference to Mohammedanism and Mohammedan lands. Published by Baptist Book Concern.

¶The *Christian Index* states that "Curtis church, Augusta, of which Rev. R. W. Thiot is pastor, is in a very prosperous condition. During the five months of the present pastorate, more than 100 have been added to the membership, and \$1,700 has been raised for all purposes. The church has dispensed with questionable methods of raising money, and is following the scriptural plan." While a student at the Seminary, the editor of the BAPTIST AND REFLECTOR had the pleasure of supplying Curtis church during a vacation, and enjoyed it very much. We are glad to know of the prosperity of the church.

¶One who had been saved by the power of Jesus Christ has put his experience in the form of a parable: "I was like a man in a deep pit, unable to escape from its depths. Plato came by and dropped a tear into the pit and expressed his sorrow and pity for my condition, and gave me good advice to avoid pits if I should ever be delivered from this one. Marcus Aurelius drew near and poured out a golden stream of beautiful maxims about how I should live if I should ever be delivered from my plight. Buddha and other philosophers passed by and gave abundance of good advice. Not one of them was able to deliver me from the pit. But another came, meek and lowly, with love beaming from His eyes; He reached out His omnipotent hands and drew me out of the pit, 'set my feet upon a rock, and established my going, and put a new song in my mouth.'"

¶The First Baptist Church, Dallas, Tex., has released its pastor, Dr. George W. Truett, for three weeks that he may spend the time in the field speaking for the prohibition amendment now pending, and on which a vote will be taken July 22, the church to defray all expenses. This was a very noble and gracious thing to do. The *Baptist Standard* says that "in response to this action of the church Dr. Truett briefly said: 'It would be my joy to do everything in my power for the promotion of the holy cause of temperance in Texas. I believe that none would ever see a more responsible hour than this, nor ever have a more urgent opportunity to serve God and humanity.' He declared that he would have no reason to respect himself if he, as a teacher of morals and a preacher of righteousness, could be silent on an issue so vitally affecting the moral and religious welfare of the people. He spoke of the unfailing comfort that he found in the assurance that in this as well as all other efforts in behalf of the Master's cause, he had the fervent prayers and the noblest co-operation of his great church."

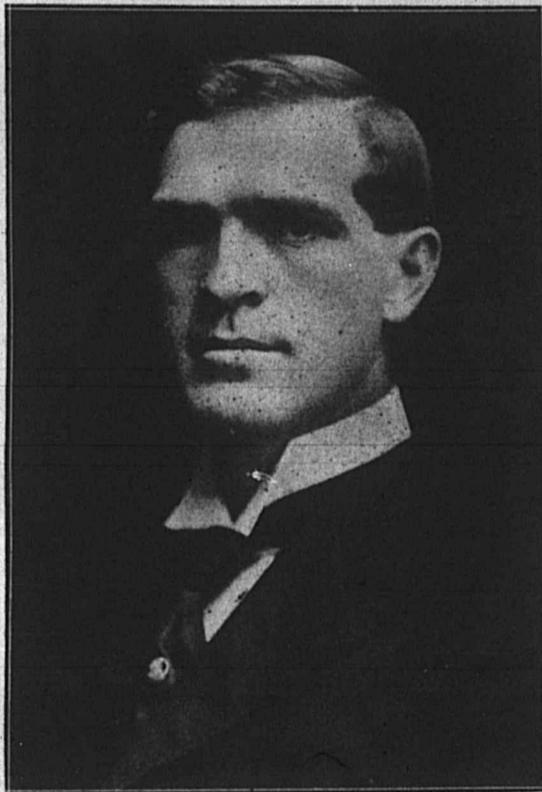
Personal and Practical

¶It looks like the Baptists have at last come into their "world consciousness."

¶Some one said: "If the outlook is bad, try to look up." And the more the uplook the better will be the outlook. Try it.

¶The *Word and Way* has completed its 15th volume. It says: "The editors and publishers have abundant reasons for gratitude and hope." The *Word and Way* is one of our most interesting and valuable exchanges.

Rev. C. D. Creasman, of Asheville, N. C., recently accepted the pastorate of the Grace Baptist Church, this city, and began work there about June 1. He graduated from Wake Forest College in 1909, and



REV. R. D. CREASMAN.

from the Southern Baptist Theological Seminary at the close of the last term. Grace church is one of our youngest churches and presents a fine field. Brother Creasman has taken a strong hold on the people, and has entered enthusiastically into his labors. Pastor and people are working together for the erection of a new house of worship, and the outlook for this church is very promising. Nashville Baptists should be proud to welcome Brother Creasman into their ranks.

¶Rev. F. B. Meyer, in showing how life is linked with life in influence for good in work for the world, said: "When Livingstone went to Africa there was a Scotch woman named Mrs. MacRobert, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying: 'When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant who will go with you wherever you go, and share your sacrifices and exposures.' With that money he hired his faithful servant known as Sebalwe. When the lion had thrown Livingstone down and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary."

¶In Boston during the last forty years the number of Congregational churches has grown from 22 to 34; Baptist, from 22 to 30; Methodist, from 19 to 33; Presbyterian, from 3 to 9; Protestant Episcopal, from 16 to 32; Roman Catholic, from 17 to 61. Unitarian churches drop from 28 to 23. Which seems to indicate that Unitarianism is dying in its stronghold. Thank the Lord for that.

¶The *Butte (Montana) Miner* reports that Dr. W. A. Atchley was extended an enthusiastic welcome upon assuming the pastorate of the First Baptist Church, Butte. At a reception in his honor various welcome addresses were delivered. In his response Dr. Atchley made a splendid impression, as might have been expected. One of the speakers declared Dr. Atchley had come to the largest Baptist congregation in the largest city in the State at an opportune time in the growth and development of Montana.

¶The following is a beautiful tribute to the noblest heroes of all, our mothers: "She was just an ordinary woman, without much leisure or time for culture. She did not know the difference between an Ionic and a Doric column in architecture; and she was not 'up' on china painting or the Roman emperors, but she brought up three children to tell the truth, to love God, to love their brothers, and to do honest labor with their hands and not be ashamed of it. When she died the papers did not notice it, but the Recording Angel said, as he reached for a fresh pen and turned over to a clean page, 'A queen is coming; get her throne ready.'"

¶What was the greatest Baptist meeting in the history of the world since the day of Pentecost was held in Philadelphia," says Edgar E. Folk, of the BAPTIST AND REFLECTOR. Why? If Folk had traveled across the sea in 1905 to the Baptist World Alliance in 1905, he would have accorded the second place to the Alliance of 1905. We wonder if we are to have impartial history.—*Word and Way*. Does Bro. Pittman think that the Alliance of 1905 was greater than that of 1911? We doubt it, though we were not at the meeting in 1905. We should be glad to have those who attended both meetings to say. Or, does Bro. Pittman simply mean that the Alliance of 1905 is to be accorded the second place in point of time? In this he is certainly right.

¶We spent last Sunday in Grand Junction, preaching the ordination sermon of two deacons in the morning and lecturing at night. In July, 1907, Dr. T. T. Eaton, while on his way to Blue Mountain, Miss., as he fell in the hotel at Grand Junction, called out, "Are there any Baptists here?" There were Baptists there then to minister to him, and there are Baptists there now. They are not very numerous, being only about 80, but they are among the salt of the earth, and make up in quality what they lack in quantity. Rev. J. E. Buchanan, of Blue Mountain, Miss., is the happy and faithful pastor, preaching there twice a month. He is an excellent preacher, an efficient pastor, and a noble Christian man. We enjoyed being with him. He is to be assisted in a meeting by Dr. R. A. Kimbrough, of Blue Mountain, beginning the fourth Sunday in July. We hope to hear of gracious results.

¶The story is told of a young lady, a student in a university, who approached President Faunce and said to him, "I am a scientific student and I want to know if you can prove to me that Jesus Christ rose from the dead." He replied: "I think I can, but it is a great deal better to let Jesus Christ Himself prove it to you; I could indicate the line of evidence that establishes the resurrection of Christ as a historical fact, but it will be far better if you will ask Jesus Christ Himself to prove to you that He lives. I advise you to study His life and to ask Him to prove it to you." The young lady went away, and several weeks elapsed before she reported the result of her experiment. At the end of that time she approached President Faunce, with a face glowing and radiant with a joy not of this world, and said, "Oh, President Faunce, Jesus has answered my prayer and has proved to me Himself that He lives; and I rejoice in the power of His resurrection."

ARTICLE 66

A Southern Pilgrim in Eastern Lands

By Edgar C. Folk, D.D.

THE PASSION PLAY.

And now we come to what was perhaps the most interesting experience in all our trip, a visit to the Passion Play at Oberammergau.

OBERAMMERGAU

Is a village in a level valley high up among the Bavarian Alps, near the watershed. Through the village runs the little mountain stream, the Ammer. Oberammergau, or Ober Ammergau, as it is sometimes spelled, means a village beyond the Ammer River. It has a population of about 1,600. It is a typical Alpine mountain village, with low houses usually with clean white walls and green window shutters. The center of the village is a church, around which the houses group themselves irregularly, so that the streets are quite crooked. It is a quiet, simple life the villagers lead during the nine year intervals between the performance of the Passion Play. They subsist largely on the trinkets which they sell to visitors, especially during the Passion Play years, and which they make during the nine years. They are also a pastoral people. It is said that the 1,600 people own between them about 600 or 700 cows. These find rich pasturage on the mountain side. Every night and morning a long procession of cows, each with her tinkling bell hanging from her neck, marches sedately through the principal street to and from the milking shed. They wander on the hills all day, but come home to be milked every evening, and the continuous tinkling of their bells fills the valley with delightful music. "When the cows come home" would be a very appropriate song for the Oberammergauers. Overhanging the village is a high crag called the Kofel Crag, on which may be seen very distinctly from below a large white cross. In a general way, the mountains, the village reminded me very much of the mountains and towns of East Tennessee, and I felt a good deal at home.

And how was it that the Passion Play came to be acted in that little mountain village? Why has it continued to be acted there through so many years? The story is quite an interesting one.

ITS ORIGIN.

It is said that as far back as the 12th century there had been a Passion Play performed at Oberammergau, in accordance with the Catholic idea of representing the life and death of our Lord by symbols and paintings. Similar plays were acted in other villages, also called miracle or mystery plays. But towards the close of the 16th century the wars which wasted Germany growing out of the Reformation left little time to the inhabitants of the village for its performance, and it was discontinued.

In the year 1633, during the 30-years' war, the "black death" was raging in the Ammergau country. Village after village was seized with it, and almost depopulated by it. The little village of Oberammergau had so far escaped. It had quarantined against the world, as so many of our Southern towns did during the yellow fever epidemics of 1878, 1879, and other years. This quarantine was very rigidly maintained. It was what we would call a shot gun quarantine. But "love laughs at locksmiths" and likewise at shotgun quarantines. It happened that a workman by the name of

CASPAR SCHUCHLER,

who lived in Oberammergau, was working in the neighboring village of Eschenlohe. This village became plague-stricken. Caspar Schuchler wanted to get back to his wife and children in Oberammergau. In some way he succeeded in evading the quarantine and returned home. But immediately he was stricken with the plague, the seeds of which he had brought with him, and in two days he was dead. The plague spread and in a little over a month 84 of the villagers had perished. What should be done? Sanitary measures had failed. Curative measures were useless. A meeting of the villagers was held. They remembered the Passion Play. They resolved that if the Lord would forgive them for its neglect, and would stay the plague, they would perform the Passion Play every ten years. The village chronicler adds that then the plague was stayed. Those who were smitten recovered. Neither did any others fall victims to it. Since then the Passion Play has been

a fixed institution in Oberammergau, and for the nearly 300 years which have elapsed has been played regularly every ten years, except in one or two instances when war interfered, as the Franco-Prussian war of 1870, which necessitated the postponement of the play to 1871. And thus, as Mr. William T. Stead says: "The performance of the Passion Play, like the angel with the drawn sword which stands on the summit of the Castle of San Angelo, is the pious recognition of a miraculous interposition for the stay of pestilence, a kind of dramatic rainbow set in the hills to commemorate the stay of the pestilential deluge." At first the play was crude. But a village priest by the name of

DAISENBERGER,

who lived and labored for 35 years in the village, remodeled the play, eliminated its crudities and polished it into shape, and succeeded in producing what is considered "a wonderfully faithful dramatic rendering of the gospel story," which enables all who see it to realize more vividly than ever before the human side of the Martyrdom of Jesus.

THE THEATRE

—the present building—in which the Passion Play is performed, was first opened in 1900, and its cost, about \$50,000, was defrayed out of the receipts of that year. Formerly half of the seats were exposed. In this theatre, though, they are all covered. But the stage is open and the players have to take the weather as it comes, sunshine, rain or snow. But they are used to it and do not seem to mind it. The building is constructed with six inch arches, each with a span of 140 feet, and having a height of 65 feet. On to these the walls and roof of wood are fastened. The exterior is covered with canvas, colored yellow. Saints and prophets are painted on the canvas-covered walls. Painted prophets carved in wood, chiefly by the performers, adorn the corners. The paintings on the rear wall, inside the auditorium, represent the first Passion Play performance in the village, and a ceremony at Ettal. The hall holds 4,000 people. The seats slope upward. The best seats are in the rear, where the boxes are. There are 14 doors, making both entrance and exit easy. The play lasts eight hours, from eight to twelve, and from two to six. Tired? Oh, no! It was all too short.

THE PLAYERS.

There are said to be 685 persons altogether who take part in the play on the stage. Of these 50 are women and 200 children. Only 125 have speaking parts. Among the principal actors are

ANTON LANG,

who takes the part of Christus, or the Christ. He is a potter by profession; is about 35 years of age, a large burly German with long hair and a remarkably pleasant face, looking not unlike the pictures of our Saviour. He was also the Christus in 1900. Before him Christus Mayr had been the Christus in 1871, 1880, and 1890. In 1900 he recited the prologues and died in 1903. Anton Lang represented the Christ with dignity and reverence. John is represented by

ALFRED BIERLING.

He is a house fitter. As John lived to such a great old age he is always supposed to have been a young man in the time of our Lord. Alfred Bierling is only 19. This was, of course, the first time he had acted the part, and he did it well.

ANDREAS LANG

took the part of Peter. He is a carver. His age is 48, Peter being supposed to be an older man than John. What would seem to be the most undesirable part of all, that of Judas, is taken by

JOHANN ZWINK,

a painter, aged 59. This is the third time he has acted the part, the other times being in 1890 and 1900. In 1871 and 1880 he took the part of John. He is really the best actor among them all. Long, lank, with dark curly, unkempt hair and black whiskers, he looked the part he acted, and seemed to identify himself thoroughly with Judas, cunning, hypocritical, treacherous. He represents the remorse of Judas with an intensity so great as to bring tears to the eyes of the audience, and on one occasion, it is said, identified himself so thoroughly with Judas, that he

actually hanged himself and had to be rescued.

His daughter,

OTTILLIE ZWINK,

last year took the part of Mary, the mother of our Lord. As Mary, like John, is always represented as young, this part is never played by the same person twice. Ottillie Zwink is about 30, has a remarkably sweet, sad face, and acted her part in a most commendable manner.

MARY MAYR

took the part of Mary Magdalene, which also is never acted twice by the same person. She is 27, and acted well, especially in the leave taking at Bethany, and at the foot of the cross. It should be noted that all the players in the Passion Play are

NATIVES OF OBERAMMERGAU,

who, as a rule, have passed their lives in the village. No one else is allowed to take part in it. And this gives the play much of its charm. The fact that it is acted by those simple peasants in this little mountain village from a religious motive takes away from its seeming irreverence and sacrilegiousness and gives a sacredness to it which it could not possess if played by professional actors. The acting of these players may be subject to criticism from the standpoint of modern artists, but it is simple, natural, unaffected, and so is effective. Evidently, though, the players have been trained. They have had some good teacher.

HOW SELECTED?

How are they selected? This task is entrusted to a committee of 19 members, all men. Six are members ex officio, including the Burgomaster, or Mayor, and the priest. The remaining 13 are elected by the householders of the village, qualification to vote in the municipal elections entitling to a vote in this election. During the year preceding the Play this committee meets regularly at least once a week. It appoints sub-committees to deal with details. The general committee selects the players by vote. A majority suffices to elect. For the last 100 years the result of this selection has been announced on the fifth of December preceding the Play. The members of the choruses and of the crowds are, however, selected earlier in the year and practice continually during the twelve months before the Play is given. These actors go to work at once. They study the parts assigned them. They put themselves in the place of the persons they are to represent. They live the characters, so as the better to reproduce them. Hair and beard are allowed to grow so as to conform as nearly as possible to the supposed physical appearance as well as mental attitude of the character to be represented.

DOES IT PAY?

