

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶A young lady at school, engaged in the study of grammar, was asked if "kiss" was a common or proper noun. After some hesitation she replied, "It is both common and proper, according to circumstances."

¶The story is told that a certain man went to a Christian Science healer, and said: "Doctor, I have cut the end of my finger off; can you heal it?" "Certainly," answered the healer. "Can I play the piano then?" "Yes, indeed." "Doctor, you are a wonder; I never could, before."

¶Commenting on the recent election in Texas, the *Houston Chronicle*, an anti-prohibition paper, said: "The anti-prohibitionists will sadly and harmfully err if they for one moment cherish the idea that the result means an indorsement of the saloon. It most emphatically does not. The saloon must go. If the anti learn nothing but their narrow escape, then they have wasted their time and money. Their foes will never sleep nor slumber until the retail liquor saloon is utterly rooted out. This is as certain as fire burns or water wets." It seems that all was not lost in Texas.

¶"What is the secret of your life?" asked Mrs. Browning of Charles Kingsley. "Tell me, that I may make mine beautiful, too." He replied, "I had a friend." A real friend is heaven's choicest gift. There is nothing that so purifies, so exalts our ideals, so takes us out of ourselves, brings sunshine into our lives and makes life really beautiful and more worth the living like a friend. Not here and there one, but thousands, would gladly join with Charley Kingsley in testimony today that the secret of their career is found in the fact, "I had a friend"—I have a friend."—*Alabama Baptist*.

¶The Alabama Baptist Convention recently held in Greenville, was what Brother Barnett of the *Alabama Baptist*, says was the best Convention he has ever attended in Alabama. The Convention was organized at Greensboro in 1823. The total contributions for the past year were: State Missions, \$29,196; Home Missions, \$32,222; Foreign Missions, \$37,708, making a total of \$99,126. This is a fine record. There are in Alabama 2,002 Missionary Baptist churches, with 184,306 communicants. There are 1,204 Sunday schools, with 92,739 teachers and scholars. The churches gave for missions in 1910 the sum of \$68,000 and gave for all purposes \$676,306. They own \$2,900,000 worth of property in the State.

¶We call special attention to the article by Rev. Wm. Fetler, pastor of the First Baptist Church, St. Petersburg, Russia. In a personal letter, Brother Fetler says: "It should be indicated that all donations have to be sent to the Treasurers of this Russian Building Fund, viz.: the American Baptist Foreign Mission Society, Ford Building, Boston, Mass. The Tabernacle must be ready by Christmas, when we want Dr. Russell Conwell, Dr. MacArthur and Rev. F. B. Meyer to open it, as they will be seeing the Tsar on behalf of the European Baptist College. It is very important, that these men, as representatives of the American and English Baptists, take part at the opening, to forcibly impress those that need to be impressed in Russia, of the fact that the Russian Baptists are not alone, but are backed up, whatever comes, by God and the great hosts of the Baptists of the world."

¶It is announced that Mr. Hamilton McSpadden, of Monroe County, recently sold his fine farm and transferred its purchase notes, amounting to \$12,000, to Carson and Newman College. Mr. McSpadden is 85 years of age and is in good health. He signed the papers in the transaction without any glasses, which he has never had to use. Mr. McSpadden has helped the college in years past and has for some time intended giving it this farm. On the same day President Jeffries brought to the college a contribution of \$1,000 from Mr. J. R. Singleton, of Maryville, which was given to establish a Loan Library, by which students will be enabled to rent their text-books instead of buying them. It is to be known as the "Duff Singleton Memorial Library," in memory of Mr. Singleton's son, who died two years ago. The library is established by J. R. and Fred Singleton, father and brother of the deceased.

## Personal and Practical

¶With reference to our recent suggestion that Associations should elect a moderator for his efficiency, and not simply as a compliment to him, let us take the occasion to say that we regard the moderators of the two Associations which have just met in Tennessee as among the very best we ever saw. We refer to Brethren I. N. Strother, Moderator of the Shelby County Association, and W. H. Major, of the Big Hatchle Association. Both of them are alert, dignified, strict in their rulings, but very courteous to every one. They come near being model Moderators.

### \* THE BRIGHT SIDE.

*There is many a rest in the road of life,  
If we only would stop to take it;  
And many a tone from the better land,  
If the querulous heart would wake it!  
To the sunny soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright,  
Tho' the wintry storm prevaileth.*

*Better to hope tho' the clouds hang low,  
And to keep the eyes still lifted;  
For the sweet blue sky will soon peep through,  
When the ominous clouds are rifted.  
There was never a night without a day,  
Nor an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning.*

*There is ever a gem in the path of life  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown  
Or the miser's hoarded treasure;  
It may be the love of a little child,  
Or a mother's prayer to Heaven,  
Or only a beggar's grateful thanks,  
For a cup of water given.*

*Better to weave in the web of life  
A bright and golden filling,  
And do God's will with a ready heart,  
And hands that are swift and willing,  
Than to snap the delicate, slender threads  
Of our curious lives asunder,  
And then blame Heaven for the tangled ends,  
And sit and grieve and wonder.*

—Anonymous.

¶It is announced that according to a recent vote of many architects in all parts of the country, the ten most beautiful buildings in the United States are as follows: (1) National Capitol, Washington; (2) Boston Public Library, and (3) Trinity Church, Boston; (4) Congressional Library, Washington; (5) Columbia University Library, (6) Trinity Church, (7) Madison Square Garden, and (8) Saint Patrick's Cathedral, all in New York; (9) Biltmore House, Biltmore, North Carolina; and (10) New York City Hall.

¶Brother G. T. Wofford, of Johnson City, said in his speech at the Fifth Sunday meeting of the Holston Association that he did not see how any Baptist family in Tennessee could do without the BAPTIST AND REFLECTOR any more than they could get along without a lamp or a light of some kind in their home. This was a happy comparison. The BAPTIST AND REFLECTOR is a light in the home. It is a reflector of light and truth and love and joy and peace in the home. It brings moral and spiritual and denominational light. And is not that at least of equal importance with the light of a lamp, or gas, or electricity?

¶In the account of the battle of Waterloo in the paper last week, we were made to say that Victor Hugo put the men engaged on either side at 2,000. Of course this was a typographical error. It should have been 72,000.

¶In sending an article for publication, Rev. Victor I. Masters, Editorial Secretary of the Home Mission Board, says: "The Home Mission receipts are very slow at this season, but we have reason to believe that there is increasing interest in the great work committed to us." This important work must not be neglected.

¶A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was: "Something I know is changed; it may be the world, it may be my heart! there is a great change somewhere, I'm sure, for everything is different." This is a true Christian experience.

¶"Rev. R. A. Kimbrough, pastor at Blue Mountain, has been elected president of the Union University, Jackson, Tenn., and has accepted. He is an alumnus of this institution, and this call to its presidency is a high honor worthily bestowed. While we regret to lose so valuable a pastor from Mississippi, we congratulate Tennessee."—*Baptist Record*.

¶The *East Texas Baptist* comes to our table. It is published in Palestine, Texas. Rev. W. F. Dorris, of Jacksonville, is editor, and Revs. Charles Thompson, of Rusk, and R. L. Gillon, of Palestine, associate editors. The paper is very neatly printed, and we wish it much success. Just how many Baptist papers this makes in Texas we do not now recall.

¶Dr. J. B. Carlyle, Professor in Wake Forest College, died on July 10 at the College Hospital. He had been ill for some months. He graduated at Wake Forest in 1887. From 1888 to 1891 he was Assistant Professor of Languages in the college. From 1891 to the time of his death he was Professor of Latin in Wake Forest College. He raised \$16,000 for the Alumni building, which was erected in 1904 and 1905, and \$9,000 for the College Hospital about the same time. He was chief factor in the addition of \$117,000 to the endowment. Prof. Carlyle was President of the North Carolina Baptist Convention for two years. His wife was Miss Dora Dunn, of Tennessee, who with two sons survive him. We tender to them and also to the Baptists of North Carolina our deep sympathy in their great loss.

¶The *Continent* tells the following story: "A young Lutheran in Wisconsin recently surprised his people by announcing in the pulpit that since his people were so determined to read Sunday newspapers he was going to help them by organizing a Sunday newspaper club. The astonishment of the congregation subsided, however, when the speaker came to the point of taking subscriptions for the denominational paper, which he told them was what they and their children ought to be reading on Sunday instead of their secular journals." That was a happy thought of the young pastor. We believe that such a Sunday newspaper club ought to be organized in every home in the land. There are many readers of the BAPTIST AND REFLECTOR who save their paper to read on Sunday afternoons.

¶On July 25 a man by the name of Bobby Leach, went over Niagara Falls in a barrel, and came out alive. This was the second time this feat was ever accomplished. The first time was by Mrs. Anna Edson Taylor, on Oct. 21, 1901. We were present and saw her, or rather her barrel, go over the falls, and saw her as she came up from the river. We remember the sensation the event created in Niagara Falls. Some one remarked that she did not have one chance in a million to come out alive. "One in a million!" exclaimed a Niagara Falls man; "she did not have one chance in 20,000,000." He remarked that he thought they would now declare the Niagara River navigable all the way. We suppose that since the feat has been accomplished the second time, the river will now be open to navigation. But for our part we do not believe that we should care to travel it. Leach went over in a barrel made of steel, Mrs. Taylor in one of stout wood.



## ARTICLE 69

## A Southern Pilgrim in Eastern Lands

By Edgar C. Folk, D.D.

## PARIS.

And what shall I say of Paris—gay, light-hearted, wicked, beautiful Paris? In some respects, the least said about her the better. But, taken altogether, Paris is one of the most interesting cities in all the world, as it is one of the largest and one of the oldest. In the time of Julius Caesar it was known as Lutetia, and was a Roman municipality, the headquarters of a Roman flotilla, and the residence of the prefect. In 360 A. D., under the Emperor Julian, who lived there, the name was changed to Parisii, just why I do not know. Afterwards this was shortened to Paris. In the eighth century, Charlemagne resided there. In 1560 St. Bartholomew's massacre occurred. In 1789 the Revolution occurred, the Bastille was demolished, and four years later King Louis XVI and Queen Marie Antoinette were beheaded. Then came Napoleon Bonaparte, who greatly improved the city. Then came Waterloo, the Republic, the Empire again in 1852, the Franco-Prussian war in 1870, made memorable by the long siege of Paris. The city now has a population of 3,500,000, and is the third largest city in the world, London and New York ranking first and second. It is divided into 22 arrondissements, or wards, each with a mayor, but with a general governor, known as the Prefet of the Seine, and a municipal council of 60 members. It is situated on both banks of the River Seine, the larger part being on the north bank. I have given only a bare reference to some of the most important events in its history. I can only refer very briefly to some of the chief places of interest in it which we had the pleasure of seeing.

Paris is noted as a beautiful city and is generally spoken of as the most beautiful city in the world. It may be my patriotism, though I think it is an unprejudiced judgment when I say I regard Washington as a much prettier city than Paris. It is laid off much more artistically, has more parks and more statues, the houses are newer and handsomer, and there is nothing in Paris to correspond to the Capitol and the Congressional Library buildings. A large part of the reputation of Paris for beauty comes from a

## SERIES OF PARKS

extending for miles on the north bank of the Seine, with trees, grass, flowers, fountains, walks, drives, chief of which are the Garden of the Tuilleries, the Place de la Concorde and the Champs Elysees, or Elysian Fields.

## THE PLACE DE LA CONCORDE

is said to be the finest place or park in Europe. In the center stands the Obelisk of Luxor, sister obelisk to Cleopatra's Needle in Central Park, New York, and which was presented to Louis Philippe by Sultan Hassan in return for a clock now in the Mosque of Sultan Hassan at Cairo. The site has a tragic history.

On the 30th of May, 1770, at a display of fireworks to celebrate the marriage of the Dauphin, afterwards Louis XVI, with Maria Antoinette, a panic arose from some unexplained cause which resulted in 1,200 persons being crushed to death or suffocated, and 2,000 seriously injured.

During the Reign of Terror in 1793, the guillotine was erected on the spot where the Obelisk now stands. Louis XVI and Marie Antoinette were the first victims. Between January of that year and May, 1795, upwards of 2,000 persons were decapitated here. In view of these facts the name Place de la Concorde seems to be a misnomer.

## THE CHAMPS ELYSEES,

or Elysian fields, extend from the Place de la Concorde to the Arc de Triomphe. It was laid out in the 17th century and called then the Grand Cours. It is lined with elms and limes. With its broad driveway, its spacious promenade, its graceful trees, its bowers, in which are tables for refreshments, swings and other amusements, it forms a fairyland of beauty. It is these parks which have given Paris its reputation for beauty. That they are beautiful admits of no denial. But outside of these, Paris, as I said, is not at all strikingly beautiful.

## THE ARC DE TRIOMPHE

was designed by Chalgrin, for Napoleon I, in 1806, but was only completed by Louis Philippe in 1836. It is 160 feet high, 146 feet broad, and 72 feet deep, and cost \$2,000,000.

The following are the groups of statuary, carved in high relief and gigantic proportions, on the arch:

East side, next the Tuilleries.—Right: Departure of Troops to the Frontier, 1792. Above: Funeral of General Marceau. Left: Triumph of Napoleon I after the Peace of Vienna. Above it: Capture of Mustapha Pacha at Aboukir.

West side, towards the fortifications.—Right: Resistance of the French to the Allies, 1814. Above it: Passage of the Bridge of Arcole. Left: Blessings of Peace. Above: Taking of Alexandria.

The most magnificent and probably the most interesting object in Paris is the

## TOMB OF NAPOLEON I.

It is located in the Church of the Invalides, which is divided into two parts, the Church of St. Louis and the Dome.

