

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

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At their recent annual meeting the Spanish-American Veterans declared against the re-establishment of the army canteen.

We were very sorry to miss the visit last week of our friend, Rev. Forrest Smith, of Sherman, Texas. He had been to Tennessee on a visit to relatives. He is doing a noble work in Texas.

"Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees takes off his shoes,  
The rest sit around it and pluck blackberries."

In 1797, La Revellire-Lapeaux, a member of the Institute, consulted Talleyrand upon the subject of Theophilanthropism, a new religion that the former was trying to establish. Talleyrand replied, "I have but a single observation to make: Jesus Christ to found his religion, suffered himself to be crucified, and he rose again. You should try to do as much."

The experts say that warfare in the near future will be in four dimensions—on land, on the sea, under the sea, and in the air. The submarine Dreadnaught has come. At Newport eight of the new under-water fighters have been lately tried out. They dive down two hundred feet where the water pressure is eighty-four pounds to the square inch. They think nothing of sailing along one hundred and twenty feet below the surface at nine knots an hour. One of them has gone one hundred and twenty miles.

A writer in the *New York Observer* tells the story of the fisherman who hired a boatman to row him on the lake. In landing a bass the fisherman fell overboard. The boatman in an effort to save him caught his hair and his wig came off. Then he grabbed his foot and his wooden leg came off. Getting hold of his net he fished him out of the water with the remark that if he could not save the whole man he would save as much of him as possible. The good point is made that when the church through the home and Sunday school conserves a girl or boy it saves a woman or man while it is left to save only as much of the sin-maimed adult as it can.

A most remarkable occurrence was the disappearance from the Louvre Art Gallery in Paris of the picture known as Mona Lisa, said to be the most famous portrait in the world. It was painted by Leonardo da Vinci, and sometimes called his masterpiece. This, however, is a mistake. His masterpiece is the Last Supper in the Cathedral at Milan. This is considered the finest picture in the world. Mona Lisa, though, was considered the finest portrait. It is said that the French Government sometime ago refused to take \$5,000,000 for it. It is certainly very remarkable that such a picture should suddenly disappear from the walls of the Louvre, and no trace of it be found.

The religious population of the world is estimated as follows: Christianity, 477,000,000; Confucianism, 256,000,000; Hinduism, 207,000,000; Islamism, 177,000,000; Buddhism, 148,000,000; Polytheism, 118,000,000; Taoism, 43,000,000; Shintoism, 14,000,000; Judaism, 7,000,000. This leaves out the people in the interior of Africa, whose religion is of so low a kind that it can hardly be characterized. There are some 150,000,000 of these, making about 1,500,000,000 people on the face of the globe. The usual estimate for the number of Christians is 500,000,000, making about one-third of the population of the globe who nominally, at least, and many of them actually, bow down before the name of Jesus.

In answer to our request, Brother W. H. Halliburton, of DeWitt, Ark., informs us that his subscription to the *Baptist* dates from November, 1846. It has been uninterrupted to date, except the time the paper was suspended during the Civil War. Brother Halliburton has all the volumes issued since the war, except the volume just closed, bound and now in the library of the Ouachita Baptist College, Arkadelphia, Ark. The 95th anniversary of Brother Halliburton's birth will be on November 4, next. He is thus, we believe, the oldest subscriber to the *BAPTIST AND REFLECTOR*, both in age and as a subscriber, having been a subscriber for 65 years. We hope that he will at least be spared to round out the 100th year of his life.

## Personal and Practical

The *Biblical Recorder* tells the story that one evening when several church-members were bemoaning the coldness of the prayer-meetings an elderly and very devout sister exclaimed: "I'm sorry, my brothers and sisters, you find the prayer-meeting cold. They never seem cold to me, for I always bring my fire with me." That is good. Always bring your fire with you to prayer-meeting.

Where shall the next meeting of the Tennessee Baptist Convention be held? It will be Middle Tennessee's time to have it. There are plenty of places in this section of the State able to care for it, and a number of them will be glad to have it. We call attention to the matter now so that the brethren may be discussing the question and arranging to extend an invitation to the Convention.

## GIVE.

*Give as the morning that flows out of heaven,*

*Give as the waves when the channel is riven,*

*Give as the free air and sunshine are given,*

*Lavishly, utterly, carelessly give.*

*Not the waste drops of the cup overflowing,*

*Not the faint sparks of thy hearth ever glowing,*

*Not a pale bud from the June roses blowing;*

*Give as He gave thee who gave thee to live.*

*Pour out thy love like the rush of a river,*

*Wasting its waters, forever and ever,*

*Through the burnt sands regard not the giver;*

*Silent or joyful thou nearest the sea.*

*Scatter thy life as the summer shower's pouring;*

*What if no bird through the pearl rain is soaring?*

*What if no blossom looks upward adoring?*

*Look to the life that was lavished for thee.*

*Almost the day of thy giving is over,*

*Ere from the grass dies the bee-haunted clover,*

*Thou wilt have vanished from friend and from lover;*

*What shall thy longing avail in the grave?*

*Give as the heart gives whose fetters are breaking,*

*Life, love, and hope, all thy dreams and thy waking;*

*Soon Heaven's river thy soul-fever slaking,*

*Thou shalt know God and the gift that He gave.*

—Exchange.

