

## SPEAKING THE TRUTH IN LOVE

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Beginning on the fourth Sunday in August, Rev. G. L. Boles, of Lonoke, Ark., will assist Rev. L. D. Agee in a meeting at Mt. Lebanon church. We hope to hear of gracious results.

**Q**The editor of the *Baptist Chronicle* says that under a financial strain he "made some plain business statement about the 3,000 delinquents, and felt confident that hundreds would cheerfully respond and render the needed relief. It is surprising that all of these 3,000 have responded, except 2,980, up to this day, and thirty days have passed since that article was written." What kind of Baptists have you in Louisiana, Brother Boone?

**¶ Says the Word and Way:** "H. A. Smoot has resigned the pastorate of the First church of Joplin, Mo. He will close his work there on the fifth Sunday in July and enter the pastorate of the First church of Humboldt, Tenn., the first of August. He has served the First church of Joplin sixteen months and 160 have joined the church. For benevolences and missions the church has given \$1,800. We regret that Brother Smoot is going away from Joplin. He is going away from a united and useful church." And he is coming to one of the most united and useful churches in the South. We extend to him a cordial welcome to Tennessee.

On our way home from Grand Junction to the Shelby County Association we stopped off at Collierville for a day, preaching Monday night, July 10. The Baptist house of worship recently built in place of the one which was struck by lightning and burned, is quite a neat one, built of stone. Dr. W. H. Bruton is pastor of the church. He is known as one of the strongest preachers in our State. And he is also one of the cleverest men to be found anywhere. It was a pleasure to share the hospitality of Bro. J. H. McDowell, who recently sold his farm near Union City and moved to Collierville to be near his children in Memphis.

¶The *Christian Advocate* says that "while the young women students form only a small proportion of the student body of the Academic Department of Vanderbilt University, the highest honors in scholarship went this year, as last, to a young lady. Miss Eleanor Richardson, of Memphis, Tenn., won the Founders' Medal, which is awarded each year to the member of the senior class, who has maintained the highest scholarship grade during the entire four years' course. Miss Richardson's average for the four years was 95.14. The student ranking next to her was also a lady, Miss Ada Raines." And yet some people will continue to doubt whether women are as smart as men. Or, is it simply a question of application?

¶The International Sunday School Convention at San Francisco, June 20-27 was largely attended and quite interesting. Mr. W. N. Hartshorn, of Boston, was elected President. He had been chairman of the Executive Committee for nine years. He is a Baptist. Mr. F. A. Wells, of Chicago, President of the American Baptist Home Mission Society, and hitherto treasurer of the International Association, succeeds Mr. Hartshorn as chairman of the Executive Committee. It is a remarkable fact that all the chairmen of the Executive Committee in the history of the Association have been Baptists—Mr. B. F. Jacobs, Mr. W. N. Hartshorn and now Mr. F. A. Wells. The next Convention will be held in Chicago in 1914.

¶ The following figures were given out at the International Sunday School Convention in San Francisco: The number of Sunday Schools in the United States is 160,225; officers and teachers, 1,570,188; scholars in all departments, 13,907,845; members in the Home Department, 602,011; scholars joining the church in the past year, 1,128,077. The population of North America is, in round numbers, 109,000,000. The total Sunday school enrollment in North America is 17,000,000. This means that 92,000,000 Americans are not now in Protestant Sunday schools. Pennsylvania has 11,16 Sunday schools. This leads the list. Ohio comes next with 8,125, and Texas third with 8,100, and Georgia next with 8,006. Pennsylvania leads in the total enrollment also, with 1,835,761; Ohio second, with 1,135,452; New York third, with 1,021,338.

## Personal and Practical

¶The *Baptist Advance* says: "Some folks won't pay their subscriptions if you don't 'dun' them; and they get mad if you do 'dun' them. What is a poor editor to do? Just be 'done' by them?"

Q A new edition of "The Land and the Book," by Dr. William M. Thomson, has recently been issued by the Harpers. All of the original illustrations have been retained. Many of these are by Mr. William H. Thomson, son of Dr. Thomson.

¶ It is said that in a district in Japan from which a missionary was withdrawn, a Japanese woman came inquiring "the way to the place where they mended broken hearts." Ought not Christian people to see that in every land there are places where they mend broken hearts?

TRUE FREEDOM.

By James Russell Lowell.

*Is freedom but to break  
Fetters for our own dear sake,  
And with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free!*

*They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing and abuse,  
Rather than in silence shrink  
From truth they need must think;  
They are slaves who dare not be  
In the right with two or three.*

¶ It is said that the Baptist church at St. Petersburg, Russia, is like the tower of Babel on Sundays. Every Sunday, services are held in German, Finnish, Swedish, Lettish and occasionally in Esthonian and Russian. They begin at ten in the morning and they follow one another without cessation until nine o'clock at night.

Someone said of the saloon: "It is a bank in which you deposit your money, and you lose it; your time, and you lose it; your health, and you lose it; your self-control, and you lose it; your home and comfort, and you lose it; your wife's and children's happiness, and you lose it; and, last, but not least, your soul, and you lose it." This is well and truly said.

On July 22 Texas will vote upon the question of State-wide prohibition, or, as Dr. Gambrell puts it, will decide the question, "Shall Texas go out of the saloon business or stay in it?" The *Baptist Standard* has been doing fine work in the campaign. We confidently anticipate a glorious victory for the forces of right and righteousness in that State.

Q A father wanted to test the generous nature of his son, so as the boy was going to church one morning he said: "Here Benny, are a quarter and a penny. You may put whichever you please in the contribution box." When he returned his father asked which coin he had given. Benny replied: "Well, papa, it was this way: The preacher said the Lord loved a cheerful giver, and I knew I could give a penny a good deal more cheerfully than I could give a quarter, so I put the penny in."

¶ The *Home Field* publishes on its front page a picture of the old First church, Charleston, S. C. The church was organized in 1683, and is the mother of all the 23,000 white churches in the Southern Baptist Convention.

¶ The following interesting story is told: "Some years ago a young negro violist studied in Europe under a pupil of the celebrated Spohr, but on coming home to this country could not succeed because of his color. By chance he came in contact with a little white boy who was trying to play on the violin, and gave him the best teaching of which he was capable. Now this white boy, David Mannes, director of the New York Music Settlement, has started a music school for negroes, in return for what the negro violinist did for him."

¶ The following figures are given with reference to Southern Baptists: The first Baptist church in the South was constituted in South Carolina in 1682. The first established in North Carolina was in 1643; in Virginia, 1771; in Tennessee, 1770; in Georgia, 1774; in Mississippi, 1780; in Kentucky, 1681; in Alabama, 1803; in Florida, 1838. In 1762, when the great Baptist persecution began in Virginia, there were only 3,000 Baptists in the whole country. In twenty-four years they had increased to 25,000. In 1790, there were 50,000; in 1812, 175,000; and in 1853, 158,765. Today there are in the South alone 5,301,166.

¶ It was with deep regret that we learned of the death on June 28 of our friend, Mrs. R. Patterson, formerly of McMinville. She had been living in Springfield for some years, but was laid to rest among her kindred and friends in McMinville. Mrs. Patterson was one of the truest and noblest women we ever knew. She was a devoted, self-sacrificing mother, a consecrated Christian and an ardent temperance advocate. She will be greatly missed. She leaves five children, two sons and three daughters, to mourn her loss, besides a large number of friends and relatives. We extend to them all our deep sympathy. We feel her loss as that of a dear, personal friend.

¶The *Watchman* says that "William Cullen Bryant Kempt, A.B., A.M., LL.B., LL.M.C.E., F.F., F.M., B.S., is the champion college man. He is more than sixty years old, has attended more than thirty commencements at Columbia University, and has spent the greater part of his life over text-books. Many years ago, it is said, a relative left Kempt an annuity of \$2,500 to be paid so long as he remained in college. He has now entered on a two-years' course of study for a Ph.D. Apparently his stay in college will end only with his obtaining all possible degrees or with his death." While in Cairo we saw a student in the University of El Ashar who is 68 years old. He hopes to live long enough to complete his education.

Q Blee's Military Academy of Macon, Mo., has been leased by Dr. W. A. Wilson, until recently president of Baylor College, Belton, Tex., and will be continued as a military academy. This institution was founded about twelve years ago by the late Col. F. W. Blee, and in point of equipment is second only to the National academy at West Point. Dr. Wilson needs no introduction to the Baptists of the South, and while the school will not be run as a Baptist institution, it will be Christian to the core. Macon, Mo., is an ideal place for such a school. The climate is excellent and the health conditions unsurpassed. With Dr. Wilson in charge this school will doubtless meet the highest expectations of its friends.

¶ We begin publishing this week on page three the great address by Dr. John Clifford, delivered at the Baptist World Alliance in Philadelphia. The address is too long for publication in one issue, and will run for several weeks. It will not only be worth reading, but worth keeping. Many at the Alliance remarked that it was the greatest address they had ever heard, or ever expected to hear. We may say that the address as published in the BAPTIST AND REFLECTOR varies somewhat from the address published in other papers, for the reason that in its delivery Dr. Clifford varied at times from the printed address. We took down at the time his interpolations, and they are included in the address as published in the BAPTIST AND REFLECTOR.



## ARTICLE 67

## A Southern Pilgrim in Eastern Lands

By Edgar G. Folk, D.D.

## THE PLAY.

I have told of the village of Oberammergau where the Passion Play is performed, of the origin of the Play, and of the Players. Now let us consider the Play itself. As the name indicates, it deals with the Passion or suffering of our Lord, embracing the last week of his ministry, from the Triumphal Entry on one Sunday morning to the Resurrection on the next Sunday morning. In this one brief week is crowded a story of intrigue, of tragedy, of suffering, of death, of triumph absolutely unparalleled in the world's history.

The Play is divided into four parts:

1. The Prologue.
2. The Chorus.
3. The Tableau.
4. The Action or main play.

The text of the play is not taken from the Bible. The idea of the priest Daisenberger seems to have been to connect the Passion of our Lord with types, figures and prophecies of the Old Testament. The course of the narrative of the Passion is perpetually interrupted or illustrated by scenes from the older Bible, which are supposed to prefigure the next event to be represented on the stage. Thus in Daisenberger's words, "The representation of the Passion is arranged and performed on the basis of the entire Scriptures."

The universal plan of the play is as follows: The Speaker of the prologues first recites some verses clearly and impressively, then the choir bursts out into song, accompanied by an orchestra concealed from view in front of the stage. The tinkling of a little bell is heard and the singers draw back so as to reveal the tableau. The curtain rises and the tableau is displayed, during which they sing again. The curtain falls, they resume their old places, and the singing proceeds. Then when they come to the end half file off to the right, half to the left, and the play proper begins. When the curtain falls they again take their places and resume their song. All of the words are in German. But books may be procured giving the German text on one page and on the opposite page the translation in English for English-speaking people, in French for French-speaking people, etc. This translation is not literal, but is more of an interpretation.

The post of speaker of

## THE PROLOGUES

is one of dignity and honor. He is expected to pitch the key of the whole play. The members of the chorus are called the Schutzgeist, or Guardian Angels. There are fifty of them. They have well-trained voices, and make fine music. They occupy the stage about half of the time, appearing some twenty times.

## THE TABLEAU

are beautiful. There are twenty-two of them, in which, for the most part, Old Testament scenes and characters are represented by living persons, whose artistic grouping and power of repose are wonderful.

## THE PLOT.

The fundamental meaning of the play is human sin and divine redemption. The play embraces the last week of our Lord on earth from his triumphal entry to his ascension, thus beginning and ending in triumph. The plot turns on the two human failings of envy and greed. Ever since Jesus began his public ministry he had antagonized the various sects of the Jews, such as the Sadducees and Herodians, and especially the Pharisees, the largest and most powerful sect, by the boldness of his "new teaching," by the declaration of principles so different from, so directly antagonistic to, so utterly subversive of the doctrines of these Pharisees, completely demolishing their accumulated traditions, and later by his open denunciation of them as "hypocrites," "whited sepulchres," etc. For some time they had sought opportunity to seize him. They tried to betray him in speech. But he always silenced them and left them in confusion. This only deepened their hatred and strengthened their determination to get him out of the way. But they feared the people, for they held him as a prophet. When, however, the Pharisees saw his triumphal entry into the city and heard the

cries of the multitudes thronging about Jesus, "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord," their envy was like a consuming fire. And when, immediately following his triumphal entry into the city, he entered into the temple and making a whip of small cords drove from it those who bought and sold doves for the sacrifices and overturned the tables of the changers of money, then their wrath knew no bounds. A new and powerful ally was now brought to the side of the Pharisees. To religious superstition was added the power of money. Prejudice and avarice united to put down innocence. It was a dangerous combination. Those money changers would have been content to let those Pharisees fight their own battles if Jesus had only let them alone in their unholy business of defiling the temple and defrauding the people. But when he turned on them and put them out of business, then they joined forces with the Pharisees to seek his destruction. They supplied the needed sinews of war. But how could it be accomplished? Then came in the other element—greed. There was one of the twelve who was the treasurer of the little company. He had given evidence of being sordid and grasping. Could he not be bribed? They would see. They did. They found the weak spot—Judas. This is the plot. The play is divided into

## EIGHTEEN ACTS,

which I can only indicate in outline, as follows:

1. The triumphal entry and the cleansing of the temple.
2. The rulers taking counsel together to kill Jesus.
3. The parting at Bethany.
4. Solicitation of Judas by the agents of the rulers to betray Jesus, and his agreement.
5. The supper.
6. Judas appears before the Sanhedrin and bargains to deliver Jesus into their hands for thirty pieces of silver.
7. The scenes in the Garden of Gethsemane.
8. Jesus before Annas.
9. Before Caiaphas.
10. The despair of Judas—the awful tragedy of a soul consciously lost.
11. Christ before Pilate.
12. Before Herod.
13. Jesus is scourged and crowned with thorns.
14. He is sentenced to death by Pilate.
15. "Via dolorosa."
16. The crucifixion. The chorus appears clothed in black.

17. The resurrection. The chorus is again arrayed in gorgeous robes and sings a hallelujah chorus.

18. At the close of the singing a curtain rises at the back of the stage and the risen Christ is seen ascending from earth into the heavens.

This is the bare outline. I shall have to leave the reader to fill in the details, which he can easily do, for the story is familiar to every one. As is well known, this story forms the greatest tragedy of the world. And when interspersed with prologue and chorus and tableau, and with such characters on the stage as Jesus and John and Jesus and Peter and Andrew and Judas, and Pharisee and Sadducee and Caiaphas and Pilate, and such scenes enacted as those of the Triumphal Entry, the cleansing of the temple, the parting at Bethany, the supper, the agony in the garden, the arrest, the remorse of Judas, the trials before Caiaphas and Pilate, the crucifixion, the resurrection, the ascension, it constitutes the most powerful play possible to be seen by men. In fact, it is simply magnificent beyond description. Some of the scenes are pathetic in the extreme, such as the leave-taking at Bethany, His mother and others at the cross after His death, Mary Magdalene at the cross, and especially, of course,

## THE CRUCIFIXION.

This is very realistic. The Christ is actually lifted up on the cross with two thieves on either side of him. The spear is thrust into his side, and there gushes forth what looks like blood and water—some kind of liquid coming from a sack in his garment. But oh, how realistic that spear thrust! Many could not look upon it. They closed their eyes to avoid seeing it. Some broke out into sobs. Tears were in almost every eye.