The Dome of the Invalides consists of a square pile, surmounted by a circular tower, and twelve windows. Immediately beneath the dome is a circular crypt, 36 feet in diameter, and 20 feet deep. The walls are of polished granite, adorned with marble reliefs, the effect of which is greatly enhanced by the strong golden flood of light admitted through the stained windows. The mosaic pavement at the bottom represents a wreath of laurels, and from it rises the sarcophagus which contains the ashes of Napoleon I, thus fulfilling his request as inscribed over the entrance to the vault:

*"Je desire que mes cendres reposent  
sur les bords de la Seine,*

*Au milieu de ce peuple francais que j'ai tant aime."*

"I desire that my ashes may rest on the banks of the Seine, in the midst of the French people whom I have loved so well." He made his will April 15, 1821, adding to it, on the 26th of the same month, the above codicil. The tomb is draped with tattered battle flags. Around the tomb are sarcophagi containing the remains of Jerome and Joseph Bonaparte and monuments to Vauban, the prince of military engineers, and Marshall Turenne. The tomb is certainly a handsome one, but not as handsome as that of Gen. Grant in New York. Besides, it begins to look pretty dingy. The principal art gallery of Paris and one of the principal art galleries of Europe is

## THE LOUVRE.

This is probably the most extensive art gallery in all Europe, unless the Vatican be excepted. But the statues and pictures in it on the whole are nothing to compare to those in the Vatican and the Uffizzi and Pitti Galleries in Florence. Had we visited the Louvre before seeing those galleries, we should probably have enjoyed it. But having seen those other galleries, the Louvre seemed tame, and we did not spend much time in it. The most famous object in it is the

## VENUS DE MELO,

a statue discovered in 1820, on the Island of Melos. It probably belongs to the fourth century. It is considered the finest Venus in the world. The statue is not carved from one block. The upper part is of finer marble than the drapery. When the statue was discovered a left hand holding an apple was found near it. The left side of the statue is not so finely finished as the rest. Perhaps something stood beside the figure. One writer suggests a column about as high as the shoulder on which the left arm rested. Another suggests that the left arm rested on a shield. The right hand undoubtedly held up the drapery. A few other objects of interest in the Louvre are a Mosaic representing Napoleon's victories, the head of a woman of the fourth of fifth century B. C., a piece from the Parthenon, the sword of Charlemagne, the Mazzarin stone, which cost \$3,000,000, and the Regent, which cost \$5,000,000, the sword of Charles X set with diamonds, the room where Napoleon was married to Marie Louise, the famous portrait of Mona Lisa, the smiling woman.

## The church of

## NOTRE DAME,

or Our Lady, is the most famous church in Paris. It is the Cathedral of the Archbishopric of Paris. It was founded in 1163 on the site of a church of the fourth century. It has been frequently altered and restored, the last time in 1845. It is probably the finest Gothic building in Europe. Napoleon was crowned here in 1804. The Prince Imperial was also

crowned here in 1856. In 1870, during the Franco-Prussian war, it was held by the commune. There was fighting and hundreds of people were killed. Bullet marks are still to be seen on the pillars. A notable feature of the Cathedral are the Rose windows, with their soft, rose-colored light.

## THE "GEM OF FRANCE"

is a beautiful little building established by Louis IX in the 13th century, in the time of the Crusades, to put the crown of thorns in. What has become of the crown of thorns? I do not know.

## THE PANTHEON

is in the form of a Greek cross, 123 yards long, and 92 wide. The dome is 272 feet in height. The exterior more resembles a temple than a church. The portico is much like that of the Pantheon at Rome. It is a magnificent tomb in which are the remains of Victor Hugo, Mirabeau, J. J. Rousseau, Voltaire, Carnot, etc.

## A visit to the

## EIFFEL TOWER

was much enjoyed. This is the highest structure in the world. It is 984 feet high. The next highest was the Washington monument, 555 feet high. But this is now surpassed by the Singer and one or two other buildings in New York. The tower has three platforms. The first is comfortably arranged for many hundreds of visitors at a time. It contains several cafes and restaurants, and theatrical performances take place during June, July and August. The second platform is 376 feet from the ground (the height of Strasburg Cathedral spire). The third platform is 905 feet high. The tower has been fitted up with apparatus for wireless telegraphy, and communication has been established as far as Canada. The only cemetery we had the opportunity to visit was that of

## PERE-LACHAISE.

It is not very old. It was opened as a burial place in 1804, a little over 100 years ago. The cemetery itself is very pretty, though not as pretty as Cave Hill Cemetery in Louisville; or Mt. Olivet in Nashville. Its chief interest comes from the tomb of Abelard and Heloise. Do you remember the story of these two unhappy lovers? If not, look it up and read it. I have not the space now to tell it.

While disappointed in the beauty of Paris, I thought we should find compensation in a visit to

## VERSAILLES,

of whose beauty I have often read. It is about ten miles from Paris. It was started by Louis XIII as a hunting lodge, then transformed by Louis XIV into an immense palace. It is now a considerable city, with a population of about 80,000. The chief places of interest in it are the

## PALACE,

whose spacious grounds are adorned with trees, fountains and statues. These grounds must have been very beautiful, but everything now wears an air of decay. The Dragon fountain and fountain of Neptune play only occasionally. The fountain of Latone, the goddess of the Sun, represents her as looking to heaven asking Jupiter to change the people to frogs because they would not give her water. It was restored at a cost of \$20,000. The palace itself is a handsome structure. It was built by Louis XIV and until 1876 was the capitol of France. Around the walls in a long hall are pictures of the battles of France—Waterloo, I believe, was not there. We stood on the balcony where Marie Antoinette stood with the young Dauphin in her arms, when the mob of fisherwomen gathered on that fatal day of 1789, hoping to appease their wrath, but hoping in vain. A short distance from the palace was the

## GRAND TRIANON,

built in 1687 by Louis XIV for the infamous Madame Maintenon. Napoleon lived here for awhile with Josephine. The furniture is rich, but quite antiquated. Among other things is a table given to Josephine as a marriage present, and a table given to Napoleon by Pope Pius VII, valued at \$300,000. In the carriage house is a carriage used by Napoleon at the time of his marriage to Josephine, another at the time of his marriage to Marie Louise. Also the carriage used at the marriage of Napoleon III to Eugenie.

## Near the Grand Trianon is the

## PETIT TRIANON,

or Little Trianon, built by Louis XV for Madame du Barry, no less infamous than Madame Maintenon. This was afterwards used by Marie Antoinette, wife of Louis XVI, as the place for the entertainment of her favorites. The gardens contain 800 or 900 acres, filled with trees, grass and flowers, and are quite beautiful. Here is a marble tower where a guard sat and gave notice who was coming. Marie Antoinette sat



a dairy reading. When a courtier passed by whose society she wished, she would beckon to him. In a Swiss chalet on the grounds she would sit and review the dresses of the women as they passed by. If half the stories told on Marie Antoinette are true, no wonder she lost her head.

As I have implied, I

#### DON'T LIKE PARIS.

It is called "gay Paris." But it is too gay, too much given up to pleasure, too wicked. James described it pretty accurately in the terms he applied to a certain kind of wisdom—"earthly, sensual, devilish." That is Paris. Dr. L. G. Broughton, of Atlanta, recently said in a sermon in his church that the women get their present styles of dress from New York, New York gets them from Paris, and Paris gets them from hell. Paris is evidently pretty close to that country, and has frequent communication with it. A gentleman in our party had been saying as we went through Egypt, Palestine and Syria, that he was tired of looking at old ruins, he wanted to get to Paris where he could see some pretty women. But when we got there he was very much disappointed, I think, though he did not say much. I know I was disappointed. The women of Paris are not near as pretty as they are famed to be. They are too highly painted, too artificial, too doll babyish. They are not as pretty as the women of Nashville, for instance. As to the men, they are, as a rule, small, dapper, dandish. In other words, artificiality, frivolity and immorality seem to have sapped the manhood and womanhood of France. Small wonder that Germany should so quickly and so thoroughly have whipped France in the Franco-Prussian war in 1870. It was like a fight between a great, strong, healthy man and a small, weak, sickly man, whose constitution had been undermined by vice and sin of every kind. And the same result would follow another war with Germany, if it should come, as is now threatened—unless England should come to the defense of France. England is another Protestant country. And therein lies the secret. The trouble with France, as with Italy, Spain and other Catholic countries, is in her religion. Roman Catholicism, with its formal, external religion, a religion on the outside, not on the inside, exerts a blighting, withering, desolating influence upon every country it controls. Realizing this fact, these countries are now breaking away from Catholicism. France has disestablished the Catholic church, and has dropped priests, monks and nuns from her payroll as a nation. As a result, many of them have left and are leaving the country—the more the better. At present France, like these other countries, is drifting into indifferentism, indifference to all religion. But the pendulum will swing back, and France will be ready for a pure, simple, spiritual religion, such as Baptists have to offer.

#### 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.

(Continued from last week.)

#### V.

In speaking of the work of this Alliance it is important, at the outset, to recall the limitations imposed upon us by our ecumenical character. From sheer necessity we are not competent to judge one another's local work with accuracy. We lack sufficient data. We miss the special point of view. We are too far apart and we have the enormous difficulty of the "personal equation." Britishers do not know the United States and yet some of them do not hesitate from passing sentence upon the American churches, stating their problems, and showing how they could be solved, even though they have only had the opportunity of paying a flying visit to these climes; and they do it apparently unaware that their verdicts are no more than thinly disguised assertions of their own prejudices and presuppositions. Nor can Americans estimate the weight of the social pressure on Baptists in England, and the enormous resistance we have to overcome in following the light we see, and obeying the voice we hear. You do not see the diminished returns in the till of the village shop, and the persecution in the village streets consequent upon State patronage and support of one particular church. To know that you must get into touch with our village churches as I have done for more than sixty years.

#### TRAVELING WITH GOD.

*My plans were made—I thought my path all bright and clear;*

*My heart with songs o'erflowed—the world seemed full of cheer,*

*My Lord I wished to serve—to take him for my guide,*

*To keep so close that I could feel him by my side,  
And so I travelled on.*

*But suddenly in skies so clear and full of light  
The clouds fell thick and fast, the days seemed changed to night,*

*Instead of paths so clear, and full of things so sweet,  
Rough things and thorns and stones seemed about my feet,*

*I scarce could travel on.*

*I bowed my head and wondered why this change should come,*

*And murmured, "Lord, is this because of aught I've done?"*

*Has not the past been full enough of pain and care?  
Why should my path again be changed to dark from fair?"*

*But still I travelled on.*

*I listened—quiet and still there came a voice—*

*"This path is mine, not thine—I made the choice;  
Dear child, this service will be best for thee and me,  
If thou wilt simply trust and leave the rest to me."*

*And so we travel on.*

—Selected.

Physicians tell us there are no climatic diseases now. They are gone, or rapidly going. They used to say that diseases were tropical or sub-tropical, and designate certain geographical areas as the homes of cholera, malaria, sleeping sickness, and yellow fever. Now, it is found that these diseases are in all latitudes, and that the question is not *where* you are; but in what hygienic conditions you are living. No doubt it is so; and it is some advantage to know that "climate" is only one of the possible contributory causes of disease, and that the whole set of conditions must be dealt with in order to eradicate the disease. So the conditions under which principles have to be wrought into the life of the world differ immensely, and we are bound to take them into account. In one zone the disciple of Christ is perfectly immune from the microbes of despotism and intolerance; in another they infest everything he touches and nearly all that he is. England offers temptations of incredible strength to avoid our churches, or to leave them if you have become attached to them. Our law, for example, penalizes the citizen seeking to enter into or to rise higher in the ranks of State School Teachers, if he is a Baptist. In Hungary our churches cannot own, hold and administer property except on terms that fetter their free action as Christian communities. But in our Australian Colonies, and in your free Commonwealth such difficulties do not occur, or if they do arise, it is in a most attenuated form.

These and similar facts must of necessity shape the character and determine the contents of the advice given with regard to specially local conditions, and compel us to move on high and broad planes opened out to us by the historic and universal principles of the gospel of Christ on which the Alliance is built. These it is our business to maintain in their integrity and propagate with zeal, generosity, and self-sacrifice; so that we may carry them, at the earliest possible hour, to their pre-destined place in the whole religious life of mankind.

(2) Our all-inclusive work is that of bringing in the kingdom of our God and of His Christ. That one thing we must do. It is for that we have been laid hold of by Christ, and called by His grace. We have a gospel for the world. *We begin at the cross, not at the baptism.* God has sent us to preach the gospel, not to baptize men in platoons or in their unwitting infancy. We have to mediate the truth to men that the power at the back of all things is the Eternal Father, eager to enter into a direct and conscious relation with them through His Son Jesus. We preach Christ and Christ crucified. We stand at the cross, see Jesus in the awful light of Gethsemane and Calvary, "as the propitiation of our sins, and not for ours only." "Not for ours only." There is nothing limited or partial in the love of God. It sweeps the human race within its redeeming embrace. God Himself commends His love towards us, in that whilst we were yet sinners, Christ died for us. "Not for ours only, but for the sins of the whole world." With one hand on the cross, we reach out with the

other to the circumference of the human race, to the last man on the border of the circumference. We are therefore missionary. We do not keep silence. We cannot. We have to tell all men of the Father's love and grace; that God was in Christ reconciling the world unto Himself, not imputing to men their trespasses. Necessity is laid upon us. We are debtors to all men. Whether we be beside ourselves, it is God, or whether we be sober, it is for the cause of man. For the love of Christ constraineth us, for we judge that He died for all, that we who live should not live unto ourselves, but unto Him who died for us and rose again.

It is a source of unfailing joy to us to feel that this our primary work links us with the "holy church throughout the world, relates us to every believer in Jesus, in any church or in none; makes us one with the self-forgetting missionaries of all societies who hazard their lives for the sake of the gospel of Christ; and yet in our witness on behalf of the simplicity and purity, fulness and sufficiency of the salvation offered to men in Christ, we have to repeat and maintain the protest our fathers started against all the corruptions of Christianity. Everywhere we repudiate the teaching that entrance into a visible church is either salvation in itself or a condition of receiving it. If men would only believe it, our emphatic witness as to the place of baptism is entirely due to our antagonism to the notion that sacraments have any saving efficacy, and that the so-called "developments" of the "germ" of original Christianity are at variance with the teaching of the New Testament, contradict Peter and John and Paul, cloud the vision of God, check the free outflow of the Divine mercy, debase the religious ideal, lower morals, add to the power of the priests, and derogate from the authority and glory of the Redeemer of mankind.

(3) Everybody knows that this protest involved separation from other churches at the first, but does it necessitate separation still? and separation at a time when the forces making for ecclesiastical freedom and unity are working with unprecedented strength?

First, this must not be doubted, that we rejoice in the efforts now being made on behalf of *unity* of the followers of Jesus Christ, and gladly co-operate with these endeavors. We crave it. We pray for it. We should hold ourselves guilty if we created or upheld any ecclesiastical division on mere technicalities of the faith or on insignificant details of the practices of churches. We endeavor to keep the unity of the Spirit in the bonds of peace, and in the bonds of truth.