The *Pacific Baptist* tells the following incident: "A Southern preacher was travelling on a train in North Carolina a few years ago while the passengers were much annoyed by the blasphemy of a half-drunk man. When the minister had remained silent as long as he could he began singing, 'There is a fountain filled with blood.' The drunken fellow ceased his oaths long enough to say, 'Quit singing your religion on the ears.' 'I guess not,' the singer replied. 'I don't belong to the Quit family, my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master.' 'Who is my master?' the fellow asked. 'The devil is your master—Christ is mine. I am as proud of my master as you are of yours. Now I am going to have my turn if the passengers don't object.' A chorus of approval came from the other travelers and the car for the time became a prayer-meeting room." On this incident the *Pacific Baptist* comments very pertinently: "We think of Mr. Mead's course as being courageous, but should it require any more courage to confess one's faith than to declare blasphemously one's lack of faith? To the 'sight of eyes that see' the drunkard's awful presumption shows immeasurably more disregard of consequences than did the preacher's showing of his colors."

Speaking of Japan, the *Century* says: "Thirty-five years ago there were eleven baptized Protestant Christians. Today there are 70,000 of them in Japan; they own 600 churches; in their Sunday schools they teach 100,000 children."

Dr. Henry C. Vedder says: "It is established beyond controversy and no scholar of repute now wishes to question the fact, that in early apostolic times there existed only the immersion of believers—that there is no instance of any abbreviated form of baptism of an infant in the New Testament records." Baptists have fought their fight and whipped the battle on that point.

The *Pacific Baptist* tells of a young preacher who began a Sunday morning sermon with these words: "I am going to give you the results of a week's speculations. Mind you, I don't insist that the result is undebatable. I hold it tentatively, as the more credible of two hypotheses. I may not be entirely wrong, but I am quite certainly not entirely right. I may change my mind when I have thought more about it, and as for you, you are wholly at liberty to reject what I say. The important thing is that you should think your own thoughts." Bah!

Mr. William T. Ellis, who is now traveling in the Orient, thinks that Tibet will soon be open to foreigners, and the Christian religion will have an opportunity to enter the country that has longest maintained a closed door to all foreigners. The head of the Buddhist religion, the Dalai Lama, now in exile at Darjiling, India, intimated to Mr. Ellis that it was his plan to return to Tibet and, as a result of his observations in China and India, to open the closed land to foreigners and to send some of the young Tibetans to Europe and America to be educated. If his intentions are carried out, great changes may be expected soon in Tibet. The Lama is still a confirmed Buddhist and predicts that in four hundred years all the world will be Buddhists. But his observation of the power of Christianity has been very limited, and if once the door is open for the Gospel of Jesus Christ, Tibet will be no exception in the history of nations that have forsaken Buddhism and have accepted Christ.

Dr. C. H. Ryland, of Richmond, Va., tells the following interesting story, which he says is taken from a sketch of the life of Rev. Matthew Ellison, one of the "fathers" of the West Virginia Baptists, by Rev. J. W. Morgan: "In a certain meeting, in which Bro. Ellison was acting as chairman, regeneration was the theme for discussion. Through courtesy, a Campbellite minister, who was present, was invited to participate in the discussion. This man, taking as his topic, 'Baptismal Regeneration,' consumed the whole time allotted to the discussion. When he concluded Bro. Ellison announced that the time was up, and added: 'I should like very much to reply to the address we have just heard, if the time would permit, but as it is I shall simply say this much, the mother never washes the child until it is born.' The minister who had made the speech left the house with a sense of utter defeat. 'I am beaten,' he said; 'worse than I have ever been before and no one could have done it so well as Mr. Ellison.'"

The following paragraph from the *Scientific American* will be read with interest: "What a beautiful tone that bell has!" is often heard. "There are few, however, who know how a bell receives its joyful or solemn tones. All bells after they are cast and finished must go through a process of tuning, the same as any other musical instrument before they respond with a clear, true tone. Every bell sounds five notes, which must blend together in order to produce perfect harmony. The tuning of a bell is done by means of shaving thin bits from various parts of the metal. It is as easy for an expert bell tuner to put a bell in tune as it is for a piano tuner to adjust his instrument to perfect chords. At first thought it would seem that a bell would be ruined should the tuner shave off too much at the last tuning, or the fifth sound, but such is not the case. He would, however, be obliged to begin over, starting again with the first tone, and shaving the bell till it gave forth its harmonious sound at the fifth tone."



## ARTICLE 74

## A Southern Pilgrim in Eastern Lands

By Edgar E. Folk, D.D.

## HOME AGAIN.

For several days I had been asking our captain what time he thought we would reach Philadelphia—and I suppose every other passenger had been doing the same thing. The captain was very patient and obliging. He would answer me, and I presume the others also, that he thought we would land at 20 minutes after 8, Monday morning.

So on Sunday night we packed our satchels for the last time—what packing was needed, and lay down to sweet sleep, to dream of home and loved ones. Monday morning we were up early. All was astir on board ship. During the night we had left the open ocean and had entered the Delaware River. And now as we looked out we could see land on either side, and that land was—America. I felt like breaking out into singing, with Dr. S. F. Smith:

"My country 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died!  
Land of the Pilgrims' pride!  
From ev'ry mountain side,  
Let freedom ring!

"My native country, thee—  
Land of the noble free—  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and templed hills:  
My heart with rapture thrills,  
Like that above.

"Let music swell the breeze,  
And ring from all the trees,  
Sweet freedom's song;  
Let mortal's tongues awake;  
Let all that breathe partake;  
Let rocks their silence break,  
The sound prolong.