But did it not seem very

## SACRILEGIOUS?

No, somehow it did not. It seemed sacred. It seemed real. If it had been acted by professional actors, who perform for money, it would seem sacrilegious. Nay, it would be sacrilegious; and I am glad that every attempt to have the play performed by professional actors has been effectually suppressed. But when acted by these simple peasant folks, all natives of this little mountain village, performed in accordance with a religious vow, from religious motives, and in a reverential manner, all of its seeming sacrilegiousness is removed.

On the contrary, it was the most

## POWERFUL SERMON

I ever heard. Others felt the same way. Dr. T. Witton Davies in the *Baptist Times and Freeman* of London: "No sermon that I have ever heard has made anything like the impression on me which the performance of this play did. Apart altogether from the religious aspect of the whole, everything is made so human, so true to actual experience, that I seemed to be in the midst of the things enacted. When Peter wept because of his betrayal of his Lord I confess I could not help weeping, too, for I felt that I had been guilty of the same sin many and many a time. When Judas felt the pangs of remorse because he had betrayed his Lord, I could not but feel something of what passed through Judas' mind. No one could hear the plaintive cries of the Christ in Gethsemane, and of the mother of Jesus when He was condemned to death and at length crucified, without being deeply stirred."

It was the story of the cross in real life, Christ crucified before your very eyes. It was not only realistic. It was very, very real. It taught most vividly those blessed truths, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3:14-16.) It said plainer than words, "The blood of Jesus Christ, his Son, cleanseth us from all sin." And to each one there seemed to come the blessed message: "Believe on the Lord Jesus Christ and thou shalt be saved." Oh, the beauty of that message, the glory of that story! Oh,

## THE DRAWING POWER OF THE CROSS.

Jesus said, "And I, if I be lifted up, will draw all men unto me." He has been lifted up. And he is drawing all men unto him. The enactment of this story by simple peasants draws men from all over the world to see it. They come by the thousands to see it. The story of the cross draws as nothing else does or can.

## THE STORY THAT TRANSFORMED THE WORLD.

After witnessing the play Mr. William T. Stead thus graphically described his feelings:

"This is the story that transformed the world!

This is the story that transformed the world!

Yes, and will yet transform it!

Yes, thank God, so the answer comes; and will yet transform it, until Thy kingdom comes!

This is the story that transformed the world. I awoke shortly after midnight, after seeing the Passion Play at Oberammergau, with these words floating backwards and forwards in my head like a peal of bells from some distant spire. Backwards and forwards they went and came, and came and went!

This is the story that transformed the world!

This is the story that transformed the world. And then in the midst of the reiterated monotone of this insistent message came this glad response from I know not where—Yes, and will yet transform it! And then the two met and mingled, strophe and antistrophe, one answering the other, "This is the story that has transformed the world. Yes, and will yet transform the world."

And again: "Why? I keep asking why? If there were no divine and therefore natural law behind all that, why should that trivial incident, the crucifixion of one among the unnumbered hosts of vagabonds executed every year in the reign of Tiberius and the Caesars that followed him, bring us here today? Why are railways built and special trains organized and six thousand people gathered in curiosity or in awe to see the representation of this simple tale? How comes it, if there were no dynamo at the other end of that long coil of centuries, that the light should still be shining at our end today? Shining, alas! not so brightly as could be wished, but to shine at all, is that not in itself miraculous?"

There is only one explanation of the phenomenon possible. That is found in the exclamation of the



Roman centurion as Jesus expired upon the cross, "Truly, this was the Son of God." In that fact is to be found the magnetic, transforming power of the cross of Christ. It was that story of Christ and him crucified which changed Saul of Tarsus into Paul the Apostle. It is that which makes gentlemen and gentlewomen of savages and cannibals, which transforms the sinner into the saint, the dissolute Augustine into the able theologian, the drunkard Sam Jones into the powerful preacher of righteousness. It is that which made of the rude German barbarians the accomplished actors in this play. It is that which refines characters, purifies lives, lifts up and ennobles nations like Germany, England, the United States, and differentiates them from heathen nations. And it is that which will yet transform the world, until His kingdom shall come, and His will be done on earth as it is in heaven, and until

"Jesus shall reign where'er the sun  
Doth his successive journeys run,  
His kingdom stretch from shore to shore,  
'Till moons shall wax and wane no more."

#### THE BAPTIST WORLD ALLIANCE: ITS ORIGIN AND CHARACTER, MEANING AND WORK.

Address from the Chair of the Baptist World Alliance,  
Delivered on Tuesday, June 20th, 1911, in  
Philadelphia, U. S. A.

By JOHN CLIFFORD, M.A., LL.D., D.D.

#### Dear Brethren and Friends:

I cannot enter upon the duties of this office without first of all thanking you with all my heart for the honor you have conferred upon me. Frankly, I must say, it was one of the great surprises of my life when the Baptist World Congress held in London in 1905, elected me to the Presidency of this newly created Alliance. In the natural order of things the chairman to succeed our revered and most illustrious chief, Dr. Alexander MacLaren, should have been chosen from amongst our brethren of the Great Republic of the West. But in the overflow of your generous confidence you called me to this position, and thereby gave me the high privilege and sacred responsibility of presiding over this, our Second World Congress; and now with a gratitude too deep for words for that election, and for the trust reposed in me during the six years I have held this post, I cast myself upon your assured sympathy and brotherly love.

Dear Friends: We meet in the name and by the grace of the Lord Jesus Christ our Saviour. We are cheered by His promised presence and the conscious leadership of His Spirit. Our fellowship is with the Father and with the Son, and we gladly add, with millions of our Baptist brethren scattered throughout the whole world. We are only a few gathered in this City of Brotherly Love; but we represent, and at this hour, are associated with, multitudes in confession and yearning, in aspiration and effort for the coming of the Kingdom of God and the coronation of the King of kings. For this is not only the week of our assembling, but it is also, and this is our first thought, a week of universal prayer in our homes and churches; truly a great week; perhaps the greatest week in the experience of our Baptist brotherhood. Never before have we so thoroughly realized our essential unity. Never before has there been such a strong sense of comradeship, linking together the workers in the crowded towns and cities with the lonely souls who have ascended to the heights of faith, resolved to keep the exposed fortresses of truth in the villages and hamlets of the world, in face of fiercest attack, and in scorn of all consequences. It is a quickening atmosphere we breathe; charged with the radiant energy of devotion, of dependence upon God, of faith in the might of the gospel, of invincible fidelity to the principles by which we are compacted together. "This is none other but the house of God, and this is the gate of heaven."

Nor is that all. "A great cloud of witnesses holds us in full survey." We stand in their presence. "Part of the host has crossed the flood." We are grateful for their service and rejoice in the splendid heritage they have bequeathed to us. And "part is crossing now." Fellow-pilgrims on in front, under the lead of the Captain of our salvation have only just passed out of sight, their warfare accomplished; their reward secure. But there is also a glorious company of men and women who join us through these memorable days in thankful commemoration of our brave forefathers, in glowing sympathy with the heroic sufferers for conscience' sake in distant lands,

#### WAITING FOR THE BUGLE.

In connection with the recent death of Col. Thomas Wentworth Higginson, the *Christian Advocate* publishes the following verses which Col. Higginson prepared for the Grand Army Post in Cambridge, Mass., on May 25, 1888, as his favorite:

We wait for the bugle; the night dews are cold,  
The limbs of the soldiers feel jaded and old.  
The field of our bivouac is windy and bare,  
There is lead in our joints, there is frost in our hair.  
The future is veiled and its fortunes unknown,  
As we lie with hushed breath till the bugle is blown.

At the sound of that bugle each comrade shall spring  
Like an arrow released from the strain of the string;  
The courage, the impulse of youth shall come back  
To banish the chill of the drear bivouac,  
And sorrows and losses and cares fade away  
When that life-giving signal proclaims the new day.

Though the bivouac of age may put ice in our veins,  
And no fiber of steel in our sinew remains;  
Though the comrades of yesterday's march are not here,

And the sunlight seems pale and the branches are  
Sere;

Though the sound of our cheering dies down to a  
moan,

We shall find our lost youth when the bugle is blown.

In exposition of the principles of which we are trustees, and above all, in prayer that our God will bless us, and increase us yet more and more; that He will lead us in His way, and fit us for doing His work in the years immediately before us—so that this Congress may issue in the salvation of our fellows, the shaping of the future course of our churches, and the advancement of the kingdom of righteousness and peace and joy in the Holy Ghost.

And now, my brethren, the one subject your President cannot escape from, on this, the first occasion of our meeting as an Alliance, is *the Alliance itself, its creation and character, its meaning and work*. For this is really our first meeting as an Alliance. Our Constitution was formed in London in 1905. A series of inspiring and most helpful meetings of the European churches followed three years afterwards in the city of Berlin, but those gatherings were local in their representation, although of universal interest and influence. This, therefore, is the beginning of the public work of the Alliance, and the manifestation of the latest phase of our Baptist life.

The novelty of this organization is surprising, partly because it appears in a people delivered over, body and soul, to individualism, and in mortal terror of the slightest invasion of their personal and ecclesiastical independence; and yet to others, who have grasped the intrinsic catholicity of our fundamental principles, it is astonishing that we have been so long arriving at the present stage of our development.

For although this Alliance is a new creation; it is really the outward and visible sign of an inward and spiritual grace that has been working within us, with special energy and vitality, during the last ten or fifteen years; and witnesses to magnetic and cohesive forces operating, though latent, and powerful though silent. It is not that we have made any new discovery, or surrendered any long-cherished truths, or forsaken any primary aims, or found any new basis of agreement; not at all; it is simply that the consciousness of the universal sweep of our ideas and ideals has become more vivid, and the conditions favorable for their expression have at last arrived. Deep in the soul of us has always dwelt the conviction that we are the possessors of a genuinely universal religion; although it has only found voice here and there. For the most part we have not known one another. We have been like members of a family who, instead of growing up under the same roof-tree, have rarely met, and have not infrequently misunderstood one another when they did meet, and therefore we have misjudged and misrepresented one another's opinions and practices. The churches have been isolated. Many of them have been beaten back into remote corners of the earth in their incessant conflicts with priestly assumptions and clerical oppressions; so that a World Alliance was as impossible fifty years ago as was a treaty for the settlement of all international disputes, without any exception whatever, at the same date.

But a new day has dawned. The barriers are broken down. The post and the press, the telegraph and

the telephone, the rail and the steamboat unite us. St. Petersburg finds itself in Philadelphia, though with difficulty enough to remind us that the sons and daughters of freedom have not finished their work. Swedes and Norwegians join hands with New Zealanders and Victorians. Frenchmen and Germans exult in their brotherhood in Christ, and yearn for the day when their countries will not teach war any more. Spain and Italy converse with the ancient Latin races from Central America, and the Britisher rejoices to find himself by the side of the emancipated representatives from Georgia and Carolina. So we come together! So our Alliance is possible. Moulded under different conditions, dwelling under different flags, trained in different climes and by different teachers with different methods, we come together rejoicing that, in the new nature, we have received through the grace of God, there is neither Greek nor Jew, Englishman nor American, black nor white, bond nor free, but that all are one in Christ, and Christ is all in each and in all.

Speaking of the United States, Mr. Bryce says: "America is a commonwealth of commonwealths, a republic of republics, a State which, while one, is nevertheless composed of other States even more essential to its existence than it is to theirs." So this Congress is an Alliance of other alliances, civic, county, colonial, and national; a union of representatives of churches which has its strength in the individual churches represented, and which are immeasurably more to the Alliance than the Alliance can possibly be to them.

Yet the appearance of this Alliance is a fact full of promise, the embodiment of ideas and forces operating over vast areas of Baptist life, and prophetic of the place we have taken in the leadership of the religious life of all mankind. It could not well have come earlier. It has come now; and we hail it as the morning star of a new day, the first flower of a new spring, the opening of a new epoch in our history, and in the history of mankind.

#### II.

What is new is that this is a *World Alliance of Baptists*. We have other unions; but they are restricted. This is all embracing. They unite two or three churches in a locality, a hundred in a county, or thousands in a nation; this represents all, and is really and not factitiously ecumenical.

It is not our immense numbers that creates this union; though we must have more than eight millions of registered members, and a host besides of adherents; nor is it by the authority of persons that we meet, as of a Pope claiming infallibility, or a body of Patriarchs compelling our appearance; nor is it again, in obedience to the mandate of a church, or the action of the machinery of the State. Our cohesiveness is due to ideas. They bind us together. They are our driving and inspiring force. They are the founts of our power; the well-springs of our life, the stars that shine in the over-arching sky, the suns that feed and uphold our life. Carlyle says: "Every society, every polity, has a spiritual principle; is the embodiment, tentative and more or less complete, of an ideal; all its tendencies of endeavor, specialties of custom, its laws, politics and whole procedure, are prescribed by an idea, and flow naturally from it as movements from the living source of motion. This idea, be it of devotion to a man or class of men, to a creed, to an institution, or even, as in more ancient times, to a piece of land, is ever a true loyalty; has in it something of a religious, paramount, quite infinite character; it is properly the soul of the State, its life; mysterious as other forms of life, and like these working secretly, and in a depth beyond that of consciousness." Cardinal Manning declared "ideas are the life of institutions," and Staudé tells us that "the history of Israel is essentially a history of religious ideas." So the ecumenical character of this Alliance is derived from its central and formative ideas; not from one, or from two in their separate-ness; but from the whole body judged as a coherent and compact whole; this completing and balancing that; and the entire combination receiving that accentuation and emphasis which secures for each principle its full place and legitimate action—their "various parts closely fitting and firmly adhering to one another," grows by the aid of every contributory link, with power proportioned to the need of each part," so as to clothe the Alliance with the attributes and functions of a universal Council.

Indeed, I claim for this Alliance that it is "catholic" with a wider catholicism than that of Rome, and "orthodox" with an orthodoxy more spiritual and biblical than that of the Eastern church. The Council of Nice, for example, held in the year 325, was a meet-



ing of the Catholic Episcopate. We recognize here no distinction of clergy and laity—for all believers are in the judgment and according to the teaching of Peter, God's clergy. That Council owed its initiation to Constantine, and was mainly an attempt to pacify the State through the church, by an imperial ruler. Our impulse comes from a common faith, working by a common love, producing a common service, and issuing in a common joy. The Nicene Creed, which makes the Nicene Council famous, was adopted in compliance with an Emperor's appeals, and penalties were imposed by him on those who refused to subscribe. No creed will be propounded by us, and yet we are far more united in the faith of the gospel than were the fathers at Nice. Only eight, or according to some authorities, not more than five out of the 318 bishops of that Council came from the West; today we are come glad and happy from all over the earth to share in a Pentecostal fellowship based on spiritual ideas and principles more truly universal than any of those of the older times, because they find their inspiration from the Lord Jesus Christ.

(Continued next week.)