But with equal frankness we say that a visible, formal, and mechanical unity has no charm for us whatever. It is not the unity Jesus prayed for; nor is it the unity that increases spiritual efficiency, augments righteousness, or advances the Kingdom of God. Nor can we forget that the welding of the churches together by bands of State gold mostly leads to slavery and not freedom, to subservience and not manliness, to stagnation and not life. As to the unity of Rome, the unity of an ecclesiastical empire rigidly ordered under one priest as emperor, history has judged it, and condemned it, out and out, and forever and ever. We distinctly disavow any hankering after a world-wide unity of organization on the platform of that of the Seven Hills, on the one hand, or that of Moscow on the other, confident that it would suffocate originality of thought, block boldness of initiative, quench enthusiasm and fetter souls in what ought to be the very citadel, and best defense, of spiritual freedom. Unity of life, of love, and of governing ideas and ideals, let us have by all means, but unity of "order," of "machinery" or of "creed," is not in keeping with the "unity in diversity" characteristic either of Nature or of Grace.

Besides it avails nothing to make light of the fact that we do not think as Christendom thinks on the vital elements of Christianity. The great historic churches are against us: the Roman Catholic, the Eastern, the Anglican, and some other communions; and against us on subjects that go to the uttermost depths of the soul of the gospel of Christ; and therefore "Separation" is at present one of the inevitable conditions of faithfulness to our experience of the grace of God, to our interpretation of the claims of Jesus Christ, and to the principles He has given as the ground and sphere of our collective and social life. It cannot be helped. We accept the isolation, and all the penalties it involves.

For it is most unthankful work. It means sacrifice; it shuts us out of alliances we would gladly join, and excludes us from circles of rare exhilaration and charm, but it is *useful* as well as necessary. Christianity owes its continuance amongst men to the insuppressible race of protesters. It would



have remained in the swaddling bands of Judaism, and been cradled as a Jewish sect, if the Spirit of God had not pushed Peter into the protesting line. Nor would it have become in the first century a universal religion, had not that matchless statesman, the Apostle Paul, vigorously resisted all the traditional and conventional defenders of the racial and sectarian religion. "In Tertullian's century there seemed some prospect that every characteristic feature of the gospel would be so 're-stated' as to leave the gospel entirely indistinguishable from any other eclectic system of the moment." But Tertullian would have none of it. His protest was strong and clear. "Let them look to it," he said, "who have produced a Stoic and Platonic and dialectic Christianity. We need no curiosity who have Jesus Christ; no inquiry who have the gospel." The Lollards were protestants. John Huss, and John Wycliffe, could only save the gospel by exposing the falsehoods under which it was buried. Luther burning the Pope's bull, which was the chief expression of the current Christianity, is a dramatic demonstration of the way he made room for the saving truths of the Reformation. Robert Browne left the church, and "without tarrying for any" gave an impact to the reforming movement which it never lost. Bishop Hall wrote to Robinson, the Pilgrim Father: "There is no remedy. You must go forward to Anabaptism, or come back to us. . . . He (and the Bishop is speaking of our John Smith), tells you true; your station is unsafe." It was unsafe, and so they left it in order to give security to the truth of the gospel of God. Hitherto it has been the only way of keeping the soul of Christianity alive. There is no other effective method. Puritanism endeavored to dispense with it. Separation seemed harsh and hard. It wore the garb of self-assertion. It exposed to censure. It looked like schism; but it was the only way to escape a creeping paralysis followed by death. The Evangelicals in the Anglican Church tried it. Hating Rome and battling against it; they remained in the Protestant Church under the terms of the compromise effected between Rome and Geneva in the days of Queen Elizabeth. They were Protestants, and wished the church to be Protestant in reality as well as in name. They saw the truth of Walter Bagehot's declaration that the "articles of the Church of England were less a compromise than an equivocation. . . . A formula on which two parties could unite and go their separate ways under an appearance of unity;" but they believed they could purify the Church of England by staying in it; but the result after 300 years is that the Roman elements are more definitely paramount than at any time since the reign of Queen Mary. The Separatists felt they could do little or nothing from within, and therefore they came out, and followed the churches of the New Testament as the model of the new society they created. Wakeman, in his "History of Religion in England," uses this significant expression as to the origin of the Free Churches: "When men became *really* instead of decorously religious, they broke away from the established order and sought the realization of their deeper faith in the organization of a more primitive type." It was separation for the sake of life and usefulness.

Hence, for generations to come, eager as we are for the unity of all believers in Christ, and resolved to remove wherever we can the grounds and causes of division, yet necessity is laid upon us, "to go forward to Anabaptism" as Bishop Hall said, and not to go back to any other church. We have to lift up our voice against that capital error of Christendom, that source of immeasurable damage to the gospel and to souls, the magical interpretation of baptism and the Lord's Supper, the treatment of the baptism of the babe as obedience to the will of the Lord Jesus, as expressed in the New Testament and as a way of salvation. We must stand aloof from it. We can have no part or lot in it. In a word, we must be in a position to give a full, clear, unconfused witness to the cardinal principles of our Baptist faith and life.

(4) Again, we have not only to contend earnestly for the faith once for all delivered to the saints, and forming the old gospel and for the pure gospel, stripped free of the accretions of the ages; but if we are to be true to the earliest Christianity of all, and to the spirit and work of the creators of our Modern Baptist denomination, we must also advocate and work for the *Social Gospel*.

The Acts of the Apostles give evidence of the arrival of a new social ideal and impulse in the Christianity of Christ. That is admitted. Nor is it to be questioned that as early as 1527, the Anabaptists were promulgating their revolutionary ideas, demanding liberty for all men in matters of religion, applying the law of Christ to every relation of life, and specially to the ordering of the affairs of States. Strong as they

were as individualists, they were by the force of the same principles, collectivists or socialists, and socialists in a hurry being nearly three centuries before their time; and therefore, like all men who are before their time, they had to suffer accordingly. It was natural, if premature and unexpected, for Baptist ideas carry us with tremendous momentum to the side of the "common man," as a son of God, as our brother, of value in himself incommensurable and of possibilities measureless; with rights that must be defended for the sake of duties that must be done; possessed of claims on the collective resources and activities of society that must be conceded for the sake of the brotherhood of man and the Kingdom of God.

"Liberty, equality, and fraternity" were in the heart of the Baptist faith. The deliverance of the poor out of the hand of the evil-doers becomes a primary duty when you once really accept Christ's estimate of the worth of man. Poverty must be dealt with in its causes. Charity must not be accepted as a substitute for Justice. Justice must limit the range of charity, and leave no room for it that justice ought to fill. Social misery must be extinguished; unjust laws must be repealed. The men who have been "flattened out" by the long tramp of misery, must be rescued, healed, strengthened and set on their own feet. Whoever touches these social problems with a timorous hand, we assuredly must grip them firmly and courageously and persistently, and attempt their solution or be traitors to that word of the Lord by which we live.

We are held by the most sacred bonds to seek the fullest realization of universal brotherhood. To us war is a crime, and the promotion of international peace one of our foremost duties. The *duel of nations* must disappear in this century as the *duel of individuals* in the English-speaking countries disappeared in the nineteenth. No doubt there are discouraging and reactionary appearances, but we must feed the deep and hidden currents of the world's life so steadily setting towards peace. In the increasing complexity of modern life we have to fight against all the encroachments of might on the rights of the weak, against commercial and social, military and ecclesiastical systems, linked together for the defense of wrong. We must break them up, and prepare them for the fire in which all that injures man, God's child, and stands in the way of his redemption and total regeneration, shall be entirely consumed.

Man must be free to work out his own salvation, to realize himself, and to enthrone God in Christ, in the whole life of mankind.

(Continued next week.)

#### FACTS ABOUT HOME MISSIONS.

VICTOR L. MASTERS.

It is a fact that the Home Board attains larger results in the way of baptisms of converts than any Home Mission Board in America.

It is a fact that the co-operative work of the Board, done in conjunction with the State Boards in several States, has been and is very successful.

It is a fact that this co-operative work has helped to bind together in a spirit of unity the whole denomination.

It is a fact that every large Home Mission Board in America does co-operative work similar to that done by our Board.

It is a fact that, when the baptisms creditable to the other agencies in this co-operative work are deducted, more than eleven thousand baptisms last year still resulted directly from the work of the missionaries of the Home Board, and that this is more than three thousand more baptisms than resulted from all classes of work done by any other Home Mission Board in America.

It is a fact that several denominations have done a much larger work in teaching and developing through Home Missions than has been done by Southern Baptists.

It is a fact that this work of teaching and training is as truly a part of the Great Commission as is the work of evangelizing, and that the higher interests of Southern Baptists are suffering because they have not done more training work.

It is a fact that eleven thousand Southern Baptist churches give nothing to missions or uplift work, are a challenge to the State Boards, the Home Board, and the Sunday School Board, and more still to the whole denomination behind these agents.

It is a fact that we must either train our enlisted church members, or stand in danger of losing them.

It is a fact that the Evangelistic Department of the Home Board with its eighteen evangelists, is do-

ing a wonderfully blessed work.

It is a fact that the Home Board Mountain School system of twenty-eight schools is the most successful mission school work that is being done by any denomination for the Southern Highlanders.

It is a fact that these schools are doing an invaluable service to the denomination in discovering and stimulating such a large number of young ministers.

It is a fact that the church building department of the Home Board is doing a great work in stimulating the erection of houses of worship, though it is unable to do one-fourth as much as might well be done.

It is a fact that the Home Board has forty-five missionary workers engaged in activities for the salvation of foreign people in the South, and about thirty-five missionaries working among the Negroes and eighteen among the Indians.

It is a fact that in Cuba the Board has fifty-four mission stations, twenty-two of which are organized churches, and that there are thirty-four missionaries and about fifteen hundred members, a substantial development on the record for a year ago.

It is a fact that in Panama the Board has thirteen mission stations, eight of which are organized churches, and a membership of five hundred and eighty-two, one hundred and eighteen of whom came by baptism during the year.

It is a fact that the Southwest affords a marvelous opportunity for Southern Baptists to save a vast number of people and to bring them into the churches.

It is a fact that the Board is this year spending in New Mexico, alone, \$17,000, and that this additional mission field both enlarges the responsibility and opportunities for us in Home Missions.

It is a fact that there are greater opportunities and needs of Home Mission work in the South today than there have ever been before; that the great increase of material wealth in the South is a challenge to the efficiency of our denomination in saving the whole of our country for Christ; and that we can never hope to save the heathen world until we have religion virile enough to save the institutions and forces, as well as the human souls, in our own so-called Christian country.

Home Mission Rooms, Atlanta, Ga.

FROM DR. KIMBROUGH.

As announced by the Trustees of Union University, Jackson, Tenn., I have been unanimously elected President of that institution, and have accepted the position. My work will begin Aug. 1. I am giving up an important, delightful and harmonious pastorate at Blue Mountain, Miss. I have been out of Tennessee nearly nine years, yet in these years the work of my native State has not been forgotten. Now, at the call of my Alma Mater I return to dear old Tennessee. Brethren and sisters, I come to do what lies in me for your sons and daughters in college education. These sons and daughters are yours, and no one on earth loves them as you do. Here is my best at your service to equip them for the best life. A few dollars spent right now on the boy or girl about grown in some good college for a few brief years will be your best gift to your child. You can not afford to wait. God has given you a trust and our institution's purpose is to help you meet the responsibility. The next session opens Sept. 13, 9:30 a. m. The former students shall find us greeting their return and prepared to care for them still better, we hope. And the new students, too, will find in us friends, companions and helpers. Tell me by mail or 'phone what you desire. I hope to be in Jackson by Aug. 2. Address me there, in care of Union University. Or correspond with any member of the faculty. Yours to serve,

R. A. KIMBROUGH.

Blue Mountain, Miss.

We are in a fine meeting at Standing Rock. We are using a tent. Bro. Franks, our pastor, and Bro. A. H. Dickson are here. Bro. Dickson is doing most of the preaching. The church is being revived. There are many penitents, and there have been six conversions. The crowds are growing, and there is a great interest manifested in the preaching and services. Bro. Dickson will take the tent and hold a meeting on Marsh Creek, commencing the first Sunday in August. He will hold several meetings in this territory.

We hope to put Bro. Dickson in this field next year as missionary. Pray for us.

Pope, Tenn.

J. T. MOORE



## Pastors' Conference

## NASHVILLE.

First—Pastor Inlow preached at both hours. Very fine summer audiences. One received by letter and one for baptism. Fine S. S. and B. Y. P. U.

Centennial—Pastor Poe preached in the morning on "The Powerless Church." Rev. W. J. Stewart preached in the evening to a good congregation. Interest growing. 117 in S. S.

Third—Pastor was in the pulpit at both hours, and preached on "Christian Knowledge," and "From Prison to Prime Minister." Two additions by letter at the morning service. Good day.

Edgefield—Pastor Lunsford preached at both services to splendid congregations. July was a fine month.

Seventh—Pastor Wright preached on "The Gospel," and "God's Call for Men and Boys." One forward for prayer.

North Nashville—Pastor Marsh preached on "Soul Satisfaction," and "Lot's Family in Sodom." S. S. and B. Y. P. U. at usual hours.

Belmont—Pastor Lovelace preached on "Joy in Service," and "Seeking, Seeing and Abiding."

Grandview—Pastor Padfield preached on "Faith the Measure of Good," and "The Rainbow of Promise." Good congregations and S. S. One addition.

Calvary—Pastor Woodcock preached on "Prayer," and Rom. 5:7, 8. The meeting continues at the mission. Congregations are increasing and the interest is growing.

South Side—Pastor Savell preached on "Promoted to Commander-in-Chief," and "Seeking Health at Watering Places." Large S. S. Good services. Three additions by letter.

Judson Memorial—Pastor J. N. Booth preached on "The Royal Priesthood of Believers," and "Blood-washed Saints in Glory." Building going on, and the enterprises holding their own, and hope to be greatly revived when we get in the new quarters.

Antioch—Pastor Reid preached on "An Earnest Exhortation," and "The Law of Liberty." Good S. S. and B. Y. P. U.

## MEMPHIS.

Central Ave.—Pastor Roswell Davis preached on "Personal Sacrifice," and "Selling the Lord for Thirty Pieces of Silver." Will be with Pastor Perry in meeting at Macedonia next week.

First—Pastor Boone preached to fair congregations. Much rain.

Seventh Street—Pastor Strother preached on "Hindrances to Prayer," and "Harvest Time."

Central—Pastor White being away, W. R. Poindexter preached on "Repentance," and "Regeneration." Bro. Poindexter will supply through August.

Bellevue—Pastor Hurt preached at both hours. Five additions by letter.

LaBelle Place—Pastor Ellis preached at both services. Two additions; one by letter, and one by baptism. Good interest. 112 in S. S. Rain.

Binghamton—Pastor preached on "Job's Knowledge of His Redeemer," and "The Blind Man Healed." Rainy day.

Union Ave.—Pastor Watson preached on "Return to Thy First Love," and "The Truth of Christianity."

LaMar Boulevard Mission—Pastor Moore preached on "Fixing the Heart on God," and "The Invitation of the King." One profession of faith in Christ.