"Our fathers' God! to Thee,  
Author of liberty,  
To Thee we sing;  
Long may our land be bright,  
With freedom's holy light!  
Protect us by Thy might,  
Great God, our King."

## THE STARS AND STRIPES.

And see! Yonder in the distance floats a flag. What flag is that? We had seen many a flag in our travels—Portuguese, Spanish, Turkish, Greek, Italian, Swiss, German, Belgian, French, English. But except when it floated over our camp in Palestine and except on an occasional vessel we had met with, we had not seen that flag since we left New York. But there it floated in the breeze. Oh! how much that flag meant. It was the symbol of power, of protection, of liberty. I felt as did Francis Scott Key:

"Oh! say can you see, by the dawn's early light,  
What so proudly we hail'd at the twilight's last gleaming?

Whose broad stripes and bright stars, thro' the perilous fight,  
O'er the ramparts we watch'd, were so gallantly streaming!

And the rockets' red glare, the bombs bursting in air,  
Gave proof thro' the night that our flag was still there:

Oh! say does that star-spangled banner yet wave,  
O'er the land of the free, and the home of the brave!

"On the shore, dimly seen thro' the mist of the deep,  
Where the foe's haughty host in dread silence reposes,  
What is that which the breeze, o'er the towering steep,

As it fitfully blows, half conceals, half discloses?  
Now it catches the gleam of the morning's first beam;

In full glory reflected, now shines on the stream;  
'Tis the star-spangled banner, oh! long may it wave,  
O'er the land of the free, and the home of the brave.

"And where is that band, who so vauntingly swore,

Mid the havoc of war and the battle's confusion,  
A home and a country they'd leave us no more?  
Their blood has wash'd out their foul footsteps' pollution;

No refuge could save the hireling and slave  
From the terror of flight, or the gloom of the grave;  
And the star-spangled banner in triumph shall wave,  
O'er the land of the free, and the home of the brave!

"Oh! thus be it ever, when free men shall stand,  
Between our lov'd home and the war's desolation!  
Blest with vict'ry and peace, may the Heav'n-rescued land,  
Praise the Power that hath made and preserv'd us a nation!

Then conquer we must, when our cause it is just;  
And this be our motto, 'In God is our trust!'—  
And the star-spangled banner in triumph shall wave,  
While the land of the free, is the home of the brave."

The captain was right about it. He knew his business. He had timed the ship's trip pretty well. About 7:30 a. m. she dropped anchor at the dock in Philadelphia. But there was a delay on which the captain had evidently counted. It was necessary that the shore officials should come on board and examine the ship's papers. The delay gave us time to say the

## FINAL FAREWELLS

to members of our party and other friends whom we had met on ship board. For four months the members of the party had been together in the most intimate as well as most delightful companionship. Three times a day for the four months we had eaten together. We had visited places of interest together. We had ridden together on ships, on trains, in carriages, in hacks, on donkeys. We had walked together, talked together, played together, sung together. We had become like members of one large family. There is

## A SENSE OF COMRADESHIP

engendered on a trip of the kind which is obtained only in college or in the army. And it takes about four years to engender such a comradeship in college or in the army, while it is engendered on such a trip in four months. Some of the warmest friendships of a life time are formed, friendships which shall last not only through life, but through eternity. And now the time had come when these friends must separate to go to their respective homes. And so we were glad of the opportunity to say good-bye to these cherished friends whom perhaps we would never meet again. It was just about 20 minutes after 8 when the gang plank was thrown down and we were allowed to go ashore. But not yet were we free to go where we pleased. We must first pass through the

## CUSTOM HOUSE.

This is not an act, but a process. There is much red tape about it. Before leaving the ship you "declare" your purchases abroad. That is, you must make a written statement of what you have bought on your trip and what it cost. This written statement is given the ship's purser and by his turned over to a custom house officer. This officer takes the written statement, and with that in his hand goes through your baggage—which had been carried ashore while you were saying good-bye to friends and deposited in the custom house under the letter which begins your name. If you have been thoroughly honest and have declared faithfully your purchases, you will have little trouble. But if you have attempted to keep back anything the officer will soon discover it and there is apt to be trouble. A short while before we returned home an ex-Governor of New Hampshire was fined \$2,000 because he had failed to declare a fine silk dress which his wife had bought in Paris. But you say, do you not have to pay duty on the purchases? I have frequently been asked this question. The ruling last year was that each person might bring in \$100 worth of purchases free, regardless of the character of the purchases. A few months ago the ruling was changed so as to make some article dutiable, regardless of whether the total amount is under \$100 or not. I have not the list of these dutiable articles before me now. I think, though, they are only a few articles, mainly articles of luxury. Articles of use, such as clothing, etc., are free up to the limit of \$100. Considering the fact that everything is much cheaper in the East than in this country, \$100 worth of purchases abroad would

represent something like \$300 or \$400 here. I may say that my purchases amounted to less than \$30. But I would not take \$100 for them. I may say, too, that I had "declared" everything very faithfully. The custom house officer soon saw this. He made, therefore, only a perfunctory examination of my satchels and soon gave me a clean bill of health in the shape of stamps on the satchels. I had with me, however, a number of books which I could not well get in the satchels. These I had in a bundle. When I started out of the custom house with this bundle an officer stopped me, and seeing no stamps on the bundle, he objected to my taking it out. I explained that they were books I had carried with me from America. He hesitated, looked doubtful, but finally let me pass. It took some other members of the party longer to get through the custom house because of their larger purchases. I waited for them on the outside. It was about 10 o'clock before we got away and started up town to take trains for home.