#### THE SUNDAY SCHOOL BOARD ANNOUNCES REVISION OF ITS NORMAL COURSE.

P. E. BURROUGHS.

The reception accorded the Sunday School Board's Normal Course for officers and teachers has been altogether gratifying. A ready appreciation and a hearty co-operation have been manifest in all quarters. Pastors, superintendents, teachers, in the great centers and in the remoter sections, have nobly responded. Our schools and colleges have fallen into line in glorious fashion, most of them having introduced our courses into their curricula.

Baylor University, for instance, has so extended its courses in Pedagogy, Psychology, and Bible, and has so correlated these with the Normal Course offered by the Board, as to enable its students to secure our complete or Blue Seal diploma. In this matter Baylor moves up and takes its place along beside the Southern Theological Seminary. Others of our institutions are planning and working toward this same end. Upward of five thousand Southern Baptist Sunday school teachers have completed the first standard course and have received the Board's incomplete diploma, while one hundred and fifty-two workers have completed the full course of eight sections, involving presumably some four years of work.

Conscious of its grave responsibility and resolved to offer our people the best possible lines of study, the Board has seen fit to revise the Normal Course in five of its eight sections. The revision, let it be said with emphasis, involves no reversal of former policies. It takes account approvingly of these policies and widens the range of study by offering additional and optional courses.

It does not seem wise to undertake here to set forth these additions and alterations. We deem it worth while and sufficient to call the attention of our Sunday school forces to the fact that changes have been made and we venture to suggest that our pupils and all who are interested in this work in any of its parts shall send to the Board or to any Field Secretary for a pamphlet setting forth these changes.

Nashville, Tenn.

#### CONVENTION NORMAL COURSE AS REVISED.

(Books newly added are italicized.)

1. "The Normal Manual" (General Studies).
2. "The Graded Sunday School" (Beauchamp); or "The Organized Sunday School" (Axtell).
3. "After the Primary, What?" (McKinney); or "Practical Primary Plans" (Black).
4. "Teaching and Teachers" (Trumbull).
5. "The Pastor and Teacher Training" (McKinney); or "A Study of Child Nature" (Harrison).
6. "Doctrines of Our Faith" (Dargan).
7. "The Heart of The Old Testament" (Sampey).
8. "New Testament History" (abridged) (Maclear).

#### NOTES.

1. The changes are in Sections 2, 3, 5, 7 and 8.
2. In Sections 2, 3 and 5 the changes consist in the addition of the first named book to stand as an option with the older book which is named second.
3. "The Heart of The Old Testament," by Prof. J. R. Sampey, is substituted for Maclear's "Old Testament History."
4. In Course 8, Maclear's Abridged is substituted for the larger volume formerly used.
5. "The Graded Sunday School" is by Rev. H. Beauchamp, the Board's efficient Secretary for Texas and the Southwest.

6. Five books of the Course are of the Board's own production and issue: The Normal Manual, The Graded Sunday School, The Pastor and Teacher Training, Doctrines of Our Faith, The Heart of the Old Testament.

7. September is designated as "Teacher Training Month" for the whole Sunday school world. In every country on the globe, teacher training will be pressed during that month. Our own Sunday school field forces will undertake to organize a thousand teacher training classes during that month.

The past few weeks have brought many fond recollections to me. For more than eighteen years I labored in Middle Tennessee as pastor. Four years ago my health and eyesight failed to that extent I was compelled to give up all work of any kind. I went North hoping to find relief, but to little, if any, profit. So three years ago I came to Northern Texas, where I have remained until this writing, and will continue. Until my leave from Tennessee the BAPTIST AND REFLECTOR came to my home as regularly as the Saturdays came around. I thought then that my capacity of appreciation of its visits was replete, but we never "prize the music until the sweet singer is gone."

For four years until the past few weeks I have been deprived of the messages that our dear paper always carries. My father-in-law, Rev. E. I. Miller, of Christiana, Tenn., is sending it to me. It is indeed a "Reflector."

How I wish I could get your paper into every Baptist home in this section of Texas. The gentle spirit with which every column is fraught would tend to suppress the spirit of division and strife with which we are contending in this immediate section. This spirit is not prevalent over the God-favored old State, however.

I would now like to answer, through your columns, the many personal letters that I receive daily from friends and brethren in my former field of work. Brethren and friends, remember that each message received from any of you is very much appreciated, but owing to my physical state, my doctor positively forbade me using the typewriter, and is opposed to my writing at all, so I will resort to this means of answering one and all.

I have a good field of labor. Am pastor of two churches, half time at each, and among good people. If I could have strength to do the work, but I am compelled to leave all work off.

I am only able to be up a short time at intervals. My wife and baby, C. V., Jr., have enjoyed perfect health since we came here, and in some respects I have suffered less, but my strength is fast falling now. Friends and brethren, I need your prayers, not only for me and my family, but for this broad, well-ripened field. The harvest truly is great, and such laborers as you are blessed with are comparatively few in this section. Pray the Lord of the harvest, therefore, to send us more strong, consecrated workers.

Northern Texas has many Tennessee representatives who seem to be very earnestly contending for the faith.

Brother Forest Smith, formerly pastor of the Baptist church at Tullahoma, Tenn., now pastor of the First church of Sherman, Tex., was to see me one day this week. Brother Smith is a power for Christ and the Baptist cause in Texas. If Texas had more such "Forests" in it there would be more protection from the scorching heat of division and dissension.

Rev. E. S. Miller of Christiana, Tenn., made us a visit in June. He filled my pulpit the third Sunday and at night at Sadler, Tex., to the edification of the large audiences.

Dear brethren, I will never worship with you again in person, but am ever present in spirit.

Please pray for us.

Yours in love for Christ and the cause,

C. V. HALE.

Whitesboro, Tex.

#### DIVORCE.

By ELDER S. N. FITZPATRICK, A.B.

A brother in an Association in another part of the State writes me that his Association has passed a resolution that it will withdraw from any church that retains in its membership those who are living in open adultery. He asks that I give an opinion on Matt. 19:9-10, and give it in the BAPTIST AND REFLECTOR.

Read Matt. 19:9-10: "If a man put away his wife except for fornication, and marry another, he committeth adultery." Mark 10:1-12: "Twain one flesh \* \* whom God hath joined together, let no man put

asunder." Rom. 7:2: "For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband."

On these and other scriptures I believe, and thinking brethren agree with me, that any one guilty of adultery, though divorced, has no right to marry again, so long as the one from whom the person was divorced lives. Marriage is by divine authority, and I believe that one who has violated its obligation by fornication, has no right to marry again, though the husband or wife be dead.

I believe that fornication deprives the man or woman of the rights of matrimony. For any other cause save the above mentioned, all intelligent orthodox churchmen agree that divorce is unscriptural. The scriptures, the Mosaic law, and our statute laws are at variance.

When we marry a couple we always have the vow to cleave to each other alone so long as both shall live. (See Mark 10:6-7.) Not until divorced.

I conclude that though one may violate, yet the innocent one has no right to another so long as the guilty divorced one shall live.

A great evil is sanctioned by custom and statute laws, and is neglected by the churches. The question, is it right to dance answers itself. No. The question, is it right to sell whiskey answers itself. No. The question, is it right to kill in self defense answers itself. No. The question, is it right for one having a living wife or husband to marry again answers itself. No. So with most questions, is it right means it is wrong.

With kindness to all I make this answer.

Lebanon, Tenn.

#### THE DICKSON MEETING.

On July 5-6 Pastor Terry Martin and Dickson Church entertained the following pastors and preachers of Judson and other Associations: S. Adams, R. Choate, C. N. Hester, B. F. Heighway, A. A. Lott, V. Miller, B. F. Stamps, W. M. White and A. G. Williams. There were a goodly number of the leading laymen of Judson Association present. The object of the meeting was to get the churches at Dickson, Waverly, Sylvia, etc., to join Judson Association in order to more effectively reach the great destitution in their midst. In the bounds of Judson Association are fourteen churches, nine or ten of them in Judson, the others belonging to other Associations. These fourteen churches are in Dickson, Humphreys and the north half of Hickman. It was decided to make the bounds of Judson Association as above indicated, leaving Williamson, with two other churches, and Cheatham, with two churches, to be worked by Nashville Association. A large continuous area reaching from Dickson almost to Nashville, comprising nearly all the east half of Dickson county, and the south half of Cheatham and the west half of Williamson, is without a Missionary Baptist church.

I go into that field to hold a meeting next week. Pray for us. Brother J. H. Hull writes from Hohenwald: "If you have a tent you could do a good work all through this section." It is true. But who can supply a tent? Here's the rub. If the Baptists of Tennessee only knew what a vast destitution stretches out through this Highland rim west of Nashville, there would be no difficulty in getting the tent. Bro. Hull is in a county that has only one Missionary Baptist church. Ferry county, joining him on the west, has two little churches on Tennessee river. Truly ye the Lord of the harvest to send laborers." Several ye the Lord of harvests to send laborers." Several tents could be used this summer and fall in this great destitution, if the Lord should put it into the hearts of some of his servants to furnish them. Who will "hold the ropes?"

B. F. STAMPS, Secretary.

Dover, Tenn.

#### A GRACIOUS MEETING IN AN ARBOR.

Notwithstanding it was in the hotbed of factional strife, old grudges, divisions, isms, and deep-rooted prejudice, it being at an unusually busy time of the year, it was wonderful how the Lord broke through it all and gave us a blessed meeting. Quite a number were saved, several reclaimed, and old enemies were made friends. Many of His dear children were built up. To Him be all the praise. It was remarkable what splendid order the people gave us in that open-air meeting. Not a single time did we have to call for order. God bless the BAPTIST AND REFLECTOR.

W. H. WHITE.

Waynesboro, Tenn.



## Pastors' Conference

## NASHVILLE.

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

North Edgefield—Pastor McPherson preached on "Sowing Beside All Waters," and "The Power and Work of the Devil." Splendid audiences for a bad day.

Immanuel—Pastor Weaver preached on "The Conquest of the World." Union service at night. Ground has been broken for new church. Work is being rapidly pushed.

Third—Pastor Lemons preached on "Christian Experience," and "Jacob, or Fall to Succeed." Two received by letter at the evening service. Fine congregations. Very encouraging outlook at the Third.

Seventh—Pastor Wright preached on "Words, Speech and Conversation that Please God," and "Steps in the New Birth." One baptized.

Howell Memorial—Rev. W. J. Stewart preached in the morning and Bro. Estes at night. Good services.

Lockeland—Pastor Skinner preached at both hours. Good services.

North Nashville—Pastor Marsh preached on "Consecrated Individuality," and "Lot's Sad Choice." This latter subject was the first in a series of Sunday evening sermons on "Lot's Follies and Followers, or Some Lives in Their Living." Good congregations. Bro. Lester L. Lown unanimously elected S. S. Superintendent.

Belmont—Pastor Lovelace preached at both hours to good congregations. There was special music at both services. In the afternoon the pastor and deacons went to the State Penitentiary and received and baptized one young man.

Grand View—Pastor Padfield preached on "Profession, Not Possession," and "The Scarlet Line." Good congregations. Good B. Y. P. U. and S. S.

South Side—Pastor Savell preached on "The Child Spirit as an Illustration of a Christian Disposition," and "Feeding the Hungry Multitude."

Grace—Pastor Creasman preached on "The Whole Duty of Man," and Rev. C. H. Robertson, of Wake Forest, N. C., preached in the evening on "The Mission of Jesus." Good S. S. and B. Y. P. U.

Rust Memorial—Rev. G. P. Bostick preached at both hours to good and attentive congregations. Subjects: "Speak Unto the Children of Israel that They Go Forward," and "The Syrophenician Woman."

Judson Memorial—Pastor J. N. Booth preached on "Little Things and Their Significance," and "All Things Work Together for Good," etc. Small, but attentive congregations. Will get into the new building in a few weeks. At that time it is hoped a great impetus will be given to our work.

Antioch—Brother E. E. Folk preached on "The Lord Hath Done Great Things for Us," and "The Unselfish Life." One addition by letter. Good day.

New Bethel—Rev. J. T. Williams of Union Hill preached in the morning on "Christian Duty." Small congregation because of rain. No service at night. 56 in S. S. This church will call a pastor soon.

Union Hill—No preaching at the morning hour. Pastor Bragg preached at night on "Christian Activity." Good service and interest.

Mt. Olivet—Pastor Fitzpatrick preached on "Growing and Conversion." Good S. S. We have given over \$100 to the seven objects.

## KNOXVILLE.

First—Pastor Taylor preached on "The Only Name," and "Converted Young." 296 in S. S.

Deaderick Ave.—Pastor Waller preached on "The Church and Its Work," and "The Choice of a Noble Young Man." 603 in S. S. 55 in Dale Ave. Mission. Pastor preaching on two series of sermons: "A Church at Its Best," and "Important Choices of Life."

Broadway—Pastor Risner preached in the morning on "A Trinity of Personal Superlatives." Rev. J. N. Edwards preached at night on "The Comforter."

South Knoxville—Pastor Bolin preached on "How Dreams Come True," and "The Light of the World." 212 in S. S.

Lonsdale—Pastor Lewis preached on "Called Into Service and Sent Out," and "Wasted Youth." 212 in S. S.

Euclid Ave.—Pastor Green preached on "The Comforts of God," and "The Loveliness of Youth." 171 in S. S. Good day.

Grove City—Pastor King preached on "God's Question to Moses," and "Christianity the Light of the World." 130 in S. S. Good B. Y. P. U.

Gallahar's View—Pastor Beall preached on "Christianity a Progressive Religion," and "Paul Preaching

to the Jews at Rome." 72 in S. S. Good day with small congregation at night.

Gillespie Ave.—Pastor Webster preached on "Moses' Choice," and "Working with God." 172 in S. S. Ordained three deacons. One received by letter.

Union Grove—Pastor Masterson preached at both hours. 60 in S. S.

Third Creek—Pastor A. F. Mahan preached in the morning on "Having the Mind of Christ." 173 in S. S.

Ferry Street—Pastor Wells preached in the morning on "The Mind of Christ." Rev. A. F. Mahan preached at night on "Christ the Light of the World." 176 in S. S.; two received by letter.

Stock Creek—Pastor White preached on "A Great Question," and "The Spirit of the Word." 65 in S. S. Two approved for baptism.

Oakwood—Pastor Edens preached on "The Mutual Helpfulness of Christians," and "The Seed on the Wayside." 188 in S. S.

Bearden—Rev. J. L. Edington preached in the morning on "The Christian Warfare." Pastor Shippe preached at night on "Sin Its Own Discoverer." 143 in S. S.; three baptized.

Fountain City—Pastor Atchley preached on "Fellowship with Jesus," and "Compelling Power." 132 in S. S.

Beaumont Ave.—Rev. C. G. Hurst preached in the morning. Pastor Williams preached at night on "The Physician that Never Fails." 168 in S. S. Two professions. Good B. Y. P. U.

Calvary—Pastor Cate preached on "A Life of Faith," and "Faith's Victory." 72 in S. S.

Meridian—Pastor Bull preached on "The Boldness of Peter and John" in the morning. 86 in S. S.