Do they make a good deal of money from the Passion Play? Whatever may have been the motive in beginning it, does not the element of gain now enter into the Play? Maybe so. It is certain that crowds attend upon it. It is estimated that in 1900 there were 200,000 visitors altogether to see the Play, while in 1910 there must have been that many, if not more. I have not seen any definite estimate of the attendance last year. The theatre, as I said, will seat 4,000. There were only 30 performances scheduled for 1910. You understand they do not have performances every day, but as a rule only once or twice a week, usually on Sunday, sometimes on Monday or Wednesday or Friday. Thirty performances to 4,000 people would make only 120,000 people for the whole season. Frequently, though, they have extra performances. We saw the Play on Sunday, May 29. There were at least 4,000 people present, including, I understand, two kings, one cardinal, and a good many American sovereigns. There were so many people wanting to see the Play on that day, though, that it was impossible to accommodate them all either in the village or in the theatre. And so about half of the people were held in Munich over Sunday, and an extra performance was given for their benefit on Monday. As we left early Monday morning we met train load after train load of people going into Oberammergau to see the Play. And I have been told since that it was necessary to give an extra performance on Tuesday of that week. People go from all over the world to see the Play, but more from America than any other one country, despite its greater distance. Seats must be engaged in advance, and also lodging in the village. It is a pretty severe tax on a village of 1,600 people to accommodate 4,000 visitors, and to keep this up once or twice a week for five months. But every house becomes a hotel and every room the lodging place for one or more visitors.

But it would take a good many more of these extra performances, as you see, to bring the number of

visitors who see the Play up to 200,000, even supposing that the house is full at every performance. I understand they had some very bad weather in June and July, with rain and floods, which cut down the attendance very considerably.

LONG DIVISION.

And then it must be remembered that in the distribution of the receipts there is long division. After paying all expenses the receipts from the Play are divided into thirds, one-third going to the community and two-thirds to the individual players. These are divided into classes according to relative importance and each member of each class receives the same amount. In 1900 the community's share was about \$80,000. This was expended in the erection of the present theatre, and the balance on municipal work, such as straightening and deepening the bed of the Ammer, to prevent floods, on new roads, the Hospital, the school, etc. The remainder of \$160,000, after paying the expenses of the Play, including costumes, which necessarily cost a good deal, was divided among the players. What was the amount each one received may be gathered from the fact that the Christus, who is in the highest class, received only \$350, a rather small amount for a whole season's work, and especially when the season comes only every ten years.

Between seasons, though, they support themselves with their humble daily tasks. Anton Lang, the Christus of 1900 and 1911, is a potter. He also has a store where he sells his pottery and other wares. The members of our party patronized his store pretty liberally, buying pottery made by him and bearing his name stamped upon it. So I presume do most visitors to Oberammergau patronize his store. Then, too, he takes boarders during the season of the Play, as does every one else in Oberammergau. So I imagine that he and the other villagers are not in danger of starving. In fact, they wear an air of moderate prosperity and thorough contentment.

FROM ARKANSAS.

I have just read Bro. Stegall's letter from Oklahoma, and his trip home and a day spent with his brother at the old church house and burying ground where his father is buried, and where he first attended church. It stirred my soul, and I decided I would write and thank him for the good letter, and thank God that our preachers have such tender spirits, that they can love the memory of departed ones. How many preachers, scattered over the United States, felt a moving of the heart as they read our brother's letter! A tender, sympathetic chord was struck, and we felt drawn toward him as he stood by the last resting place of his father, and when he bowed and thanked God for such a good father, we could but mingle our tears with his. God grant that all of us may see the day, when all our tears will be dried and our happy spirits delivered from this world of sin and care. The day is hastening, and some of us will have crossed over before this time a year hence. I have never met the brother, but I feel drawn closer to him, and I pray God to use him to His glory, and to make him happy in all the works his hands find to do.

The weather is hot and dry here, and it seems that the clouds have gone away forever. Corn is suffering and will make but little if rain does not come soon, while cotton is looking fine and will not be much hurt, if any, in case rain is delayed in coming. Our gardens are drying up, and we will soon be brought face to face with the problems of living like we do in the cold winter times. How dependent we are, and how we ought to receive our blessings with thanksgiving, but I greatly fear we take them as a matter of course and fail to recognize the Father in all we receive. How insidious is sin, so that we, before we know it, are caught by it and are its slave. God help us to be more watchful and to serve and thank Him more as we grow older.

The interest in our cause is increasing here, and we look for a gracious harvest during the summer campaign. There are so many unsaved men and women every where we go that we feel we would love to hold a revival in every place, and feel sure many would be saved.

To my mind the greatest work we pastors have to do is to seek the salvation of lost souls. I had rather have a saved soul tell me, you led me to Christ, than to have all the riches of the world. The thought of a soul saved from eternal burning, saved from eternal regrets, is one of the greatest subjects that man ever studied. God grant that every one of His servants who preach the Word, may have power from on high this year, so that the Word preached may be as a

VICTORY.

"He who, believing, strongly lays his hand
Unto the work that waits for him to do—
Though men should cavil, measures prove untrue,
Friends write their trusted promises on sand,
And failure mock him with its threatening brand,
Still, in the end, he, fearless, shall pursue
Till crack of doom, will find a power which few
Or none with cause less righteous may command.
For conquest is not built on the defeat
Of any man whose aim is human good;
Who fights for justice hath already won,
Before no show of loss shall he retreat;
However, crossed, maligned, misunderstood,
He knows but triumph in the work well done."

live coal of fire, and that it may truly be sharper than a two-edged sword.

There is but one power to save, and that is God's grace. "The gospel is the power of God unto salvation," and that only will be honored of God in the salvation of souls. Be sure you preach the gospel, brethren, and you will have happy results everywhere you go. Be faithful to God and honor the churches of Christ, and you are sure to receive blessings in all your labors. Forget yourselves and hold up Christ to the sinner, and then believe He will do just what He has promised and you will never fail in the work He has assigned you.

Some times you will find you fail to make yourself clear to those who have never been trained to think. Be sure you make the points of the gospel clear, and to make sure you have done it, make it doubly clear to your own mind. If you will but notice you will find some one, say 35 to 40 years old, that is under conviction, but he seems to make no advancement, and you become disheartened, but, try to make the truth just as simple as you would to a little child, and your silent man doubtless will tell you he is saved. Try it, brother, and it may be some poor man, who has never had any advantages, but God has salvation for him, and you can lead him to Christ. God bless our preachers, and help every one of them to be fully prepared to do the Lord's will in every thing pertaining to His kingdom. Stick to the Truth, stand by the churches, fight the good fight of faith, and you will receive a crown. Do all for the glory of God, and God will take care of you.

W. S. RONEY.

Magnolia, Ark.

FROM TEXAS.

I have now been in the Lone Star State one year as pastor of Hubbard Baptist Church, and must say that I am well satisfied, and delighted with my work here. Our work is prospering in many ways. There are no jars or dissensions, as there are in many places; but on the other hand, the whole church seems to be looking to higher and nobler things in the Master's work.

There have been something near forty additions to the church since I came. We have splendid young people's organizations. Mrs. Waggener has charge of the Sunbeams and Jr. B. Y. P. U., with about forty members in each. There are also about thirty-five members in the Sr. B. Y. P. U. The two unions meet at the same hour, 4 p. m., Sundays. We average in attendance about seventy in all. It keeps the pastor quite busy from 9:45 in the morning to 9:00 at night on Sundays. Some of our young people were in church eight hours, Sunday, April 2.

I am proud of the fact that I have a missionary church, and not an omissionary church. We have less than three hundred members, and last year we raised between two and three thousand dollars for all purposes. This time last year we raised \$209.34 for Home and Foreign Missions. This year we will make it \$300 or more for Home and Foreign Missions alone. The church has authorized the bank to pay the pastor's salary promptly every month, and the church stands security to the bank for the amount. Let all Tennessee churches take note. If there is a shortage in salary it is much easier for the church to pay a little bank interest than for the pastor to be without his salary, and let his accounts go unpaid. It is nothing uncommon for churches to get behind with pastor's salary, and cause him to get behind with his store accounts; and the very ones who are loudest in condemning the pastor for not paying his debts, will be the members who pay nothing on his salary. The spiritual condition of our church is better than in former years. We are having conversions most every Sunday. Two stand approved for baptism.

Others are awaiting an opportunity to join.

It was my pleasure to attend the East Texas Sunday School Convention the first week in March, at Lufkin, which I enjoyed very much. Rev. R. L. Cole, a relative of mine, is the pastor. It was also my pleasure to attend a mission rally with the First Baptist Church at Nacogdoches, the last week in last month. The pastor, Bro. T. C. Mahan, and wife, are old classmates of mine in Clinton College, Ky. Both of these places are out of my territory, but for the sake of old times I was assigned places on the programs. We are looking forward to the great Sunday School Convention at Belton the middle of this month.

Just now our town is thronging with afflicted visitors from many parts of the country, taking the hot baths and electric treatments.

T. R. WAGGENER.

Hubbard City, Tex.

R. L. MOTLEY IN MEMPHIS.

Having devoted six weeks to evangelistic work in three of the Memphis churches, I am better prepared to appreciate what our faithful pastors and laymen are doing here. While there is much here to discourage the Christian worker, at the same time there is also much to encourage him. For the Baptists, the outlook was never so bright as at present. With but few exceptions, all twelve of our churches are doing very well. Just now Rowan church is pastorless, Bro. W. J. Bearden having resigned to become pastor at Blythe Avenue. McLemore Avenue church will soon be pastorless, Bro. Earnest G. Ross having resigned to return to his native State of South Carolina. Bro. Bearden seems to be quite popular in Memphis, the Third church here having sought and secured his services as pastor. Bro. Ross is an exceptionally fine young man, and will be greatly missed by his brethren here. Bro. T. T. Thompson will succeed him at the McLemore Avenue church. Brethren Hurt, Ellis, Watson, Couch, Strothers, Bell, Bearden and Davis are all noble men, and are doing valuable work in their respective fields, while Brethren Boone and White are manfully directing the more difficult work down town. Dr. White is making himself felt for spiritual religion and civic righteousness throughout the entire city. No man has ever made a greater impression here in so short a time. He is a noble and commanding successor to the lovable Potts, who wrought well in the great Central church for more than thirteen years. If he can carry out his plans, he will build up a great Baptist work in the down town section of Memphis. Of course, it has been a joy to renew my Seminary acquaintance with the quiet, strong and lovable Boone. Dr. Boone is deeply entrenched in the hearts of the First church people, and the probability is that he will be their pastor for life. Bro. C. H. Bell, with whom I am rounding out a good two-weeks' meeting, is one of the most gentle and devoted men with whom I have ever labored. He has succeeded elsewhere, and is doing a most satisfactory work here. No pastor is building more wisely than he. There is a bright future for Memphis Baptists.

R. L. MOTLEY.

710 Church Street, Nashville.

LETTER FROM GIP. S. DAUGHERTY.

I have been in Florida since the 16th of January, 1911, and with a few weeks' exception, I have been right here, staying by the "stuff." Congregations are quite good, and we are trusting and praying that soon the Lord will give us some tokens of His presence by saving the lost about us. It has been exceedingly dry and hot here, but crops look fine. The truck farmers are rejoicing over their good fortune this season. Some made good money, despite the dry hot weather. Just now our Baptist people are planning a new brick church. Quite a bit of money is in sight. We hope to be ready to start the building by the last of September. But you who have built fine church houses know that it takes time. So we are in it up to our eyes; just now getting ready for the plans and the workmen to commence operations.

Think we will hold our own extra meetings this year. Most evangelists put in so much time trying to get people into the church that many churches are loaded down with raw material. We prefer fewer accessions and a better brand than is often gathered during these extra evangelistic campaigns. All honor to the faithful men of God, but we are to keep before us that God alone can save people. Nor do I believe that churches are to wait until specialists arrive on

the field before this can be done. Let's have, if possible, conversions all along the line. I had planned to attend the Encampment at Estill Springs next month, but now it seems my duty is right here. If any pastor must have special help in meetings, call in Dr. J. M. Anderson, of Morristown, Tenn. I know him, his ancestors before him, his mother and his father, even his grand-father. He comes of preaching stock, though at first they were on the Hardshell order. That accounts in part for Dr. J. M. preaching the doctrine of grace so clearly and with such earnestness.

I am glad that Dr. E. A. Cox is succeeding so nicely at Lenoir City. He has a hard proposition, but Cox is a true, good man. Glad he took up the work there.

Now, Dr. Folk, when we get our new church completed, come down and give your trip through the Holy Land, and we will give you some new subscribers.

GIP. S. DAUGHERTY.

A BIT OF EXPERIENCE AND SOME THINGS SUGGESTED BY IT.

P. E. BURROUGHS.

The place was twelve miles from the railroad far away in the country. But the invitation was urgent and as the conditions were somewhat exceptional it seemed right to go out to deliver diplomas to a class which had completed the Normal Manual. It is not often a community thus removed from the centers gets a vision of teacher-training and offers a goodly class for graduation. It seemed well to celebrate the event and incidentally to touch a situation which fairly represents fifty per cent of our Southern Baptist Sunday schools.

A year ago there was no Baptist church or Sunday school in the place. The State Mission Board, through its indefatigable church builder, W. H. Runions, looked in to see what could be done with the few scattered, discouraged Baptists. Things have happened after a royal fashion. A church of the New Testament pattern has been organized. A building has been erected, and such a building! It is the best and most convenient Sunday school house of its size this scribe has anywhere seen. Besides a noble auditorium it affords ample space for four Sunday school departments. Best of all, not a cent of debt is to hamper the brave little band. Is not such a story worth telling?

Some months ago, as a part of the story, Mr. W. D. Hudgins, Tennessee's efficient Sunday school Secretary, dropped in. Whenever Brothier Hudgins drops in things have a way of happening. The community got a vision of Sunday school possibilities and somehow became fired in the matter of teacher-training. Prof. A. T. Jackson, superintendent of the graded school, had but recently been baptized by Missionary Runions. He was finely equipped to lead a normal class and he did it in altogether worthy style. A worthy class it was. A little sprinkling of Presbyterians and Methodists showed that both the vision and the blessing had gone beyond their own people. According to all present indications, White House, Tenn., is on the religious map both to stay and to count.

In the light of this experience, one feels moved to make an observation or so. It is not to be forgotten that this fine fruitage has come through our State Mission Board. This one instance of wise and successful exploiting is more impressive as to the value of State Missions than the most brilliant address or the most impassioned appeal. A Board which can accomplish feats like this, and this is only one of many similar developments, deserves and will receive the support of the Lord's loyal hosts in this State.

This incident also suggests that the teacher-training movement may bear even its noblest fruit in the country districts. Missionary Runions declares that he got many of the ideas of that chaste and elegant Sunday school house from Mr. Beauchamp's book on The Graded Sunday School, Book No. 2, of our Normal Course. That normal class is only fairly started in lines of study which will bring quickening to the entire section. Many there are who will read these lines who think it impossible for them to have modern equipment and impracticable for them to conduct a teacher-training class. Let such friends drop a line to Prof. Jackson, White House, Tenn., and hear through him the story of how this was wrought out under impossible conditions by a new church with less than twenty members in a sparsely settled section.

Nashville, Tenn.

A WORD ABOUT TENNESSEE COLLEGE.

A recent visit to Murfreesboro enabled me to see something of Tennessee College for the first time. I was greatly impressed with the equipment for carrying on a first-class college for young women. It has seldom been my privilege to look upon a more commanding school building, while the large campus, with its natural shade trees and beautiful walks, can hardly be surpassed. All Tennessee Baptists might well be proud of this institution, and gratefully employ it to the best possible advantage.

After a brief look into the situation, I am convinced that the Baptists of Tennessee have not done a full part by Tennessee College. If, as I understand, the institution was created by, or at the instance of the State Convention, then it should have the endorsement and material support of the constituency of the Convention. It appears that the brethren at Murfreesboro, accepting the movement in good faith, have put much time and considerable means into the work with practically no help from the outside. If the institution is what it was designed to be, and no one, I suppose, doubts that it is, then it should have the immediate and hearty support of all those who are responsible for its life and work. I would modestly suggest two things:

First, that brethren who are thoroughly familiar with the movement, confer with the management of the college, and be ready to submit to the next Convention some measure by which the necessary funds may be speedily secured to remove all indebtedness from the school property.

Second, that Christian education, as it relates to the education of worthy, but needy, young women, have a place in our schedule of benevolences. For if it is of importance to educate our young men, it is of equal importance that we attend to the education of our young women. And if it is needful that we have a well trained ministry, it is hardly less needful that we have trained leaders in the pew. The distinction between sacred and secular is, with the Christian, a false one. By all means assist the indigent young man who is struggling to fit himself for the ministry, but do not neglect the cry of hosts of ambitious young men and women who long for an education, and who are no less worthy of help. Indeed, who shall say that such are not quite as much needed in the kingdom? It is my mature conviction that regular offerings by all the churches to Christian education, as it relates both to young men and young women, is a more desirable way than to depend upon an endowment for the same purpose. This must be obvious to all.