## PHILADELPHIA.

It was good to see Philadelphia again, old, slow, sleepy Philadelphia, as she has the reputation in this country of being. And yet, compared to most of the cities we had visited during the past four months, it was new, fast, wide-awake. Its streets are narrow compared to those of Western cities, but broad compared to those of Eastern cities. Its houses to a large extent are low, and with a tame sameness compared to those of Western cities, but high and with an infinite variety compared to those of Eastern cities.

After purchasing railroad and sleeper tickets I had time to make a brief visit to the American Baptist Publication Society, the Baptist headquarters, where I had the pleasure of meeting Dr. Rowland, the Corresponding Secretary, and some others. I began to feel at home. And then when I got aboard the train bound for the South, on a Pullman sleeper, the first of the kind I had seen since leaving America, I felt very much at home. Pittsburg, Columbus, Cincinnati, the Ohio, the Sunny South—and then I was at home.

## DIXIE LAND.

And then I felt like singing the new version of Dixie, by Dr. M. B. Wharton:

"O! Dixie's land is the land of glory,  
The land of cherished song and story;  
Look away, look away, look away, Dixie Land!  
'Tis the land that patriots love to dwell in,  
Look away, look away, look away, Dixie land!

"O! Dixie's land is the land of flowers,  
Of sunny skies and shady bowers,  
Look away, look away, look away, Dixie land!  
Where the long moss to the oak is clinging  
And the mocking bird is nightly singing,  
Look away, look away, look away, Dixie land!

"The blue and gray went out to battle,  
And loud they made war's thunders rattle,  
Look away, look away, look away, Dixie land!  
The fight we lost, but won a glory  
Which still will last when time is hoary,  
Look away, look away, look away, Dixie land!

"Still Dixie's land is the land of freeman,  
Of soldiers brave and gallant seamen,  
Look away, look away, look away, Dixie land!  
The land where rules the Anglo-Saxon,  
The land of Davis, Lee, and Jackson,  
Look away, look away, look away, Dixie land!

"And Dixie's land is the land of cotton,  
Whose ancient sway is not forgotten,  
Look away, look away, look away, Dixie land!  
From his snow-white throne our king advances  
To break the world's commercial lances,  
Look away, look away, look away, Dixie land!

"I'm glad I live in Dixie,  
Hurrah! Hurrah!  
In Dixie's land I take my stand,  
To live and die in Dixie,  
Away, away, away down South in Dixie,  
Away, away, away down South in Dixie!"

Yes,

"Dixie land is the land for me."

I had seen many lands, some of them with rich soil. But nowhere in all my travels had I seen a finer land, with finer soil, finer climate, or finer people than the land of Dixie, the land where I was born, where I have lived all of my life, so far, where I propose to spend the balance of my life, where I expect to die, and where my body will be buried to await the resurrection morning. In the noble words of the immortal Carmack:



"The South is a land that has known sorrows; it is a land that has broken the ashen crust and has moistened it with tears; a land scarred and riven by the ploughshare of war and billowed with the graves of her dead; but a land of legend, a land of song, a land of hallowed and heroic memories. To that land every drop of my blood, every fibre of my being, every pulsation of my heart, is consecrated forever. I was born of her womb; I was nurtured at her breast; and when my last hour shall come, I pray God that I may be pillowed upon her bosom and rocked to sleep within her tender and encircling arms."

Louisville, Bowling Green, Gallatin—and then I felt like singing with Dr. A. J. Holt,

#### OLD TENNESSEE.

"The land of pure and balmy air,  
Of streams so clear and skies so fair,  
Of mountains grand and fountains free;  
The lovely land of Tennessee.

"The fairest of the fair we see,  
The bravest of the brave have we,  
The finest of the noble free,  
In battle-scarred old Tennessee.

"The rarest fruits and fairest flowers,  
The happiest homes on earth are ours;  
If heaven below could only be,  
'T would surely shine in Tennessee.

"Awake my harp with tuneful string,  
And of thy lovely country sing,  
From East to West the chorus be,  
God bless our dear old Tennessee.

"Oh, Tennessee! Fair Tennessee;  
The land of all the world to me;  
I stand upon thy mountains high,  
And hold communion with the sky,  
And view the glowing landscape o'er,  
Old Tennessee, forevermore."

And now the last lap of the journey has been reached. How slowly the train runs! It seems to me it used to run faster. But yonder at last are the lights of Nashville. How beautiful they look! The whistle sounds. The bell keeps up a constant ringing. We feel the checking of the cars as the brakes grate against the wheels. The train has reached the depot. It comes to a standstill. "All out for Nashville!" How sweet the words. I am not long in getting out. And yes, oh, joy! yonder they are, the loved ones from whom I had been separated for four long months, yonder they are, awaiting my homecoming. Oh, the happiness of that meeting! I leave that to be imagined. But I think of another home-coming after awhile. Will friends be there to meet me then as they are here now?

"When my final farewell to the world I have said,  
And gladly lie down to my rest,  
Will any one then at the beautiful gate,  
Be waiting and watching for me?"

And here is

#### HOME.

Ah, yes,

"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home.  
A charm from the skies seems to hallow us there,  
Which seek through the world cannot be met with elsewhere.