Marble Dale—Pastor Webb preached on "Standing Before God at the Last Day," and "God's Love to Us." 75 in S. S.; two baptized. Good day in spite of rain.

## MEMPHIS.

First—Pastor Boone preached to fine congregations at both hours. One received by letter.

Central—Pastor White preached on "The Risen Lord and His Fallen Disciple," and "Yokes of Wood and Iron." Pastor leaves for Silver Bay Conference. W. R. Poindexter supplies.

Bellevue—Pastor Hurt preached at both hours. Four received by letter; one received for baptism.

Seventh Street—Pastor Strother preached at both hours on "The Association," and "The Christian's View of Life and Death." 156 in S. S.

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

Blythe Ave.—Pastor Bearden preached on "Personal Responsibility," and "The River of Life." Three received by letter; one conversion; one received for baptism. Fine S. S.

McLemore Ave.—Pastor Thompson preached on "Divine Gentleness, Human Greatness," and "Our Opportunity to Reproduce the Christ Life."

Boulevard—Pastor Couch gave report of Association at the morning hour. \$1,166.25 in subscriptions were taken on our new building.

Binghamton—Pastor C. H. Bell preached at both services on "The Deacon and His Office," and "My Father's Mansion."

LaMar Boulevard Mission—Pastor Moore preached on "The Christian's Need," and "The Folly of the Waiting Sinner."

Bodley Ave. Mission—W. M. Couch preached in the afternoon. One profession. 32 in S. S. One profession at Friday night prayermeeting.

Frayser, Tenn. Closed a ten-days' revival Sunday night at this place, with six professions of faith; seven candidates for baptism, two of them aged Campbellites, and one renewed. About 15 in S. S.—R. H. Fussell.

Rowan—Pastor O. A. Utley preached both morning and evening to good, interesting congregations. Crowds increasing at every service. Morning subject, "The Kingdom of Heaven as a Treasure Hid in a Field." Evening subject, "How Much Then is a Man Better Than a Sheep?" Three received by letter. 89 in S. S. Pastor moved on field last week. Church will give pastor reception tomorrow night, and extends invitations to all Baptist pastors of Memphis to be present Tuesday at 8 p. m. at Rowan parsonage. S. S. will have outing Thursday at Overton Park.—O. A. Utley, 871 Louisiana St., Memphis, Tenn.

Central Ave.—Pastor Roswell Davis preached on "The All Sufficiency of Christ," and "Christ Our Supreme Example." Pastor will be with Pastor Eoff in a meeting at Banks, Miss., the coming week.

## JACKSON.

First—Pastor Virgin preached on "The Morning of Life," and "Lost Opportunity." 287 in S. S. The pastor is doing things at the old First church.

Second—Pastor Hall had two fine services. Good S. S. The church recently gave \$25 to foreign missions.

South Royal—J. L. Lynn preached. Two good services. Pastor Bates preached out of town.

West Jackson—Pastor Early preached to two large audiences. Fine S. S. Two additions by letter.

## HARRIMAN.

Trenton Street—The morning service was given over to the women of the church, who gave us a very helpful and spiritual service. Pastor preached at night on "Looking to Jesus." Fine congregation. Six baptized; two received by letter.

Walnut Hill—Pastor preached in the afternoon on "Repentance." Fine interest in S. S.

## MACEDONIA.

Pastor Hurst preached Saturday afternoon on "What We Find in Jesus." Preached Sunday on "The Gospel and Its Power." Had fine services. Good S. S.

## CHATTANOOGA.

Tabernacle—Pastor Allen Fort preached on "The Transfiguration of Jesus," and "The Sixth Commandment." Two additions. 366 in Bible School.

## WATERTOWN.

Without a pastor. McHenry Seal preached on "The Goodness of God," and "The Ordinance of Baptism." Four additions by letter; one baptized; and \$60 collection. The church is a unit and the work is growing in spirit as well as in number.

## McHENRY SEAL.

It is now nearly nine months since I left Tennessee, but as with others who hail from the Volunteer State, they never quite get over it. The Lord seems to love Tennesseans, any way he does graciously bless them wherever they labor for Him. I read with great interest the notes from the various fields back home, and rejoice in all the forward steps.

On the first day of June I accepted a call to the South Park Baptist church here, leaving my former work at Newport Beach in a growing condition. I had the pleasure while there of having Bro. R. D. Cecil with me for two services. My people love Cecil.

At our Communion service in June we extended the hand of fellowship to 23, and at the Communion service in this month we extended the hand of fellowship to 15. Last night there were two decisions, one reclaimed and a number of requests for prayer, and we are not having special meetings either.

I have been pleased to call my new church "The Deaderick Avenue of the West," after the grand old church of my dear Brother Waller, of Knoxville, where I was laboring one year ago today.

I rejoice to know that I have some friends in Tennessee who are interested in me and my work, and to feel assured that they pray for me.

To any who chance to read this and wish to write me address me at 685 East Fifty-second street, Los Angeles, Cal.

## C. O. JOHNSON.

## LITTLE HATCHIE ASSOCIATION.

The Little Hatchie Association will be held with the Ebenezer Baptist Church, near Somerville, Tenn., beginning Friday, at 10 a. m., Aug. 11, 1911, and close the following Sunday at 3 p. m. We are making a special effort to make this eighth annual session the best meeting of its history. Please let all churches take note and get your letters ready, insist on your messengers going on time and staying until it is over. Don't fail to take a good collection for minute matter. This has been sadly neglected heretofore, and we trust that each church will do her part, thus having a fine minute, and through that we show that we are not dead in poverty. All coming to the Association will try to reach Somerville Friday morning at 7 o'clock, when horseless carriages will carry you to the beautiful little brick church where the Association meets. Those coming over the Southern Railway will try to get to Williston Thursday evening at 8 o'clock, when you will be cared for. We are inviting our editor, secretary, field secretary of the Woman's Missionary Union, Orphans' Home agent, and all of our leaders of the Convention work. The public is also invited.

## JAS. H. OAKLEY.

Whiteville, Tenn.



## Mission Directory

### STATE BOARD.

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

### HOME MISSIONS.

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

### FOREIGN MISSIONS.

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

### SUNDAY SCHOOL AND COLPORTAGE.

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

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

### ORPHANS' HOME.

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

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

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

### MINISTERIAL EDUCATION.

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

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

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

### MINISTERIAL RELIEF.

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

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

### STATE MISSIONS; ITS NEED.

By J. W. GILLON,  
Corresponding Secretary.

In two former articles I have tried to present a fair picture of State Mission work as now conducted; and a prospective picture of State Missions as it is to be in the future. How far removed in the future shall be the realization of the prospective picture none of us can tell, but that we shall realize the picture I am quite confident.

The main task before us now, however, is the doing of the things already planned and projected. If the things undertaken are done we must succeed in making a large number of our people see the absolute need for the doing of these things.

What evidence can be furnished that we need State Mission work when we interpret it to be the preaching of the Word in destitute places in Tennessee?

First, we have the many points in our cities where the organizations in existence are not able to support the right kind of men to worthily occupy the fields. Most of our mission churches in the city are in splendid growing resident sections of the cities. The citizens about these stations or churches are business, professional and laboring men. The population in almost every case is cosmopolitan. The situation is as difficult as the citizenship is cosmopolitan.

The man who reaches the people must not be the inferior intellectually or socially of the most capable and cultured and he must not treat the most humble as though he was his su-

perior. A man of this strength and adaptability cannot be secured for a song. Most of our suburban churches in their beginnings are composed of men and women from the middle or poorer classes of the citizenship. These are not financially able to employ the man they need for they have not the means. They are not able within themselves to get hold of the stronger element financially and socially, so except for the aid rendered by the State Board the church would be utterly unable to give the gospel to some classes of the citizens. Of this class of churches we are now helping 22. These 22 churches according to their report made to our State Board furnish the gospel to approximately 120,000 people, who would not have a creditable chance to hear the gospel except for the help rendered the churches by our State Board. Does not this very condition demonstrate the need for State Missions within the bounds of our cities?

In addition, however, to this evidence we have large sections of each of our cities which have not so much as an organization in easy reach of their citizens. It is not enough to be able to reply that all of the citizens of each city could get to hear the gospel in some organized church's meeting-house, if they so desired. This any of us will admit to be true, but we all know that a large number of the people do not desire the gospel. If their lack of interest sufficient to make them seek out an opportunity to hear the gospel is any reason for withholding the gospel from them it must be evident that the same indifference would have justified the withholding of the gospel from us, for we were at one time too indifferent to go great distances to hear the gospel and the gospel had to be carried to us, and not we drawn to the gospel. If our lack of it and indifference to it justified others in giving the gospel to us these conditions in the lives of others demand that we carry the gospel to them. The gospel requires that we carry it to others rather than bring them to it. It can thus be easily seen that if furnishing preaching for destitute places in cities is State Mission work there is great need for it in Tennessee. We do not need further proof than this cited.

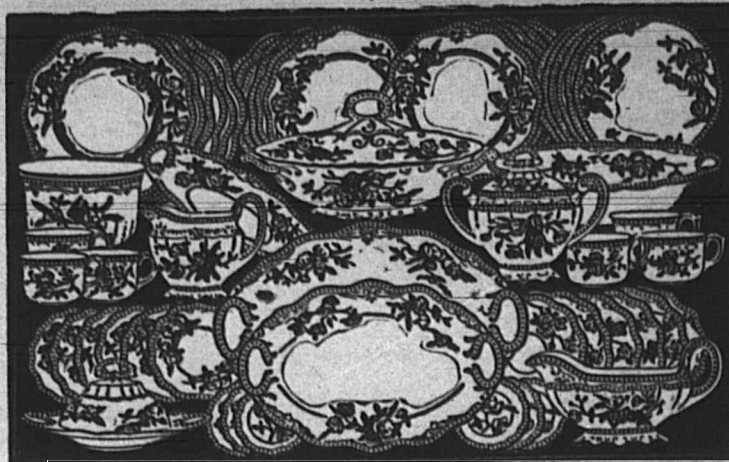
2. Notice now some evidences that if preaching the gospel in the destitute places in the towns of the State of Tennessee is State Missions, there is much need for State Missions in Tennessee.

Our State Board is aiding this Convention year thirty-six town churches. These churches have been commended to the Board of the Association in which the church is located. The presumption is that the churches are worthy and needy or else the brethren who have the best chance to know the conditions would not have commended them for help from our Board. These churches so helped minister to at least 75,000 people who would not have a convenient chance to hear the Baptist gospel except for such help as we render the churches in securing pastors.

As a people who love God and who hold to the truth in its simplicity and who preach a gospel no other people do preach or can preach and not become Baptists we cannot afford to neglect this large number of our brethren and fellow citizens. We are under high and holy obligations to give them the gospel.

These churches being helped do not exhaust the need in towns. There are now at least eight county seats without a Baptist church or Baptist preach-

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ing. These towns are centers of large influence made so by their very relation to the people of the counties which they represent. Destitution in these means much destitution round about them.

In addition to these there are many other towns in our State that are doing little or nothing to furnish the gospel to the citizens in and contiguous to them. Some of these have asked help this year and we have been compelled to deny them because our funds had been exhausted before their application had been received.

3. In addition to these evidences of the need of State Mission work, if State Mission work is interpreted to mean the furnishing of the gospel to destitute places, we have another evidence furnished in the many destitute country places.

This Convention year we are helping to furnish preaching to 32 of these places. These churches minister to approximately 32,000 people, who would not have a chance to hear the gospel which we as Baptists count dear except for the help rendered by our Board.

The help we render to be sure is in almost every case very meagre and inadequate to do what needs to be done, but it does enable a worthy brother to exist at least while he preaches the gospel to a people whom he loves with a deathless love and for whom he is ready to make any conceivable, reasonable sacrifice.

Does not the need of these 32,000 souls appeal to you, my brother? As long as they cannot be furnished the gospel without our help, do not they constitute a crying need for State Mission work? I am persuaded that there is no lover of the Lord among us who would be willing for them to go without the gospel as long as we are able to pay for their having it.

In addition to these churches helped

we have many times this many churches in our State who need help and are not asking for it and are not getting it. They do not grow and they do not take care of the lost about them. They have in some cases preaching, but they do not pay the brethren who do the preaching. The pastors, being compelled to make their living by daily toil, and not able to do the preaching or the pastoral work needed. These churches constitute one of the great arguments in favor of State Mission work. These are largely the non-co-operating churches of our State. We are as much under obligation to God to seek to develop them into doing their duty as we are to give to them the gospel.

In addition to these two classes of country churches we have quite a number that have asked for help this year and we were compelled to deny them because we had no money with which to help them. Their requests reached the Board after its strength had been exhausted.

The reader will observe that in this article I have only tried to present the evidences of the need for preaching the gospel. Nothing has been said about evangelism, colportage work, church building or our work among the women. Much could be said concerning the need for doing all we do and much more in all these departments of our State work.

I hope every reader of this article will call some other brother's attention to it.

I hope also that each reader will ask himself how much he means to do for State Missions before October, 1911. Do my brother what you mean to do, and do it quickly.

Finally, allow me to urge the brother who reads this article to see to it that his church does its duty, or has a chance to do its duty to State Missions.



## Woman's Missionary Union

Headquarters: 710 Church Street,  
Nashville, Tenn.

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

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710 Church Street.

Recording Sec'y... Mrs. W. L. Wene  
1016 Villa Street.

Field Worker... Miss Mary Northington  
710 Church Street.

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

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

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

We are glad to give below a report  
of the quarterly meeting of the W. M.  
U. of Salem Association. We shall be  
glad to have others. Too much cannot  
be said of these meetings, and of the  
great good resulting from them.

Minutes of the annual meeting of the  
W. M. U. held in May at Jacksonville,  
Fla., are now in the hands of our  
Field Worker for distribution. The  
excellent address of Miss Heck, the  
President, has been printed separately,  
and can be had upon request. This ad-  
dress is full of very helpful and prac-  
tical suggestions and should be in the  
hands of every missionary society in  
the State. Send 3 cents postage to Miss  
Northington, 710 Church Street, Nash-  
ville, Tenn., and receive a copy of the  
Minutes and of the President's address.

A few of our Associations are being  
greatly favored just now in the pres-  
ence of Miss Edith Campbell Crane,  
Secretary of our general Union. On  
Monday, July 10, she made an excel-  
lent address at Estill Springs, on "The  
Efficiency of a Missionary Society,"  
and gave much valuable help in the  
conferences there. Wednesday, she at-  
tended the Shelby County Association;  
Thursday, an all-day meeting with the  
ladies of Central Association at Tren-  
ton; Friday, at Martin in a quarterly  
Associational meeting. This week will  
be spent at Monteagle. We are indeed  
grateful for this much of Miss Crane's  
valuable time in Tennessee, and are  
glad that our Field Worker can go with  
her to these meetings.

Let us be mindful of our special  
summer work for the Orphans' Home.  
Our W. M. U. can easily raise enough  
money before the first of September  
to erect the Babies' Building. This  
is a work in which our Sunbeams and  
young people will take much interest,  
and where they can do valiant ser-  
vice. Splendid reports are coming in  
from the various societies, showing  
that many are at work very success-  
fully. Let every one help.