Let the Baptists of the State take Tennessee College seriously. This, it seems, has not been done. Let the burdensome debt be removed, and let the Christian education of the young women as well as the young men in all our Baptist schools have a large place in our regular offerings, and a better day will dawn for all our people. If Tennessee Baptists propose to conduct Christian education, in any sense, then the above suggestions may be worth while.

R. L. MOTLEY.

Nashville, Tenn.

The organized Sunday School Convention of the Beulah Association convened with the Obion Baptist Church June 27-29, 1911. The opening service commenced at 10 a. m., with song service and prayer. The leading feature of the morning service was the lesson given by W. R. Puckett on "The Power of Prayer," the central point being the power of in-wrought prayer, a prayer full of the desire for the blessing, strong conviction of the need, and perfect faith in the willingness of God to give the blessing. Thus we have effective prayer. Following this a model lecture of its kind was given by W. D. Hudgins on the "Standard of Excellence," which was full of inspiration for a high ideal, which all people of all stations should endeavor to reach.

At 2 p. m., after song service and prayer, the topic, "My Bible," was discussed in a very interesting way by W. R. Puckett, R. J. Williams and W. D. Hudgins.

Wednesday.—After song service and prayer, R. R. Keethley took up the text, "The Love of God Constraineth us," and gave a sweet lesson of God-given zeal for service. W. R. Puckett then took the next theme, "The Preacher's Part in the Sunday School," followed by "Organized Class Work," by W. D. Hudgins.

2:00 p. m.—J. A. Neadham gave the lesson of "The Christian's Responsibility." This was good. Then followed W. D. Hudgins on "How to Prepare and Present the Lesson." Rev. W. R. Puckett then handled the

"Test of Teaching." The central thought brought out was "Winning the Soul for God."

8:30 p. m.—Song service and prayer. Then the entire evening was given to Dr. J. W. Gillon, who spoke on the text 1 Cor. 9:27: "When I Have Preached to Others, I Myself Should be a Castaway." Good attendance and fine attention was given to this discourse teeming with brain-force, spirit-force, and convicting-force.

Thursday—Opened at 10 a. m., with song service and prayer, then a masterful lecture by W. D. Hudgins on "Teacher-training," which gave place to one of the strongest pleas ever offered for "Home Co-operation with the Sunday School." This wonderful lecture of power and spirit will leave a lasting impression upon the hearts and minds of the hearers that eternity alone will reveal. This sermon was given by J. W. Gillon.

2:00 p. m.—Song service and prayer; then a beneficial lecture by W. D. Hudgins on "The Superintendent and His Program." Next came a very interesting talk from Mrs. W. L. Holomon on "How to Teach Little Folks," and she knows how to carry it out in reality, as well as tell it. A complimentary scripture reading and recitation was here given by Pauline Paulsom from Matt. 2:5. Then followed a strong sermon on "Our Duty to Those Who Have Not the Gospel." Then W. D. Hudgins organized a "training and teachers' school" of 12 members under Rev. W. A. Gaugh. Next came the business meeting, re-electing after the meeting was called to order Prof. W. L. Willingham, Superintendent of the Association, as churches were not grouped and districts not appointed. Prof. James Warren was nominated and elected over the Martin group. Rev. W. A. Gaugh over the Obion, and John Luker over the Hornbeak group; W. L. Willingham, and these three will have authority to appoint others to take charge of the other separate groups. W. L. Willingham and all under him will form the executive committee to arrange for the next annual meeting of the separate Conventions, also for the Annual Convention as a body.

Ten Sunday schools of the Beulah Association were represented at this Convention held in Obion.

THE IMPORTANCE OF COMING FROM COLLEGE TO SEMINARY.

BY PRESIDENT E. Y. MULLINS, D.D.

I learn that there are many young ministers in our Southern territory who are hesitating whether to come to the Seminary or to spend a year or two in ministerial work before doing so. This communication is written with a view to impressing upon them the importance of proceeding at once to take a Seminary course. There are many difficulties and dangers which confront the young man who postpones his seminary training. One is the likelihood of his becoming so involved in the work at home that he will not find opportunity for taking the Seminary course. It is not easy to leave a work which one has well begun. The strong tendency is to continue for several years if the work proves in any degree successful. If, on the contrary, it should prove discouraging and at first unsuccessful, there will be a strong temptation for the young minister to remain until he can change failure into success. There are scores and perhaps hundreds of preachers in the South today who dropped out of college and entered the pastorate with a view to coming to the Seminary later, who have never carried out their plan. This is the inevitable result with a large number of men.

The college graduate is sometimes under the impression that he does not need special training to fit him for his work in the ministry. This is a serious mistake on his part. The gradual rise in standards of education generally makes it extremely important for the minister to have a special training. A young man who came to the Seminary a few years ago said his idea when he left college was that he did not need any Seminary training, because he proposed to serve country churches, but after he had been pastor of country churches for a while he said he discovered that the young people in them were as well educated as himself, as they, too, had been to college. As a consequence, he found the necessity laid upon him of coming for a course in the Seminary.

There is not space, of course, to enlarge upon this thought at length, but I trust I have said enough to impress upon every young preacher the importance of special training for the ministry. If those interested will write to me or to Mr. B. Pressley Smith, Treasurer of the Students' Fund, we will gladly do anything in our power to assist them, financially or otherwise, in their plans for coming to the Seminary.

Pastors' Conference

NASHVILLE.

Third—Pastor Lemons preached on "The Christ and the Christian," and "Lot, or the Sorrow of a Lost Influence." Good congregations and interest. S. S. well attended. One received by letter at the evening service. The funeral of our sister, Mrs. Jewell Brumit, at the church Monday afternoon.

Edgefield—Pastor Lunsford preached at both services. Two additions. Good congregations and fine day.

North Edgefield—Pastor W. C. McPherson preached on "Motives for Service," and "The Character of the Devil." Fine day.

Seventh—Pastor Wright preached on "Keep Words and Heart in Touch with God," and "The Invitations of Jesus to the Sinners."

Centennial—Pastor J. N. Poe preached on "The Call to Service," and "Weighed in God's Balances." Good congregations at both hours. 112 in S. S.

Lockeland—Pastor Skinner preached on "Evidences of Regeneration," and "Blind Bartimeus." Good services, S. S., and Young People's meeting.

North Nashville—Pastor R. T. Marsh preached on "Why He Married Her," and "Form the Habit." Very good S. S. and B. Y. P. U.

Belmont—Pastor Lovelace preached on "Praying for a Revival," and "Andrew, the Ideal Christian." Good congregations. Good day.

Grand View—Pastor Padfield preached on "The Living Word," and "Witness of the Spirit." Good congregations, S. S., and B. Y. P. U.

Judson Memorial—Pastor Booth preached on "Regeneration," and "The Substitution of Christ." Congregations small, but interesting. Building going on steadily.

Round Lick (Watertown)—Pastor A. E. Booth preached on "Requisites of a Revival." Good congregation. Fine S. S. Revival begins fourth Sunday. Pastor to be aided by Rev. R. L. Motley.

Green Hill—Pastor preached on "The Father's Approval," and "The Christian Race." Large congregation at night.

Una—Pastor Fitzpatrick preached in the morning. No service at night. 74 in S. S.

KNOXVILLE.

First—Pastor Taylor preached in the evening on "Manasseh." Dr. A. T. Robertson preached in the morning on "Lydia." Good S. S. Three baptized; three received by letter.

Dederick Ave.—Pastor Waller preached on "The Church and Its Money," and "The Choice of a Wise Young Widow." 641 in S. S.; one baptized; three received by letter. Two approved for baptism; four decisions. 45 in Dale Ave. Mission.

Broadway—Pastor Risner preached on "The World's Blunder," and "Greatest." Great congregations.

Bell Ave.—Pastor Sharp preached on "Lord's Supper," and "The Mustard Seed." 452 in S. S.

South Knoxville—Pastor Bolin preached on "The Home Mission," and "Nemesis." 191 in S. S.

Lonsdale—Pastor Lewis preached on "Obedience to God's Call," and "The Gospel a Revolution." 198 in S. S.; one baptized; two received by letter. One approved for baptism.

Beaumont Ave.—Pastor Williams preached on "Sheep or Goats, Which?" and Edmund Hill preached in the evening. 203 in S. S. Good interest at all hours.

Grove City—Pastor King preached on "The Way of the Cross," and "Man's Greatest Fortune." Good S. S. and B. Y. P. U.

Smithwood—Pastor Shipe preached on "Better Day Conditions," and "Eternal Punishment." S. S. in S. S. Good congregations.

Ferry Street—Pastor Wells preached on "This Man Receiveth Sinners," and Rev. A. F. Mahan preached at night on "The Judgment." 158 in S. S.

Island Home—Pastor Dance preached on "Saul's Conversion" at night. "Children's Day" in the morning. Fine day.

Oakwood—Pastor Edens preached on "Following Jesus," and "Conversion of Saul." 187 in S. S.

Third Creek—Pastor Mahan preached on "The Suffering Christ." 166 in S. S. Pastor assisting Bro. Wells in a meeting at Ferry Street.

Mt. Olive—Pastor Shipe preached on Mal. 4:2. B. Y. P. U. service in the evening. 129 in S. S.

Fountain City—Pastor Atchley preached on "The Version of 1611," and "Lot." 144 in S. S.; good day.

Gillespie Ave.—Pastor Webster preached on "The Lamb of God," and "No Room for Jesus." 181 in S. S. 190 in S. S. July 2.

Calvary—Pastor Cate preached on "Lost Opportunity," and "Jesus the Pilot." 58 in S. S.

MEMPHIS.

First—Rev. P. E. Burroughs preached at both services. Pastor Boone is at Blue Mountain, Miss.

Central—Pastor White preached on "The Burial of Jesus," and "Jesus Eating with Sinners." Industrial School for foreign children is a fine success. It ought to be permanent.

Bellevue—Pastor Hurt preached at both hours to large congregations. Two received by letter; one for baptism. Church's annual contribution to all purposes, about \$16,000.

LaBelle Place—Pastor Ellis preached at both hours. 235 in S. S. Two additions by letter. Large congregations.

Seventh Street—Pastor Strother preached in the morning on "The Crowning Day." Bro. Lee Wilson, of the Gideons, talked at night. 175 in S. S.

Central Ave.—Pastor Roswell Davis preached on "The Marching Orders of the Christ," and "Christ the Wonderful." Protracted meeting the fourth Sunday in August. Rev. W. L. Norris of Milan will be with us.

Union Ave.—W. R. Poindexter preached at the morning hour. Pastor Watson preached at night. Good services.

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

Blythe Ave.—Pastor Bearden preached at both services. Fine congregations and good services. One received by letter.

McLemore Ave.—Pastor Ross preached his last sermon as pastor to a large audience. Two requests for prayer. Bro. Ross leaves at once for his home in South Carolina.

LaMar Mission—Pastor Moore preached on "God's Call to Service," and "A Rich Man in Hell." One conversion at night. Good attendance.

Rowan—Pastor kept away by sickness. Bro. Neal, layman, held prayer meeting at the morning hour. Bro. W. L. Savage preached in the evening.

Bodley Ave. Mission—35 in S. S. A good interest is developing in the work.

Binghamton—Pastor Bell preached at both hours. Three baptized; one received by statement; two received by letter. Good B. Y. P. U. and S. S.

Raleigh Mission—Pastor Robison preached at the a small audience. Preached Sunday morning on "The Empty Tomb." Very good Sunday school. Collection for Foreign Missions, \$5.

Raleigh Mission—Pastor Robinson preached at the evening hour on "Exposition of the 116th Psalm." Interest good.

JACKSON.

First—Pastor Virgin preached at both hours to good audiences. 257 in S. S.

Second—Pastor Hall preached at both hours. Good S. S. Fine day for the Second church.

Royal Street—Pastor Bates preached at both services. Good crowds. Accepted a call for the coming year. Good S. S.

West Jackson—Pastor Early preached at the morning hour, and Dr. G. M. Savage preached in the evening. Good day. Fine S. S. Pastor Early is in a meeting at Henson with Dr. Savage.

Spring Creek—The pastor preached to fine audiences. Good day and good S. S.

MARYVILLE.

Our meetings will close with the baptismal service this (Monday) evening. There have been between 16 and 20 professions. The members of the church have done the best work during these three weeks that they have done since I came to Maryville.

We had the house well filled last night, notwithstanding the intense heat. It is a great pleasure to preach to people that disregard their own comfort to hear the gospel.

Our church has been greatly revived and strengthened by the meeting. We are trying to measure up to our opportunities.

W. B. RUTLEDGE.

CARTHAGE.

I preached at Buena Vista Saturday and Sunday. Preached on Saturday on "Preparation for a Revival;" Sunday from Is. 52:1. Had two fine services. Will begin our protracted meeting the first Sunday in August. Rev. T. F. Hendon, of Jacksonville, Fla., will assist.

L. A. HURST.

CLEVELAND.

Inman Street—Pastor White preached on "John's Question and Jesus' Answer," and "Excess Baggage." 204 in S. S. About 40 have united with the church in the past two months. B. Y. P. U. in fine condition.

HARRIMAN.

Trenton Street—The morning service was given over to the laymen and a most enthusiastic meeting was held. The night service was conducted by the pastor, who preached on "A Christian Experience." A portion of the meeting was given to the relating of experiences. Two received by experience. One baptized.

Walnut Hill—Pastor preached at 3 p. m.

CHATTANOOGA.

Alton Park—Pastor Rose had good day. Preached on "Relation of Belief and Confession," and "A Cry from the Pit." 74 in S. S. Fine Young People's meeting. The Disciples are running a big tent meeting just across the street from us. A great many of our members are sick.

MARYVILLE.

We extended the hand of fellowship to six bright young ladies last night, and two others took a stand for Christ. Congregations were good at both services. All through the hot months our work has gone forward enthusiastically. On next Wednesday evening the B. Y. P. U. will conduct the prayer meeting. We expect an interesting discussion of one of the fundamental doctrines of the Bible. It is a joy to see how they take hold of the work.

W. B. RUTLEDGE.

Had a good day Sunday at Pleasant Grove. This is a small band of brethren and sisters, situated three miles north of Westmoreland, Tenn, for whom I have been preaching as pastor for one year. One month ago the brethren announced that at our next meeting we would have an all-day service, and call it Old People's Day. The arrangements were made and all the old folks were invited, both saints and sinners, and they came bringing with them baskets full of good things to eat.

After the singing of some of the old-time songs by these old people, and hearing them talk of their trials in this life, and how they had overcome them by God's grace, we felt that it was good to be there. The writer preached in the morning on "Lost Joys." At the close of the discourse we had an old-time handshake, and many tears were shed. We love to have the old folks with us. We then adjourned for one hour, and a bountiful dinner was served to the enjoyment of all present.

After this we returned to the house and heard a good talk by Bro. Meadow and also talks from others. Bro. C. N. Simmons preached to us on the subject of the "Resurrection," followed by Bro. R. Y. Hawkins. This closed the order of the day. Let all the churches have old folks' day, and just see how they enjoy it.

J. L. HAWKINS.

Westmoreland, Tenn.

JEFFERSON CITY.

Our attendance at all the services is holding up well so far this summer. Quite a number, as usual, are spending the summer in other parts or abroad. F. H. Black and J. W. Brown, two of the recent graduates of our college, sail soon for Constantinople to be instructors in Roberts College, a Christian institution located there.

Dr. Jeffries gave us a splendid account of the Baptist World's Alliance Sunday morning, and incidentally told us that the man today who is not reading a good denominational paper like the BAPTIST AND REFLECTOR is clear out of touch with the great things that are happening every day of interest to workers in the kingdom.

Our community has lost a worthy citizen in the person of Prof. S. N. Newman, who, though not a Baptist, was one of the first teachers in the old Newman College, and wrought well in his day. He died of heart failure. Many of his old pupils over the State will remember him and be sorry to learn of his death.

Our people have been very kind to their pastor of late. Besides having sent him to the Southern Baptist Convention they have presented him with a new suit of clothes, and the summer is not nearly so hot.

One young lady was baptized last Sunday night.

WM. H. FITZGERALD.

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.

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STATE MISSIONS; AN ENLARGED DEFINITION.

By J. W. GILLON,
Corresponding Secretary.

Having said so much about our present interpretation of State Missions, and the practical results of such an interpretation in a former article, I want to call attention to some things in which we might in the future enlarge our interpretation to great advantage.

Broadly speaking, State Missions is the doing of anything by the churches of a State within the State that will in an efficient way get the gospel to those who in the State need it.