"Home, home, sweet, sweet home,  
Prepare me, dear Saviour, for Heaven my home."

Never did these words of John Howard Payne, written when he, himself, was far away from home, sound so sweet to me. How glad I was to get back home again after four months of wandering! How grateful to God was I that during all of these wanderings by land and by sea I had been kept safely from danger and harm, most entire freedom from sickness, even seasickness. What a happy family it was which gathered around the family altar that night as we had been in the habit of doing in times past, to read a chapter from God's Word and to express gratitude to God for all His blessings to us, that He had kept both him who went and those who stayed at home in life and health. And then I felt like singing.

"Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above ye Heavenly host,  
Praise Father, Son and Holy Ghost."

#### A FINAL WORD.

to the reader. For more than a year now we have been traveling together through the BAPTIST AND REFLECTOR. Together we have visited The Azores, Ma-

#### SEEING JESUS.

BY SARAH G. CHOATE.

It matters not if my way is hard,  
If my hands and feet with thorns are scarred,  
My plans for service spoiled and marred,  
For I see Jesus.

The hills, the vales, the rocks, the shore  
Make me my Saviour to adore;  
The world is bright for evermore,  
For I see Jesus.

I see the matchless Son of God  
Shed on the cross his precious blood,  
My sins were bathed in that blest flood,  
So I see Jesus.

Yes, "Man of Sorrows" was His name;  
From Heaven to earth He gladly came,  
Like Him I give up earthly fame,  
For I see Jesus.

In all points tempted like as we,  
And yet the demons from Him flee,  
He came to bring me liberty;  
Thus I see Jesus.

He died to save each sinful soul;  
He lives to make the wounded whole,  
He holds the world in His control;  
Thus I see Jesus.

He calls us to the Harvest white,  
To toil with Him by day and night,  
To win this world to truth and right,  
Thus I see Jesus.

So will I fix my eyes on Him  
That when all earthly lights grow dim,  
I'll sing His coronation Hymn,  
Still seeing Jesus.

—Watchman.

deira, Gibraltar, Genoa, Alexandria, Cairo, Luxor, Port Said, Joppa, Jerusalem, Bethlehem, Hebron, Jericho, the River Jordan, the Dead Sea, Jacob's Well, Shechem, Samaria, Haifa, Mt. Carmel, Nazareth, the Sea of Galilee, Damascus, Baalbek, Beyrout, Smyrna, Ephesus, Constantinople, Athens, Naples, Pompeii, Rome, Florence, Venice, Milan, Lucerne, Munich, the Passion Play, Heidelberg, Mayence, the Rhine, Cologne, Brussels, the Battlefield of Waterloo, Paris, London, Liverpool, Philadelphia. Together we have climbed the Great Pyramid, Mt. Gerizim, the hill of Samaria, Mt. Carmel, the hill of Nazareth, the dome of the Cathedral at Milan. Together we have sailed the Atlantic Ocean, the Mediterranean Sea, the River Nile, the River Jordan, the Sea of Galilee, the Adriatic Sea, the River Rhine, the English Channel. Together we have walked where our Saviour walked, have lived where he lived, have stood on the hill where he died, have knelt in the tomb where he lay and from which he rose. We have followed in the footsteps of Abraham, of Joseph, of Moses, of Paul. We have seen many of the most interesting places and scenes in all the world. We have had a good time together.

These articles have been written under many difficulties, some on the trip in the intervals of sight-seeing, some on ship board, some on trains, some in the midst of a busy editor's life, reading exchanges, writing editorials, attending to business, visiting Associations. But despite the difficulties under which they have been written, I have enjoyed writing the articles. I hope you have enjoyed reading them as much as I have enjoyed writing them. I hope also you have found them interesting and helpful. If so, I feel repaid. And now the time has come for us to separate as a Southern Pilgrim and as reader. Good-bye. God bless you. May we all have a glad home-coming in the sweet bye and bye, after the pilgrimage of this life is over.

Amen.

#### RESOLUTIONS ADOPTED BY THE BAPTIST MINISTERS' CONFERENCE OF ATLANTA.

Whereas, The unfortunate discussion in this Conference recently in relation to which the Conference took no action one way or the other, has been widely published and generally construed as an expression of this Conference unfriendly to Dr. John

Clifford, of England, recently a guest of the Baptist people of this country, and has placed this Conference in a false light before the public, we therefore desire to have the following statement given broad publicity through the papers in correction.

First, That the Atlanta Baptist Ministers' Conference did not take any action at all and was given no opportunity to take action on the suggestion that the Baptists of Atlanta invite Dr. Clifford to Atlanta, and therefore as a Conference we earnestly disclaim having assumed any unfriendly attitude toward Dr. Clifford by just implication or otherwise.

Second, That this Conference desires to express most positively its admiration for Dr. John Clifford as a great and world-renowned Baptist, a venerable leader who has given his long life for our cause, and who has done more than any living man to advance Baptist principles in Europe, and who has by most eminent and self-sacrificing devotion endeared himself to Baptists and to all lovers of soul freedom throughout the world.

Third, That this Conference desires to put itself positively on record as a Baptist Conference and therefore can not assume to put restraints on the conscience of any man who has reverently come to God's Word for himself, seeking light and truth, nor can we turn our hands except in those moments of Christian persuasion and brotherly appeal toward any brother in his reverent interpretation of God's Word without violating our own freedom, and that principle of Christian liberty which has been dear to Baptists throughout their whole history. It is our principle and our policy to leave with the local church the admonition of Baptist discipline and to this principle we avow our attachment.