QUARTERLY MEETING OF SA-  
LEM ASSOCIATION,  
W. M. U.

The W. M. U. of Salem Association  
held its quarterly meeting at Auburn,  
Saturday, June 24, 1911.

Devotional exercises were conducted

by Miss Ethel Hancock. Mrs. T. M.  
Bryan led in prayer.

The President of the W. M. S. of Au-  
burn, Mrs. Hallie Bryan, gave a short  
talk to the ladies, welcoming them to  
her church.

Miss Alice Robinson, superintendent,  
responded, extending to all present an  
invitation to participate in the meet-  
ing and to feel that it was her meet-  
ing.

The reports of W. M. U. of Auburn,  
Salem, Fall Creek and Smithville, were  
read by Secretary.

The Y. W. A. of Auburn and Salem  
reported.

The report of Sunbeam Band of Sa-  
lem was given by the President, Miss  
Lula May Bass. We also had a report  
from the Royal Ambassadors of Sa-  
lem church. Salem church is ten miles  
from the railroad, and is a star church,  
most of its members being country peo-  
ple.

The minutes of the previous quar-  
terly meeting held at Salem church,  
March 4, 1911, were read and ap-  
proved.

Mrs. T. M. Bryan tendered her res-  
ignation as Secretary of Union, and  
Mrs. Allie Groom was unanimously  
elected.

The Margaret Home was presented  
in an interesting way by Mrs. A. O.  
Groom.

Adjourned with prayer by Miss Alice  
Robinson.

The ladies of Auburn church, our  
hostesses, served a most delightful  
lunch out under the trees, which was  
very much enjoyed. We re-assembled  
for the afternoon session at 1 o'clock,  
Mrs. C. Y. Givan leading the devotion-  
al exercises, reading a portion of Rom.  
10.

Prayer by Mrs. Margaret Bryan.  
Miss Ethel Hancock spoke on the  
Orphans' Home.

Others present made short talks tel-  
ling of the children's needs and our  
duty toward them.

Short talks were made by differ-  
ent ones on Young People's work. For  
an object lesson five children between  
the ages of four and seven, sang "How  
To Do It."

After prayer by Miss Allie, Mrs.  
Vestal Kennedy was appointed as  
leader to take up the Sunbeam work  
in Auburn church.

At our previous quarterly meeting  
eight of our women gave each a hen,  
and the proceeds for a year to the  
Lord, and at this meeting they and sev-  
eral others who had given hens later,  
reported what their hens were doing.  
Some have realized quite a neat little  
sum already; others have a good many  
chicks ready for market.

To show that it is good to set hens  
for the Lord, one lady set a hen on  
eighteen eggs and hatched twenty  
chicks. Most all reports were good.

After sentence prayers by several of  
the members, our meeting adjourned  
to meet with Smithville in September.

We want to thank the organist of  
Auburn church, and the girls from all  
the churches for the music and sing-  
ing rendered us during the day.

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and women who have quit seeking for  
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the livery man of Liberty for his kind-  
ness in furnishing a hack and driver  
free of charge for girls of the Y. W.  
A. of Salem to go ten miles over a very  
hilly road to the meeting.

MRS. ALLIE GROOM,  
Secretary.

### MISS CRANE AT ESTILL SPRINGS BAPTIST ENCAMPMENT.

The young women who flock to Es-  
till Springs to the Encampment had a  
fine opportunity of meeting and hear-  
ing Miss Edith Crane, the Correspond-  
ing Secretary of the Woman's Mis-  
sionary Union of the Southern Baptist  
Convention. In her winsome, force-  
ful way she addressed an attentive au-  
dience on Monday morning, July 10,  
upon the subject, "An Efficient Mis-  
sionary Society," declaring that the  
first essential was a great purpose  
which should be world-wide in its  
scope. The second requisite was a  
prayerful motive, the love of Christ,  
compassion for humanity, and a read-  
iness to obey the Master; and the third  
essential was right methods. With  
skilled judgment she grouped informa-  
tion and education, personal service,  
definite aim, accuracy on the part of  
officers, child-training, systematic giv-  
ing and prayer.

At 4:30 o'clock in the afternoon Miss  
Crane presided over a conference of  
the Young Woman's Auxiliary, and  
many helpful suggestions were ex-  
changed.

Later, Mrs. A. J. Wheeler spoke upon  
"Practical Methods of Advancing the  
Cause of Missions."

MRS. A. J. WHEELER.

### PROGRAM

Of Woman's Missionary Union of Con-  
cord Association.

Murfreesboro, Aug. 4, 1911, 10 a. m.  
Devotional service, Mrs. S. C. Reid,  
Antioch.

Address of Welcome, Mrs. Alexan-  
der W. Bealer, Murfreesboro.

Response, Mrs. Y. B. Organ, Leb-  
anon.

Reports of Societies.

Report of Associational Superintend-  
ent.

Report of Executive Committee.

Address, "The Things That Are  
God's," Mrs. A. J. Wheeler, State Pres-  
ident W. M. U., Nashville, Tenn.

Dinner.

Afternoon Program.

Devotional service, Mrs. Ned Malone,  
Powell's Chapel.

Plans and Purposes, W. M. U., and  
Y. W. A., Miss Addie Lawrence.

Other Interests, Miss Northington,  
Field Secretary, Nashville.

Report of Executive Committee.

Adjournment.

MRS. A. P. EDWARDS,  
Superintendent.

MRS. ED. PHILLIPS,  
Chairman Executive Committee.

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## "SEND HELP FROM ANYWHERE."

A wireless message was recently received at Newport, R. I., which read as follows: "Nantucket Shoal lightship in distress. Send help from anywhere"—here the message broke off. And so many a soul is crying out in the darkness, "Send help from anywhere." And from heathen lands the cry is going out, "Come over to Macedonia and help us. Send help from anywhere." Shall we not send help?

"Shall we, whose souls are lighted  
With wisdom from on high—  
Shall we, to men benighted,  
The lamp of life deny?  
Salvation, oh, salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name."

MR. LLOYD GEORGE.

The *Baptist Times and Freeman* tells the following very beautiful story about Mr. Lloyd George, Chancellor of the Exchequer of England, and a devoted Baptist:

In Mr. Warwick's excellent "Life of King George and Queen Mary" (James Clark & Co.) a story is told which our readers would be sorry to miss. It is, we are assured, vouched for on the best authority. When Mr. Lloyd George waited on the new monarch, immediately after the death of King Edward VII., to give him, as custom required him to do, a brief account of the situation in his department as Chancellor of the Exchequer, he forgot his formal duty, and under the stress of his emotion, began to console with the son who had lost a noble and good father, and to suggest to him the grounds of comfort that comes to the sincere Christian in such hours of bereavement. His majesty was so touched by the Chancellor's words that he warmly thanked him for them, and asked him if he would mind speaking similar words of comfort to his beloved mother, the widowed Queen, in her deep distress. Mr. George said that he would gladly do so if Queen Alexandra wished it. She did wish it, and the words of consolation were not in vain. It is thought that this incident

throws light on the fact that during the summer of last year Mr. Lloyd George, whose office exempts him from being minister in attendance on the king, was specially summoned from Italy, where he was on holiday, for a fortnight's attendance on his majesty.

## MAINE AND PROHIBITION.

After sixty years of prohibition in Maine, its opponents succeeded in securing a vote by the Legislature resubmitting to the people of the State the question as to whether prohibition should continue to prevail, and the issue is to be decided on September 10. The *Standard* of Chicago well says:

After sixty years of prohibition, during which the State has made most remarkable economic and social progress, now to suffer defeat in the repeal of the liquor law would be a calamity which would be hurtful for years to come. For Maine has been a magnificent object lesson of the benefits of prohibition; each inhabitant in the State, for instance, having more than seven times as many dollars in savings banks as the Illinois inhabitant, while there were only three murderers in Maine in one year out of 9,350 in the United States. In Maine paupers are few, and prisoners scarce. If in Maine prohibition suffers defeat the whole temperance battle line will waver.

But it will not, must not, suffer defeat there. Stand firm as the rocks on your hills, brethren of Maine.

## SEVERAL SUGGESTIONS.

Now that the Associational season is opening, we should like to make several suggestions:

1. Elect some one as Moderator, not as a compliment to him, but for his efficiency. A large part both of the success and pleasure of an Association depends upon the Moderator.

2. Have not only one sermon during the Association, but as many sermons as practicable. Let it be understood, however, that these sermons are not the main matters of interest or importance in the Association, but that the discussions of the various subjects coming before the body, such as missions, education, Sunday schools, temperance, publications, etc., are just as important, and ought to be just as interesting as the sermons. Other denominations besides Baptists, the Methodists and Presbyterians, for instance, in their denominational gatherings, have only dry business discussions, which are not interesting to the public. And so the people have become educated by these denominations up to the point of not caring for the discussion before religious bodies, and are calling for sermons. Give them the sermons, but also encourage them to hear the discussions, which in Baptist bodies are much more interesting than in these other bodies.

3. Have dinner on the grounds, by all means—not necessarily on the ground, but at least on the grounds. It saves much time in going back and forth to the homes to get dinner; it promotes social intercourse; it gives opportunity for getting acquainted. Yes, by all means, have dinner on the grounds, but—we hesitate even to make the suggestion—do not have too much dinner. It is all right to have such things as bread and meat, especially chicken—be sure to have the chicken—or even ham, but we doubt the advisability of having fresh shooat, as they do at so many Associations, especially in the hot summer time. Time and again we have seen people made sick from eating it. We have long thought, too, that it would be best to leave off cakes and pies and things of that kind. We make these suggestions both in the interest of the brethren, who, after eating a big dinner composed of all of these good things, feel dull and sleepy after dinner, and neither feel like speaking nor listening, and also in the interest of the sisters who have to cook these things. Usually the sisters of the church where the Association meets are kept so busy cooking before and during the Association that they have no time to attend the meeting of the Association, and frequently break themselves down.

4. Another suggestion we should like to make, and

that is to the committee on Order of Business. Do not put the report on publications off until the last day, or the last hour of the second day, as is frequently the case. It may not be considered a matter of as much importance as some other subjects, but it does not make any particular difference with other subjects whether they come at the first or the last of the meeting. It does make, however, a good deal of difference about the report on Publications, because whatever impressions may be made by the discussion of the subject, it is important that opportunity may be given to gather up the fruit of these impressions during the Association. For our part, we would rather half an hour on the first morning, or certainly the first day of the Association, than an hour on the second day or two hours on the third day.

Now, we have made these suggestions growing out of our experience and observation, but even while making them, we realize perfectly the uselessness of doing so. A Baptist Association is a law unto itself, and the members of the various Associations in Tennessee are going to do just exactly as they please, regardless of any suggestions from us or any one else. And the way they please to do is the way they have always done, and will always do. But we have at least freed our conscience in making the suggestions, and maybe somewhere, sometime, somehow, they may do some good.

## SHELBY COUNTY ASSOCIATION.

This is the first gun of the Associational campaign. And it is always one of the biggest guns of the campaign.

The Association, as the name implies, is composed of the churches in Shelby County, including all of those in Memphis, numbering 27 churches, and about 4,500 members. It met this year with the Bartlett church. The usual time of meeting of an Association is at 10 a. m. But the executive committee had provided that the meeting should begin at 9 a. m. The brethren from Memphis having come in large numbers on the early train, they got tired waiting for 9 o'clock to come, and by request, Moderator Strother called the meeting to order before 9—the earliest we have ever known an Association to open on the first day. Dr. H. W. Virgin, of Jackson, conducted devotional services in a very interesting way. After the reading of letters, the following officers were elected: Moderator, I. N. Strother; Clerk, D. A. Ellis; Treasurer, D. M. Crawford.

The introductory sermon was preached by Dr. J. L. White, of the Central Church, Memphis, from the text, "And they first gave their own selves to the Lord and to us by the will of God." It was a strong, eloquent sermon, and was much enjoyed.

The first subject discussed in the afternoon was the Baptist Memorial Hospital. Dr. T. S. Potts, Superintendent of the Hospital, said that there have already been contributed to the hospital in cash, \$102,000, but it will take \$100,000 more to complete the central wing of the hospital, and some \$500,000 altogether to complete the whole building. It is expected that the building will be opened for business about January 1, 1912.

Rev. E. L. Watson read the report on the Loymen's Movement, following it in a brief speech. He thought the Men and Religion Forward Movement had taken the place largely of the Laymen's Movement.

The report on the Orphans' Home was of much interest. Rev. W. J. Stewart, Superintendent, told of the reasons for moving the Home into the country from the city. He emphasized the importance of the industrial feature of the new Home. The land has been paid for. Three cottages are being erected. A contribution was taken, amounting in cash and pledges to over \$500.

Rev. D. A. Ellis read the report on Religious Literature, and made a rattling good speech on it. A number of others made pointed and suggestive speeches.



Rev. H. P. Hurt read and Dr. H. W. Virgin discussed in an earnest speech the report on education.

The Association adopted resolutions favoring the establishment of a Baptist Encampment for West Tennessee, beginning next summer.

At night, Dr. A. U. Boone preached from the text, "Ordained of God," speaking of the home, the State, the church. Under the last head the speaker emphasized the significance of baptism and of the Supper.

The next morning the brethren were a little slow in coming. Rev. B. W. Brown conducted the devotional services. The first subject discussed was Home Missions. Prof. M. Davis read and discussed the report.

The question of the time of meeting created quite a little discussion. Some wanted it the first week in September, others the last week in July. Others wanted to keep the present time. It was a regular free for all Baptist fight on that Baptistic question, the time of next meeting. This is a subject on which every one can speak. It was glorious. We enjoyed it. We have not seen a prettier fight in a good while—not since the last Associational season. Finally, after discussing it pro and con, up and down, back and forth, it was decided that the time remain as at present, which is the usual result of such a fight. And thus the question is settled "finally and forever"—until the next Association.

At 11 a. m. Dr. H. W. Virgin, of Jackson, preached a very practical and helpful sermon on "The Dawn of Childhood."

In the afternoon the question of Foreign Missions was the first considered, with an excellent speech by Dr. W. H. Bruton.

Dr. A. U. Boone represented State Missions in the absence of Secretary J. W. Gillon, who was detained by other engagements.

The reports on Ministerial Relief and Temperance were read and discussed by Brethren C. H. Bell and W. M. Couch.

About 5:30 p. m. the Association adjourned with song and prayer, after a number of brief and feeling talks. Bro. E. L. Watson preached an excellent gospel sermon. Thus closed a fine session of the Association.

The visitors were Brethren H. W. Virgin, W. J. Stewart and J. W. Robison.

The hospitality was abundant. A barbecued dinner and supper were served on the grounds. We had a delightful home with our old friend, Bro. T. W. Yates.

The Bartlett church has a membership of about 90. Dr. J. W. Lipsey is the able pastor.

## Recent Events

Evangelist R. D. Cecil, Nashville, Tenn., 2401 Twelfth Ave., S., can be secured for evangelistic or supply work anywhere.

Dr. John F. Purser, the popular pastor of the West End church, Atlanta, Ga., has received a call to the First church, Muskogee, Okla.