1. This definition properly applied would lead us to consider Christian education to be mission work. In a former article I have defined Christian education to be the actual teaching of Christian truths in a proper environment, until the taught receive and embody in their practice these truths. We have had a hurtfully loose conception of Christian education. We have allowed ourselves to drift into the habit of counting to be Christian education, anything taught in a school owned and operated by a denomination of Christian people. This is a very lax view. As a result of it, we have young men and women studying the old heathen authors, and the modern, often more heathen, sciences in denominational schools, without any presentation of Christian truths to counteract them. Our young men and women come out of such schools with a supposed Christian education, which is in fact merely

a literary education without any Christian leaven. The hour has struck when we need to demand that our schools which we build with our money, and support with our boys, girls and money, shall actually teach the Christian truths, and make them a part of the curriculum necessary to graduation. From any school that does not do this we ought to withhold both our money and our children. This, to be sure, would do away with the so-called non-sectarian Christian school, but it would give us a school with backbone and substance. We need to make it clear that we will not be satisfied with a theological department annexed to the school. We have an abundance of such schools that are utterly undermining the faith of the students who attend them. Just recently I was a passenger on a train in which two theological students in a so-called denominational school were discussing the teachings of one of the teachers. If they correctly interpreted their teacher, he is nothing more than a heathen teaching under the name "Christian" the things any infidel might teach and believe. There is every reason conceivable why we should demand a change in our denominational schools.

Three great institutions lay their hands directly or indirectly upon every American child—the home, the church and the school. To the Christian parent it is of the utmost importance that these three institutions be in accord in their teaching. It is not enough to have the home and the church agree. The church does not get a sufficient chance at the child. It has a teaching hour, to be sure, but it comes but once in each week, and then under such circumstances as not to get the best results. The school gets the child five days in each week for nine months, and for at least six hours of each day, and in college life the hours are many more. The college and university without actual Christian teaching has the power to make the youth think his home old-fogy, and the church an actual hindrance to progress and freedom of thought. Better, far better would it be, not to have any education than such as this. Let us keep our schools in harmony with the teaching of our homes and churches, or else let us cease to call them Christian schools. One of the mightiest powers, from a human standpoint, in propagating Christian truth, is unfeigned belief of these truths on the part of the man who teaches them. Culture is a help when there is such sincerity of belief, but culture without this sincerity of belief of the truths taught is sounding brass and a clanging cymbal. If real Christian education adds to the efficiency of the propagator, it is as important to State Missions that we educate our laymen as that we furnish preachers for preaching stations. When this is true, Christian education in a State is State Mission work.

This being true, the State Mission Board ought not merely be for Christian education in a general way, but it ought to be as actively engaged in getting money to support Christian schools as it is in getting money to support pastors and missionaries. The Secretary of State Missions ought to have as part of his task, the leading of the hosts of God in Christian education, and in the gifts of money for its support. This would not merely be doing real State Mission work in a way that will count most for the glory of God, but it will be the direct means of keeping confusion down by preventing a multiplicity of general denominational men from being upon

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the field at one time. It will also save expense in the collecting of funds for all the causes.

It may also be a means of inaugurating a systematic method of securing finances for the Lord's Kingdom. The sooner all of our State Conventions come to take this view of the matter, and put all of our general work under one board and general management, the better it will be for all the work.

2. If what has been said about general Christian education is true, why is it not true that ministerial education is State Mission work of the highest kind? No other one man means so much to any undertaking of a denomination as does the preacher. If you keep his faith in good shape, the more culture you give a preacher, the better for all the causes for which he stands. If this be true, it is most surely a high type of Christian education to educate the preacher, and so a high type of State Mission work. We ought to cease to call ministerial education a part of the work of the State Convention, and not make it a real part of the work of the State Mission Board and its Corresponding Secretary.

3. If our general definition is correct, it must be evident that building hospitals is a real part of State Mission work. This has for long years been the Catholics' chief means of propagandism. They have won the way for their dogmas with their ministry to men's bodily wants in the hour of suffering. If the Catholics, with so many dogmas, repulsive to the human mind, can commend even their repulsive doctrines by means of their hospitals, why should not we utilize it as a means for propagating our great gospel? The hospital movement is on among Baptists. No power in the universe except God's can stop it. If this is true, why should we not take it into full fellowship with the other great mission enterprises, and make the largest use of it? It would be a narrow view that would make me refuse to help give the gospel to Memphis because I live in Nashville. It is likewise a narrow view of the whole move that would make me refuse to help to build a hospital in Memphis because I live in Nashville. If I help to build a hospital anywhere, and it is operated in the name of Christ and the truth for which my church stands, I am commending in the most favorable way both Christ and my doctrine to the sufferer who comes for treatment, and to the world that looks on while the sufferer is nursed back to health.

This being true, it is important that I give to the hospital the right place in my State Mission endeavor.

Not merely are these things true, but we need to take the hospital movement

in hand, in order to prevent waste and confusion. We do not want to undertake to grow hospitals faster than we can finance them. This we are in great danger of doing if we do not take hold of the whole movement in the right way. Every large town or city seeing the benefits of a great hospital will most naturally want one, and at once, and if there is not some general denominational agency wisely looking after the matter, many hospitals will be on the hands of the people at one time. We have suffered much in our school work from this folly, and we must not allow ourselves to suffer thus in our hospital work.

No other denominational agency is in such a favorable position to take such work in hand as are the State Mission Boards of our several States.

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Motto: "Whatsoever He sayeth un
to you, do it."

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Clarksville, Tenn.

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

EXECUTIVE BOARD, TENNESSEE W. M. U.

Probably the smallest attendance re-
corded for several years was that of
the Executive Board on the afternoon
of July 3. Owing to a misunder-
standing concerning the date, which
was changed from July 4, there was
barely a quorum.

Little business was transacted out-
side of the hearing of officers' reports.
Mrs. Altman called urgent attention
to the need of more prompt and steady
contributions to the Expense Fund in
order to meet the heavy mailing ex-
penses of the Union at this time. Mrs.
Wheeler reported the Associational
letter to be distributed among Associa-
tions of the State ready for copying.
She also noted the fact that the tab-
ulated report received from Baltimore
showed Tennessee Union to be sixth
in the rank of the seventeen State Un-
ions in point of gifts to missions, and
eighth in order of organizations (So-
cieties and Bands).

Attention was called to the "Policy,"
printed elsewhere in this paper, as
worthy of careful study. Mrs. Wil-
liams led in the opening prayer, and
in concluding the meeting Mrs. Wheel-
er asked a special blessing upon the
work and workers for the spread of
the Gospel.

Report of Sunbeams for the month of June:

Letters written, 48; letters received,
5.—Sallie Fox.

Report of Field Secretary:

June has been another busy month
for the office. The treasurer's letters
and reports, also the Mission Fields,
have been sent to every Society. Al-
most every day letters have been re-
ceived regarding the Babies' Building.
Our Union will not be ashamed of its
part in the new Orphanage. Eight
days were spent at home on account of
the illness of my father.

During the month campaign has
been made through Midland Associa-
tion, in company with the capable su-
perintendent, Miss Cole, and two oth-
er efficient workers. We hope that
lasting good has been accomplished.

At present it is the privilege of your
secretary to be laboring in Union As-
sociation, where, with the exception
of a Society that lasted three months,
there has never been any work of our

Union in the entire Association. This,
the first day, we have organized a Sun-
beam Band and a W. M. S. and they
will "stick," for there is a pastor be-
hind it at Doyle.

The following Societies have been
organized during the month:

- Campbell County—Jacksboro.
- New Salem—Alexandria.
- Cumberland—Red River, Y. W. A.
- Cumberland—Red River, Band.
- Cumberland—Bethlehem, Y. W. A.
- Cumberland—Hopewell, W. M. S.
- Cumberland—Hopewell, Y. W. A.
- New Salem—New Middleton.
- Midland—Salem, W. M. S.
- Midland—Salem, Band.
- Midland—Zion Hill.
- Midland—Bethel.
- Western District—Mt. Lebanon.
- Western District—Mt. Lebanon,
Band.
- Western District—Mt. Lebanon, Y.
W. A.
- Western District—Cottage Grove, W.
M. S.
- Western District—Cottage Grove,
Band.
- Central—Ararat, W. M. S.
- Union—Doyle, W. M. S.
- Union—Doyle, Band.

—Receipts—

For the month of June:	
Belmont, W. M. S.	\$ 1 20
Grace, W. M. S.	25
Third, W. M. S.	50
Lockeland, W. M. S.	50
North Edgefield, W. M. S.	25
Rust Memorial, W. M. S.	25
Seventh, W. M. S.	50
Edgefield, W. M. S.	1 00
Salem, W. M. S.	1 00
Clarksville, W. M. S.	1 00
Rowan, Memphis, W. M. S.	50
	<hr/>
	\$ 6 95

—Disbursements—

For the month of June:	
To Field Secretary, postage...\$	4 68
To Field Secretary, postage...	6 00
To badges for Convention	3 00
To President, postage	1 00
To Treasurer, postage	9 00
	<hr/>
	\$ 23 68

Letters written, 15; letters received,
22; blanks sent out, 450; mimeo-
graphed letters sent out, 450.

Respectfully submitted,

MRS. J. T. ALTMAN,
Treasurer.

POLICY OF STATE CENTRAL COM- MITTEES, 1911-12.

Motto: "Our sufficiency is from
God."

PREAMBLE.

The motto of the year 1911-12 points
to a remedy for failures in reaching
our aims in personal consecration,
personal service and money contribu-
tions. It was in full confidence that
by daring faith and unstinted reli-
ance on God we might do far larger
things, that we put before the Union
the Executive Committee Recommen-
dations, which, when adopted became,
as for years past, the working plans
for the ensuing year. Underlying these,
however, there are certain lines * of
general policy which if pursued by
the various State Central Committees
or Executive Boards, will lead far
more surely to the desired ends. The
present policy for State Central Com-
mittees is laid before your committee
for careful consideration, and we hope,
adoption. It will be well to consider it
not only in connection with the Ex-
ecutive Committee Recommendations
for 1911-12, but also the policy sent
you at the beginning of 1910-11, many
features of the present policy being

developments of that of last year, and
the annual address of President,
1911.

1. The Standard of Excellence.—
We recommend and urge the issuing
to each of your societies a careful
adaptation of the Standard of Excel-
lence to the plans of your State, to-
gether with a definite plan for report-
ing attainment to this standard either
in whole or in part. While it may be
difficult to attain perfect uniformity
in grading the societies in the differ-
ent States, a system as nearly uniform
as possible is most desirable. To this
end the following simple method is
suggested, viz.: Societies reaching any
four requirements graded in Class C;
those reaching five in Class B; those
reaching seven in Class A; those ful-
filling the entire eight placed on a
List of Honor. As it is expected that
the State Reports of Society standing,
measured by this Standard of Excel-
lence, shall be reported at the next
Annual Meeting by a chart of States
or other similar device, this matter
should be given prompt attention and
wide currency among the societies.

2. Our Mission Fields.—In view of
the fact that sending a free copy of
Our Mission Fields each quarter to
more than ten thousand societies is
done at the cost of the salaries of
three missionaries, and that paying
for mission literature greatly en-
hances its value in the eyes of the
purchasers and has great educational
value, that each Central committee
make an earnest and continued effort
to induce societies and individuals to
subscribe to this magazine. That to
this end they wisely and widely dis-
tribute subscription card sent by the
Executive Committee, bring the appeal
and the reason for the same before
Associational and other general meet-
ings and have appointed at each a sub-
scription agent or committee.

3. Calendar.—We commend to your
earnest thought the fact that the num-
ber of Calendars purchased each year
is decreasing. It is evident that this
bond of united prayers is not appeal-
ing to the women of the Union either
because it has not been placed before
them with sufficient persistency or
they are wilfully neglecting or under-
rating the value of united prayer in
mission work. Doubtless both condi-
tions exist and as those charged not
only with gathering funds but the
maintenance of the highest spiritual
ideals, this should give us deep con-
cern. It is therefore urged that (1)
from your committee you appoint a
strong sub-committee, charged with
the consideration and made responsi-
ble for the whole matter of advertis-
ing and purchase of Calendars in your
State; (2) that you appeal for as-
sistance to the editor of the Woman's
Column, asking, as an important
means of all true mission advance-
ment, that she keep standing during
the entire months of November and
December, an advertisement of the
Calendar; (3) that samples be sent to
all State gatherings occurring in the
Fall; (4) that some enthusiastic wom-
an in each Association be enlisted in
getting purchasers.

4. Tithing.—That the growing in-
terest in tithing be conserved and in-
creased (1) by being placed as a topic
for thoughtful discussion on programs
of Associational meetings, missionary
institutes and annual Unions; (2) be
brought to the general notice of the
people by articles in State Mission
columns; (3) be given place on the
programs for Woman's Missionary So-
cieties, Young Woman's Auxiliaries,
Sunbeams and Royal Ambassadors.

5. Personal Service.—That deep
thought be given to the various forms

of service needed in your State, and
that your societies be led to under-
take such work in their own communi-
ties.

6. College Correspondence.—That in
accord with Recommendation 3 of Ex-
ecutive Committee Recommendations,
you appoint a State College Corres-
pondent to act in conjunction with
Miss Susan B. Tyler, 15 West Franklin
Street, Baltimore, Maryland, the Gen-
eral College Correspondent (appoint-
ed on the resignation of Mrs. J. Y.
Killian), and that you give her your
utmost sympathy and support in the
important work of drawing and hold-
ing our Baptist College Girls for mis-
sion service.

7. Money Aims.—That we not only
set before the societies the total aims
for the year, but that your committee
divide these totals into fixed aims for
each quarter of the year, in order that
we may more effectively do our part
to lessen the disastrous strain and un-
certainty of having the greater part
of all funds for Home and Foreign
Missions withheld until the closing
days of the year and the consequent
uncertainty in laying plans for the
future and the payment of large sums
of interest on money borrowed; that
the plan pursued by many States of
dividing the aims between Associations
and individual societies be extended to
all.

8. Jubilees.—That each committee
give hearty support to the general
campaign of Missionary Jubilees to
be held in the South during the coming
fall and winter by the Woman's Mis-
sionary organizations of the different
denominations; that since this cam-
paign will cover three or four months
and necessitating continuous travel on
the part of our Corresponding Secre-
tary, Miss Crane, the Cycle of Travel
plan, which she has been pursuing,
which enabled her to visit each State
once in two years, be suspended for
the present year; that every assistance
in your power be given smaller Jubi-
lees held in towns and villages after
the larger Jubilees.

9. Associational Meetings and Mis-
sionary Institutes.—That still greater
emphasis be placed upon attendance on
Associational or Annual Meetings and
Missionary Institutes, that these gath-
erings be used for definite instruction
in Mission Methods, that the office of
Associational Superintendent or Vice-
President be still farther exalted and
ever increasing responsibility for the
growth of mission interest in her terri-
tory be placed on her.

10. Training School.—That we so
plan that there be no lagging or short-
age in the annual payments of the
State Apportionments for Training
School Enlargement, States falling
short last year making up that amount
in addition to the amount this year,
that none be burdened with the failure
of others; that in view of the fact that
the school was crowded last session,
and that we must, within the next
three or four years, build a house to
accommodate a hundred or 150
young women at a cost larger than
the fund of \$35,000, which the socie-
ties are seeking to create, we keep in
mind the thought of larger gifts for
this purpose from individuals of
means; that the commendable care ex-
ercised by committees to send to the
school only those pupils suited for its
purposes of work, by health, educa-
tion and spiritual fitness be continued
and increased. That the school be
brought to the notice of young women
of high and well known Christian
character, who, while not expecting to
be either Home or Foreign Missionar-
ies, wish to prepare themselves for the

(Continued on page 12)

Baptist and Reflector

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STATE MISSIONS.

You remember that the next three months, July, August and September, are State Mission months, including Sunday School and Colportage, for which July is specifically devoted. The State Mission Board is doing a great work. Secretary Gillon is indefatigable in his labors. The various missionaries are quite successful in their respective fields. The only question is the lack of money. On the first of July the State Mission Board found itself in debt to the extent of \$3,000. That amount of money was needed to meet obligations due the missionaries. It was necessary for the Board to borrow the amount. As a rule, during the last quarter some \$10,000 or \$12,000 is received. This year it will require about \$15,000 to bring the Board to the Convention out of debt. This amount ought to be given, and more.

STONEWALL JACKSON'S RELIGION.

In speaking of the religion of Stonewall Jackson, Gamaliel Bradford, Jr., says in the *June Atlantic*:

Religion took possession of Jackson, not suddenly, but with a gradual, fierce encroachment that in the end grasped every fiber of his being. Like a very similar nature in a different sphere, John Donne, he examined all creeds first, notably the Catholic, but finally settled in an austere and sturdy Calvinism. Not that his religion was gloomy or bitterly ascetic, for it had great depths of love in it, and sunny possibilities of joy. But it was all-absorbing, and he fought the fight of God with the same fury that he gave to the battles of this world. There must be no weakness, no trifling, no inconsistency. "He weighed his lightest utterance in the balance of the sanctuary," writes one who knew him well. Christians are enjoined to pray. Therefore Jackson prayed always, even in association with the lightest act. "I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the water of life." They must remember the Sabbath day to keep it holy. Therefore Jackson not only refrained from writing letters on Sunday; he would not read a letter on Sunday; he

even timed the sending of his own letters so that they should not encumber the mails on Sunday. It was the same with a scrupulous regard for truth. Every statement, even indifferent, must be exact; or if inexact corrected. And Jackson walked a mile in the rain to set right an error of inadvertence.