Boulevard—Pastor away. Haynes Brinkley preached at both hours.

## KNOXVILLE.

Deaderick Ave.—Rev. W. J. Bolin preached in the morning on "Heaven—the Open Door," and Rev. J. N. Edwards preached in the evening on "The Owner's Brand." 533 in S. S. Pastor away on vacation.

First—Pastor Taylor preached on "Refuge in God," and "Persecuted for Righteousness' Sake." 256 in S. S.; one received for baptism.

Fountain City—Pastor Atchley preached on "True Greatness," and "The Meaning of Life." 108 in S. S. Good day; good crowds at both services.

Virtue—W. H. Mountcastle preached on "Prayer," and "Security of Believers."

Oakwood—Pastor Edens preached on "The Faith that Justifies," and "The Life that is Christ Jesus." 207 in S. S.

Euclid Ave.—Pastor Green preached on "God's Plan of a Christian," and "A Call to Reason." 193 in S. S. Good day.

Bell Ave.—Pastor Sharp preached on "Bible Giving," and "Yet a Little While." 416 in S. S.; three

received by letter.

Island Home—Pastor Dance preached on "A Man and His Will," and "Hell."

Third Creek—W. A. Masterson preached on "A Sure Test," and "The Fruitless Cry of a Lost Soul." 106 in S. S. One conversion at night. Deep, spiritual interest.

Ferry Street—C. G. Hurst preached in the morning on "The Appointments of Christ," and D. A. Webb preached at night on "Prayer." 118 in S. S.

Marble Dale—S. G. Wells preached on "The Name Jesus" in the morning; J. H. Sharpe preached in the afternoon. L. A. Clarke preached Saturday evening. 130 in S. S. \$175 debt on church was cancelled Sunday. Will dedicate church soon. Fifth Sunday meeting of Tennessee Association was held with this church.

South Knoxville—Rev. W. L. Winfrey preached in the morning, and Pastor Bolin at night on "The Supreme Mission." Chilhowee Association had good fifth Sunday meeting.

Lonsdale—Pastor Lewis preached on "Sonship and Service," and "Justification by Faith." 197 in S. S. Beaumont Ave.—Pastor Williams preached on "The Second Birth," and "Woman's Greatest Work." 158 in S. S. Good B. Y. P. U. Special sermon to the ladies of the church at the evening hour.

## CHATTANOOGA.

Tabernacle—Pastor Fort preached on "The Resurrection," and "The Eighth Commandment." 355 in Bible School. Three baptized.

St. Elmo—Pastor Joe Vesey preached on "It Is Finished" (sixth saying of Christ on the Cross), and "In Debt to God." Good S. S. Marriage in afternoon.

Ocoee Association will convene with St. Elmo church Sept. 19. Churches, clerks and pastors within our bounds will take notice. Elect messengers, prepare letters. The editor has a cordial invitation, also any and all of our Secretaries.—Joe W. Vesey, Pastor, 210 Tennessee Ave., St. Elmo, Tenn.

## JACKSON.

There was no regular session of the Pastors' Conference, but the clerk requested that a report be made.

First—Pastor Virgin preached at the morning service. Bro. L. T. Hastings preached at night. Two received by letter and two candidates for baptism at the morning hour.

Second—No service in the morning. Bro. J. W. Robison preached at night. Good S. S.

West Jackson—Pastor Early filled his pulpit at the morning hour. Good S. S., 97 present. J. L. McAlley supplied at the evening service, as the pastor began a meeting at Oakwood church.

South Royal—No report was received of the morning service. Bro. J. L. Lynn preached at night.

## HARRIMAN.

Trenton Street—Morning service was given over to roll call and renewal of covenant. Had an interesting service. At 7:30 the pastor preached on "Pure and Undeiled Religion." Good S. S.

Walnut Hill—Pastor preached in the afternoon. S. S. growing in interest.

## CLEVELAND.

Little Hopewell—Pastor Hayes preached on "Biography of Christians," and "Heaven or Hell?" Fine congregations. Excellent S. S. Many requests for prayer. One approved for baptism. Good day. Revival begun. Rev. G. T. King, of Knoxville, is assisting the pastor.

## ETOWAH.

Pastor Singleton preached at both hours to large congregations. Morning subject, "When He looked upon the city His spirit was stirred within Him." Evening subject, "God's last call to the sinner." Good S. S. and B. Y. P. U. Four additions on last Sunday and one at Wednesday night prayer-meeting.

Bro. J. T. Earley has just finished a five-days' meeting here in which the Lord blessed us with ten additions—six conversions and four received by letter. Bro. Earley is a consecrated man of God, preaching the gospel of Christ in its simplicity and truth. His work here as an evangelist was very efficient. We have just raised \$600 with which to enlarge and remodel our church building. The pastor is greatly encouraged by the outlook, because of the loyalty of his people. The Big Hatchie Association meets with us next year. A hearty welcome awaits you and the other brethren. Come.

E. H. MARRINER.

I am now in a meeting at Eastland Baptist church. They have the church-house almost completed. Had two additions yesterday by letter, and one by experience. Will preach for them all this week at 7:30 p. m.

W. M. KUYKENDALL.

We have just closed a very fine revival season. Rev. W. C. Golden, D.D., did the preaching. One week in advance of his coming we engaged in special prayer. Dr. Golden's sermons were stimulating, strong, spiritual and uplifting. There were 18 professions and 17 additions. Forty-two have joined us since our coming here nine months ago.

R. P. McPHERSON.

Trenton, Tenn.

## A GREAT REVIVAL.

We began a meeting at the Ferry Street Baptist Church the second Sunday in July. Rev. A. F. Mahan, pastor of the Third Creek church, assisted our pastor, Rev. S. G. Wells, in the meeting.

Brother Mahan preached simple, sound Gospel sermons, which were soul-stirring. The meeting continued for 17 days, when Rev. Mahan became ill, and had to go home. We had 40 professions of faith, and 32 additions to the church.

On the following Sunday afternoon at 3:30 o'clock, the pastor administered the ordinance of baptism to twenty-two in the Tennessee River.

LUTHER W. CLARK.

Knoxville, Tenn.

We closed a very successful meeting last week of twelve days in the Mt. Zion church, near Trenton, Ky. I baptized sixteen last Sunday afternoon in West Fork. Quite a large crowd gathered on the bank of the creek to witness the baptism. Three more stand approved for baptism; one received by relation; two by letter, making twenty-two added to the church. Rev. T. J. Ratcliff, of Nashville, assisted me. Every one that heard him was delighted with his preaching. He is a sound gospel preacher. I feel that I can safely recommend him to any of the brethren who desire some one to assist them in meetings. The church was greatly revived. To God be all the praise.

I begin a meeting at Eastland church, out on the Gallatin Pike Sunday. They have organized with twenty-five working members. Have about completed their house of worship. They are a noble band of workers. We ask that all of the good people in Nashville remember us in their prayers. God will certainly reward the few faithful who are so much interested in that part of the city.

W. M. KUYKENDALL.

## CARSON AND NEWMAN COLLEGE.

It is a more than ordinary experience for a financial agent to come in from a two-days' trip with \$13,000 in good notes in his pocket. On Sunday, July 23, the writer supplied for Pastor W. B. Rutledge, at Maryville. Next morning by 7 o'clock, we had notes signed up by Brother J. R. Singleton of that church for \$1,000 for a loan library for Carson and Newman College. This is to be known as the "Duff Singleton Memorial Loan Library," established by his father, J. R. Singleton, and brother, Fred Singleton. It will enable the college to rent text-books to students, and will be a great blessing. Brother Singleton is a brother-in-law of our Dean, Horace L. Ellis. The givers of this library are thus perpetuating the memory and usefulness of a noble son and brother, who died just two years ago, just as he was coming into a clean, bright and strong young manhood.

By one o'clock that afternoon we were with Bro. Ham McSpadden, out from Tellico Plains, Monroe County, and he was assigning to Carson and Newman College \$12,000 in land notes. This dear brother, and uncle of Professors J. T. and R. A. Henderson, with this living illustration before him, of what Carson and Newman has done for young people, decided a number of years ago to give his farm to the college. He is now in his 86th year; and he decided not long ago to administer on his own estate. He sold the farm and on our recent visit transferred the notes representing the sale to the college. It was a real joy to him, as with trembling hand he signed, one by one, the several endorsements. He was putting the savings of a lifetime where it would go on serving the Lord.

We came back home with this valuable paper in our pocket, feeling, maybe like a millionaire feels—though we don't know how he feels.

M. D. JEFFRIES.



## Mission Directory

### STATE BOARD.

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

### HOME MISSIONS.

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

### FOREIGN MISSIONS.

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

### SUNDAY SCHOOL AND COLPORTAGE.

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

### ORPHANS' HOME.

C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent.  
W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent.

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

### MINISTERIAL EDUCATION.

For Union University, address J. C. Edenton, Jackson, Tenn.  
For Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

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

### MINISTERIAL RELIEF.

C. A. Derryberry, Chairman, Jackson, Tenn.  
T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

### STATE MISSIONS, THE WORK OF THE HOUR.

By J. W. GILLON,  
Corresponding Secretary.

For ten months now the office force of the State Mission Board has been busy in the interest of the different causes fostered by the Convention. In the fall and early winter we had a campaign for the Orphans' Home. This was conducted in November and December. In the winter and early spring we had a great campaign for Home and Foreign Missions. This was prosecuted through January, February, March and April. May, as is the custom, was given up to the Convention. June this year was made a special month for the new Orphans' Home. No effort was made to get any collections for State Missions during this period. July was set apart by the State Convention as Sunday School and Colportage month. Attention was called to this through the BAPTIST AND REFLECTOR, but no one seems to have observed it this year. So far, not one offering has come in as a result of the July campaign. August and September are the months in which we must get the larger part of our State Mission money. In the past years much more than one-half of all money raised for State Missions has come in during these two months. In some cases more than one-half of it has come in in the month of September alone. This must be true during this August and September, or else our work will sadly suffer through debt.

These are the hardest months in the year in which to get money for any



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cause. It is true for reasons that any of us can understand when our attention has been called to them. The country churches in most sections of the State have no money at this period. The crops have not begun to be marketed, and the farmers depend on the crops for their money. If they give, they must give out of ready money, for few, if any, of them have come to such a view of the Kingdom as that they will borrow money for the mission work. The consequence is, that we do not get as large offerings from the country churches as we would get if the collections were taken in other months when the country churches had more surplus money.

It is difficult to get money from the town and city churches, because most of the people who are able to give largely go away on vacations and summer outings, and spend their surplus money. In many cases they do not reach home until the first of October, after the State Mission books have closed for the year. If they have gotten home when the collection is taken, they feel unable to give, because they have not the ready cash. They have spent it upon their outings. They, like our good country brethren, have not yet learned to borrow money to give to missions, and to promote the interests of the Kingdom of God. It

has not occurred to most of them that it is just as important and sane to borrow money with which to carry on the Kingdom as it is to borrow money for the family expense. The consequence is, that from this source our money for State Missions falls short.

These are the chief reasons why in past years State Missions has fallen behind Home and Foreign Missions, and these are the reasons why we will be in danger of going to the Convention in debt this year, unless the pastors and laymen awake to the importance of the work. Everybody knows that we have planned our work this year on a much larger scale than in other years. We did an unprecedented thing: We undertook to jump from \$18,000 to \$35,000, almost doubling our endeavor in one year. It can be seen at once that this will require the largest giving for State Missions that our people have ever done. It will not do for any man to merely undertake to duplicate this year what he did last year. This will be fatal. Those who have given in other years must well nigh double their gifts. Those who have not given must be enlisted. If this is not done, we will have debt at the close of the year. This we cannot afford to have.

If we get \$35,000 every pastor and layman in the State must give atten-

tion to this matter almost exclusively for the next two months. Other interests must, for the time, be put aside, and State Missions must be given the right of way. It does not matter how urgent other interests are, this is the work of these two months. It must be done now or not at all. All other causes have had their day, and must get out of the way for State Missions. By far, the most important matter before Tennessee Baptists now is the round-up for State Missions. We can get the \$35,000 if we try. We must get the \$35,000. We cannot afford to fail. If we do get it, the pastors of our churches must not depend upon basket collections to get in. They must stand up like men, and present the claims of State Missions, making an offering as large as they are able, and calling upon every man and woman to give as the Lord has prospered them. The laymen who are accustomed to lead in other matters will need to lead off with generous gifts, and call upon their brethren to give.

Let us all go into the round-up, determined to go to the Convention at Martin without debt. Not only make State Missions the main thing these two months; make it your whole business, and we will come to the close of the year ready for great things for another year.



## Woman's Missionary Union

Headquarters: 710 Church Street,  
Nashville, Tenn.

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

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1512 Beechwood Ave.

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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:

Congratulations are due Mr. and  
Mrs. B. H. Allen by reason of the ad-  
vent of a little stranger into their  
home on July 15. Mrs. Allen is well  
known and much loved throughout  
Tennessee, particularly in W. M. U.  
circles, because of the beautiful ser-  
vice she rendered the Union as Cor-  
responding Secretary.

Your editor has recently had the  
pleasure of spending a week in Trenton  
with Dr. Golden, who was holding a  
meeting there. It was indeed a de-  
light to meet with the ladies of this  
church. The W. M. U. at this place  
is one of the oldest in the State, and  
one of the best. Mrs. L. H. Tyree is  
President. A Sunbeam Society has  
recently been organized under the lead-  
ership of Mrs. Strode. The W. M. U.  
of Central Association is well organ-  
ized and have recently held their  
fourth quarterly meeting with this So-  
ciety. We are glad to have the fol-  
lowing report of this gathering.

The Fourth Quarterly Institute of  
the Woman's Missionary Union of the  
Central Association held its meeting  
in the Trenton Baptist Church, on  
July 13, 1911.

The members of the Missionary So-  
cieties of the other churches of the  
town were invited to be present with  
us. The house was called to order by  
Mrs. J. L. McAlilly, of Jackson, and  
the meeting was opened by an organ  
voluntary rendered by Miss Mary Ed-  
na Everett.

"How Firm a Foundation" was sung  
by all, after which Mrs. M. J. Wade  
conducted the devotional exercises and  
led in prayer.

Mrs. E. M. Hicks gave the welcome  
address, and Mrs. J. L. McAlilly re-  
sponded in behalf of the ladies.

Mrs. Lockie Ellis sang a most touch-  
ing solo, "Send the Light."

We then had reports from the dif-  
ferent churches, after which we sang  
"To the Work." Mrs. McAlilly gave  
some good remarks on the outlook for  
Central Association, which we all very  
much enjoyed.