Fourth, That there is no controversy between any member of this Conference on the subject of the so-called "higher criticism," and that no such issue can be made among us where it has no existence in facts.

Fifth, That as a Conference interested in the spread of Baptist influences in the world we heartily commend the Baptist World Alliance, which is soon to assemble in the city of Philadelphia, as a great and important providential movement to bring the Baptists of the world into better acquaintance and closer fellowship for the advancement of the Kingdom of God.

#### THE YOUNG PREACHER WHO GETS A THEOLOGICAL EDUCATION.

BY REV. E. Y. MULLINS,

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

I have had twelve years of experience with young men seeking a theological education. I have been struck with the differences between men in their desires and purposes for special training for the ministry. There are certain traits which appear, as a rule, in the man who comes to the Seminary, especially in the men who come and stay long enough to complete a course, of one, two or three years. I name some of those traits:

1. The first is earnestness. The man who comes believes thoroughly in his life work, takes it seriously, believes it calls for the best there is in him, and has a keen sense of responsibility to God. He is in earnest.

2. He is persevering. Sometimes he has to wait, but he does not lose heart on this account. There are many discouragements, many obstacles. These he patiently overcomes. Obtaining a training for the ministry is like any other great undertaking. It calls for manhood.

3. The preceding is but another form of saying that such a man has purpose, has will. No man can succeed in the ministry without staunch purpose and a definite life plan. The ministry has too many obstacles for success otherwise.

4. He has ambition. He is not content with small success. He aims high. He believes God meant for his ministers to do a great work in the world. He believes in himself in the best sense. He knows that all his power comes from God, but he also knows that with God to reinforce his efforts he is bound to succeed.

5. The way opens to young men of the above description. Financial help can be had. Friends will help them, circumstances will help them, God's Providence will help them. Failure is impossible if the young man seriously and purposely takes up the task of fitting himself for the ministry. I shall be glad to correspond with any who are grappling with the problem.



SPECIAL ATTENTION.

BY R. J. WILLINGHAM.

We call special attention to a few points in connection with our foreign mission work. Four months of this Convention year have passed. In that time the Board has received \$64,990.34. This includes all that has been contributed up to the present on the subscriptions made in Jacksonville at our Convention. Last year for the same time we had received \$53,469.62, so that it will be seen that we have made a gain this year of a little over \$11,500. More will come in yet that was subscribed at Jacksonville, so that the collection there has helped us, but it can be readily seen that we have not met all of our obligations, as we started with an indebtedness of nearly \$90,000, and the expenses per month for the last four months have been about \$45,000. There are those who might feel that we have cause for discouragement, but on the other hand we are grateful that our receipts have been larger than heretofore, and we feel that our people with one united purpose should press forward to meet all of our obligations during this year.

PLAN PROPOSED.

We have already given out through the papers and the *Foreign Mission Journal* the plan proposed for us to "take stock" as though we were in a joint stock company. We want so far as possible every church to have a part in this. We are asking for 6,000 shares to be subscribed at \$100 a share. Some churches can take one share, others two or five or ten, or even up to fifty or more. Other churches can take a half share, \$50, or a quarter share, \$25. In some cases several churches can agree together to take one share. We are glad to report that we are hearing from a number of churches that are subscribing. Some are subscribing more than we had cause to hope for from them. There are also individuals who are taking one or more shares. To make this plan succeed we need the pastors and leaders in the churches to bring this subject to the attention of the churches, and to try to get them to take action. They are not expected to change from their usual plan of giving, or to interfere with any arrangements in any State, but they can subscribe for so many shares payable between now and the last of next April. We ask pastors and leading laymen to take hold vigorously of this proposition, and let us make it a glorious success.

TRIALS.

The last four months have been trying ones on the Board. Numbers of young people have been pleading to be sent to the foreign field. The missionaries at the front report glorious progress and have begged for recruits, and also for aid to enlarge the work. We do not think that there has ever been a time in the history of our Board when funds could be used to better effect in advancing the work than just now. Is not God putting us to a test to see whether we will trust Him, and come up to His help, and at the same time receive His blessings?

OPPORTUNITIES.

Our District Associations and other meetings furnish glorious opportunities to present the work. We ask that so far as possible at all of these meetings the brethren earnestly press the work of world-wide evangelization on the hearts of God's people. We have been greatly blessed of the Lord. Never before have Southern Baptists been able to do as much for His cause as at present. In His name let us press forward.

We earnestly ask all of our brethren and sisters to pray to God that the Board may have wisdom to conduct the work at this time of great opportunity, and of trying conditions. Will you also pray that the Lord may graciously open the hearts of our people to give for the work, and in addition plead with God that He will bless our missionaries and give them wisdom to win and train souls in foreign lands for Him.

Richmond, Va., Aug. 31, 1911.

SEPTEMBER IS TEACHER-TRAINING MONTH.