That is the way for religion to possess one.

THE CHURCH AND THE SALOON.

The *Brewers' Journal* compares the church and the saloon and sets out the advantages of the latter, as follows:

Undoubtedly the church and the saloon originated in prehistoric times, probably simultaneously. And they have been rivals ever since. Man first began to pray to his idols. The priest gathered around him under his "sacred" tree or in his sanctified cave those whom he could induce to believe in the "gods," while the preparer of the REAL joys of life required no argument to induce the people to trade with him. So the saloon man had the advantage from the start.

And he has ever maintained it, as is shown by the expenditures—as compared to the income of the religious establishment. No wonder that the clergyman feels sore when he contemplates the national drink bill and then looks at the rather insignificant figures representing the sum of "offerings," salary and appurtenances with which he keeps his business going. The struggle of the church against the "worldly" enjoyments of man is a losing cause, as its champions fight with "spiritual" weapons against substantial matters.

EMPEROR WILLIAM AND STRONG DRINK.

Emperor William has incurred the opposition of the brewing interests of his country by declaring in favor of total abstinence not only as a moral, but as a war measure. In an address at the opening of a naval cadet's school near Flensburg he urged total abstinence upon the young men who are to be the future officers of the great German battleships, and warned them that no man addicted to drink can hope to do good work as a naval officer. It is reported that the Emperor has addressed a letter to the officers of the army asking their aid in the suppression of drink among the enlisted men.

Commenting on this the *Christian Advocate* says:

This is decidedly refreshing, coming from the great war lord of Europe, who has been educated in the belief that beer makes brawn and brain and blood. People over there seem to be approaching the conclusion, long ago reached in this country, that "beer makes bad," and that men in any walk of life are better off without it.

It was Prince Bismarck, himself, who said, "Bier macht dumm"—"Beer makes a person dull."

THE FIRST DAY.

Our town has been blessed or cursed, which ever you might call it, with a Seventh Day Adventist minister. He almost got some Baptists to decide to accept his doctrine. His great scheme is to get men to think they should keep Saturday holy, as Moses commanded the children of Israel. Will you please tell us in the BAPTIST AND REFLECTOR why the day was changed to the first day; how long since it was changed, and who is responsible for the change. Will you also please tell us if there is a direct command by our Saviour or any of his apostles to keep a day under the Christian dispensation.

J. A. CARGILLE.

Johnson City, Tenn.

The Sabbath day was changed from Saturday to Sunday to commemorate the resurrection of our Lord. On the morning of the resurrection the disciples were gathered together and Jesus appeared in their midst. This was Sunday. On the following Sunday they were gathered together again, and Jesus again ap-

peared in their midst. Thus he endorsed by his presence their observance of the first day of the week as the day of rest and worship. So that the Lord himself and his apostles were responsible for the change. This became known as the Lord's day. John so speaks of it in Revelation 1:10. The observance of the seventh day of the week as the Sabbath commemorated the creation of the world. The observance of the first day commemorated the resurrection of our Lord. Every time we observe the first instead of the seventh we say that the resurrection is a greater event than the creation, that the spiritual is above the material, that the old dispensation has given place to the new.

TENNESSEE BAPTIST ENCAMPMENT.

The Encampment this year, from July 4 to July 12, was one of the most successful in its history. The attendance was up to the average, perhaps a little beyond. Being detained by important business during the earlier part of the Encampment, and by engagements the latter part, we could spend only one day at the Encampment.

The program this year was a very fine one. The Bible lectures by Dr. W. B. Riley, of Minneapolis, the addresses on B. Y. P. U. work, by Prof. L. F. Leavell, and Study Classes in Foreign Missions, led by Rev. Henry Mein, a student volunteer; in Home Missions, led by Rev. F. F. Brown, a student from the Southern Baptist Theological Seminary; and one in the Sunday School Manual, led by Prof. W. D. Hudgins, Sunday School Secretary of Tennessee, were the regular daily features of the program. Besides these there was a patriotic address on the evening of July 4 by Hon. John Bell Keeble, who took the place of Gov. B. W. Hooper, who was detained in Nashville by the legislative situation.

There were sermons each day at 11:15 by Dr. J. W. Gillon, Secretary of the State Mission Board; Dr. B. D. Gray, Secretary of the Home Mission Board; Dr. J. L. White, of Memphis; Dr. C. B. Waller, of Knoxville. In the afternoon there were front yard conferences led by Rev. Joe W. Vesey, on State Missions; Dr. W. H. Major, on Home Missions; and a missionary meeting of the B. Y. P. U., led by James W. Cole.

Sunday was a great day, with a song service and address by Dr. Riley, graded Sunday school by Prof. Leavell, and sermon by Dr. G. H. Crutcher; laymen's conference in the afternoon, and an evangelistic sermon at night by Dr. Riley.

Monday was Woman's Missionary Union Day, with addresses by Miss Edith Crane, Secretary of the W. M. U., and Mrs. A. J. Wheeler, President of the W. M. U. of Tennessee.

Tuesday was school day, with addresses by Mr. J. Henry Burnett of Tennessee College, Dr. M. D. Jeffries, of Carson and Newman College, Dr. H. W. Virgin of Union University, and Dr. H. E. Watters of Hall-Moody Institute. In the afternoon Rev. W. J. Stewart, Secretary of the Baptist Orphans' Home, spoke on the Home. On Tuesday evening Prof. Powell Hale entertained the audience with impersonations and readings. Farewell services occurred on Wednesday morning.

This gives a bare outline of the program, which, as you see, was quite interesting and helpful. The following officers were elected for next year:

President, G. Frank Cole, Nashville; Rev. Allen Fort, Chattanooga, Vice-President for East Tennessee; E. L. Bass of Memphis, Vice-President for West Tennessee; Harry McNelly, of Orlinda, Vice-President for Middle Tennessee; Rev. Wilson Woodcock of Nashville, Secretary; E. H. Rolston of Chattanooga, Treasurer; W. D. Hudgins of Estill Springs, General Manager.

Executive Committee—Dr. J. W. Winn, Nashville; Lewis M. Hitt, Nashville; James W. Cole, Nashville; Rev. R. M. Inlow, Nashville; E. R. Jennings, Winchester; J. H. Burnett, Murfreesboro; A. T. Ruby,

Memphis.

Constitution Committee—Dr. J. L. White, Memphis; H. B. Alexander, Nashville; Frank Cole, Nashville.

Social Committee—Mrs. McDonald, Shelbyville; Miss Carrie Byrn, Murfreesboro; Mrs. C. H. Bailey, Estill Springs; James W. Cole, Nashville; L. P. Leavell.

The members of the First Baptist Church, Nashville, who were in attendance upon the Encampment, had a special camp of their own in a corner of the grounds known as Camp Inlow, in honor of Pastor R. M. Inlow. We had the pleasure of staying in the camp with them and found it quite pleasant. The fare, under the supervision of Mrs. W. L. McFarland, was most excellent.

Recent Events

Rev. C. F. J. Tate, of Dayton, Ohio, has accepted the pastorate of the First Baptist church, Hot Springs, Ark. It is reported that Mrs. Tate has inherited a fortune of half a million dollars.

Inasmuch as Tuesday of last week was the fourth of July, and mail was not delivered on that day, the notes from the Pastors' Conferences, except Nashville, were not received in time for publication in the paper.

The meetings at Pulaski and New Zion churches, conducted by State Evangelist Kendrick, are resulting in great good. Thirty-two professions of faith and 20 received for baptism to date. Brother Kendrick is doing a fine work in this State.

An eight-day conference upon the plans and message of the "Men and Religion Forward Movement" will be held at Silver Bay, N. Y., July 22-30. Dr. J. L. White, of Memphis, is to represent the Christian men of Memphis on the program, they paying all expenses.

Rev. John W. Given has resigned the Second church at Joplin, Mo., after a very successful pastorate. The resignation will take effect on August 1. It is not stated what his future movements are. He is a Tennessee boy. We should be glad to have him back in this State.

Rev. M. L. Lennon, of Jackson, Tenn., has moved to Mississippi, and has accepted the care of the Golden, Belmont and Tishomingo churches in that State. He has also accepted the principalship of the Golden High School. Brother Lennon expects to return to Jackson next March to complete his course in Union University.

Rev. S. J. Porter has been pastor of the First Baptist Church, San Antonio, Tex., for eight months. One hundred and sixty-five persons have been received, a \$5,000 debt on the parsonage has been paid, \$4,300 has been given to missions, a pipe organ costing \$4,500 has been purchased, the B. Y. P. U. has grown from 27 to 240 members. The pastor conducts a Teacher-training class of 70.—*Central Baptist.*

We regret very much to learn of the death on June 30 of Dr. James B. Taylor, in Richmond, Va. He was a son of Dr. James B. Taylor, Sr., who was the first Corresponding Secretary of the Foreign Mission Board. He was a brother of Dr. George B. Taylor, former missionary to Rome, and Dr. Charles E. Taylor, former president of Wake Forest College, N. C. Like all of these, he was a man of remarkably sweet Christian spirit.

It was recently announced in a Gallatin paper that Rev. A. H. Huff, pastor of the churches at Gallatin and Portland, would leave in a short while for Texas to accept the pastorate of a church in that State. We are glad to learn that this is a mistake. Brother Huff will go to Texas to conduct a revival, but not for the purpose of accepting the pastorate of a church there. Brother Huff is one of our most useful pastors, and we should regret very much to lose him from Tennessee.

The Central Avenue Church, Memphis, of which Rev. Roswell Davis is pastor, has invited Rev. W. L. Norris to assist in a meeting at the Central Avenue Church, beginning on the fourth Sunday in August. This is the old home church of Brother Norris which licensed him to preach, educated him and ordained

him to the ministry. He has previously held several meetings with the church. Brother Norris has also been invited to hold a meeting at Vandale, Ark. He will spend his usual August vacation in holding meetings.

The Central Baptist Church on last week extended a call to Rev. J. F. Dew to become assistant pastor to Dr. George A. Lofton. Brother Dew has accepted and will begin the first of September, when his pastorate of two churches in the vicinity of Nashville will close. Brother Dew was licensed to preach and ordained by the North Edgfield Church. He is an excellent man. He has taken a partial course in the Southern Baptist Theological Seminary. Dr. Lofton has been pastor of the Central Baptist Church for over 23 years, and has done a noble and notable work there. He is the Nestor of the Nashville Baptist pulpit, and is one of the ablest theologians in the ranks of Southern Baptists.

J. Benjamin Lawrence, Jr., has just appeared upon the field of action. Arrived July 5, 4 p. m. I think it is his purpose to make the world hear from him.

That was a fine report of the Baptist World Alliance you gave us in the BAPTIST AND REFLECTOR. I am very sorry I could not be in attendance. You helped me to get the spirit of the meeting.

J. BENJAMIN LAWRENCE.

New Orleans, La.

I can't do without the dear old BAPTIST AND REFLECTOR. I expect to take it as long as I live and possibly can. It cheers me in my sorrow and comforts me in my disappointments and is the means of communication with my brethren. God bless you, Brother Folk, for the great paper you are giving us. I enjoy your articles so much. You make it so real, according to my conception. May you live long to fight for truth and righteousness, and the Lord help us to contend with you for the same.

J. E. MERRELL.

Ethridge, Tenn.

Preached here at 11 a. m. and 8 p. m., and ran down to Somerville at 3:00 in the afternoon. Had three good services. Our church here voted yesterday to have our revival meeting beginning the fourth Sunday in September and invited Rev. J. M. Anderson, of Morristown, Tennessee, to do the preaching. It was my pleasure last Tuesday, June 27, to officiate at the marriage of Rev. M. N. Davis and Miss Helen McKennie. Brother Davis graduated at Union University two years ago, and is pastor of the First Baptist Church of Wetumka, Okla. Miss McKennie is the daughter of Mr. and Mrs. G. W. McKennie, and is a sister of Mrs. D. J. Campbell, of Whiteville. Miss McKennie spent a few years in Tennessee College.

JAS. H. OAKLEY.

Whiteville, Tenn.

Had fine day Sunday preaching to three good congregations at Hartsville and Zion, and marrying Mr. Samuel Owen and Miss Elizabeth Welch. I love such days if it is hot. Last Sunday a week ago Brother W. Y. Quisenberry was with me out at Friendship, and preached twice for me and took a collection for the Southern Baptist Theological Seminary, amounting to \$950, which was cheerfully given. Friendship is a fine country church filled with old-time religion. Any preacher is a happy man who serves this noble church. Bro. Yankee will begin a meeting with me at Hartsville the first of August, and son Henry at Hopewell the fifth Sunday in July. We are praying that these men may plant and that God may give the increase. Pray for us.

J. T. OAKLEY.

On June 11, Rev. W. C. Reeves of Abilene, Texas, forerunner of Evangelist T. T. Martin, began a series of meetings here which continued for three weeks. Brother Reeves did the preaching for the first week, and convinced all who heard him that he is a young minister of unusual power. The music conducted by Mr. J. P. Scholfield, the great Western singer, was of the highest type. He proved himself to be a master-leader in song service.

June 19, Evangelist T. T. Martin, accompanied by his personal worker, Mr. J. B. DeGarmo, arrived and took charge of the services. Those who had the privilege of hearing Mr. Martin consider it an opportunity that comes but seldom to the average man in a life time. The gospel was never before preached with such power in Ripley. We believe that T. T. Martin is the greatest gospel preacher in America today.

One hundred and six persons professed faith in Christ, and at this writing there have been thirty-

three additions to the church. Others will join soon. We feel sure that the work done here by these men of God is permanent, and that eternity alone can reveal the great good that has been accomplished. The people of our town are rejoicing over this great victory which the Lord has given us.

GUY B. SMALEY, Pastor.

Ripley, Tenn.

The coming of my neighbor pastor, Rev. H. A. Smoot, to Tennessee, calls from me this word concerning him and his pastorate here.

He has been a strong and fearless leader in all matters that pertain to the betterment of our city, both in and out of his church. Since he came to the pastorate of the First church here he has been honored with the presidency of both the City Ministers' Alliance and the Baptist Ministers' Alliance of our Association.

He is a staunch Baptist, standing for the faith once delivered to the saints, and is therefore a preacher of the old gospel. He sees things clearly and presents them with forceful earnestness. He is a man of convictions, and his evident sincerity grips those who hear him.

He is one of the best neighbor pastors I have ever known; true as steel, large-hearted and abounding in good fellowship. I bespeak for him a large place in the confidence and hearts of the brethren of Tennessee. Humboldt is certainly to be congratulated on having secured his services as pastor.

May God richly bless him in his new pastorate is the prayer of a neighbor pastor.

JOHN W. T. GIVENS.

Joplin, Mo.

This message goes to you from the Stocton's Valley Association, which is known as a united Baptist Association. Dr. J. W. Gillon says the difference between United Baptists and Missionary Baptists is this, in the United Baptists there is more anti-Missionaryism than in the Missionaries. This distinction is so; and indeed the United Baptist people are anti-Missionary, cold and lifeless.

But at this place there has been a Baptist school founded by two brethren in the United ranks—Mr. C. C. Choate and Rev. W. L. Reagon. The writer was called in 1910 from the Seminary at Louisville to be principal of this school, and pastor of the church here. He found on arriving here that the time of missionary harvest was at hand, and that the United church was to be at once supplanted by the missionary. Everybody seemed glowing with the missionary spirit. It was plain that the United Baptists would never do anything for the school, nor for the church. After a year's struggle it is plainly seen that things look better and that the Baptist cause is stronger.

Early in the spring of this year after the school was out a missionary rally was planned. Dr. Gillon, Dr. A. E. Brown and several brethren from Knoxville were invited to help, or be with us in the rally. These brethren secured, work was begun to advertise the rally. The people looked forward to it like city people look to the coming of an exposition. The rally was all the talk for weeks.

The rally was July 2-4. Dr. Gillon came. I dare say this county has never had a greater than he in its bounds, notwithstanding it is the reputed birthplace of Mary Twain. Certainly no greater sermon has ever been heard in this county or Association than Dr. Gillon preached Sunday morning, July 2. On July 3 Brethren King and Lewis came from Knoxville. King is pastor of Grove City church and Lewis is pastor of Lonsdale. Oh, such gospel as they did bring! By the time the rally closed everybody was positively afire. While Dr. Gillon was with us he called for missionary volunteers. There were four who said, "Here am I, Lord, send me." The writer has had the pleasure to see some of the liveliest churches and church workers in the country, but never did he see a more thrilling season than these few days, in any church.

At the close of the last service of the rally a church session was called for, and the church here voted all but unanimously to accept Dr. Gillon's offer to help build a new meeting house, a parsonage, and to help put a wide awake pastor here for his entire time.