Dr. Geo. S. Kennard has resigned the pastorate of the church at Ashland, Ky. The *Baptist Banner* says: "He has done an excellent work in the Ashland church."

Evangelist T. O. Reese, of the Home Board, has just closed a fine meeting with Pastor W. T. Foster, at Midway, Ala. There were 14 accessions, 12 by baptism. His next meeting is at Reform, Ala.

In speaking of our visit to Grand Junction we were quite remiss in not expressing our appreciation of the hospitality of Mr. and Mrs. L. M. Lee, and Mr. and Mrs. Chas. Tate. We enjoyed very much the very cordial and delightful hospitality extended by them.

Rev. T. T. Thompson, formerly of Tennessee, more recently of Arkansas, has been called to the pastorate of the McLemore Avenue Baptist Church, Memphis, Tenn., and began work last week. We feel like Bro.

Thompson belongs to us. We are glad to have him back in the State.

Rev. Albert R. Bond, recently of Marietta, Ga., has moved to Montgomery, Ala., where he has gone for an operation upon and treatment of his son to repair a recent injury. Both Brother and Sister Bond are Tennesseans. We should be glad to have them back in this State.

The *Baptist Banner* says that Rev. H. S. Mable, pastor of the Bluefield (W. Va.) Baptist Church, has just closed a great meeting in which he was assisted by Dr. Wm. E. Hatcher. There were nearly 50 additions to the church, making a total of 90 since Bro. Mable took charge last May.

The family of Rev. Arthur Fox, the popular and successful pastor of the church at Marianna, Ark., are spending the summer in upper East Tennessee. Bro. Fox is to join them about the middle of August, and will be there for several meetings. Brother J. A. Brown, of Texas, with his golden gothic harp, is to assist Brother Fox in these meetings.

We extend sympathy to Rev. Allen Fort, pastor of the Tabernacle Church, Chattanooga, on account of the sudden death of his mother, Mrs. Floyd Fort, in Americus, Ga., on July 5. The *Christian Index* says: "She was the widow of the late Judge Allen Fort, and was greatly loved and honored in her own town and by hundreds of friends throughout the State."

While in Johnson City recently we had the pleasure of hearing Miss Rhea Hunter, daughter of Bro. R. C. Hunter, sing. She has a rich soprano voice, highly cultivated. After graduation at the S. W. Virginia Institute, she took a special course under a noted teacher in New York, and expects to return for another course next fall. We predict for her a brilliant career as a singer.

We were glad to have a visit last Saturday from our friend, Rev. W. Y. Quisenberry. On June 15, 1911, he was married to Miss Rosa Dykes, of Gadsden, Ala. Together with his two boys, they have been boarding in the home of Mr. and Mrs. Frank D. Fuller, near the Hermitage. Brother Quisenberry is giving his life to the endowment of the Southern Baptist Theological Seminary, in which work he has been remarkably successful.

We had quite a pleasant visit last Sunday to Antioch. Several years ago we supplied the church for a year and always enjoy a visit to it. Brother S. C. Reid is the present pastor. He is doing a fine work there. Under the superintendency of Brother Bowling, the Sunday school is large and interesting. In the congregations there were a large number of, young people, which means much for the future of the church. We enjoyed being in the hospitable home of Brother Reid.

Dr. J. W. Wilmarth died in Roxborough (Philadelphia), Pa., on June 27, at the age of 75 years. He was born in Paris, France, where his father, Rev. I. N. Wilmarth, was the first Baptist missionary. Dr. Wilmarth was educated in this country, began religious work as a colporter in Chicago, was ordained to the ministry in 1860, and became pastor of the Roxborough Baptist Church in 1878, continuing in that relation for 22 years, when he was compelled to retire on account of ill health.

Some time ago Prof. W. D. Mooney, principal of the Mooney school at Harriman, Tenn., was offered the position of Headmaster in the Tennessee Military Institute at Sweetwater, Tenn. He accepted the position and had intended to abandon the Mooney school and enter upon the duties of his new position June 1. The proposed move, however, excited a strong protest on the part of the community of Harriman, and among his old students. Yielding to this demand, Prof. Mooney tendered his resignation at the Tennessee Military Institute without entering upon the duties of the new position. The Mooney school will continue to exist, opening at Harriman next September. This statement is made by request for the reason that the impression has gone out that Prof. Mooney was going to Sweetwater and that the Mooney school would pass out of existence.

It is announced that a document, showing that Ulysses S. Grant liberated a negro slave only two years before the Civil War, was unearthed by Lawrence Moskop, a clerk in the courthouse at St. Louis,

Mo., March 28. The document, signed by Grant, reads: "Know all men by these presents, that I, Ulysses S. Grant, of the city and county of St. Louis, in the State of Missouri, for divers good and valuable considerations hereunto moving me, do hereby emancipate and set free from slavery my negro man, William, sometimes called William Jones, of mulatto complexion, aged about thirty-five years, and about five feet and seven inches in height, and being the same slave purchased by me of Frederick Dent. I do hereby emancipate and set free said William from slavery forever." The document is dated March 29, 1859, and the witnesses are S. G. McClellan and W. S. Hillyer.

## QUESTION BOX.

Question: Does the word "men" in I. Timothy 2:8 refer to mankind in general, or does it mean men and not women, as the 9th verse would indicate? Please answer through the columns of the BAPTIST AND REFLECTOR.—F.

Answer: The word used in I. Timothy 2:8 means men as distinguished from women. It does not refer to mankind in general.

I certainly enjoyed your admirable report of the Baptist Alliance. It was the next thing to being there. You are giving us a good paper. Brother Ewton is to help us at Oak Grove beginning the fourth Sunday night in July. Pray for us.

Adairville, Ky.

J. H. BUENETT.

A good day Sunday, July 9, with Grand Junction Baptist Church. The occasion was the ordination of two of our best brethren to the office of deacon—Rev. G. W. Tipler and Lee Brown. By invitation, Rev. E. E. Folk, editor of the BAPTIST AND REFLECTOR, was with us and preached the sermon of the day. He gave us a practical talk on "The Origin and Duties of the Deacon." At night he gave his lecture on "The Land of the Lord and the Lord of the Land." It was very interesting and instructive. There were many expressions of appreciation from my members, and it was much enjoyed by the writer. As I think over it, it grows on me continually. I wish all our churches and people generally could hear it. Good congregations and a delightful time.

J. E. BUCHANAN.

## GEORGIA BAPTIST EDUCATION BOARD.

### GET ON THE "SPECIAL."

Dear Pastor: Here are some facts for your information and encouragement: This Board was organized in 1902. At that time the Convention had three institutions of learning, employing about 20 teachers and enrolling about 350 students. The property was valued at about \$250,000. Today, under the management of the Education Board, we have three colleges and ten secondary schools, employing 177 teachers and enrolling 3,058 students, 134 of whom are preparing for the ministry. In the secondary schools there are 589 students preparing for college and 117 ready to enter college this fall. The value of all these colleges and schools, including their endowment, is \$1,859,000. They hold subscriptions maturing in four years, amounting to \$651,700, with which to make improvements and to increase endowments. Collected in cash since June, 1910, \$121,000. Received since June, 1910, to aid Ministerial students, \$3,245. Received to pay old debt against Ministerial Fund, \$2,151.47. There remains a debt against the current Ministerial expense at Mercer and the Seminary of about \$1,500, and about \$1,000 of the old debt is still unpaid. To meet this indebtedness and to relieve some of our schools that are in distress we will need at least \$15,000.

I have given you plain facts. Construct your own argument. Make your own appeal to your congregation. Surely such progress in educational matters should encourage you and receive your favorable consideration. Its struggle should excite your sympathy. It has been hard work for many of your servants. Its achievements in the past and its possibilities in the future deserve and merit your liberal co-operation.

If the brethren are not prepared with the cash, take pledges payable in 30 or 60 days. We shall look to the pastors for help. If you fail, we fail, and the good cause is crippled. May we depend upon you in this effort of the "Special" to relieve present distress? I need not tell you we entreat and beg and crave and pray for your aid. Let us not cry in vain. Please write me what you intend to do.

G. A. NUNNALLY,  
Corresponding Secretary.

June 25, 1911.



## The Home

### THE WILL OF GOD.

I worship thee, sweet will of God!  
And all thy ways adore,  
And every day I live, I seem  
To love thee more and more.

Thou wert the end, the blessed rule  
Of our Saviour's toils and tears;  
Thou wert the passion of his heart  
Those three and thirty years.

And he hath breathed into my soul  
A special love of thee—  
A love to lose my will in his,  
And by that loss be free.

I love to see thee bring to naught  
The plans of wily men;  
When simple hearts outwit the wise,  
Oh, thou art loveliest then.

The headstrong world it presses hard  
Upon the church full oft,  
And then how easily thou turnest  
The hard ways into soft.

I love to kiss each print where thou  
Hast set thine unseen feet;  
I cannot fear thee, blessed will!  
Thine empire is so sweet.

When obstacles and trials seem  
Like prison walls to be,  
I do the little I can do,  
And leave the rest to thee.

I know not what it is to doubt,  
My heart is ever gay;  
I run no risk, for, come what will,  
Thou always hast thy way.

I have no cares, O blessed will!  
For all my cares are thine:  
I live in triumph, Lord! for thou  
Hast made thy triumphs mine.

And when it seems no chance or change  
From grief can set me free,  
Hope finds its strength in helplessness,  
And gayly waits on thee.

Man's weakness, waiting upon God,  
Its ends can never miss,  
For men on earth no work can do  
More angel-like than this.

Ride on, ride on triumphantly,  
Thou glorious will, ride on!  
Faith's pilgrim sons behind thee take  
The road that thou hast gone.

He always wins who sides with God,  
To him no chance is lost;  
God's will is sweetest to him, when  
It triumphs at his cost.

Ill that he blesses is our good,  
And unblest good is ill;  
And all is right that seems most wrong,  
If it be his sweet will.

—Frederick William Faber.

### HE WANTED NO CHANGE.

A Missouri mountaineer entered a city, and as he walked down the street, looking in the windows and enjoying himself hugely, he saw a sign reading, "Woman's Exchange."

The mountaineer hurried into the store, which was filled with various specimens of feminine handicraft.

"Be this the 'Woman's Exchange?'" he inquired.

"It is," answered a very tall, very gaunt and very spinsterlike person behind the counter.

"Be ye the woman?" and he eyed her intently.

"I guess I am."

"Wall, I guess I'll keep Sal," he said apologetically, hurrying out. Better

be happy with the good wife at home. She is the best in the world for you.

### THE FATE OF THE APOSTLES.

The following brief history of the fate of the apostles may be interesting to many.

It is tradition and not to be accepted as well ascertained facts:

St. Simon Zealot was crucified in Persia.

St. Jude was shot to death with arrows.

St. James the Great was beheaded at Jerusalem.

St. Matthias was first stoned and then beheaded.

St. Paul was beheaded at Rome by the tyrant Nero.

St. Barnabas was stoned to death by Jews at Salania.

St. Luke was hanged upon an olive tree in Greece.

St. Philip was hanged up against a pillar at Hieropolis, a city of Phrygia.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

St. Andrew was bound to a cross, whence he preached unto the people till he expired.

St. Thomas was run through the body with a lance at Caromandel, in the East Indies.

St. Matthew is supposed to have suffered martyrdom, or was slain with the sword, in a city of Ethiopia.

St. James the Less was thrown from a pinnacle or wing of the temple, then beaten to death with a fuller's club.

St. John was put in a cauldron of boiling oil at Rome, but escaped death. He afterwards died a natural death at Ephesus, in Asia.

### PROGRAM

Of Fifth Sunday Meeting of Central Association, to be held with Oakwood Baptist Church, near Milan, Tenn., July 28-30:

Friday night.

7:30—Sermon by O. F. Huckaba.

Saturday morning.

10:00—Devotional exercises, led by J. L. McIlilly.

10:30—Organization (1) Roll call of churches; (2) Reports of general work.

11:00—Address, "Religion in the Home," by S. H. B. Mayes.

11:30—Address, "Was the Commission Given to the Church or Individual?" by J. T. Early.

Saturday Afternoon.

2:00—Devotional exercises, led by J. D. McCarry.

2:30—Address, "The Value of the State Paper to the Individual and the General Work," led by J. W. Lawler.

3:00—State Missions, led by W. T. Ward.

3:45—Ministerial Relief, led by T. P. Hastings.

4:15—Orphans' Home, led by W. L. Norris.

4:45—Announcements; adjournment.

Saturday evening.

7:30—Devotional exercises, led by A. J. McLeMore.

7:45—Sermon, by J. A. Carmack.

8:30—Announcements and adjournment.

Sunday morning.

9:30—Devotional exercises, led by G. H. Stigler.

9:45—Sunday School Mass Meeting, led by Dr. J. C. Moore.

Considering the following subjects:

(1) Difficulties in the Way of an

Evergreen Sunday School in the Country Church, by A. U. Nunnery.

(2) How to Overcome These Difficulties, by E. S. Byers.

(3) How to Conduct a Sunday School, by A. S. Hall.

(4) The Superintendent and His Work, by T. E. Glass.

(5) The Work of the Teacher, by J. A. Bell.

(6) Home Department, How It Can Be Helpful in the Town and Country Churches, by R. P. McPherson.

(7) General discussion.

11:00—Sermon by R. P. McPherson.

Sunday afternoon.

2:00—Praise and prayer service, led by O. F. Huckaba.

2:30—The Value of the Organized Work, by A. S. Hall.

3:00—Systematic Benevolence, by T. E. Glass. General discussion.

4:00—Adjournment.

Sunday evening.

7:30—Sermon, by J. T. Early.

It is greatly desired that every church in the Association be represented and that every member of the Executive Board be present. This will be the last Fifth Sunday meeting this Association year. Let us make this our greatest.

Conveyances will be awaiting all messengers on the arrival of trains at Milan on Friday and Saturday.

THOMAS E. GLASS,

Chairman.

### MONUMENT ERECTED IN HONOR OF THE "WOMEN OF THE CONFEDERACY."

Rome, Ga., Takes Initial Step.

The first monument to the memory of the "Women of the Confederacy" has recently been erected at Rome, Ga., by the "Sons of Veterans" of that city, photograph of which we here reproduce. This is the right step, in the right direction, and this move should be a stimulus to other chapters of "Sons of Veterans" to go and do likewise. It is true that the

men did the fighting, and they fought like men, but withal, they endured no greater hardships, or rendered no greater service to this grand old Southland than did the noble women during that great struggle back in the sixties. "In memory of the Women of the Confederacy," this is a noble deed, Sons of Veterans of Rome, Ga., worthy of the highest praise from every lip, not only for the nobleness of the deed, but also for the appropriate selection in the material and design for this monument.

The group of figures on the right represents a young Southern woman on the battlefield, administering to the suffering, wounded soldiers, with the inscription, "An Angel of Mercy." The group on the left represents the women who remained at home to care for the Old Homestead and the little ones. In her lap is an open letter just received from the front, giving news of her loved ones. The child is kneeling with hands clasped in prayer, praying God to spare papa, and the inscription reads, "News from the front."