Dr. P. E. Burroughs, our teacher-training secretary, has designated September, 1911, as "Teacher-training month." During this month every field secretary of the Sunday School Board, together with the State Secretaries, will push the matter of teacher-training in all the States covered by the Southern Baptist Convention. I am quite anxious that Tennessee shall do her part in this very important work. Dr. Burroughs has gotten out an ample supply of very pointed and most attractive literature on this subject, which can be had in most any quantities asked for. On Aug-

ust 1, Tennessee stood second in Red and Blue Seal Diplomas, but fell away down in blank diplomas. I trust that on November 1 we will head the list in all these grades. I want to see 5,000 people enrolled in Tennessee's list during this month. Will not every pastor in Tennessee help me in this work? I should like to see every preacher who has not already taken the course do so first and then urge upon all your officers and teachers of your schools to do the same thing. I have a very decided conviction that we will never have trained teachers and officers in the Sunday schools until the preachers get it in their hearts to train them. This course of study arranged by our Sunday School Board force, is worth the while of any preacher or layman, for it is equal to most any course taken in a college or high school.

It costs nothing, except the books, and the entire eight books can be had for only \$4.30. Will not every pastor arrange right away for a class in the "Convention-Normal Manual"—which is the first book in the course and the one for which the diploma is given? Get your present teachers to begin the work, and then pick out from your congregation a class of young men and women who are capable of making good teachers, and start them in a class to themselves. In a few months you will have a band of wide-awake young teachers who will excel anything you had ever dreamed of having in your school. You may get literature on this subject at the Sunday School Board rooms or at this office by writing me a card. I will take pleasure in aiding you in any way that I can, in taking up the work. I expect to have a class at the State Convention at Martin this year and would like to have as many as will meet me there, and I will help you to get started.

Hoping that all will enter heartily into this teacher-training work with a determination to make the most of it, I beg to be as ever,

W. D. HUDGINS,

Superintendent Sunday Schools.

BAPTIST SUNDAY SCHOOL UNION AT THE CENTRAL BAPTIST CHURCH.

Sunday afternoon the City Baptist Sunday School Union met in regular session with the Central Baptist Church, Rev. J. H. Wright, President, in the chair. The devotions were conducted by Rev. R. M. Inlow. On roll call, the following schools were well represented: First, Central, Centennial, Southside, Belmont, Judson Memorial, Howell Memorial, Calvary, Third, North Nashville, North Edgefield, Grace, Edgefield, Lockland, Rust Memorial, Seventh, Third Mission. Immanuel, Grandview and Eastland had no representation. The reports from the various schools were unusually good. Especial notice was taken of the report from Belmont school, which report mentioned the fact that two of the students of the school are to go out this fall to prepare themselves for some definite service in the Kingdom. Rev. R. M. Inlow offered a special prayer for these young people and the school from which they go.

Mr. J. F. Jarman, Chairman of the Committee for the Nomination of a Secretary, reported that it was the voice of the committee to nominate Mr. Geo. L. Stewart, of Central church, for this position. On motion, the report was adopted unanimously, and Mr. Stewart elected. On motion of Mr. Jarman, a rising vote of thanks and appreciation was extended Mr. G. F. Cole, the retiring secretary, who has rendered such excellent service for the Union since its organization.

Rev. Wm. Lunsford was the speaker of the afternoon. His theme was "Power"—Power for Service, Acts 1:8. His address was indeed one of power, and great good is calculated to come from it. Rev. J. M. Frost offered a prayer for a special benefit upon the hearers of this address.

The next meeting of the Union will be held with Southside church, when Rev. W. C. McPherson will speak on "The Final Preservation of the Saints."

Rev. Geo. A. Lofton offered the closing prayer.

A WORD OF APPRECIATION.

I was delighted in viewing the modern miniatures in the last BAPTIST AND REFLECTOR, which, by the way, stirred in me several reminiscences. For instance, the thought that President Kimbrough is the son of the memorable D. L. Kimbrough, with whom I was in old Union University, ante bellum. And later the idea that about fifty years ago I married his precious parents. I shall never forget on that peculiar occasion how graceful and loving the two sisters stood before the marriage altar, leaning upon the faithful arms of their future husbands. The elder—Amanda Bryant—was wedded to Bro. J. M. Edmondson, still a

dear deacon of Mar's Hill church, and more than 75 years of age. The younger—Sarah Bryant—was united with D. L. Kimbrough. Except Bro. Edmondson, these have all gone "where there is no marrying nor giving in marriage." *Tempus fugit celeriter.*

And Bro. H. C. Irby, another old class-mate. While his brilliant face is fast fading, his noble soul is but brightening for purer realms of perennial bliss. How appropriately named, for he is so urbane—being the veritable embodiment of bashfulness and purity.

But one more, our adorable Brother Savage, who is also of our Alma Mater. We would not dull his bright character with common parlance. How unfitted named is he—Savage! He is a doubly-refined, cultured Christian of the brightest hue, and if any criticism were demanded we could only say that his timidity almost amounts to a weakness.

Now whatever important omissions are made in this brief reference will be pardoned. We would simply say, What a grand galaxy of "Baptist Reflectors!"

Lest this article should swell *ad infinitum*, we will say nothing of the fair female faces and characters.

W. T. USSERY.

CLIMBING THE LADDER.

The amount received direct from the churches for State Missions since October 1, 1910, is \$9,509.65. Add to this the amount on hand October 1, 1910, and sums received from other sources, and we have a total of \$22,065.90.

We will put this amount on the bottom rung of the ladder, and at the end of another week will add the receipts of the week to that amount, and place the total on the next higher rung of the ladder, and so on for each week until October 1.