The dawn of a new day for this community is far advanced. This shall be, God willing, the Jerusalem from which all this mountain region shall be brought to the feet of Christ. May God send His power.

Your very humble co-worker, and the colporter for this Association.

FRED O. SANDERS.

The Home

THE INDISPENSABLE CHRIST.

By GEORGE MAC DONALD.

I am so weak, dear Lord, I can not stand

One moment without thee;

But, oh, the tenderness of thy enfolding,

And oh, the faithfulness of thy upholding,

And, oh, the strength of thy right hand—

That strength is enough for me!

I am so needy, Lord, and yet I know
All fullness dwells in thee;

And, hour by hour, that never-falling treasure

Supplies and fills in overflowing measure

My last and greatest need, and so
Thy grace is enough for me!

It is so sweet to trust thy Word alone;
I do not ask to see

The unvelling of thy purpose, or the shining

Of future light on mysteries untwining;

Thy promise-roll is all my own—
Thy Word is enough for me!

There were strange soul-depths, restless, vast and broad,

Unfathomed as the sea—

And infinite craving for some infinite stilling;

But now thy perfect love is perfect filling;

Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me!

BOYS MUST BE BOYS.

Mrs. Ross was quite surprised to see the chubby face of Jack Ingram, a sturdy boy of ten, when she answered the knock at the side door.

He was a neighbor, living three doors away, and he did not often bother her, as she did not encourage intimacy between her own boy and this same Jack Ingram.

It was an attractive little face—round, rosy, and just a little bit dirty. The uncovered head looked as if it had not been combed since morning.

"Say, Mrs. Ross," he stammered hesitatingly, as he twirled his little cap 'round and 'round on one hand, "would you mind tellin' a fella why you said what you did about me to Mrs. Brown, when you passed over the bridge, and I was catchin' polly-wogs in the creek? You know you said—'If that boy was mine, he would break my heart!'"

Mrs. Ross' face grew very red, and she did not know what to answer. Seeing her confusion, Jack continued: "You needn't mind tellin' me one bit, for it was the funniest thing—mother and me was havin' a chummy talk out by my rabbit pen this morning, and I jist happened to say to her I was glad Cliff Ross' mother wasn't mine. So you see you needn't feel bad about what you said. I jist happened to hear you say that to Mrs. Brown, and it made me wonder if my own mother saw anything wrong with me, and didn't like to tell a fella. Thought I'd jist ask you, so I'd know. I wouldn't like my mother to be disappointed in me, you know."

"And pray why wouldn't you like me for a mother?" asked Mrs. Ross, slightly pliqued, for she prided herself on being a model mother and having the neatest-dressed boy in the town.

"Well, you tell me fust why I'd break your heart, and I'll tell you why

I wouldn't like you for a mother," answered Jack, with all a small boy's love of making a bargain.

"Well, Jack," said Mrs. Ross, sitting down on a chair on the veranda, while Jack took a seat on one of the steps, "I just couldn't stand it if Clifford puddled around in the mud like you do, and climbed trees, and into barns, and all those things. Why, it must keep your mother's nerves in an awful state! And she must be darnin' all the time. You never keep a hat on your head, and you're freckled and burned; and you go swimming in the creek, and go home with your boots strung around your neck oftener than with them on your feet. Why, I would be frightened to death if Clifford did some of the things you do!"

"Is that all?" and a relieved look brightened up the grimy little face. "If that's all, why, mother don't mind them things much."

"You see, when I puddle in the mud, it's for speciments," he confided. "Oh! yes," as Mrs. Ross looked incredulous, "the polly-wogs I was gettin', me and mother is goin' to keep in a big dish of water, and watch 'em turn into frogs. She says first they get the'r front legs, then the'r hind ones, 'nd then the'r tail drops off, 'nd I can hardly wait to see 'em. 'Nd look here," he continued, and forgetting for the moment to whom he was talking, he pulled a dirty handkerchief out of his pocket, and, carefully untying it, showed her a huge black caterpillar. She shivered, but Jack, failing to notice the shiver, handled the caterpillar lovingly. "Mother and me will look at this with daddy's magnifying glass tonight," he said, "en look it up in one of daddy's books."

"Cuckoos and orioles like these to eat," he informed her. "I guess it's the custard inside 'em." Mrs. Ross shuddered again.

"Where's Cliff?" he asked; "he'd like to see this fella."

"You mean Clifford," answered Mrs. Ross, stiffly. "He's away on an errand, but I hardly think Clifford would care to handle such a thing as that."

"Oh! yes, Clifford; but you know he likes us fella to call him 'Cliff, old man.' 'Nd oh! yes, he likes bugs 'nd grubs 'nd little snakes, 'nd things. He gets me to keep some for him sometimes, 'cause he says you don't like 'em 'round. So I keep 'em for him, 'nd he jist looks at 'em when he gets a chance."

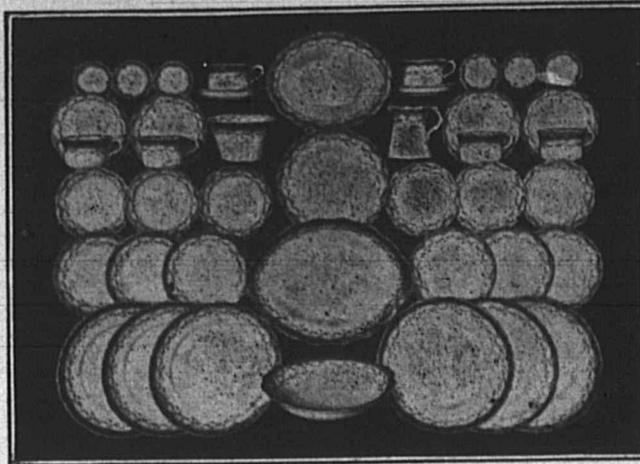
"You are a funny boy, Jack," sighed Mrs. Ross. "You haven't yet told me why you wouldn't like me for a mother," she continued, inquiringly.

"Well," said Jack, sizing her up, "it isn't because you don't look nice, for you're a real pretty woman to look at, but you see a fella likes his mother to be chummy, 'nd not too awful particular."

"Now, you keep Cliff (Clifford, I mean) awful nice 'nd clean and dressed up, 'nd, of course, he does look nice; but some of the boys call him sissy, 'nd he don't like that. 'Nd he does look so lonesome sitting on the bank when the rest of us fellas go in for a swim; 'nd when we climb trees to look into birds' nests, we have to tell Cliff how many eggs there are, 'nd what color, 'cause he darsent climb the trees, 'cause he might tear his clothes, or scratch the shiny leather all off his shoes."

"He never can go barefoot, 'nd he don't get strong like me. Why, see, I could lick Cliff in ten jerks of a dead lion's tail," he said, as he swelled out his little chest and doubled up his grimy fists. "Only I don't," he has-

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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.

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tened to say, smiling on her reassuringly, as he noticed her horrified look.

"Yes, Cliff is a good sort if he didn't have to be dressed up all the time. He shares everything he gets with the rest of us, 'nd he's game; you can't make him cry."

"My mother says maybe I'll be a science master at the high school, like my father used to be before he died; so she lets me learn about bugs 'nd things," he told her, speaking softly.

"Well, I must be goin' home. Mother'll be looking for me. I'm awful glad there isn't anything wrong about me, but the climbing 'nd the dirt, for I'll grow out of that, mother says. Good-bye, Mrs. Ross; tell Cliff to come over and see the baby pigeons I've got—just hatched." He jumped the fence instead of opening the gate, and was off like a flash.

Mrs. Ross' feelings were mixed, and she did some thinking, with the result that Clifford appeared among the "fellas" the next Saturday afternoon in blue overalls and bare feet, and

had the time of his life.—Gertrude M. Neil, in *The Guardian*.



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Mrs. Matthew Butler, aged 25, died Sunday, June 25, at Marie, Ark. The remains were brought to her childhood home at Westport, Tenn., for interment, the writer officiating. She was a member of the church there and a beautiful Christian character. The service was very sad.

Rev. Austin Crouch, of Gaston Ave. church, Dallas, Tex., has been released by his church to take part in the prohibition campaign.

Young South

MRS. LAURA DAYTON EAKIN,
Editor.

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

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

Mission topic for July: "Evangelism and Church Building."

The evangelists are the people who carry the "good tidings." Every time you send Dr. Frost's Sunday School Board the money to send out Bibles to those who have them not, you are an evangelist.

Every dime you save or earn, you can make do evangelistic work for you. Get the "Sunday eggs," sell your "Missionary chickens" (they must be ready to broil or fry by this time), pick berries, weed the garden or the flower-beds for mamma, and do it "as unto the Lord."

Be evangelists and church-builders this month with all your might.—L. D. E.

CORRESPONDENCE.

A good week? Yes, certainly. We don't mean to stop now until we reach the top of the hill.

And we are not going to be satisfied with our giving. We are going to study the themes of each month as it passes, and pray God for those whom He has called to active service. This hot July, we are to bear in mind the evangelists here and in foreign lands, and work and pray for them, and then we are to remember the people who are struggling to build churches, especially those in our own Tennessee. A little help here and there is so encouraging. The Young South has done a good deal in the past. Let's go on with this good work while we are thinking of it and reading about it.

Of course, it takes lots of energy to work against this heat, but we can do it.

Yesterday we had a lovely "all-day meeting" of the Ocoee W. M. U. at the church in Highland Park, one of our prettiest suburbs. From all the city and several suburban churches, the ladies came with their boxes and baskets of lunch, and we spent a most delightful day together, and discussed the "Master's Business." Our dear Miss Ferrell, who represents the First church here in the Louisville Training School, was with us and interested us in the great work that institution is doing. I am so glad that the ladies of the Missionary Society I belong to will continue to pay for this scholarship another year. It keeps us in close touch with this part of the work, and we pray for Miss Ferrell and her fellow-students from our hearts.

We talked too about that dreadful debt that is bowing Dr. Willingham to the earth. We are going to raise all we can for that, and so must you.

The "Baby Cottage" came in for a share of our attention, and all the churches were urged to go right to work for that in July and August, and send Mr. Woodcock all the help possible. We raised \$40 in one week recently, and that and more besides has gone in for that object, but I'm sure the Young South is not done. Continue to use your best efforts to collect nickels and dimes for the home our babies must have, and send them on these summer days. We have done much for the old Home in West Nashville. Let us push on the new.

Now, we'll read together what the

postman has brought this second week in July. I am sure you will find the messages interesting. Hear what our good editor-in-chief has to say:

"It is very gratifying to me to know of the splendid work which the Young South is doing. I hope you may have no difficulty during this coming year in raising the full amount of the missionary's salary."—Edgar E. Folk.

We didn't do it last year, you know. It was a disappointment and I feel as if we are partly responsible for that \$90,000! I wish we could go over Mrs. Medling's \$600 this year. Tutuz of

THE YOUNG SOUTH MISSIONARY daily, pray for her, work for her. She is our own dear substitute. She represents every one of us, while she works to evangelize Japan: We must not fall short in her salary again.

I know your faces will brighten when you come to No. 2 from Salem, Va.:

"Here is a little offering I have had for you several weeks, but I have been in the country resting up and waited to get back home. It is a special gift to me, to use as I thought best, and I think best to send it to you for the Medling chapel.

"I don't want to be selfish, and up to this time, all of my gifts have gone to the Kokura Chapel. I remember how the Young South used to help me again and again at Kokura, and then, I am so much interested in Mrs. Medling, our own missionary. I know how she longs for a place in which to gather her Sunday school children, and to hold the church meetings.

"The work will grow so much more rapidly, when such a place has been provided. I do hope it will not be long before I hear that the work is begun upon it.

"I have another letter from Satoru San, my little Japanese girl. She has been enduring persecution. At the request of her family she was allowed to go home for a little visit at the close of the school session. They tried in every way to keep her, but one of our teachers went after her, and they gave her up only when they found she was to be employed as a teacher. She is now teaching in the summer kindergarten. She has chosen that work in preference to the marriage her brother wished to arrange for her. She seems very happy in this decision. She has truly chosen 'God's way.'

"Mr. Maynard is just back from the greatest meeting the world has ever known in Philadelphia, and the greatest treat to him was a prayer-meeting held by missionaries. He has full supply work, is always busy, and scarcely expects to be located until fall. I have withstood the heat well and feel much stronger than I did a year ago.

"I long, though, for our chosen work, which I so hoped would be our life work, but His will be done. I say it from my heart.

"I keep right up with you and pray often for you, and I trust you will for me. Give my love to all the Young South."—Bessie Maynard.

Now, does not your heart burn? Are you not thankful for our work at Kokura, and the help we gave the little girl, who is still working for God? Pray for her and Mr. and Mrs. Maynard. I can't but believe that some day they will go back to saving souls of the Japanese. Ask God to open the way.

The "little offering" for the Medling Chapel is

FIVE DOLLARS.

Thank you, dear Mrs. Maynard. It is so sweet in you to help our work

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along.

No. 3 is from Dandridge and brings 50 cents to help build the Baby Cottage from Miss Gertrude Wagner. Many thanks.

No. 4 is from Paris: "Enclosed find \$1.50 for the Baby Cottage. I intended to wait and see how much I could make during vacation, but after mamma read me last week's paper, I decided to send this on at once.

"I earned this helping mamma wash dishes, clean up the house, and work in the garden."—William Lasater.

How blessed mamma is to have such a little helper! I am so grateful for such offerings as that. Who else will get such jobs and help the baby orphans, who have no good mammas of their own? May God bless this one.

Milan, sends No. 4: "It gives me great pleasure to send to you \$2, a gift from my Sunday school class of five little girls, earned by them for the Baby Cottage.

"They were very much interested in earning the money themselves, and were so happy to know that their dimes and quarters made dollars, altogether. We wish you all success."—Teacher Class No. 3, Milan Sunday School.

Now, does not that set you a sweet example? I wish dozens of classes, boys or girls, would try this way. Start the ball moving, and send me results.

Please thank your little girls, dear Teacher of No. 3.

No. 5 is from one of our oldest friends in Grand Junction. Catch your breath before you begin:

"Enclosed find SIXTEEN DOLLARS AND TWENTY-FIVE CENTS.

"Give \$10 to the fund for the Jewish Mission, in memory of my husband. I have been in Memphis several months this year under treatment, and I heard of the good our Jewish friends were doing there. I wish God's people would give more to this good work. Then give \$5 to the famine sufferers in China, in memory of my dear son, Earle Smith, who was cruelly crushed between box-cars by a reckless engineer, a month ago. This son was father and mother, too, to his children. God has chastened us, and the way is dark.

"Send me the Foreign Journal, the Home Field, and Our Mission Fields for 70 cents and 20 cents for Our Mission Fields to Mrs. G. N. Neafus, Hill, Col.

"My grandchildren send 25 cents for the Baby Cottage, and I add 10 cents for postage."—Mrs. Mattie Smith.

We offer you our hearts' sincerest gratitude for such a generous gift. May God bless you in the giving.

I am not quite sure about that post office in Colorado. Tell me if I have it correctly spelled, please, Mrs. Smith. Our sympathy is with you. May you soon be better.

Then, Miss Ferrell sends me three subscriptions for the Journal, secured yesterday at the all-day meeting. I got one myself for Our Mission Fields. There's another dollar. I hope Mrs. Baldwin, Mrs. Geiger, and Mrs. Sitton, all of East Chattanooga, and Mrs. Will Reeves of Hill City, will receive them promptly.

And Mrs. Eliza B. Carrigus, Elizabethon, sends 20 cents for Our Mission Fields.

That's all for this time.
Gratefully yours,
LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

May and June offerings	\$ 72 99
First week in July, 1911	52 41
For Foreign Board—	
Mrs. Nathan Maynard, Va. (K. C.)	5 00
For Baby Cottage—	
Miss Gertrude Wagner, Dandridge	50
Wm. Lasater, Paris	1 50
Class 3, Milan S. S., by Teacher	2 00
Mrs. Smith's Grandchildren, G. J.	25
For Jewish Mission—	
Mrs. Mattie Smith, Grand Junction	10 00
For Starving Chinese—	
Mrs. Mattie Smith, Grand Junction	5 00
For Foreign Journal—	
Six subs.	1 50
For Home Field—	
One sub.	25
For Our Mission Fields—	
Four subs.	80
For postage	19
Total	\$152 30

Received since May 1, 1911:	
For Foreign Board	\$ 52 82
" Home Board	4 35
" State Board	3 00
" S. S. Board	1 00
" Baby Cottage	63 62
" Margaret Home	1 00
" Mt. Schools	2 00
" Jewish Girl	1 00
" Jewish Mission	10 00
" W. M. U.	1 00
" Foreign Journal	6 00
" Home Field	1 00
" Starving Chinese	5 00
" postage	51
Total	\$152 30



DROPSY Treated. Quick relief. Removes swelling and short breath in a few days, usually gives entire relief in 15 to 25 days and effects cure in 30 to 60 days. Write for trial treatment Free. Dr. H. E. GREEN'S HOME, Box 2, ATLANTA, GA.