Committees on different work were  
appointed. We then adjourned to the  
lawn of Mrs. E. M. Hicks and partook  
of a splendid dinner, which the ladies  
of the missionary society of the Bap-  
tist Church of Trenton had prepared  
and spread under the shade of the  
trees.

Mrs. Hicks very kindly threw open  
the doors of her elegant home to those  
who desired to refresh themselves and  
rest after dinner, and an hour of so-  
cial conversation. We then again as-  
sembled in the church and opened the  
exercises by singing "Labor On," after  
which we were led in prayer.

The possibilities of what might be  
done in each church was discussed by  
different ones.

Miss Mary Northington, field work-  
er for the State, was with us and en-  
tertained and encouraged us by her  
many good remarks. Miss Edith  
Crane, of Baltimore, Corresponding  
Secretary for the Woman's Missionary  
Union for the entire Southern Baptist  
Convention, was also present and gave  
us a most excellent address on the  
"Possibility of What Each One of Us  
Might Do." Misses Crane and North-  
ington meeting with us just at this  
time will give us an inspiration which  
we so much needed, and their words  
of encouragement will ever be with  
us. We are so thankful to our Heav-  
enly Father for sending these two con-  
secrated women to be with us on this  
day. Mrs. Tyree led us in prayer for  
our work and workers.

The Query Box was then opened by  
Miss Northington and questions an-  
swered by Miss Crane and others,  
whose answers were quite instructive  
and helpful.

Order of business was again taken  
up and Mrs. J. L. Alilly was elected  
Vice-President for the Missionary So-  
ciety in Central Association. We had  
calls from several places for our next  
meeting, but the one from Milan seemed  
the strongest and we accepted. So our  
next meeting will be at Milan some  
time in October.

All present enjoyed the day very  
much and we adjourned by singing  
"Shall We Meet Beyond the River?"

MRS. L. H. TYREE,  
President, Trenton Church.

MRS. GEO. W. EVERETT,  
Secretary, pro tem.

Subject for August: "Africa."

PROGRESS IN AFRICA.

The Winn Memorial is the youngest  
of the Ogbomoso churches, having a  
membership of twenty-three, and an  
average attendance at Sunday school  
of twelve. The church building has  
been renovated and the outside plas-  
tered with cement. The services have  
been of a helpful nature.

At Ijern Church the work is very  
encouraging. Eleven persons have  
been baptized and the membership has  
been raised to 112. In the early part  
of the year the old mud seats were  
replaced by hardwood pews with backs  
to them, and the interior renovated.  
This church is almost entirely self-sup-  
porting, over \$50 having been raised  
during the year.

The Oke Lerin Church is the moth-  
er church and leads the way as a self-  
supporting church. There have been  
eleven baptisms; the membership  
stands at 148, and over \$100 has been  
raised during the year. At the request  
of this church Brother Laniyi, a na-  
tive preacher, was ordained to the  
Gospel ministry in March. This  
church has given 17 preachers and  
teachers who form the native staff of  
our African mission.

At Ejigbo a new church has been  
built, and faithful work is being done  
by Brother Ayeola. The membership  
remains at thirty. It is a town most  
strongly pagan, and Christian work is  
very difficult and requires much pa-  
tience.

One of the most helpful features of  
church work in Ogbomoso is the month-  
ly meeting of the workers, when we  
have a Bible reading, prayer, and

each worker tells the story of his ef-  
forts to win people for Christ.

### THE SCHOOLS.

At Winn Memorial School on the  
mission lot, the average daily attend-  
ance has been fifty-two. Mrs. Pin-  
nock undertook the work of grading  
the classes, and the recent results in  
the examinations prove that good work  
has been done. One boy from the first  
class will come into the training  
school, and two boys from the school  
will become apprentices in the indus-  
trial school at Saki. The new wing  
to the school building has been com-  
pleted and furnished during the year.

For the training school I am glad  
to report a year of unbroken and suc-  
cessful work. One student graduated  
at the recent examination and has  
gone to work with Dr. Lockett at Abe-  
okuta. We commenced the year's work  
with thirteen students. It will require  
several years of steady work to make  
this school a really efficient training  
ground for native workers. Our tutor,  
Amos Isola, deserves special mention  
for his devotion to the work. With his  
help in the school, and Mrs. Pinnock's  
help in managing the food and clothes  
departments it will be comparatively  
easy to maintain the discipline of the  
institution.

### MISSION WORK AT SAKI.

Eight years have passed since the  
starting of the work in Saki, and even  
after this length of time it is the  
youngest of our African stations. The  
staff of missionaries on this field has  
not been sufficient to man the older  
posts. This may seem like retrench-  
ment, but it is not so. The work has  
gone forward and the battle line grad-  
ually extended around the main sta-  
tions as centers, from which, by the  
aid of native evangelists and teachers,  
out-stations have been opened up and  
much good work done. This has been  
true of Saki. The eight years have  
brought many varied experiences, both  
encouraging and discouraging. Toll,  
disappointment and difficulties have  
been mingled with joy in the Master's  
service and also sweet reward.

The last year has been one of ear-  
nest endeavor on the part of the na-  
tive evangelists and Christians, result-  
ing in a spiritual quickening among  
themselves and conversions among the  
heathen.

We have been endeavoring by every  
means at our disposal to present the  
gospel to the people. A dispensary,  
where about 3,000 treatments have  
been made during the year, has not  
only helped the people physically, but,  
we believe, has done much good in  
showing the loving nature of our re-  
ligion.

In our prayermeetings the native  
evangelists and scholars have encour-  
aged each other in Christian living,  
which has enabled them to go out to  
present the truth to the people in the  
weekly open air services. The magic  
lantern has also been used to good  
effect, both in Saki and the surround-  
ing towns, when the lectures have been  
attended by very large crowds of at-  
tentive listeners, and several converts  
and additions to our church made.

Our day school, from which we have  
already sent a number of students to  
the Theological Training School at Og-  
bomoso, has been well attended; three  
of the young men are hoping to enter  
the training school next year. Most  
of our scholars are Christians from  
heathen homes, and by their lives and  
conversation are carrying the gospel to  
their own people.

In the church the work has been  
very encouraging, especially the lat-  
ter part of the year. Under the present

pastor—a young man of very earnest  
Christian character—the attendance at  
the Sunday school and church services  
has steadily increased, and great in-  
terest taken in Christian matters, 11  
young men having been baptized.

The Industrial School at Saki has  
had a successful year. It furnishes a  
most helpful method of contact be-  
tween the missionaries and the peo-  
ple. It is well that the best artisans  
of the district should be earnest Chris-  
tians. Through work done on govern-  
ment buildings during the year, the  
school added largely to its own sup-  
port. Dr. E. G. MacLean is the effi-  
cient superintendent.

### DECLINED TO RENEW.



Mr. C. M. Drake,  
New Haven, Conn.,  
writes: "My appre-  
ciation of a busi-  
ness education in  
general, and of the  
Bowling Green Busi-  
ness University in  
particular, may best  
be stated in dollars  
and cents. On leav-  
ing your institution

my first position paid \$60, the second  
\$75, the third \$100, the fourth \$125, and  
I have just declined to renew my con-  
tract for the next year at \$150. I at-  
tribute this increase largely to your  
thorough and comprehensive course in  
training." This is simply one instance  
out of thousands where this great Busi-  
ness University has been instrumental  
in the success of young men and wom-  
en. Are you earning the amount you  
should earn? Don't you want to equip  
yourself for higher and bigger things in  
life, instead of simply drifting with  
the tide? Write today to the Bowling  
Green Business University, 1001 State  
street, Bowling Green, Ky., for illus-  
trated catalogue and rates. This is  
one of the best business schools south  
of the Ohio River.

### ROANOKE COLLEGE.

Roanoke College closed its 58th year  
of useful work on June 14, with a suc-  
cessful commencement. The number of  
students enrolled last session was  
large, and they came from many  
States. The substantial growth of the  
college is being shown by the erection  
of new buildings. At a cost of \$72,192,  
three new buildings—a "Commons," or  
boarding hall, a gymnasium, and a  
new dormitory—were completed and  
occupied last season.

The college has a curriculum with  
electives, well adapted to suit the  
wants of all students. New depart-  
ments of education, of history and  
economics, and of biology have lately  
been established. Among new electives  
recently added are sociology and busi-  
ness administration. The instruction  
is thorough and the standard is high.  
The faculty is composed of men of  
liberal scholarship, eight having had  
thirty-two years of post-graduate work  
in American and foreign universities,  
and two others being authors of college  
text books. The faculty numbers 20  
professors and instructors. The library  
contains 24,000 volumes. Few insti-  
tutions offer so much at so little ex-  
pense. The Roanoke Valley is famous  
for its beautiful mountain scenery and  
healthful climate. The moral, social  
and religious advantages of Salem are  
unsurpassed. The catalogue of seventy  
pages shows that Roanoke is abreast  
of the times in its facilities and meth-  
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## A TRIP TO EAST TENNESSEE.

Leaving home on Wednesday night of last week we meant to spend Thursday at Niota, according to previous engagement. But when we reached the depot at Chattanooga, 20 minutes ahead of time, as we thought, we found that the train had been gone 20 minutes, having changed its schedule recently. There was nothing to do but wait in Chattanooga for the next train, which did not stop at Niota. We went on, however, to Sweetwater, where we had promised to attend a banquet to be given by Pastor Hugh S. Wallace to his deacons at night, but we found him sick in bed. He seemed to be running a race with Job as to the number of boils he could have, and also on the question of patience.

The next morning we went out to Christianburg to attend the Fifth Sunday meeting of the Sweetwater Association. There was a very good attendance for the first day, and the meeting was quite interesting and enjoyable. By appointment the introductory sermon was preached by the editor. Some of the best talks we heard were by Brethren H. C. Pardue and T. M. Foree, on "Will the Time Ever Come When All the World Shall Be Christian?" A. I. Foster, on "How Should the Minister of the Gospel be Respected by the Laymen?" Dr. F. K. Berry, Rev. H. E. Parsons and Hon. James May on "Sunday School Work, How to Create More Interest." Bro. M. F. Flory was moderator.

On Saturday there was to be a Bible contest between representatives of the Sweetwater and Christianburg schools. A list of 40 questions had been prepared, 20 on the Old Testament and 20 on the New. These schools were to select 20 representatives, who were to study on these questions, and then at the Fifth Sunday meeting be examined upon them, much on the order of a spelling match. We have not heard the result, but we imagine it must have been interesting. We are sure, at any rate, that the members of the two schools know much more about the Bible now than they did before.

The Christianburg church has a membership of

172, composed of a fine class of people. Rev. Hugh S. Wallace is pastor.

We enjoyed very much the day with the brethren of the Sweetwater Association, and were only sorry that we could not stay longer with them. We had promised, however, to attend the Fifth Sunday meeting of the Holston Association at Paperville, near Bristol, and preach the dedicatory sermon of the new house of worship at that place.

Reaching Paperville at 12 o'clock on Saturday we found the Fifth Sunday meeting in full blast, with Brother T. L. Cate as moderator. Brother Cate had delivered an interesting address on "Bible Doctrine of the New Testament Church." Dr. S. W. Tindell was just closing a discussion of "The Pastorate." We heard excellent speeches during the day by Brethren N. J. Phillips, on "Pastoral Support;" R. R. Bayless, on "Church Grouping;" G. T. Wofford, on "Sunday School Equipment."

On Sunday the people came and came until they overflowed the house and almost filled the yard. The regular session of the Sunday school was held with young Brother Setzer, of Johnson City, as Superintendent. Brother O. L. Jones, the regular superintendent, made an interesting talk to the school. The dedicatory sermon was preached by the editor. Dr. S. W. Tindell stated that there was an indebtedness on the church of something over \$150, which was quite a small amount. This was all provided for in a short while, and the prayer of dedication was offered by Brother N. J. Phillips.

The church at Paperville was organized only about eight months ago by Dr. S. W. Tindell, missionary in the Holston Association. The house of worship was erected by Brother W. H. Runions, church builder of the State Mission Board, assisted very largely by the brethren of the church and community. It is quite a neat house of worship. The church now has a membership of 29, one being received last Sunday. Others are expected soon.

Paperville is said to be the oldest town in Sullivan County. It takes its name from the fact that there used to be a paper mill there run by water. A flour mill has taken the place of the paper mill. It is perhaps appropriate that the editor of the State paper should preach the dedicatory sermon of the church at Paperville.

Dr. S. W. Tindell is doing a great work as missionary in the Holston Association, strengthening the weak places, erecting new houses of worship, and stimulating the larger churches to renewed activity and liberality.

## IT MIGHT BE WORSE.

Mr. Alexander, the Gospel singer, tells the story of an old colored man in Chicago, who always came into one of the missions with a bright and smiling face, no matter what happened. One day he came with his thumb tied up. They asked him what was the matter, and he replied, "Today I was fixing a box and I mashed my thumb, but praise the Lord, I have my thumb yet." A few nights after he came in with his face as bright as ever. Some one inquired, "Well, uncle, what have you to praise the Lord for tonight?" "Oh," said he, "I was coming down the street tonight with a big piece of beefsteak. I had spent all my money on that beefsteak, and I laid it down on the sidewalk to tie my shoe, and while I was tying my shoe a big dog come along and took that beefsteak and carried it off. Praise the Lord!" A man said, "Look here, uncle, what are you praising the Lord for about that?" The colored man answered, "I am praising the Lord because I've got my appetite left." There will always remain something for which we should be thankful. The old saying: "It might be worse," should ever be kept in mind.

This reminds us of Uncle Mike, an old negro in South Carolina, of whom Dr. Spilman tells. Whatever happened he was always saying, "Hit mout er ben heap wusser en dat." One day several boys

standing together saw Uncle Mike approaching. One of them said to the others, "Boys, I am going to get Uncle Mike today." When Uncle Mike came up he said, "Uncle Mike, I had a dream about you last night." "You did. What was dat?" "I dreamed you died and the devil got you. I saw him come and take you on his pitch fork and throw you on the fire." "Humph," said Uncle Mike, "hit mout er ben heap wusser en dat." "Why, how could it have been any worse than that, Uncle Mike?" "Dat dar what you saw, dat wuz a dream, but hit mout er ben so," said Uncle Mike. And so let us adopt the philosophy of Uncle Mike, and remember that nothing happens but what "hit mout er ben heap wusser en dat."

## CHINESE REMEDIES FOR PLAGUE.

Rev. Charles A. Leonard, a Baptist missionary stationed at Laichow Fu, China, in a letter written Feb. 8, at the height of the plague's spread throughout Manchuria and North China, reviews the progress of the deadly disease, then sets forth a proclamation by a Chinese official in which is contained imperial advice for the balking of the malady.