The monument is finished entirely

of "Silver Grey" (Cherokee) Georgia Marble, from the quarries of the Georgia Marble Company, Tate, Ga.; another patriotic feature of this monument—it was erected by Southern men, to perpetuate the sacred memory of Southern women and is of Southern material. This, however, is not the true reason for using Georgia Marble. It was selected because of its superb beauty and unsurpassed lasting qualities. It has been established that Georgia Marble is entirely free from absorption (the first step towards decomposition) and as for beauty, well, it's just the prettiest thing in existence. If you are interested in a monument of any kind, ask your dealer to show you samples of Cherokee, Creole, Etowah and Kennesaw Georgia Marble, and if he can't supply you, write to the Georgia Marble Co., Tate Ga., and they will put you in touch with a nearby dealer who can.

### A SHORT TALK ON HORSE COLLARS.

Most farmers have a mistaken notion that a horse must have a soft collar in order to make the team work up to their highest efficiency.

Did you ever try plowing on a hot day with gloves on? If you did you came home in the evening with galled and sore hands. Retaining the sweat under the leather of the gloves is what made it. With your bare hands on the hard handles of the plow your hands became hard and calloused, and in condition for constant use.

A horse's flesh is no different from a man's in this respect. Put a hard, unyielding metal collar on and the flesh hardens, sweat and its steam are not held because the metal is always cool; the draft is adjusted to the whole neck, the horse is made comfortable and best of all, loses no time year in and year out because of sore neck and shoulders.

There is only one metal collar, the indestructible, hameless collar made by Johnston-Slocum Company, 612 State St., Caro, Michigan. It never gets out of shape, lasts a life time and costs no more than a leather collar with hames. Get their catalogue and see how they are made, how they work and why they are better. It will be the first step in humanity to your most useful and faithful beast, the horse. Ask for free book, "The Horse and His Pull."

### FOR HEALTH AND PLEASURE.

About fifty-five miles from Chattanooga, on the Queen and Crescent Railroad, is Rhea Springs, one of the most delightful health and pleasure resorts of the South.

The medicinal properties of the Springs' water are absolutely without equal, this water being almost a specific in diseases of the kidney, liver and stomach, and this, with the climate and solid comforts of the Hotel and cottage accommodations, make Rhea Springs an ideal place to spend all or part of the summer, whether for health or pleasure.

Around the hotel is a beautiful park with tennis court, bowling alley, and many swings, and for miles around the scenery is indescribable. Games, horseback riding, swimming, and fishing, leave nothing in the way of recreation to be desired.

Terms and any information desired about the Hotel or Rhea Springs water will gladly be given upon request, or prices on the water direct from the Springs to your home, can be had by addressing Rhea Springs Company, Rhea Springs, Tenn.



## Young South

MRS. LAURA DAYTON EAKIN,  
Editor.

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

Address all communications for this  
department to Mrs. L. D. Eakin, 809  
West Seventh St., Chattanooga, Tenn.

Mission topic for July: "Evange-  
lism and Church Building."

The department of Evangelism was  
begun in 1906. There are now 17 men  
working as special evangelists for the  
Home Board.

Dr. Tichenor, of saintly memory, was  
honored by Southern Baptist women  
by the gift of \$20,000, and this was  
used to build more churches. Still  
there are 4,000 "homeless churches"  
in the Southern Baptist Convention.  
Every time you give an offering to  
the Home Board you are helping to  
build a new church. Remember that.  
—L. D. E.

Recite "The Looms of God" at your  
next meeting:

### THE LOOMS OF GOD.

The years of man are the looms of  
God,

Let down from the place of the sun,  
Wherein we are weaving away  
Till the mystic web is done.

Weaving blindly, but weaving surely,  
Each for himself his fate;  
We may not see how the right side  
looks,

We can only weave and wait.

But looking above for the pattern,  
No weaver hath need to fear;  
Only let him look clear into Heaven,  
The perfect Pattern is there.

If he keeps the face of the Saviour  
Forever and always in sight,  
His toil shall be sweeter than honey,  
His weaving is sure to be right.

And when his task is ended,  
And the web is turned and shown,  
He shall hear the voice of the Master:  
It shall say to him, "Well done!"

And the white-winged angels of Heav-  
en  
To bear him hence shall come down,  
And God shall give him gold for his  
hire,  
Not coin—but a crown!

—Selected.

### CORRESPONDENCE.

The postman has not been quite so  
good this week to us as usual, but  
there must be "ebbs and flows" in all  
the tides. Next week it will be bet-  
ter.

The \$60 in Mr. Stewart's hands for  
the building of the Baby Cottage does  
me good as I think of it. Shall we  
get as much more in July and August?  
It will be such an advantage for the  
little ones to be gathered in one build-  
ing especially prepared for them. I  
want the Young South to have a big  
part in this grand work. Don't stop  
with one offering, but gather up the  
pennies and come again and again.  
Let the babes of your own household  
be represented in this new home. In  
memory of the little graves in the cem-  
etery where your treasures are sleep-  
ing, send in a memorial to this place  
which Tennessee Baptists are going to  
prepare for those who have no homes,  
no mothers. Let's do our best these  
hot summer days.

And oh! that debt, that dreadful  
debt. Don't forget that for a moment.  
If some of our grown-up friends would  
send in help for that! I am almost  
holding my breath, hoping to have  
something to send Dr. Willingham for  
the debt. Pray God to open the hearts  
of the people and bring a smile to our  
good Dr. Willingham's saddened face.  
I am just longing for next week's mail  
to give me the privilege of sending on  
an offering from the Young South to  
Richmond.

Elizabethton is good to us today:

"Enclosed find \$3 from the Elizabeth-  
ton Sunbeams for the new home for the  
baby orphans."—Eliza B. Caniger.

Thank the Sunbeams for us, please.  
The Sunbeams can do no better work  
than shining on this work. May God  
bless them in their giving.

And next comes Petersburg, where  
we have had good friends for a long  
time. This letter says:

"Enclosed you will find  
SEVEN DOLLARS.

The Woman's Missionary Society  
sends \$2 and the church \$5, all for the  
Orphans' Home new building.

"This comes from Hannah's Gap  
church, which is taking on new life.  
It could not do otherwise with Bro.  
F. M. Jackson as the pastor.

"In August we are going to do some-  
thing for Missions."—Mrs. Ruby Nich-  
ols.

I can remember old "Hannah's Gap"  
many years back. I am so glad it con-  
tinues to grow in the Lord's service.  
Please say to the ladies and the church  
how very grateful we are to serve them  
in this work for Tennessee's orphan  
children. What better cause could  
there be?

Then listen to Sevierville, where the  
Young South is never forgotten:

"Enclosed find \$2.25 for Mrs. Med-  
ling's salary, from the Infant Class in  
our Sunday school."—Mrs. J. F. Hale,  
Teacher.

Many thanks. We must not forget  
our own missionary in our enthusiasm  
for the Baby Cottage, and our grief  
over the debt. Give the tiny ones each  
a grateful handshake and a pat on the  
head. It is well for the babies to  
help the ones who have no homes of  
their own.

Miss Joanna Farrell, the young lady  
from this city in the Training School  
at Louisville, sends this:

"Enclosed you will find 52 cents  
for two more subscribers to the For-  
eign Mission Journal, to be sent to  
Mrs. R. F. Elder, Hill City, Tenn., and  
Miss Jennie Riddle, Pittsboro, N. C.

"Thank you for your kindness in  
ordering the Journals. I have sent for  
before, the ones I now send, and the  
ones I hope to send later.

"Our work in Ocoee seems to be go-  
ing well. I am planning to go to Daisy  
soon. Pray for my visit."—Joanna Far-  
rell.

This consecrated young woman is  
working for the Ocoee Union during a  
month of her vacation, and doing this  
excellent part of it by soliciting sub-  
scriptions to our Missionary magazines.  
I am always delighted to get such or-  
ders as hers, for wherever the Journal,  
the Home Field, and Our Mission  
Fields are read, the love of missions  
grows stronger in the heart.

That's all today.

If you could see me as I write, I  
think you would wonder that I was  
able to write even in this poor way.

We are in the hands of the paint-  
ers, and the wretched odor of the  
paints fills the house. The room that  
holds my desk has the furniture of sev-  
eral others piled up in it. Perhaps you  
know how confusing it is. I can con-  
sole myself only by looking forward  
to the improvement when it is over.

## To Quickly Relieve SUNBURN

Apply Hinds Honey and Almond Cream gently with the fingers, or, if  
very tender moisten a piece of old linen or absorbent cotton with this pure  
snow-white cream and lay it on the inflamed surface. It will cool, comfort  
and heal the hot, sore skin and prevent blistering or peeling. If you apply

## HINDS Honey and Almond CREAM

before exposure to sun and wind and again on returning indoors, there will be only slight  
tendency to sunburn or windburn. The skin will remain soft, smooth and clear.—This is a  
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Box Ball Alleys and made \$1,200.00 clear profit in 60  
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with your present business, or independently and be your own  
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can return the outfit at our expense and we refund your money. This guarantee goes with every outfit,  
which is sent on thirty days trial. You can't lose—we take all the risk. Box Ball is growing like wildfire  
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Hoping for many messages next  
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Fondly yours,  
LAURA DAYTON EAKIN.  
Chattanooga.

### RECEIPTS.

May and June offerings, 1911...\$ 72 99  
First week in July, 1911 .... 52 41  
Second week in July, 1911 ... 26 65  
Third week in July, 1911:  
For Foreign Board—  
Infant Class, Sevierville S. S.,  
by J. T. H. (J.) ..... 2 25  
For Baby Cottage—  
Elizabethton Sunbeams, by  
Mrs. E. B. C. .... 3 00  
W. M. Society, Petersburg, by  
Mrs. R. N. .... 2 00  
Hannah's Gap Church, by Mrs.  
R. N. .... 5 00  
For Foreign Journal—  
2 subscriptions, by Mrs. J. F. ... 50  
For postage ..... 02  
Total .....\$164 82

Received since May 1, 1911:  
For Foreign Board .....\$ 55 07  
" Home Board ..... 4 35  
" State Board ..... 3 00  
" S. S. Board ..... 1 00  
" Baby Cottage ..... 73 62  
" Margaret Home ..... 1 00  
" Mt. Schools ..... 2 00

Foreign Journal ..... 6 25  
Home Field ..... 1 00  
W. M. U. .... 1 10  
Jewish Girl ..... 1 00  
Jewish Mission ..... 10 00  
Starving Chinese ..... 5 00  
postage ..... 43  
Total .....\$164 82

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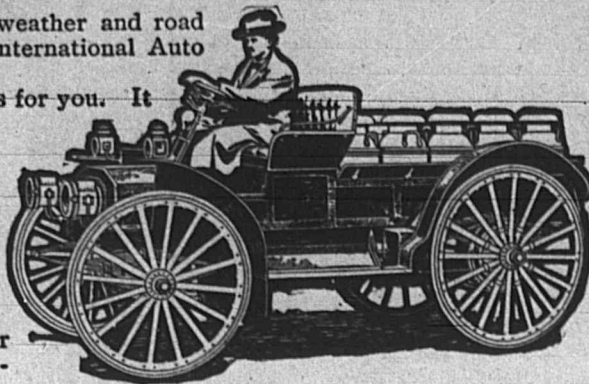
As a business vehicle it opens new possibilities for you. It brings the best markets for your produce, hours nearer your farm. It saves you the cost of maintaining a horse and wagon for light work, saves you the expense and annoyance of taking a horse from the field when you need to go to town. The

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The Convention Teacher .....	13
Bible Class Quarterly .....	04
Advanced Quarterly .....	02
Intermediate Quarterly .....	02
Junior Quarterly .....	02
Home Department Magazine (Quarterly) .....	05
Children's Quarterly .....	03
Lesson Leaf .....	01
Primary Leaf .....	01
Child's Gem .....	06
Kind Words (Weekly) .....	13
Youth's Kind Words (Semi-monthly) .....	06
Baptist Boys and Girls (large 4-page weekly) .....	08
Bible Lesson Pictures .....	75
Picture Lesson Cards .....	2 1/2
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Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each.....	05

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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.

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This great winter legume will fatten your land, stock and pocketbook. Seed \$1.50 per bu. Alabama Black Belt farms for sale. Great opportunities here. Reference: Dr. W. B. Crumpton, Secretary Missions, Montgomery.

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See that your Ticket reads via MARTIN

## A dark, grainy black and white photograph of a two-story house. The house features a prominent chimney on the roofline and a porch with a railing. The image is very dark, with the house appearing as a silhouette against a slightly lighter, textured background. The overall quality is poor, with significant noise and low contrast.

For full particulars, address

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## TENNESSEE ASSOCIATIONS.

## 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, Thurs-  
day, Sept. 7.  
Watanga—  
Siam church, Thursday, Sept. 7.  
Stockton Valley—  
Fairview, Fentress Co., Satur-  
day, Sept. 12.  
Central—  
Eldad, Tuesday, Sept. 12.  
Midland—  
Pleasant Hill, Knox County,  
Wednesday, Sept. 13.  
Salem—  
Ramah, Thursday, Sept. 14.  
Eastanallee—  
Rogers Creek, McMinn County,  
Thursday, Sept. 14.  
Walnut Grove—  
Union Grove, McMinn County,  
Thursday, Sept. 14.  
Ocoee—  
St. Elmo, Tuesday, Sept. 19.  
Friendship—  
Zion Hill, Wednesday, Sept. 20.  
Indian Creek—  
New Harmony, Hardin County,  
Thursday, Sept. 21.  
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, Sep-  
tember 26.  
Beulah—  
Davis Chapel, near Hickman, Ky.,  
Tuesday, Sept. 26.  
New Salem—  
New Macedonia, Wednesday, Sep-  
tember 27.  
Sevier—  
Beech Springs, Wednesday, Sept.  
27.  
Providence—  
Union Chapel, Roan County,  
Thursday, Sept. 28.

Isn't this "Model F" Sewing Machine a Beauty?  
That's what every woman says who sees it. We want to  
send you one to test in your own home. Try it three weeks  
free of all charge, and then return it to us if you do not wish  
to keep it. We pay the freight both ways. No charge for  
the trial. But you must join "The Club" first as a guarantee  
of good faith. It costs you nothing to join and no fees.

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Club Saves  
You Money.

The plan is simple as fall-  
ing off a log. A machine that  
sells for \$50 to \$60 through agents  
really costs the manufacturer about  
\$14 to \$16 to make. This great differ-  
ence is made necessary by the tremen-  
dous expense of marketing machines.  
Manufacturer, jobber, commission man,  
dealer and agent must each have a prof-  
it and expenses.

The Club is a short cut from the man-  
ufacturer to the consumer. It cuts out  
more than half the expense of market-  
ing the machine.

If you went into the market to buy  
1,000 machines you could get the man-  
ufacturer's lowest price. But you need  
only one machine. The Club supplies  
the other 999 buyers and gives each of  
the 1,000 buyers the advantage of the  
low prices.

But, to protect the Club against loss-  
es from failure to collect for machines  
shipped to irresponsible parties, mem-  
bership is restricted to regular subscri-  
bers of Religious magazines (white)  
and their friends who deposit \$5.00 with  
the Club, this deposit to be applied on the cost  
of the machine if you keep it, and to be returned  
to you if you return the machine.