(Continued) **H**omes, and will pay a small tuition fee to their own general expense.

11. Margaret Home.—Your interest and trust in the management of the Margaret Home, under the competent management of the new house mother, Mrs. Sallie Hundley Harris, is confidently asked.

12. Membership.—Careful calculation shows that less than a fourth of the women in Southern Baptist churches are in missionary societies. We therefore urge you to press on in the endeavor to actively enlist every woman, this effort being kept up throughout the year.

13. Young Woman's Auxiliaries, Sunbeams and Royal Ambassadors.—We commend to your committee the carefully thought-out Recommendations of the Committees on Young Woman's Auxiliaries, Royal Ambassadors and Sunbeams, presented and adopted in the annual meeting of 1911. We would urge magnifying the work of the Y. W. A.'s by sending young women as delegates to Associations, State Unions, and having at least three young unmarried women among your representatives to the general Union; by giving them a place on the programs of these meetings; by giving them a voice in formulating plans for their own organization, in having in each Association one member of the General Committee especially charged with Y. W. A. work. In work for R. A.'s and Sunbeams we would suggest continued appeals to the mothers for sympathy and support and large emphasis on the building of Christian character; that with earnest conviction we press the organization of all three classes of societies, believing that until our present number is doubled we will hardly have made a beginning in this work.

14. In Conclusion.—In conclusion, the Executive Committee of the General Union would invite correspondence on plans of work, together with recommendation of plans that, through your experience, commend themselves to you or suggestions for general consideration.

Jackson, Tenn., June 7, 1911.

Dear Editor of the Baptist and Reflector.

I enclose the winning paper composed and read by Rev. E. F. Adams in the contest for the J. R. Graves Award at Union University. This paper was requested to be published in the BAPTIST AND REFLECTOR.

L. T. HASTINGS.

Organization of a Local Church So As to Occupy Properly Its Field for Jesus Christ.

By E. F. Adams.

This is indeed a broad question, as the "field" of every church is the world and every individual in every church was commanded to "go and make disciples of all nations;" but we shall discuss its local field.

Now, for example; every successful

enterprise must have a system and organization and each organization must be so systematized that each member will have a work to perform, and if an organization is successful it must be a co-operative body.

A wholesale merchant has his forces so organized and his business so systematized that his representatives go out in all directions, into the highways, byways and hedges seeking opportunities of serving their employer, and even more, not content with this, they will make opportunities, and if a man enters their line of trade, these representatives are not long in finding him out and pushing their master's business.

This being true of business men and their representatives, how much more important is the organization of the forces of our Saviour! We are his representatives and are commanded to go into the highways and hedges and seek those who have gone astray.

All worldly enterprises are operated through trust. Nations deal with nations through trust. So also is the work of the Kingdom of Christ, and He is faithful whom we trust. We send ambassadors to foreign countries to maintain and promote harmonious relations with these countries and almost without exception they are faithful to their work. Jesus Christ made us ambassadors for Him to reconcile the world to Him, and shall we be less faithful in His service than our representative men?

All the kingdoms of the earth are so completely organized that every subject, from the least to the greatest, from the slave to the king, has something to do for his kingdom. Then shall we not find in the Holy Kingdom of Christ something for each individual subject to do?

Because we are finite beings we cannot hope to form that perfect organization, but must look to Him who never makes mistakes and copy from his ideal plan, our mode of work. When we have our forces so organized, then our model must conform to His plan. Our church covenants do not pretend to go into the details of church government, nor do we find in Holy Writ any such details, for each separate body may require, in some respects, a different plan of work, and so the great body of the law and government was left to be supplied to conform to usage and custom, to be worked out by those charged with the duty of putting each separate church in motion. Each church has her own affairs and interests; she deliberates and takes resolutions in common and thus becomes a moral person, who possesses an understanding and will peculiar to herself, and is susceptible of obligations and rights. However, such a church must conform to the divine plan, and work according to the ideal which Christ established nearly nineteen hundred years ago. It must be so organized as to set forth clearly man's need as a sinner and to lead him from sin to his Saviour and it must teach repentance towards God and faith in Jesus Christ. To sum up in tabular form:

(a) It must have for its object, the

exaltation of Jesus Christ, which means glorifying God.

(b) It must contend earnestly for the faith once for all delivered to the saints.

(c) It must be an aggressive and offensive, as well as a defensive body.

(d) It must teach all nations, therefore must be missionary in spirit, and must carry its principles into all the world, and, after making men feel their need of a Saviour, point them to the Lamb of God that takes away the sin of the world, then receive them into its fold as disciples, giving them the rites of the ordinances and lead them into active life, and teach them to become fruitful branches by making them active in the promulgation of the Bible truths.

Such an organization will teach:

I. That there is one God, eternal, self-existing, and manifested in the Trinity of the Father, Son and Holy Spirit.

II. That man was created by Him, and though created pure and holy, fell under the domination and power of sin, and thus is condemned by law and exposed to avenging wrath.

III. That Jesus made the sacrifice on Golgotha's brow for sin, and that this was a full and complete and only atonement for sin.

IV. And that baptism and the Lord's Supper are the ordinances of the church.

This church honors the Holy Spirit and acknowledges Him in all its worship, and is the kind that Jesus organized from the material prepared by John the Baptist.

We find in Luke 6:12 that before Jesus organized His first church, he spent the entire night in prayer, and as this is the ideal organization, this act on the part of our Saviour suggests that the pattern must be a praying body. In fact, experience has taught that the only way to have power to move mightily in the hearts of men, is through prayer, and the great Teacher said Himself, that "where two or three are gathered together in My name, I will make one in your midst," and again, "If ye abide in Me, and My words abide in you, whatsoever ye shall ask in my name, ye shall receive." Therefore, if it occupies its field properly it must be a praying body.

The model given in Matt. 10:6 was to preach that the "Kingdom of Heaven is at hand," and we naturally believe that he expects us to preach the same doctrine. Jesus nowhere tells us that He was to be away a certain length of time, but, on the other hand, His disciples expected to still be among the living when He came. Then the church must preach the early return of our Lord.

Above all things, it must have love, love for God, love for the brethren, love for the world for which Christ died, and be willing to spend and be spent for the cause for which it stands.

The church is the bride whom Christ is to marry on that great day, and we are the material from which the bride is formed, and we are the individuals to attend the feast on that wedding day, when the ransomed hosts of God sit down at the table with Abraham, Isaac and Jacob in the Kingdom of God.

There is neither time nor space for any one to be idle, but there is an abundance of labor to be done, and we are told to look on the field which is already ripe to the harvest, that the harvest is plentiful but the laborers are few. Men are saved for service, and he who seeks salvation and expects great joy in this life without la-

boring in the Lord's vineyard, may just expect to be disappointed, for although we are saved by the blood of Jesus, yet we are rewarded for our labors, and of course he who labors not receives no reward.

When an organization calls an undershepherd to its field, if it calls him to work for them, as individuals, it has made a mistake, for he is to work with, and not for, them. Neither does he expect to do all the work, but each individual member has his or her work to do, and if any one fails to carry his or her part, the organization does not do what is expected of it.

However, no common rule will apply to all fields, but the shrewd, experienced man can soon adapt himself and all his flock to the work. But as Jesus gave no laws nor did His disciples concerning organization and government, we can, in no wise, take a dogmatic position in regard to this important matter. Should any one ask where the laws of Christ's church are written, the answer must be, that they are written in the hearts of the true, obedient, regenerated children of God all over the world.

The triumph of science, so far as church government is concerned, is simply to verify the facts found in the Scriptures. The man who attempts to describe the laws of organization and government has before him the historical experience of eighteen Christian centuries since the founding of the first church. From that time until now men have labored in pulpit and pew to solve the great question of true church government, and how under this gospel reign, souls may be brought to Christ.

The only answer possible to so great a subject is simply this, let each individual lay himself on the altar of service, and God will use him and will make no mistake.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

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Term begins Sept. 7, 1911. Located in the Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 302 students past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

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Capt. John Berry, the well-known automobile repair man, and champion balloonist of America, teaches the proper way to take care of, repair and to operate an automobile; competent and high-class instructors in charge of each department; come and learn to be expert chauffeurs and repair men in three to six weeks; our full course only \$25. We have the largest repair plant in the West; floor space, 25,000 sq. feet; best service, best results and treatment is our motto. Come write for particulars. 1210-23 N. V. deventer Ave., St. Louis, Mo.

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Literary Department of the highest order. Seminary and Special Courses. French and German spoken. Certification to Wellesley, Vassar, Goucher, Randolph-Macon.
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Expression, Art, Domestic Science—all in charge of specialists.
City advantages. Accessible to leading churches, libraries, lecture and concert halls. Outdoor sports, Tennis, Basket Ball, etc., also beautiful Ward Place campus for recreation.
47th year begins Sept. 21. 175 boarding pupils. Early application is advised.
For Catalogue and Other Circulars, Address J. D. BLANTON, LL.D., Pres.

Obituaries

We will publish 200 words of obituaries free. For all over 200 words a charge of one cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it, if any.

MOORE.—With a sorrowful heart we are called upon to record the death of our worthy brother, G. B. Moore, who was born Dec. 18, 1842, and departed this life Dec. 1, 1910. Brother Moore was one of the truest and most faithful members of Mt. View Baptist Church. He did all he could for his church and Sunday School, and his memory will ever linger in the minds and hearts of his friends, and his Christian influence will bear much fruit in that great day. Who can measure a life lived in true devotion to the Master? Sadly do we miss him from his accustomed place. Our hearts are grieved when we think that his seat must be vacant and his labors of love and devotion with us are over in this world, but we feel sure Heaven was made brighter on the morning his spirit left its earthly home for the paradise of God.

May the Lord of all grace comfort the bereaved wife, children and friends left to mourn their loss.

ALLIE MOORE.

SCOTT.—Whereas, God, in His infinite wisdom has seen fit to call home to Himself our sister and fellow-worker, Mrs. M. S. Scott, thereby causing a large vacancy in our ranks and bringing sorrow to every heart that had felt the influence of her gentle Christian life; be it

Resolved, That our loving sympathy be extended to the bereaved relatives; that her splendid example of Christian living be presented to the ladies of the W. M. U. and Ladies' Aid Society of the Humboldt Baptist Church for their emulation, and may her earnest zeal and enthusiasm in the societies' work inspire each of us to undertake greater things in the Master's name; that while we deeply feel and deplore her loss and realize that her place can hardly be filled, yet knowing that our loss is her eternal gain, we rejoice at her abundant entrance into His glorious realms of eternal joy, where she can see the Lord she loved, face to face.

That these resolutions be spread upon our minutes, a copy be given her sorrowing daughter, our co-worker, Mrs. A. R. Dodson, and a copy sent to the BAPTIST AND REFLECTOR.

MRS. J. L. DAMAN,
MRS. J. F. RUSSELL,
MRS. H. N. THARP,
MISS M. M. HOLLEMAN,
Committee.

Humboldt, Tenn., June 5, 1911.

SANDERS.—On May 22, 1911, God, in His wisdom called Catherine Ladoia Sanders from this world of suffering and pain to that bright and glorious home above, where no sorrow is ever known. She has left behind her a faithful husband and three dutiful sons to mourn her loss. But our loss is mother's gain. Mrs. Sanders was a devoted Christian, and during her illness was a patient sufferer, and was perfectly resigned to the will of her Saviour.

Up to the last of her suffering she was ever mindful of the comfort and pleasure of those around her.

Weep not, dear ones, follow in her footsteps, for she followed our Divine Master. Follow her and be prepared

to meet her at the feet of Jesus; and may our Saviour comfort the dear husband and sons in their bereavement, and strengthen them in their Christian career, that they, too, may sleep in the arms of Jesus.

One precious to our heart has gone,
The voice we loved is still,
The place made vacant in our home
Can never more be filled.

God in his wisdom hath recalled
The boon His love hath given,
But though on earth the body lies,
The soul is safe in heaven.

MARY ELMA DONNELL.

SCARLET.—The angel of death has once more visited our community, claiming one of our most lovable characters, Sister Rebecca Scarlet. She was a faithful member of Piedmont Baptist Church, was very active in and devoted to church and Sunday school work. She was much loved by her Sunday school class and all who knew her.

Sister Scarlet professed faith in the Master in her youthful days, and was ever faithful to her obligations. Sister Scarlet was born Dec. 16, 1859. Died Feb. 24, 1911. She was married to Jesse Scarlet March 11, 1883. This union was ever a faithful one. She had been failing in health for nearly twelve months. She bore her afflictions with patience unto the end. She leaves a husband, four brothers, three sisters and a host of relatives and friends to mourn her loss. We tender our sincere sympathies to the bereaved husband, brothers and sisters. We feel we have lost one of our best members, but we are sure our loss is her gain. We bow in humble submission to God's will and pray His blessing upon the bereaved husband.

M. E. ATCHLEY,
J. T. BOWERS,

Committee.

WILKERSON.—Sister Lennie (Sullivan) Wilkerson, aged 41, died May 22, 1911. She was married to Gip Wilkerson about twenty years ago. She leaves a husband and nine children, and an unusually large number of relatives and friends bereaved by her death. She was a member of Mt. Olivet Baptist Church, Lebanon. She was a loyal wife, a loving mother, a good church-member, and a faithful Christian. Her funeral was conducted by her pastor, Rev. S. N. Fitzpatrick, at the home of her father in the presence of a large audience.

S. N. FITZPATRICK.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM,

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

MINISTERS OF THE GOSPEL AND OTHERS

who are engaged in church work. You have many spare moments which could be turned into money. We can offer you pleasant and profitable employment in a line of work that will be congenial to you. None but men of the highest character wanted. A free trip to Texas is included in our proposition. Write us today for full particulars.

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Gunter Bldg., San Antonio, Texas

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Uneeda Biscuit are the perfect soda crackers. The flour used must meet a perfect test. The very purity of the water is made doubly sure. Even the air in the mixing and bake rooms is filtered. The temperature and humidity of the atmosphere is accurately regulated to a uniform degree. The sponge is kneaded by polished paddles. The baking is done in the cleanest of modern ovens. Then Uneeda Biscuits are packed fresh in the purple and white package that keeps them crisp and good from oven to table. Is it any wonder that

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Hotel open from June 15th to September 15th.

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Morgan School Not Better than Some Others.

Morgan School has no better building, the health of the school and town is not superior to some, the Dormitory and Gymnasium are not better than some others in the State.

ALL THESE ARE GOOD ENOUGH.

But the standard of character and scholarship is equal to the best and superior to many.

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Rev. William F. Roberts of Huntingdon, Ind., has entered upon his duties as pastor of the First church of Slater, Mo. He was once pastor at Grenada, Miss.

Obituaries

We will publish 200 words of obituaries free. For all over 200 words a charge of one cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it, if any.

WILHOITE.—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Having lived a few months over 80 years of usefulness in his Master's service, Bro. J. B. Wilhoite passed on to his reward. Glorious at all times is the death of the aged Christian. Old age is desirable, because it lengthens opportunities for good and for glorifying God. "Length of days," so richly bestowed by God, made the active life of our brother useful beyond our power to estimate. Useful in his ideal home-life, useful in his church, serving many years as deacon, useful in his untiring efforts as Sunday school teacher, useful in his advice and interest for the advancement of his community, and useful in a beautiful life of sympathy and liberality for the poor and needy. Bro. Wilhoite joined the Smyrna Baptist Church in 1872, and was one of the liberal contributors in its erection. He was married to Miss Elizabeth Bullock in April, 1869. Always tender as a husband, true to his host of friends, faithful to the church he dearly loved, Bro. Wilhoite's death has brought to our denomination a great loss. **FELIX W. MUSE,**
Pastor.

MOYT.—Death has again invaded our Cradle Roll ranks, and plucked another sweet flower for the garden above. Mary Laura, youngest child of Mr. and Mrs. George Moyt, of Locke, Tenn., was born Nov. 5, 1909, and died May 6, 1911. Little Mary was like a sunbeam in her home, where she is sadly missed by the fond parents and three little sisters. She was a member of Mt. Pisgah Baptist Cradle Roll.

Mary has gone to the land of delight,
No sickness or pain does she know;
She is resting at home in the mansions
bright,
In garments as white as snow.