Here is one of the recipes for avoiding lethal sickness at plague time in that part of the Orient:

"After the opening of spring, boil turnip juice and any kind of creep bean vine. It is recommended that all the family, large and small, drink it when it is warm."

Rule No. 3, of the official list of preventives:

"Take on piece of horse bone, wrap it in red cloth, put in a small bag and wear on the side of the body, men on the left and women on the right."

Recipe No. 5 is as follows:

"Use the thunder pill. Ingredients—Take rhubarb, gold leaf flakes, cinnamon and alum in about equal quantities, all ground fine and made into pills. Take with water. Dose, one-fifth of an ounce."

During the reign of King Lung (this was in 1750) the plague devil was driven by thunder pills into hiding in Kiangsu, Chi and Chowfu, during the Chu Pu's magistracy. All who gave the prescription were able to avoid the plague and those who lived by it were beyond numbering.

No. 7 says:

"Red sulphur ground fine, mixed with water and profusely spread in the nostrils of the patient will also prevent the spread of the infection. This is a wonderful remedy."

Mr. Leonard mentions these recipes, among others, in qualification of his declaration that "officials are bound down by heathen religion, superstition and customs until they are wholly unprepared, spiritually and intellectually, to cope with such a crisis as is now on."

It is evident that the Chinese need not only missionaries for their spiritual enlightenment, but medical missionaries as well. Shall they not be sent?

## PROHIBITION THE ISSUE.

Hon. Jesse M. Littleton, formerly of Winchester, now of Chattanooga, says that the real issue in Tennessee is prohibition. Mr. Littleton is right. This has for some years been the only issue in Tennessee politics. The liquor men, like Mr. Littleton, have all recognized it, and have voted and acted accordingly. But they have not openly acknowledged the issue. On the other hand, they have tried to dodge it. We are glad Mr. Littleton has now frankly confessed that this is the issue.

Mr. Littleton says that there will be no peace in Tennessee politics until the prohibition question is settled. But the question has been settled in Tennessee, and settled right, settled in every way—by the people, the legislature and the courts. What other way is there to settle it? All that is now needed is for law-abiding citizens to join in the enforcement of the law. Does Mr. Littleton belong to the class of law-abiding citizens or does he belong to the



law-defying class?

Mr. Littleton speaks of the present State government as being run by "fools and fanatics," "wax figures," a "helluva gang," etc. In these expressions Mr. Littleton only vents his spleen.

## Recent Events

Dr. Fred D. Hale, of the McKinney Avenue church, Dallas, Texas, has accepted a call to the pastorate of the First Baptist Church, Joplin, Mo.

Rev. D. P. Harris, formerly pastor of the Central Baptist Church, Chattanooga, requests his paper changed to Winton, N. C. He began his work there on July 16. He has a large number of friends in Tennessee, who will join us in best wishes for a prosperous and useful pastorate in Winton.

The revival at Reform, Ala., in which Home Board Evangelist T. O. Reese is doing the preaching, is stirring the whole town. The large church-house is crowded every night and many cannot get in. Sunday night there were eight accessions to the church. About 400 men attended the men's meeting Sunday afternoon. Mr. C. H. Mount, a Tennessee boy, has charge of the music.

Rev. J. I. Ayres, of Jackson, Mo., has accepted a call to the church at Troy in the same State. Brother Ayres is well known in Tennessee, having been pastor here, and having taught in the Brownsville Female College and Carson and Newman College. The *Central Baptist* says: "In Troy he will find a splendid church of intelligent, aggressive, and consecrated people. They will find in him a kind, sympathetic and able pastor."

The glad hand of hearty welcome back to his native State is hereby extended on behalf of our brotherhood to Rev. D. P. Harris, who has just entered upon his pastorate in Winton. He did a good work before going to Tennessee and the success of his ministry as pastor of the Central Baptist Church in Chattanooga was manifest in many ways. In his present field he will also have a fine opportunity, and we anticipate for him increasing usefulness.—*Biblical Recorder*.

Will some of our readers please give us the addresses of the following persons? They are all subscribers to the BAPTIST AND REFLECTOR, but it seems that their papers are not going to the correct addresses:

Mr. Linn Catlett,  
Mrs. Kate Ivey,  
Mr. P. V. McConnell,  
Mrs. W. M. Ball,  
H. T. Carmichael.

This information will be greatly appreciated.

I am just from a great meeting at Pleasant Hill, Tenn., with my son, Seigle. Twenty conversions up to Friday, and the meeting continues. I am now in a meeting at Mason Hall, with good prospects. Son Seigle will join me Monday in the meeting. Then I go to Hickory Grove, where J. H. Wright will join me in a meeting.

G. A. OGLE.

In compliance with a request from the Second Baptist Church, Jackson, Tenn., the following brethren met at the church on July 20, 1911, at 7 p. m., in council to consider the propriety of ordaining Bro. J. L. McAliley to the full work of the ministry: Pastor A. S. Hall, Dr. H. W. Virgin, Brothers O. F. Huckaba, J. L. Lynn, A. S. Bates, J. McCrory, E. F. Adams. The council organized by electing Rev. Hall Moderator, E. F. Adams Clerk. Rev. Huckaba was elected examiner of the candidate upon his Christian experience, call to the ministry, doctrine and practice. After a thorough examination the candidate was heartily approved by the council, and the church being assembled and hearing the examination, instructed the council to proceed with the ordination. Dr. Virgin then delivered a strong address on "The Heart-life of a Minister," from Psalm 77:6.

After the sermon, which was appreciated by all, Bro. Lynn led the ordaining prayer. After the laying on of hands the entire congregation stood and sang a hymn and all gave Bro. McAliley a hearty handshake.

Bro. McAliley pronounced the benediction.

A. S. HALL, Moderator.  
E. F. ADAMS, Clerk.

Beginning on September 3, Brother T. T. Martin, of Blue Mountain, Miss., will begin a three-weeks' camp meeting at Orlinda. We have ample room for all who will attend. Tents are to be furnished at a small price for those who will apply early enough, and provision will be made to furnish meals at a very moderate cost. It is hoped that many churches throughout all this section will give their pastors a vacation and send them to this meeting. In the language of the late Dr. T. T. Eaton, T. T. Martin plows the deepest gospel furrow of any evangelist in the land. Come and camp with us, Brother Editor, and tell the folks to come. Any who wish to come will do well to write to Bro. V. E. Crocker, Orlinda, Tenn., at once to reserve a tent for them.

L. C. KELLY.

## A BOOK RECOMMENDED.

I note that some of your readers are being troubled by the preaching and teachings of some Seventh Day Adventists, and that at least one brother is asking for "ammunition" with which to meet them.

Some years ago, Dr. T. T. Eaton, through the *Western Recorder*, recommended a book, which he pronounced the best refutation of the doctrines of this sect that he had ever seen. The name of the book is "Seventh-Day Adventism Renounced;" its author is Rev. D. M. Canright, and the book is published by the Fleming H. Revell Co.

Mr. Canright was himself an Adventist preacher for some years, and, as Sam Jones said about his knowledge of the negro, he knows their "instinks and outstinks." He gives an inside history of Adventism from its very beginning down to the present, and in a clear and exhaustive manner refutes every one of their positions. In this book he treats, of course, especially the Sabbath question, and if this troubled brother will send direct to the publishers or to The Baptist Book Concern, Louisville, Ky., and get this book, he will have all the ammunition he will ever need to combat Adventism.

R. P. MAHON.

On Tuesday, July 18, I began a meeting of several days with the Beaver Creek church, near Hodges, Tenn. I had the assistance of Bro. J. M. Lewis, pastor of Lonsdale church. Bro. Lewis did the preaching, and did it well. The meeting continued for ten days, resulting in twelve professions, four renewals, and eight approved for baptism. On July 27 I baptized five of those received. The members pledged themselves to renewed efforts in the work of the Master.

Beaver Creek church is an old church, and was once a very strong one. It has had some of the best preachers in this part of the State as pastor, but for several years it has been on the decline. Death and removals have taken away its strength until it seemed as if it must die. A little more than a year ago I became pastor. The Sunday school, though small, was kept up through the year; the attendance grew from about a dozen to about 150 at the preaching service. Incandescent gasoline lamps have been put into the church, and other advances have been made. Our greatest difficulty at present is financial, as our membership is small and poor. The baptism of last Thursday is said to be the first in five years. With me this work has been a labor of love, born of sympathy. We need the prayers of God's people everywhere.

My other work moves along well under God's blessings.

Carson and Newman College continues to go forward. The endowment fund is growing. Next year's senior class promises to be the largest of all to this time. All the students and the people of Jefferson City regret that Dr. Jeffries is to leave us.

Every young minister of East Tennessee and many of Middle Tennessee should take advantage of its rates and opportunities.

CHAS. T. BEALL.

## ARARAT CHURCH.

Friday, June 30, was a great day with Ararat Baptist Church. Every one seemed to have laid aside all cares of life for this day, thus making it both pleasant and profitable to all.

The beautiful program rendered by the children was the interesting feature of the morning; their little songs and recitations so sweetly given in their childish voices were soul-thrilling. The appropriate selections in music, prepared for the occasion, were charming.

The noon hour met us with a bountiful dinner, all spread beneath the boughs of the sturdy oaks. The

first hour of the afternoon session was given to the organizing of a W. M. U. of sixteen members. We trust the noble work of this Union will prove a memorial of the day.

Next came Bro. T. E. Glass with a strengthening and inspiring talk on Sunday School Work. Brother Glass always has something good to tell his Baptist people. Altogether, it was a glorious day for the church. Their zealous pastor, Bro. E. F. Adams, has just cause to be proud of his connection with this people. He is doing a great work among them. Let every Christian pray for this Missionary Union, and that they may soon organize a Sunbeam Band, that recruits may be trained.

MRS. J. L. McALILEY.

Jackson, Tenn.

## THE VALUE OF A THEOLOGICAL COURSE TO THE YOUNG MINISTER.

BY REV. E. Y. MULLINS,

President of the Southern Baptist Theological Seminary, Louisville, Ky.

The following are a few of the elements of value in a theological course for the young minister:

1. It gives him special training for his special work. It is the age of specialism.
2. It gives him acquaintance with the English Bible. Our Louisville Seminary has unusually fine courses in the English Bible.
3. It gives him opportunity for taking every necessary branch of study for the training of the young preacher under expert instructors.
4. It gives him contact with hundreds of young men who will be his fellow-workers in the Kingdom in after years.
5. It fits him to cope with difficulties and practical situations which arise in his ministry, by giving him special training.
6. It gives him confidence in himself, which is a tremendous factor of power in the ministry.
7. It gives him vision of the preacher's task and calling.
8. It gives him contact with all the great branches of denominational work.
9. It fits him for leadership in the Kingdom of God.

These and other advantages are attached to a Seminary course. No young preacher can afford to neglect the opportunity for fitting himself for the highest usefulness.

## A GOOD SUGGESTION.

You made a good suggestion last week for Committees of Arrangement for our Associations. I refer to the suggestion you made that the Report on Publications, for the reasons you assigned, be given a place near the very beginning of the business of the Association.

I have often held that the significance of the BAPTIST AND REFLECTOR, for our cause in this State, together with that of other denominational publications, was not duly appreciated, as shown by the place assigned to this report, frequently near the close of the session, and at a place of great disadvantage.

You have a right to magnify your office. I can speak for the University—the BAPTIST AND REFLECTOR is indispensable to us, or some paper like it.

I hope the rest of the Associations, in Middle and West Tennessee, particularly, will act on your suggestion. The other suggestion, which I heartily endorse, is that a church letter should state the number of subscribers the BAPTIST AND REFLECTOR, and other Baptist papers, have in its membership.

Parenthetically, one little criticism, and that is that you have put Ministerial Education again with Ministerial Relief and Orphans' Home, which is out of its logical connection. Ministerial Education belongs to the sphere of missions, and not to that of charities.

There is not a report, in my opinion, made to the Association of more importance, than the Report on Publications; and I should be glad to see this report have a place of advantage.

G. M. SAVAGE.

Jackson, Tenn.



## It will COOL and SOOTHE Sunburn and Windburn

As soon as applied on the hot, tender skin. Usually the soreness is entirely gone the next morning, and all danger of blistering or peeling is averted. This is accomplished with

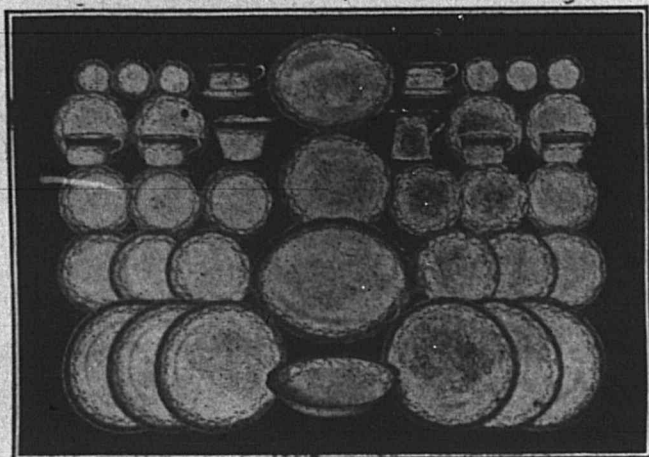
### HINDS Honey and Almond CREAM

a highly refined and delightfully refreshing snow-white liquid complexion cream, that is used by countless thousands of attractive women. It contains no grease, bleach or other harmful ingredients and is positively guaranteed not to grow hair.—It keeps the skin naturally soft and smooth, thereby retarding any tendency to small wrinkles. It makes the skin as clear and fresh as a child's.

There is only one genuine, original Hinds Honey and Almond Cream;—on the market 35 years and selling throughout the world. Do not accept substitutes, for you will be disappointed.—Price, 50c in bottles. Sold by all dealers.

For Free Trial Bottle write A. S. HINDS, 72 West St., Portland, Me.

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



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

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

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

BAPTIST AND REFLECTOR,  
Nashville, Tenn.

## Sunday School Periodicals

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Price List per Quarter.

Superintendent's Quarterly .....	\$0 15
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) .....	03
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Their use in connection with the Uniform Lesson leaves no need for any other "Graded Series." Finely adapted to Baptist schools.

### B. Y. P. U. SUPPLIES.

Topic Card, 75 cents per hundred.  
How to Organize—with Constitution and By-laws, price 10 cents per dozen.

## Baptist Sunday School Board,

J. M. FROST, Secretary.

NASHVILLE, TENN.

## The Home

### THE LIFE BEAUTIFUL.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterances prudence girds.  
Beautiful hands are those that do  
Work that is earnest, and brave, and true,  
Moment by moment the long day through.