The advertising management of the Baptist  
& Reflector has entered into a contract with  
the Religious Press Co-operative Club by which  
each party guarantees the faithful discharge of  
the obligation to refund the \$5.00 deposit fee  
should the purchaser decide to return the ma-  
chine. You, therefore have a double protection.

Write for free catalogue of machines, or if  
"Model F" suits your fancy, fill out the coupon  
below.

## Description of Model "F"

In Model "F" we offer Club members a new  
and exclusive design of the very latest produc-  
tion in sewing machine furniture, which is not excelled by any machine on the market.  
The furniture is of Mission style with bevel edges.

The wood work is of the best quality full quarter-sawed white oak, beautifully finished in rich golden oak with piano  
finish. There are seven drawers, three on either side and one in the middle. The drawer handles are of handsome design  
in oxidized bronze. A convenient tape measure inlay, wrought in attractive colors, is imbedded in the front of the table.

Model "F" is a beautiful drop-head pattern, with automatic chain lift. It is fitted with the very best ball-bearing de-  
vice ever applied to a sewing machine. For beauty and excellence of work Model "F" is all that could be desired. It is  
covered by a regular ten-year guarantee against imperfections of construction.

## COUPON

No. 15 Date \_\_\_\_\_  
Religious Press Co-operative Club,  
Louisville, Kentucky.  
Dear Sirs:—Enclosed find \$5.00 which you are to place to  
my credit on deposit as a guarantee of good faith. Ship  
me "Model F" machine on three weeks free trial. I agree  
to promptly return the machine to you (freight collect)  
after three weeks, or to pay you \$20.00 additional if I like  
the machine.  
Name \_\_\_\_\_  
P. O. \_\_\_\_\_ State \_\_\_\_\_  
Freight office \_\_\_\_\_ On \_\_\_\_\_ R. R. \_\_\_\_\_

## OTHER MODELS AT LOWER PRICES—WRITE FOR FREE CATALOGUE TODAY

Riverside—  
Three Forks, Overton County,  
Thursday, Sept. 28.  
Western District—  
Point Pleasant, Saturday, Sept.  
30.  
Judson—  
New Hope, Hickman County, Sat-  
urday, Sept. 30.

## OCTOBER.

Cumberland—  
Hopewell, Robertson County,  
Tuesday, Oct. 3.  
Enon—  
Bethany, Macon County, Tuesday,  
Oct. 3.  
Weakley County—  
Public Mills, Wednesday, Oct. 4.  
Tennessee—

Piedmont, Jefferson County,  
Wednesday, Oct. 4.  
Nashville—  
Union Hill, Thursday, Oct. 5.  
South Western District—  
Unity, at Holladay, Friday, Oct.  
6, 9:30 a. m.  
Tennessee Baptist Convention, Mar-  
tin, 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, Tues-  
day, 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.

## FRECKLES.

Freckle-Face! Freckle-Face! Freckle-  
Face! FRECKLE-FACE! How  
Do You Like It?

If you have freckles you need Kin-  
tho! That's as sure as freckles! Spring  
and summer winds and sunshine bring  
them out in all their hideousness, and  
Kintho is ready for you wherever toilet  
articles are sold. A two-ounce package  
of Kintho is enough for most light  
cases, but the most obstinate freckles  
are easily and quickly removed, under  
a guarantee of money back if it fail-



Model "F"

Join the Club  
and  
Save \$20 to \$30  
On a  
High Grade  
Machine

\$25.00  
TO  
CLUB  
MEM-  
BERS  
FREIGHT  
PRE-  
PAID.



## POPLAR COVE.

On the last day of June at 9:30 p. m., I boarded the Tennessee Central train and started on my first trip to Poplar Cove in Fentress County. I went via Monterey, Highland Junction and Cooktown. I reached this last named station over a private road owned by a great lumber company.

I left Cooktown at 12:30 p. m. July 1 and spent four and one-half hours travelling what the citizens called nine miles. I am confident the measurement was made with a coon skin and the tail was thrown in each time for good measurement.

The object of my trip was to visit the New Hope church and confer with the brethren both about their enlarged hopes for their church and for their school.

Brother F. O. Sanders is both school principal and the pastor. He has been working heroically and self-sacrificingly on this field in this double capacity for one year. I found that the brethren want to build a new meeting-house, but felt unable to put up the kind of house needed. On condition that they furnish all of the material and workmen to put it up, I promised them that Bro. Runions, our church-builder, might draw the plans and superintend the work. They are going to work at once to construct the building and before Christmas will be in it.

I found also that some of the brethren wanted to make a further advanced step in their church work. They want more than once a month preaching. On learning that it would be possible to form a combination pastorate out of two splendid churches, New Hope and Cedar Grove, each of the churches calling their pastor for half time and calling the same man, I proposed to them that if they would build a parsonage for their pastor and furnish him five acres of ground, I would let Bro. Runions draw their plans for the parsonage and superintend its construction. At the conference held with the brethren there were present 8 or 10 of the Cedar Grove brethren and some 15 or more of New Hope brethren. These all entered heartily into the plan, and each man made a subscription toward the home. Each committee promised to present the matter to their respective church. Already New Hope has voted to do her part and it is confidently expected Cedar Grove will also vote to do her part.

Bro. C. C. Choat promises to give the five acres of land and as much money as any one else towards the pastor's home.

If the things planned all go on to success great things are going to take place in Stockton Valley Association.

I preached three times while in the Cove, on Saturday night, Sunday and Sunday night. I was entertained in the splendid home of Bro. Will Rogan, the pastor of Cedar Grove church, and one of the leaders in all the advance movements in the Association.

I have not spent a more pleasant time since I came to the office of Secretary.

J. W. GILLON.

Dr. Frank W. Gunsaulus has presented the University of Chicago with his extraordinary collection of Japanese sword furnishings. It will be the foundation for the Japanese museum. Miss Helen Gunsaulus will be made curator of the new museum.



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**Gold Spectacles Free**  
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**OF CHARGE**

**I Mean What I Say**

And I positively don't want you to send me a single solitary penny when you answer this announcement. Why? Because I am now introducing a new kind of Spectacle—my wonderful "Perfect Vision" Spectacles—the latest and most remarkable eyesight protectors and preservers the world has ever seen.

—These latest "Perfect Vision" Spectacles of mine will actually make a blind man see—of course, I don't mean one blind from birth, but blind on account of age.—

—These latest "Perfect Vision" Spectacles of mine will enable you to shoot the smallest bird off the tallest tree tops, plough in the field and drive on the brightest, hottest, sunniest days without any danger of your getting cataracts, chronic sore eyes, or granulated lids.—

—These latest "Perfect Vision" Spectacles of mine will enable you to read the very finest print in your bible, and do the finest kind of embroidery and crocheting just as well as you ever did in your younger days, and at one and the same time they will also be protecting and preserving your eyes and be keeping them from getting weaker while doing it.—

And I therefore want you and every other spectacle wearer in your county (all my old customers also) to get a handsome **ROLLED GOLD** pair of these very remarkable and latest "Perfect Vision" Spectacles of mine without a single solitary cent of cost; and as a favor—not an obligation, mind you—I will kindly ask you to

## Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them whenever you have the opportunity.

If you want to do me this favor write me your name and address at once and I will immediately mail you my Free Home Eye Tester and latest **NEW** Spectacle offer. Address:  
**DR. HAUX, Haux Building, ST. LOUIS, MO.**

NOTE.—The Above is the Largest Mail Order Spectacle House in the World and Perfectly Reliable.

Evangelist J. H. Coin, of Atlanta, Ga., assisted Rev. I. A. Halley in a revival at Meridian, Miss., two weeks in June with gratifying results.

Rev. A. S. Wells of Bolivar, Tenn., will conduct a revival at Saulsbury, Tenn., beginning Sunday, July 16. It will be the writer's pleasure to assist.

Rev. M. M. Smith of Grant City, Mo., becomes pastor at DeQueen, Ark., Aug. 1. Missouri Baptists will sadly miss him.

# Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00



## Among the Brethren

By Rev. Fleetwood Ball

Rev. T. M. Newman, of Lexington, Tenn., is to assist Rev. J. F. Page, of Bargerton, Tenn., in a revival at Ridge Grove church, near Lexington, beginning the second Sunday in August.

In the recent revival at Durant, Mississippi, in which Dr. W. D. Nowlin of Lakeland, Fla., assisted Rev. W. E. Farr there were 26 additions to the church.

The Alabama Baptist has joined the Nashville Christian Advocate and the Alabama Christian Advocate in a vigorous expression of indignation against a german held in connection with the Commencement exercises of Vanderbilt University, Nashville. No wonder the Bishops want the church to have better control of the institution.

Revs. E. H. Robinson of Springfield, C. F. Siler of Neosho and Rev. R. F. Carroll of Herculaneum, have been elected evangelists of the State Mission Board of Missouri and began work July 1.

N. R. Pittman of the Word and Way, says that the daughter of Dr. R. V. Bryan of China, captured one of the Leavells. However, J. B. and not George was the fortunate man. But would it not be more gallant and accurate to say that a Leavell captured Miss Bryan? No doubt he did the courting.

The Baptist Chautauqua Institute will be held July 16 to 23 in Beulah Tabernacle, Eldorado, Ill., under the auspices of the First church. Rev. A. M. Kirkland is chairman. The program includes names of some of the leading pulpit orators of that section.

It is announced that Rev. Luther A. Little of Fort Worth, Tex., has accepted the care of a prominent church in Seattle, Wash., and will take charge Oct. 1.

Rev. H. L. Quarles of Richmond, Va., who has been serving Glen Allen and North Run churches near that city, has accepted the care of the church at Manassas, and takes charge Aug. 1.

The Witness is a spicy little paper published by Rev. L. C. Kelly, of Orlinda, Tenn., in the interest of his church work. The reading matter is of the very highest order.

Evangelist T. T. Martin of Blue Mountain, Miss., is to assist Rev. L. C. Kelly in a revival at Orlinda, Tenn., for three weeks beginning Sept. 4. It will be in the nature of a camp meeting and Bible Institute.

The long-suffering constituency of the Arkansas Baptist and the American Baptist Flag doubtless enjoyed supreme rest and liberty on July 4. Neither of those papers were issued that week. It was a glorious Fourth.

Evangelist E. H. Yankee of Nashville, Tenn., is an exceptionally strong preacher and evangelist. He preaches the old-time gospel with clearness and persuasiveness. The State Mission Board has a treasure in him.

Dr. E. Y. Mullins of Louisville, represents the report published in the secular press that at the recent Northern Baptist Convention he favored church unity and Baptist churches joining churches of other denominations in advancing the evangelization of the world, through one gigantic system of missions. He says it seems to him that nothing would be more foolish or impracticable.

Rev. J. Benj. Lawrence of the First church, New Orleans, La., assisted recently Rev. L. G. Gates in a revival at Laurel, Miss., which resulted in 21 additions to the church.

Rev. L. D. Summers of Puryear, Tenn., is assisting Rev. T. A. Waggener of Martin in a revival at Gardner, Tenn., which is resulting most graciously.

Rev. Virgil Miller, the new pastor at Waverly and McEwen, Tenn., is succeeding admirably in his work.

Rev. R. J. Wood of Rosebud, Texas, is to hold meetings at Waynesboro, Tenn., and other points in that vicinity during his vacation.

Evangelist W. H. Williams of Clinton, Ky., is assisting Rev. J. H. Pennock in a revival at Senath, Mo.

Rev. S. E. Hamilton of Cardwell, Mo., has accepted the care of the church at Manila, Ark., for half-time. He is an aggressive, wide-awake man.

Rev. J. T. King has resigned at Junction City, Ark., where he has done a great work. It is not known where he will locate.

Rev. G. L. Yates of Tyler, Tex., has declined the call to the First church, Pine Bluff, Ark., and remains at his present post of splendid opportunity.

Prof. Will G. Utermoehlin has been elected Director of Music in Central College, Conway, Ark., of which Dr. J. W. Conger is President. Prof. Utermoehlin was formerly a student in Union University, Jackson, Tenn.

Rev. L. M. Sipes of Arkadelphia, Ark., a brilliant young preacher, has accepted the care of the church at Lewisville, Ark. He will preach also at Stamps, Ark.

Rev. W. M. Kelley of Benton, Ark., has resigned work in that section and accepted a call to Antlers, Okla.

Rev. E. E. Dudley of the First church, Jonesboro, Ark., has been lately assisting Rev. J. F. Johnston in a revival at Bentonville, Ark., which resulted in about 35 conversions and 16 additions.

Rev. C. F. J. Tate, lately called to the First church, Hot Springs, Ark., moved from Ohio to his new pastorate in his automobile. The distance was 950 miles. Something novel in a Baptist preacher moving in an automobile.

Rev. W. Q. Young of Martin, Tenn., is to spend the summer in Arkansas aiding Rev. G. E. Holt in revivals.

The three Baptist churches of Fort Smith, Ark., united in a revival recently under a tent in the heart of the city, Dr. Weston Bruner of Atlanta, Ga., doing the preaching. There were over 200 conversions.

Rev. W. K. Penrod of Cleburne, Tex., has accepted the care of the First church, Gonzales, Texas. He was once pastor of the First church, Paducah, Ky.

Dr. Arthur J. Hall has been elected president of Coker College, Hartsville, S. C., and will take charge early in September.

Rev. L. B. Boney has resigned as pastor at Lake City, S. C., becoming effective Sept. 1. He has done a mighty work there.

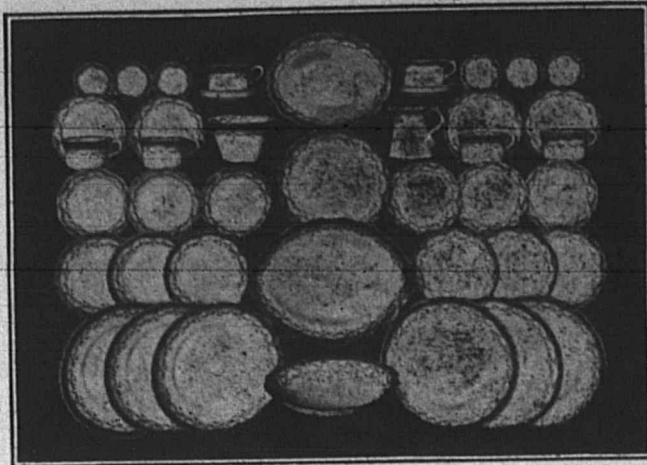
Rev. W. H. Reddish of the First church, Gastonia, N. C., has accepted the care of the First church, Wadesboro, N. C., to take effect Aug. 1.

Rev. J. F. Mitchiner has resigned the care of the church at North Winston, N. C., on account of ill health. He gives up the work Aug. 1.

Rev. W. L. Hambrick has been called to the care of the new East Atlanta Baptist Tabernacle, Atlanta, Ga., and has accepted.

Rev. W. M. Lee of Doperun, Ga., was lately assisted in a revival at that church by Evangelist H. C. Buchholz, which resulted in 28 additions.

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



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

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

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

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