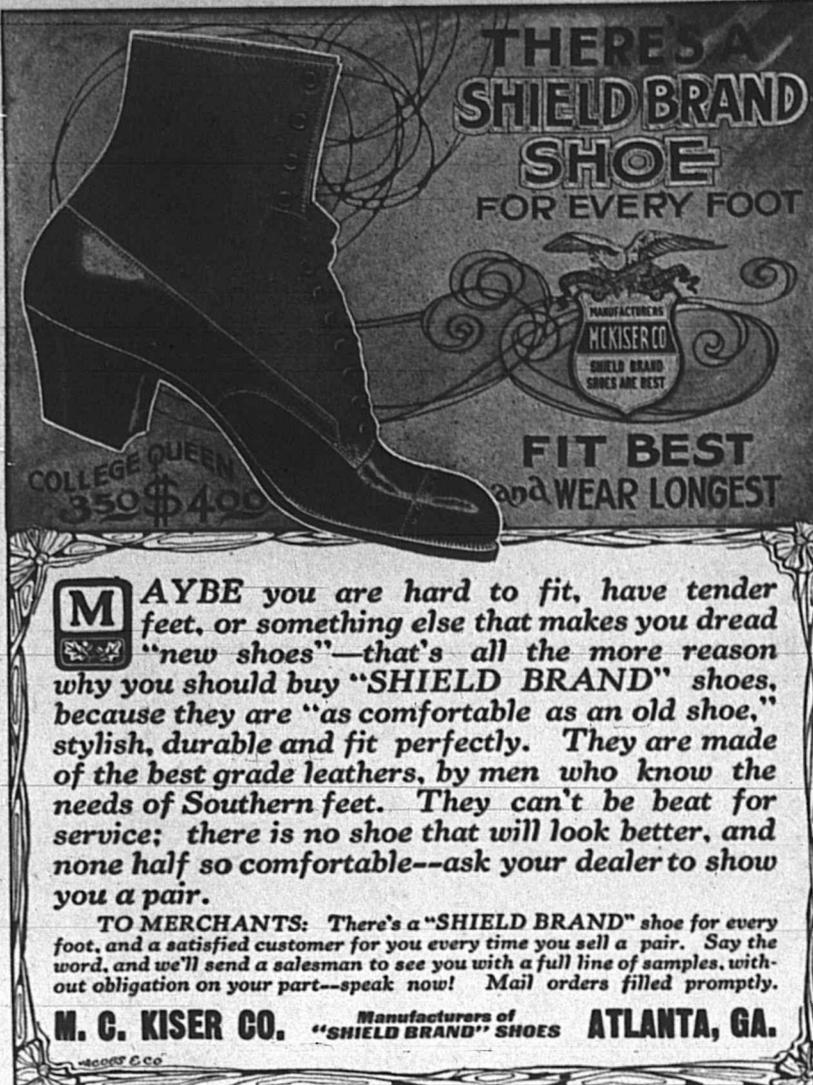
The Saviour said, "Suffer the children
to come,"

For of such my kingdom shall be:
And Mary has gone to that heavenly
home,

With Jesus forever to be.

MRS. M. E. WILLOUGHBY,
Superintendent of Cradle Roll Dept.
Lucy, Tenn., May 24, 1911.

WAVERLY.—Earl Smith Waverly was born Nov. 11, 1875, in the State of Colorado. When a child of two years he was brought to Hardeman County, Tenn., about one and one-half miles from Grand Junction. Here he lived until 1908, when he returned to Iliff, Col. He returned to Tennessee in March, 1911. Bro. Earl professed religion and joined the Baptist church when eleven years old. He was married to Sarah E. Jenkins Aug. 28, 1898. They lived happily together until 1907, when God called his dear wife, leaving four little children to mourn with him over her going. On May 29, he came to a tragic end, being crushed between two car handles by a local freight train on the Southern R. R., in the town of Grand Junction. Bro. Earl was a man of positive Christian character. He was a very useful man in his church. He was superintendent of the Baptist Sunday school. On the night before his death he had



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FIT BEST WEAR LONGEST

MAYBE you are hard to fit, have tender feet, or something else that makes you dread "new shoes"—that's all the more reason why you should buy "SHIELD BRAND" shoes, because they are "as comfortable as an old shoe," stylish, durable and fit perfectly. They are made of the best grade leathers, by men who know the needs of Southern feet. They can't be beat for service; there is no shoe that will look better, and none half so comfortable—ask your dealer to show you a pair.

TO MERCHANTS: There's a "SHIELD BRAND" shoe for every foot, and a satisfied customer for you every time you sell a pair. Say the word, and we'll send a salesman to see you with a full line of samples, without obligation on your part—speak now! Mail orders filled promptly.

M. G. KISER CO. "SHIELD BRAND" SHOES ATLANTA, GA.

been chosen a deacon of his church, and would have been ordained the fourth Sunday in June. No man had more implicitly the confidence and love of his brethren and neighbors than had he. It might be said of him that all who knew him were his friends. He was of a very cheerful and happy disposition, and in his home and among his friends he was as a ray of sunshine. His going is one of the mysterious movings of God's Providence, considering his usefulness in the church, to the four little children left to his care, an invalid mother, all of whom needed him. Why should he be taken? we can only ask, and await God's answer in the bye and bye. Many things we can not know now, but shall know after awhile. He was laid to rest beside his wife, whose spirit he had gone on to greet. A mother, four brothers, one sister, four little children, and a number of relatives and friends mourn his departure. May God's grace be richly supplied to all.

J. E. BUCHANAN.

JOHNSON.—Sister Martha M. Johnson was born Jan. 22, 1841; married to Lorenzo D. Johnson March 31, 1861; became a member of Stock Creek Baptist Church about the year 1885; departed this life March 10, 1911. Sister Johnson was one of those noble, consecrated women, true to her family and faithful to her Lord. The community has lost a neighbor, the church a devoted member, and the family a loving mother. She loved her church and her desire was always to attend its services, although during the latter part of her life she was afflicted so that she was deprived of that privilege; yet during her hours of suffering she always met one with a cheerful smile and her faith in Christ seemed to grow stronger and her experience sweeter. Therefore, be it

Resolved, first, That we as a church extend our deepest sympathies to the

bereaved family and relatives and commend them to Him who is our refuge and strength and one who doeth all things well.

Second, That a page in our record be devoted to her memory.

Third, That a copy of this memorial be furnished the relatives of the deceased, and also one sent our paper, the BAPTIST AND REFLECTOR, with a request to publish same.

W. O. MAXEY,
T. F. EDINGTON,
MRS. WILEY DAVIS,
Committee.

A SOOTHING BALM FOR DELICATE SKINS.

Women who suffer torment in hot weather because the skin is unusually tender and sensitive to sun or wind, will find in Hinds Honey and Almond Cream a delightfully cooling and soothing protector against all the skin discomforts of summer-time.

This pure, refreshing, snow-white liquid may be used freely with perfect safety as it is guaranteed by the maker to contain no harmful ingredients.

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TENNESSEE ASSOCIATIONS.

JULY.

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.
East Tennessee—
Clay Creek, Thursday, Aug. 24.
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.
Tennessee Valley—
First Baptist Church, Dayton, Thursday, Sept. 7.
Watauga—
Slam church, Thursday, Sept. 7.
Stockton Valley—
Fairview, Fentress Co., Saturday, 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.
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.

Northern—
Clear Branch Church, Tuesday, September 26.
Beulah—
Davis Chapel, near Hickman, Ky., Tuesday, Sept. 26.
New Salem—
New Macedonia, Wednesday, September 27.
Sevier—
Beech Springs, Wednesday, Sept. 27.
Providence—
Union Chapel, Roan County, Thursday, Sept. 28.
Riverside—
Three Forks, Overton County, Thursday, Sept. 28.
Western District—
Point Pleasant, Saturday, Sept. 30.
Judson—
New Hope, Hickman County, Saturday, 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.
Tennessee Baptist Convention, Martin, Wednesday, Oct. 11.
Wiseman—
Meaderville, near LaFayette, Wednesday, Oct. 18.
New River—
Union Grove, Morgan County, Thursday, Oct. 19.
Stewart County—
Nevill's Creek, near Model, Tuesday, Oct. 24.
Campbell County—
Liberty, Thursday, Oct. 26.
Liberty-Ducktown—
Time and place unknown.
West Union—
Time and place unknown.
No minutes for the last two.

SOME FEATURES OF COMMENCEMENT, UNION UNIVERSITY.

Dr. H. A. Porter preached the college's annual sermon at 11 a. m. June 4. Rev. M. E. Dodd, at 8 p. m., same day, preached the annual sermon before the J. R. G. Society. Both these brethren, as most of the BAPTIST AND

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REFLECTOR family know, are Louisville pastors. It was a great day in the University's history.

Of course, I suppose, we could have gotten men nearer home, but there were certain proprieties in having these men come. Not only is Dr. Porter a polished, brilliant speaker, such as grace an occasion like this in a city of churches and schools, but he is the only successor Dr. T. T. Eaton has had in Louisville. Rev. M. E. Dodd was several years a member of the J. R. G. Society, and, like several other J. R. G. boys, has illustrated that the greatest churches can be reached by them.

Dr. John L. White's baccalaureate address on graduation day fully sustained the highest interest of these closing exercises. The applause with which this great speech was received was the more gratifying to me because he pleaded plainly, earnestly, masterfully for the essentials of an education, doing honor to the old-time regime, when the college course emphasized English, the classics, and mathematics. A large share of electives in the college course have had their day, I am glad to see.

G. M. SAVAGE.

BOOK NOTICES.

The Signs of the Times. By Rev. L. M. Haldemann, D.D.

The author is pastor of the First Baptist Church, New York City, author of "How to Study the Bible," and many other works. The present volume covers 455 pages and not a dull one in all that number. The book covers fifteen chapters, the first one furnishing the name for the volume. The other fourteen chapters are, "The Faith, Progress of the Devil's Lie, Jericho Theology, The New Religion, Thinking Above What is Written, the Devil's Righteousness, Mental Assassination, Present Day Miracles, Socialism, Emanuellism, The Kingdom of Commerce, The Scarlet Woman, The Parliament of Nations, and The Zionist Movement." Some of these have appeared in pamphlet form and are now given in this more permanent form. The author is earnest, incisive, pithy, pointed, picturesque and powerful. He deals with present day problems without fear or favor. He is just such a man as is needed in a great city like New York, or any where else. The book may be had from the author, or the publisher, Charles C. Cook, 150 Nassau Street, New York. \$1.50 net.

W. C. GOLDEN.

The Jaws of Death. By Edwin J.

Houston. Cloth, 12mo. Illustrated. \$1.25. The Griffith and Rowland Press, Philadelphia.

This book of adventure and description is the third in "The Young Mineralogist" series. It is a distinct and independent book, but has the same characters as those found in the two preceding books. It introduces adventures in the Colorado River region with features of Mormon intrigue and menace. Valuable mineralogical and geological information is given. We know one boy of fourteen who eagerly devours these books as fast as they come out. They are not only interesting, but they are informing and helpful.

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April 13, Greenwood, S. C.

I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more, too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod nine years ago but for Johnson's. Tell this to the world. It may save some man's life.

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Drives every trace and taint of Malarial Poison from the blood.

Dr. J. A. Leavitt, for twenty-one years President of Ewing College, Ill., has accepted the position of Superintendent of the "Society for the Friendless" in Grand Island, Neb.

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

Among the Brethren

By Rev. Fleetwood Ball

Evangelists L. E. Finney and H. L. Hiett have just closed a two weeks' meeting with Rev. T. R. Waggener at the First church, Hubbard City, Tex. There were about 45 conversions and 18 additions by baptism with more to follow.

Evangelist T. T. Martin of Blue Mountain, Miss., and his co-workers, have just closed a three weeks' meeting with Rev. G. B. Smalley and the church at Ripley, Tenn., resulting in 106 professions and 35 additions. Others will join soon.

Evangelist S. W. Kendrick of Nashville, Tenn., is at New Zion church in a revival which resulted in five professions about the first day. His recent revival at Pulaski, Tenn., was also effective in a good many professions.

Rev. E. G. Butler of the First church, Holdenville, Okla., is delighted with his work which has started off grandly. Had three additions on a recent Sunday and three the Sunday before, making 14 in the seven weeks of his pastorate. His Tennessee friends rejoice with him.

Rev. G. B. Smalley of Ripley, Tenn., has our thanks for the following: "There is no portion of the paper I enjoy so much according to the space your articles require."

Rev. John Adams has resigned as pastor at Malden, Mo., after having done a good work there. It is not where he will locate.

Charles H. Bell of Binghamton, Tenn., will assist Rev. A. L. Bates in a revival at Royal Street church, Jackson, Tenn., beginning the first Sunday in September. A great ingathering is expected.

Evangelist E. H. Yankee of Nashville, is taking a vacation of a month. Beginning Aug. 1 he will hold a meeting with Rev. J. T. Oakley at Hartsville, Tenn., and about Aug. 20 he will fill an engagement with Rev. L. T. Hastings at Pleasant Plains church, near Jackson, Tenn.

Rev. J. A. Bell has resigned at Greenfield, Tenn., though he retains residence there for a time. He is a splendid preacher and evangelist.

Rev. A. S. Wells of Bolivar, Tenn., will be in the midst of a revival next week at Saulsbury, Tenn. It will be the writer's pleasure to assist him.

The First church, Hot Springs, Ark., pays its new pastor, Rev. F. J. Tate, \$2,400. Mrs. Tate is said to have inherited a fortune of a half million dollars. You reckon she will die-Tate?

Rev. L. V. Edwards of the First church, Cameron, Mo., has accepted the care of the First church, Plattsburg, Mo., and is on the field.

Rev. Thos. L. Powell closes his pastorate of four and a half years at Miami, Mo., in this month. J. D. Nelling is the chairman of the pulpit committee.

Rev. A. U. Nunnery of Jackson, Tennessee, will aid Rev. R. L. Rogers of Huron, Tenn., in a revival at Jack's Creek church, beginning July 30. Bro. Nunnery was for years the successful pastor of the church.

Rev. W. M. Gilmore of Immanuel church, Atlanta, Ga., is editor of the *Christian Index* for a few weeks while Drs. T. P. Bell and B. J. W. Graham are taking their summer vacation. Happy editors with such plethoric purses that they can take vacations!

Dr. John E. White of the Second church, Atlanta, Ga., has declined the call to the Calvary church, New York. It would have meant an increase of \$3,000 in salary to go to New York.

Still men peddle the lie that preachers preach for money.

It is announced that Rev. Allen Fort of Tabernacle church, Chattanooga, Tenn., lately married. We have not heard the bride's name. Evidently helpful reinforcements have come to the already formidable Fort.

The *Biblical Recorder* of last week published an intensely interesting picture of Dr. A. C. Dixon and family of London, Eng. The family consists of father, mother, three daughters and a son.

The last issue of the *Biblical Recorder* was Vol. 77, No. 1. The venerable journal has had ten editors in that time. Dr. Hight C. Moore is the present editor and they need him Moore and Moore. He is at Blue Mont, N. C., at the summer Encampment for six weeks.

It is a joy to Rev. D. S. Brinkley and the members of the First church, Union City, Tenn., to have the work prosper as it is in his hands. On a recent Sunday there was one addition in the morning and one conversion at night.

Broadway church, Mayfield, Ky., of which Rev. W. H. Williams of Clinton, Ky., was for a time pastor, has disbanded and over 20 have joined the First church, Dr. W. M. Wood, pastor.

Rev. C. M. Cloud has resigned the care of the church at Thomaston, Ala., and has not definitely decided where he will locate. It would be glorious for a church to be overshadowed with such a Cloud. Clouds of that sort have a silver lining.

Evangelist M. F. Ham, of Bowling Green, Ky., is assisting in a revival at Eagle Lake, Tex., where Rev. Oscar Ferrell is pastor.

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any size) for only \$1.40. Postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.



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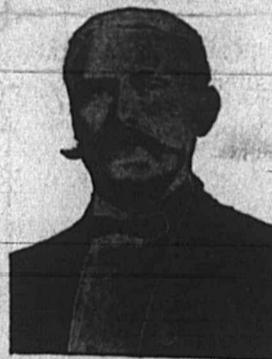
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Rev. T. P. Pierce, a Minister and Merchant of Vinemont, Ala., has a Close Call.



REV. T. P. PIERCE.

Following is Mr. Pierce's own story of how he fell into good hands and evaded the "grim reaper:"

"In the spring of 1907 I was a complete wreck, and was pronounced by some doctors to have dropsy, by one to have cancer of the stomach, another said tumor; in all there were fourteen or fifteen doctors. Scarcely any of them agreed, and none of them did me any good whatever. Four of our country doctors said I could not be cured and gave me up to die. My weight had decreased to 147 pounds, and I was perfectly helpless, when I decided to try W. H. Bull's Herbs and Iron. After using five bottles, my health was immediately restored, and in a few weeks I was as strong and healthy as ever in my life. My weight today is 247 pounds, and I shall never fail to recommend W. H. Bull's Herbs and Iron."

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They propose now that the Baptist World's Alliance meet in Louisville, Ky., in 1920, and that Dr. E. Y. Mullins be elected president. That's dealing in futures some. There may be a glorified Baptist World's Alliance in the New Jerusalem before then.

Rev. J. R. Nutt, of Gilmer, Texas, lately assisted Rev. W. A. Loveless in a revival at Pittsburg, Texas, which resulted in 63 additions, 44 by baptism.