Beautiful eyes are those that show  
Like crystal panes where heart fires glow,  
Beautiful thoughts that burn below,  
Beautiful feet are those that go  
On errands of mercy to and fro—  
Down the lowliest ways, if God will so.

### UNHERALDED HEROISMS.

There is a story, told by an obscure country paper, of one of the recent storms which swept over the Gulf Coast, leaving death and destruction in its path. William T. McElroy's story as it appeared in an exchange, is quoted by the *Lutheran Observer*. He tells the story of a father who had his home swept away by a tidal wave which accompanied the storm. "While he was endeavoring to save his own life, after having entirely lost sight of his wife and children in the raging waters, he heard a baby's cry. When he reached the child, he found that it was his own, floating on a piece of timber.

"Just as he reached his child, he was bitten on the hand by the dangerous water snake, popularly known as the 'water moccasin.' Although in the water, he managed to rip off a piece of his clothing to bind about his wrist and stop the circulation of the blood, as the bite of the snake is fatal under ordinary circumstances. Though suffering intense pain, and often tempted to let himself sink, and end his sufferings, he continued to keep on the surface for the sake of his child, and guided the timber on which the child was, for nearly twenty-four hours, when he was picked up by a boat, totally exhausted. The child was the only one of the large family that was saved. The paper did not even state whether or not the father survived the bite of the reptile and his exhausted condition.

Mr. McElroy says: "Such stories are, of course, unusual, but this one is an excellent illustration of the numberless heroisms that go on daily in our great land and are unheard-of except by a few. They go on all about us, and we never know of them." Some mother is denying herself many, many things she wants, often many things that she absolutely needs, in order that her wayward and mayhap selfish son may want for nothing that she can give. Some father is bearing on his shoulders a burden of financial worry and toll that is almost greater than he can bear, all the while wearing a smile on his face, in order that those he loves may not know of the pain he is undergoing in their behalf. Some daughter is giving up, as cheerfully as she can, her chances for education and improvement, that she may make brighter the eventide hours of her aged father or mother.

"These and many others that we have not space to name are going on all around. They may be next door, and we know nothing of them. The smile on the face of our neighbor hides the pain that he carries in his heart. And his heroism is all the greater because it is hidden, unknown. Wellington wins a Waterloo, and the world applauds again and again; a philosopher discovers electricity, and he is

given a fortune; a politician makes a brilliant speech, and is given the highest place in the nation; a scientist finds the Pole, and the world showers upon him praise and fame and fortune. But our next-door neighbor conquers a heart-breaking sorrow, or gives up his greatest desire in life for another, and the world walks by him every day and wonders why he has not been more of a success.

"And yet it is these little things that count for the most in the world. There is little reason to believe that mankind profited much by Wellington's victory. If Franklin had not accidentally discovered electricity, some one else would have done so later. A brilliant speech costs its maker no heart-breakings or self-denials, and is more apt to be a pleasure than a task. The discovery of the Pole does nobody any good except the discoverer. But when thousands of men and women throughout the world are daily taking upon themselves the burdens and sorrows of others, and doing their duty, despite personal inclination, and contrary to the gratification of their heart's desires, then is the world made nobler and better, and brought nearer to its all-wise and all-loving Creator. To win a battle is a great thing, if it is done for the right principle, but to win a victory over one's self is far greater, for it is not only for this world, but for the world to come as well. The newspapers do not make so much over it, but we may rest assured that it will not go unrecorded in the Book of Life.

"Time and again it has been proven that it requires more courage to perform many of the daily heroisms of life than is required in the soldier, who, under the banners of his country, shoulder to shoulder with comrades and friends, marches up to the cannon's mouth. There is the drum-beat to stir his blood. There are the cheers of his mates and the shout of his superiors urging him on. There is the roar of the guns, the smell of powder, and the hope of glory and honor if he performs a deed of bravery or distinguishes himself upon the field of battle. No man could be a coward or fail to do his duty under such circumstances.

"But such is not the case with the person who fights out the battles of life alone, uncheered by friendly association, unaided by the crowds at his back. If he wins, no newspapers bring out large headlines on his account. The world will know nothing of his victory. No one, in fact, will know it except himself. Virtue must in his case, at least, be its own reward. And yet he follows the voice of duty, never wavering, never asking the why or the wherefore, but fighting the good fight as he sees it, paying little heed to whether or not there are admiring friends to cheer his action, to reward his bravery, or to load him down with honors and riches. What if he does miss advantages in this life, if he does not receive what is due him for his self-denial, if no one notes his courage, his perseverance, his heroism? He knows that in the future his glory and happiness will be all the greater because of the sufferings of the present.

"All of us cannot do great deeds in the eyes of the world—cannot win important battles or make notable discoveries or write great books; but, if we follow the voice of duty implicitly, under all circumstances and in spite of our own ease and comfort and desires and hopes, we will be heroes, unheralded, unknown, unhonored, perhaps, but heroes none the less. And our temporary loss will in the end be our eternal gain."—*The Presbyterian*.



## Young South

MRS. LAURA DAYTON EAKIN,  
EDITOR.

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

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

Mission topic for August: "Africa."

Study the "Dark Continent" this month, won't you? It ought to be very interesting to us of the "South Land," because of our closer connection with its children. I wonder if they are as grateful to us for their civilization and Christianization as they ought to be?

Let us do all we can for them, here and across the ocean.—L. D. E.

The W. M. U. gives us two items to begin with:

### IMITATING THE MISSIONARY.

The natives of Africa are naturally imitative. The boys in the mission school can mimic one another so perfectly that it is easy to tell whom they are imitating. When white people come among them, the Africans' first desire is to wear foreign clothes, which they regard as mere ornaments. The results are very funny and often injurious to health.

One man may be dressed solely in the crown or the brim of a hat, another wears a pair of cast-off shoes, or perhaps one shoe, while his friend wears the other. But the most comical sight of all is a tall chief dressed in a pink or blue "Mother Hubbard."

They insist on keeping these garments on night and day, wet or dry, says a missionary, and may not take them off till they fall off.

This is serious when it comes to shoes. The feet of the natives are shod with natural sole leather—if they were not the bush paths would be impassable for him. But when he puts on shoes, he wears them through mud and water, besides keeping them on at night. The result is that they make his feet tender, besides injuring his health.

If a missionary should throw away a pair of old stockings instead of burning them, very likely somebody would soon appear in the yard wearing them, perhaps on his hands instead of his feet, because they would last longer that way.

These Africans all have a preference for heavy shoes that will make a noise as they walk up the aisles. And above all, they must have shoes with squeaking soles—or, as they say, shoes that "talk."

A story is told of a South Sea Islander who came into church with shoes merrily a-squeak. He walked proudly to the front, removed his shoes, dropped them out of the window, so that his wife might also have the pleasure of coming in with "talking" shoes. These Africans are like children, aren't they?—*Continent.*

### QUEER AFRICAN NAMES.

When one hears a child's name in America one can almost immediately tell whether the child is a boy or a girl, but it is not so in Africa. No one can tell except by acquaintance to whom such names Shilling, Six-pense, Penny, or Pound belong. One could hardly imagine that Donkey, In-the-way, Let-us-see, and Me could be names of children, but so goes the style in African nomenclature. With very little difficulty you might, perhaps, decide that England, Sunday, Waist-coast, Basket and Office are boys, and that Lea, Rose, Miriam and Lady-

watch are girls. But even one learned in the art of naming children in Africa would be at a loss to pick out their owners by such names as In-the-sack, In-the-bush, Pine-town, To-tremble, and Watch-no-good. There are a few names common to both sexes, such as Charlie, Soap, and Table; and some are called by the very suggestive names She-is-dead, and We-die-for-Charlie. In Africa, at least, one may well echo Shakespeare and exclaim, "What's in a name!"—*Missionary Review.*

### CORRESPONDENCE.

We are enjoying Dr. C. Ross Baker, of Opelika, Ala., in the First church pulpit, while Dr. Massee is preaching in "Tent Evangel" in New York City during his vacation. Pleasant memories of his visit to us, while Dr. Brougher was pastor, linger with the First church, and our people are grateful for the opportunity to hear him again. We regret that the summer congregations must be small, for the people will go away, and I fear some who are at home fail to exert themselves to come to the services during the heated term. The prayer meetings dwindle to a handful and the collections drop away down. That is sad. Let us rouse ourselves next Sunday and be in our places, that our souls may be fed.

I am hoping many of you have joined in the "Birthday Shower" to Miss Esther Levy. The thought that you have brought a smile to one of God's stricken children will be your reward. I have sent the dollar I had for her.

I see I forgot to credit Miss Farrell for one subscription to Our Mission Fields last week, so I do it today.

I am sorry I could not be at the Ocoee Encampment at Mineral Park this week. I hope there are many of the Ocoee workers there, and the special work of this field will be greatly benefited thereby.

Yes, we have not been idle this first week in August. Will you read the letters with me?

Malesus sends No. 1:

"Enclosed find \$4.31 from Malesus Sunday school. Give \$1.77 to the new Orphans' Home and \$2.54 to the Foreign Board. The Young South has our best wishes for its work."—Sam W. Hudson.

Shall I give \$2 to our missionary's salary and 54 cents to the chapel in Kagoshima? Thank you so much, Mr. Hudson, and will you thank Malesus Sunday school at the first opportunity? They are ever kind to the Young South.

Elizabethton is here again in No. 2: "Enclosed find 61 cents, for which please send me the Foreign Journal and Home Field, and one copy of Our Mission Fields."—(Miss) Eliza B. Carriger.

I order all the "helps" with great pleasure. May they be of great service.

No. 3 comes from good old friends near Harriman:

"Enclosed find \$3.60 from Caney Ford Society for the new home for the baby orphans."—Mrs. Bettie Bowman.

I felt sure we should hear from you about this new interest of ours. Thank you all. You never fail us.

No. 4 brings the usual generous offering from Sweetwater Primary classes:

"I enclose \$2.33 from the Infant classes of the First Baptist Church at Sweetwater. Please use it for our missionary in Japan, and any other work of the Foreign Board."—(Mrs.) M. C. Lowry.

The last message for today comes from Martin, where we used to have friends. In the early life of the

Young South, one of them did not quite approve of the present editor's way of running it. As I remember, he wanted the children's letters printed as they wrote them. That would have confined the interest to so few that we would have raised hundreds of dollars, where we have had thousands in the eighteen years that have passed.

The editor has had no ill feeling whatever in regard to the difference of opinion, but has gone on, trying to educate the Tennessee young people and their friends in how to write and how to give, and gives God the glory for all the Young South has accomplished, always grateful for the part the "Baby Brigade" has taken in the work. With her there has been no "age line."

Our friend says:

"I send the Young South \$1 for State Missions, \$1 on that debt left on him last year, \$2 to that cottage in the new Orphans' Home, and \$1 for the Young South missionary in Japan. You may have heard of my affliction. On April 28 I was stricken with paralysis, but by my physician's wise skill, I rallied, and can walk with the aid of a cane. By the help of the Lord and the kindness of loved ones, I am up and doing well, but my voice is injured, and I can not hope ever to do much more in the ministry. The Lord's will be done."—J. M. Nowlin.

The Young South offers our friend sincerest sympathy in his long illness. May his days be full of God's kind care. "At even-tide there shall be light." What has become of Misses Nilwon and Nell, who were so faithful to the Young South in the past?

We are so grateful for the

### FIVE DOLLARS.

It is so kind in you to remember us in your trouble. We will be pleased to hear again from you. This generous offering is much appreciated.

Now, a long pull, a strong pull, and a pull altogether for August. Let's do our best this last summer month.

Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

### RECEIPTS.

May and June offerings, 1911. \$ 72 99  
July offerings, 1911 ..... 105 98  
First week in August, 1911:

For Foreign Board—	
Malesus S. S., by S. W. H. (J.)	2 00
Malesus S. S., by S. W. H. (K. C.)	54
Sweetwater S. S., by Mrs. L. (J.)	2 00
Sweetwater S. S., by Mrs. L. (K. C.)	33
Rev. J. M. Nowlin (debt)	1 00
Rev. J. M. Nowlin (J.)	1 00
For State Board—	
Rev. J. M. Nowlin, Martin	1 00
For Baby Cottage—	
Malesus S. S., by S. W. H.	1 17
Caney Ford Society, by B. B.	3 00
Rev. J. M. Nowlin, Martin	2 00
For Foreign Journal—	
Miss Eliza Carriger, Elizabeth-ton	25
For Home Field—	
Miss Eliza Carriger, Elizabeth-ton	25
For W. M. U.—	
O. M. F., Miss Carriger, 1 copy	05
O. M. F., 1 sub.	20
For postage	06
Total	\$195 02

Received since May 1, 1911:

For Foreign Board	\$ 63 94
" Home Board	4 35
" State Board	4 00
" S. S. Board	1 00
" Baby Cottage	89 04
" Margaret Home	1 25
" Mt. Schools	2 00
" Foreign Journal	8 25

" Home Field	2 00
" W. M. U.	1 35
" Jewish Girl	1 00
" Jewish Mission	11 00
" Starving Chinese	5 00
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" Postage	59

Total .....\$195 02

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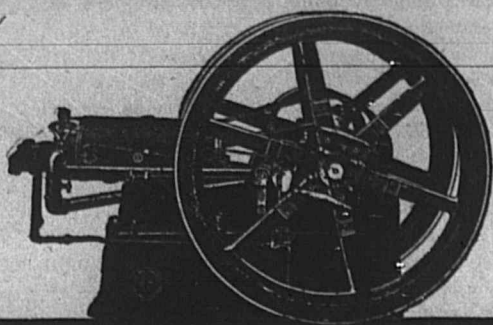
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Jackson, Tenn.





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## AMONG THE BRETHREN,

By REV. FLEETWOOD BALL.

The revival at Chapel Hill church, near Lexington, Tenn., last week resulted in many conversions and 17 additions, 16 by baptism. Rev. Andrew Potter is an unusually efficient revivalist and did forceful preaching. He will enter the Seminary at Louisville in October.

Rev. John W. Barnett of Parsons, Tenn., is holding a revival this week at Mt. Ararat church, near that place, doing his own preaching.

Mt. Lebanon church, near Paris, Tenn., is holding a revival this week, the pastor, Rev. Andrew Potter doing the preaching.

Twelve had been added to the church at Luray, Tenn., at last account from a meeting in which the pastor, Rev. A. M. Nicholson of Jackson, Tenn., did the preaching.

Rev. L. V. Henson, pastor-elect at Trezevant, Tenn., preached the dedication sermon of the church at Farmington, Ky., on a recent Sunday. Rev. John R. Clark of Paducah, Ky., is assisting in a meeting there this week.

The revival at Mt. Nebo church, Buena Vista, Tenn., in which Rev. G. M. Workman of Martin, Tenn., was assisted by Rev. C. M. Simmons, resulted in six conversions and four additions by baptism.

Rev. J. I. Ayres of Jackson, Mo., who lately resigned that pastorate, has accepted a call to Troy, Mo.

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GOOD NEWS FOR THE DEAF.

A celebrated New York aurist has been selected to demonstrate to deaf people that deafness is a disease and can be treated successfully in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite No. 480, 40 West Thirty-third street, New York City, and we will assure them that they will receive by return mail, absolutely free, a "trial treatment."

At Leslie, Ark., Rev. O. E. Bryan lately assisted Rev. Alex. McPherson in a revival resulting in 45 conversions and 43 additions, 37 by baptism. The church has had 125 additions in 14 months.

Dr. Fred D. Hale has resigned the care of the McKinney Avenue church, Dallas, Texas, to accept a call to the First church, Joplin, Mo.

Rev. E. C. Routh has resigned the to devote his entire time to his duties as editor of the *South Texas Baptist*. care of the church at Lockhart, Texas. The *Baptist Standard*, Dr. J. B. Gambrell, editor, has not yielded as yet to the victory of the saloon forces in Texas. But the *Western Evangel* and *South Texas Baptist* have conceded the defeat of State-wide prohibition.

The church at Lyles, Fluvanna County, Va., was organized in 1776. Since the war it has sent out the following preachers: Drs. W. H. Ryals, Paris, Tenn., the late Dr. J. K. Pace of Atlanta, Ga., Dr. Sparks W. Melton of Norfolk, Va., Rev. W. M. Seay of Portsmouth, Va., and Rev. J. W. Loving of Houston, Texas.

Dr. C. D. Daniel has lately been instrumental in organizing two Mexican Baptist churches, one at Corpus Christi, Texas, and the other at Gregory, Texas, the home of C. P. Taft.

Rev. C. W. Stumph has just closed a fine meeting at Charleston, Miss., in which Rev. D. A. Ellis of Memphis, Tenn., did the preaching, and Rev. O. P. Estes of Clinton College led the singing. There were 12 additions and much good was done in other ways.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, N. C.

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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. A. P. ALDRICH.

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

**You Can Afford**

a new song book in your Church or Sunday School, and one for every person. "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, \$3 for 100. Words and Music, 83 very best songs. Sample copy 5 cents. B. A. K. HACKETT, 109 N. Wayne St., Fort Wayne, Ind.

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**FREE TO YOU—MY SISTER**



Free to You and Every Sister Suffering from Woman's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weakness peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you will not interfere with your work or occupation, just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address MRS. M. SUMMERS, Box 241 - South Bend, Ind., U. S. A.

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has more to it than mere wetness or sweetness—it's vigorous, full of life. You'll enjoy it from the first sip to the last drop and afterwards.

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

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One Box Ball Alley cleared \$513.00 profit in 51 days; four others over \$1,500.00 in 60 days; four others took in \$3,300.00 in nine months. A young man (name on request) working for \$15.00 a week installed four Box Ball Alleys and made \$1,288.20 clear profit in 60 days! Go in this pleasant, profitable business yourself. You can start nicely with \$150.00. You can operate it in connection with your present business, or independently and be your own boss. Upwards of 7,000 alleys sold to date—you are next.

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**BINGHAM**, Asheville, N. C., has prepared **BOYS** for College and for **Christian Citizenship** for 118 years, and **ALONE** in the U. S., offers a **FREE ROUND TRIP TICKET** from anywhere within 1500 miles to any parent who, on inspection, is not convinced that its pairs of **ONE STORY** brick rooms, separated by a parapet **FIRE WALL**, are the **BEST** for Health, Sanitation, Ventilation and safety against **FIRE**. 1793 Send for Catalogue or come and see. **COL. R. BINGHAM**, Sept., R. F. D. No. 39 1912



## Obituaries

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

**BURKHART.**—Mrs. Laura Whetsel Burkhardt, wife of E. L. Burkhardt, was born Jan. 5, 1894, and died May 15, 1911, aged 17 years, 4 months and 10 days. She professed faith in Christ and joined the Union Baptist Church in 1908.

She married in January, 1910. To this union one child was born, who, with the husband and relatives, are left to mourn her loss. Sister Burkhardt was of a cheerful and kindly disposition, and she always loved to attend her church and Sunday school services. Even when the aged die it saddens us who are left behind. But when those who are just beginning their life's work are taken away, it brings grief inexpressible. Thus it was with our sister, Mrs. Burkhardt; and to our human eyes it seems wrong for her to die. But Christ who loved her more, called her to come and be with Him, where all is peace and love.

We the members of Union Baptist Church offer the following resolutions of respect:

Whereas, God, in His infinite wisdom, has seen fit to remove her from our midst, we, therefore, submit to His will, and our hearts go out in sympathy to her husband and family; therefore, be it

Resolved, That we express to them our sympathy in their sorrow, and commend them in their grief unto Him who is able to soothe all troubled hearts.

J. J. COX,  
MRS. J. DIXON SHIFE,  
Committee.

Fountain City, Tenn.

**FAUCETTE.**—Whereas, God has called back unto himself the spirit of our friend and sister, Mrs. Faucette, and

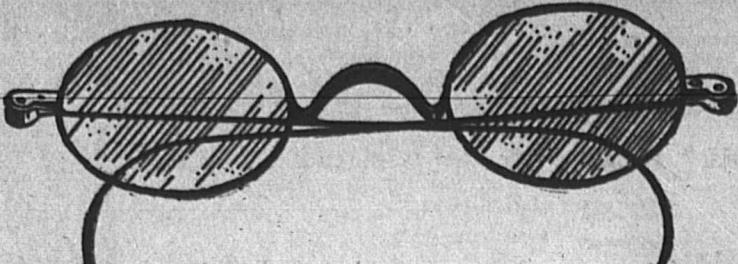
Whereas, Her broad information and consecrated enthusiasm were an inspiration to the members of our Aid Society in missionary and other departments of our work; and

Whereas, We feel that we have lost one of our strongest, most efficient and most loyal members; therefore, be it

Resolved, That we accept with humble submission that which God hath done; that we will more earnestly enter upon the work which she has heretofore led, and strive to accomplish broader, higher things; that a copy of these resolutions be spread upon our minutes of the Society, and that a copy be sent to the family of our sister; that one each be sent to the BAPTIST AND REFLECTOR and The Baptist for publication.

MRS. C. E. JEFFRESS,  
MRS. M. B. KNOX,  
MRS. P. D. CHILDRESS,  
Committee.

The recent revival at Murray, Ky., in which Evangelist T. T. Martin of Blue Mountain, Miss., assisted Rev. H. B. Taylor, resulted in 17 baptisms. Bro. Taylor explains that the reason his church has had T. T. Martin four



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—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

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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 **ROLLED GOLD** Spectacle offer. Address:  
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NOTE.—The Above is the Largest Mail Order Spectacle House in the World and Perfectly Reliable.

times and will have him every time he can be secured, is because he does not do shallow work.

Rev. D. S. Brinkley of Union City, Tenn., has lately held a meeting with Rev. J. G. Cooper, of Martin at Water

Valley, Ky., which resulted in six or seven conversions and a regular old-time revival.

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







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

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

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Opens September 20th. New management. Dr. W. A. Wilson, eight years president of Lexington College, Lexington, Mo., fifteen years president of Baylor College, Belton, Tex., has absolute lease. Over one-half million dollars invested. Finest equipment outside of West Point. Prepares for University, Teachers, Specialist. Col. G. L. Byroade, U. S. A. Commandant. Eight hundred acres with shade, lawns, lakes, hunting, fishing, riding, boating, and other outdoor sports. Send for catalogue, W. A. Wilson, A.M., Superintendent.

### A GOLDEN OPPORTUNITY IN SOUTHWEST TEXAS.

Fowler Bros. Land Company are selling the Frio Valley Winter Gardens in ten-acre farms located in the valley of the Frio River in the very heart of the Artesian Belt, on terms of \$1.50 per acre cash and \$1 per acre in monthly payments. With each ten-acre farm is given without cost a town lot in Fowlerton. The land is rich and fertile. The soil is a black sandy loam, which will produce anything that grows.

Don't wait too long, this opportunity will soon pass. Write for information today.

FWLER BROS. LAND CO.,  
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## Among the Brethren

By Rev. Fleetwood Ball

Dr. Lloyd T. Wilson has rounded out his third year as pastor of the First church, Newport News, Va. Within the past year there have been 143 conversions and 104 additions, 46 by baptism. The offerings for the year aggregate \$14,451.83. The amount given to Foreign Missions was \$1,024.50.

Rev. A. S. Wells of Bolivar, Tenn., has been called to the care of the church at Hickory Valley, Tenn., for twice a month.

Rev. Geo. S. Kennard, the new pastor at Mt. Sterling, Ky., has been given a vigorous pounding by his church. The work begins auspiciously.

Rev. I. M. Turner has resigned as pastor at Braymer, Mo., to accept the pastorate at Armstrong, Mo. This is his third pastorate there.

Mr. David Lloyd-George, who has been heralded as a Baptist, and who has been lionized by the World's Baptist Alliance, it is said is a member of a Campbellism church. It looks like Dr. J. N. Prestridge has been imposed on.

The First church, Oklahoma City, Okla., of which Dr. Carter Helm Jones is pastor, has held its last services in the beautiful White Temple, and will worship in the Presbyterian church until the new building is ready for use.

Rev. J. M. Page of Rose Hill, N. C., lately assisted his brother, Rev. W. P. Page, in a revival at Danville, Va., which resulted in 74 additions, 61 for baptism.

It is announced that Dr. M. D. Jeffries has resigned the presidency of Carson and Newman College, Jefferson City, Tenn. He has done a great work in that capacity.

Rev. Charles E. Hitt of Senoia, Ga., has been called to the care of the East Point church, Atlanta, Ga., and will likely accept.

Dr. E. C. Dargan of the First church, Macon, Ga., declines to accept the chair of Homiletics in the Southwestern Baptist Theological Seminary of Fort Worth, Texas, to which he had been elected.

The Lord lately stirred Tyler, Tex., most remarkably through the preaching of Evangelist M. F. Ham, of Bowling Green, Ky., who aided Rev. G. L. Yates. Over 100 were added to the different churches.

In the recent revival at Hamburg, Ark., in which Dr. A. J. Fawcett was assisted by Evangelist Sid Williams, of San Antonio, Tex., there were over 40 additions and a \$10,000 subscription raised for a new church.

Rev. W. A. Freeman of Cuero, Tex., has our sympathy in his sore affliction on account of rheumatism and nervous prostration. His church has given him a month's rest.

Rev. Andrew Potter of Paris, Tenn., is this week with the Chapel Hill church, near Lexington, Tenn., in a revival assisting the writer. Brother Potter held a gracious meeting there a year ago.

It is not generally known that E. S. Love of Mercer, Tenn., an expert choir leader, is available to assist pastors in the work of revivals. He is singing this week in a meeting with Rev. A. M. Nicholson at Luray, Tenn. He is a consecrated, capable young man.

The Intelligence that Rev. R. A. Kimbrough of Blue Mountain, Miss., has accepted the presidency of Union University, Jackson, Tenn., brought joy to hosts of friends of that institution.

Beginning July 30, Dr. F. C. McConnell of the First church, Waco, Texas, will hold the McConnell Tabernacle

meeting at Hiawasse, Ga. This is the place of his nativity and he has held meetings there for years.

Rev. J. H. Oakley of Whiteville, Tenn., will begin a revival in his church Sept. 24, in which he will have the assistance of Rev. J. M. Anderson of Morristown, Tenn. Bro. Oakley has been conducting a successful home revival in the church.

Rev. Terry Martin of Dickson, Tenn., is assisting Rev. R. A. La Rue in a revival at Hampton, Ky., which gives indication of resulting most graciously.

Rev. G. H. Stigler of Dyer, Tenn., had the assistance last week of Rev. E. L. Watson of Memphis, Tenn., in a gracious revival, which resulted in the accomplishment of much good.

It is announced that Rev. R. E. Downing of Henning, Tenn., has accepted the call to the church at Newbern, Tenn., and takes charge at once. Henning is sad and Newbern glad.

The West Tennessee "Baptist Encampment" is likely to be realized next summer. Dr. J. L. White, Rev. E. L. Watson of Memphis, and others are behind the movement. Jackson, Hinson Springs and other locations have been proposed as the place to hold the Encampment. It is argued that Estill Springs is inaccessible to West Tennesseans.

On the first morning of Dr. C. F. J. Tate's pastorate with the First church, Hot Springs, Ark., there were six additions. A new church building will be erected at once. Rev. I. G. Murray has been supply pastor since April.

Two daughters and a son of Rev. J. D. Campbell of Saulsberry, Tenn., together with ten others, were added to the church at that place in a revival which closed there last Saturday. The pastor, Rev. A. S. Wells, and his loyal people, were good to the visiting brethren.

Rev. John F. Purser has resigned the care of the West End church, Atlanta, Ga. This church and the Baptist Ministers' Conference of Atlanta, are doing their best to induce him to withdraw the resignation.

The recent revival at Tiller, Ark., in which Rev. C. D. Wood was assisted by Rev. I. N. Penick, of Martin, Tenn., resulted in nine additions. A new church will soon be built.

Rev. Ollie H. Davis was lately assisted in a revival at Coweta, Okla., by Rev. H. H. Friar, of Dallas, Tex., which resulted in 100 conversions, and at last account 40 additions to the church. Bro. Davis was until a year or so ago a resident of Darden, Tenn.

Rev. Thos. B. Holcomb of Paris, Tenn., assisted Rev. A. Jones last week in a gracious meeting at McConnell, Tenn.

Mr. L. E. Purdy has been chosen business manager of Ouachita Baptist College, Arkadelphia, Ark., to co-operate with the president, Dr. R. G. Bowers.

Rev. J. P. Crisp of Martin, Tenn., will preach on an incoming Sunday for the church at Huntingdon, Tenn., and will be given a good hearing.

While Dr. Ben Cox of the First church, Little Rock, Ark., is absent attending the Men and Religion Forward Movement at Silver Bay, N. Y., Rev. J. G. Harris, financial agent for the Baptist College of Arkansas, supplies.

Rev. Benj. J. Matthews of Amarillo, Texas, has been called to the care of the First church, Frederick, Okla., and has accepted to begin work at once.

Rev. J. W. Loving of Houston, Tex., is to supply for Grove Avenue church, Richmond, Va., the last two Sundays in August.

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