October 1 .....	\$.....
September 24 .....	\$.....
September 17 .....	\$.....
September 10 .....	\$.....
September 3 .....	\$22,388.92
August 28 .....	\$22,065.90

It will be seen that to make the collections from all sources, and cash on hand, Oct. 1, 1910, equal the appropriations, we must receive by October 1 about \$13,000.00 more than has been received to date (Aug. 28). We received about \$9,000.00 in this time last year.

W. M. WOODCOCK, Treas.

UNION UNIVERSITY NOTES.

Prospects are good for our opening September 13. All are invited to attend the formal opening at 9:30 a. m., Wednesday, Sept. 13. I have secured Dr. H. P. Hurt, pastor of Bellevue Ave. Baptist Church, Memphis, to deliver the opening address. We expect many visitors to hear him. I am meeting with much encouragement for Union. Last year's student body is enthusiastic. Many new ones signify their intention to enter with us. The dormitories and college buildings are now renovated thoroughly, and repairs are going on. I have just secured as matron, Miss Fannie Thornton, of Mississippi. In addition to being fine for matron, she has had several years' experience in school dormitories as trained nurse. This will be very helpful to us in time of sickness of any student. She knows how to direct the care of such.

R. A. KIMBROUGH.

OF INTEREST TO FRIENDSHIP ASSOCIATION.

Having been appointed by the State Board to lead in raising the amount in our Association, needed for the State Mission work, I take this means of reaching all of the churches.

It is necessary to the success of the Lord's work in our State that the churches raise the sum of \$35,000 to carry on that work; and of this amount Friendship Association is expected to raise \$37.03, or on the average per church of not quite \$10. Let each church do its part, and we can exceed the amount, and then be able to give liberally to the other causes fostered by the Board.

Let each church act promptly, and send their contribution to J. C. Doyle, Treasurer of the Association, Dyersburg, Tenn.

E. B. PENDLETON.

CENTRAL ASSOCIATION.

The Central Association will convene with Eldad Baptist Church, Gibson County, Tenn., Sept. 12, 1911. Messengers who come by rail will be met at Gibson and Fruitland. We are hoping that this will be the greatest meeting of the Association in years. Come.

O. F. HUCKABA, Pastor.



## Pastors' Conference

## NASHVILLE.

First—Pastor Inlow preached at both hours to good congregations. Fine interest. Prospects are very fine for a great work through the fall and winter.

Third—Pastor Lemons preached on "Consecration," and "The Calling of God to a Life of Service." 195 in S. S. Subscription for State Missions taken. Encouraging outlook at the Third.

Antioch—Pastor preached on "One Offering," and "In the Hands of God." Good congregations. Lord's Supper well attended. Baptized one. Good S. S. and B. Y. P. U.

Edgefield—Pastor Lunsford, having returned from his vacation, preached at both hours to fine congregations. Splendid services.

North Edgefield—Pastor McPherson preached at both hours. 182 in S. S. Good day. Two additions since last report.

Seventh—Pastor Wright preached on "Cast Your Burden on the Lord," and "How Samson Lost His Power." Over \$200 in cash collected for new church. Good congregation. Pastor returned from a good meeting with Rev. W. E. Wauford.

Immanuel—Pastor Rufus W. Weaver preached on "The Incentives of God," and "When the Word Preached is Not Profitable." The work on the new church building is progressing finely.

Judson Memorial—Pastor J. N. Booth preached on "Certain Facts About the Early Churches." Better congregations than usual. Pastor resigned without any definite plans for the future. The resignation goes into effect at the end of the present month. Congregation begins to worship in new building on next Sunday.

Belmont—Pastor Lovelace spoke in the morning on "The Young Man Tempted," and in the evening on "The Lord's Supper, a Prophecy of the Future." Fine congregations and good services throughout the day.

Centennial—Pastor Poe preached on "The Reflected Life," and "A Message from Two Worlds." Good congregations. Fine interest. 143 in S. S.

Calvary—Pastor Woodcock preached on "The Promise," and "The Name." Good congregations. 69 in S. S.

Howell Memorial—Pastor Cox preached on "The Power of Prayer," and "The New Birth." Two received by letter. Large congregations. Fine day. Church "pounded" the pastor Saturday night.

North Nashville—Pastor Marsh preached on "Liberate Him That His Light May Shine," and "The Groups Around the Cross." Celebrated the Lord's Supper. Sunday school heartily and unanimously re-elected Bro. L. L. Low as superintendent. Unusually good B. Y. P. U.

Grace—Pastor preached on "Comfort Through Christ," and "Christian Obligation." Good S. S. Good B. Y. P. U. Special music. One addition for baptism.

Lockeland—Pastor Skinner preached on "A Right Spirit," and "Discerning Between the Righteous and the Wicked." Large crowds and fine day with all the services.

Franklin—Pastor Crow preached on "The Anointed of God," and "Manifesting the Mind of Christ." One addition since last report.

South Side—Pastor Savell preached on "The Parting Meal," and "A Great Leader Seeking Wisdom from God." Observed the Lord's Supper at the morning hour. One received and baptized. Good services all day.

Cross Roads—(Near Centerville). State Evangelist Kendrick reported a splendid meeting with Pastor J. H. Hull. There were twenty professions of faith. Bro. Kendrick is to assist Rev. Fleetwood Ball in a meeting at Lexington, Tenn., this week.

## KNOXVILLE.

First—Pastor Taylor preached on "No League with Sin," and "Testing Jesus." One received by letter.

Broadway—Pastor Risner preached on "Highest Possession of Man," and "The Tragedy of Commerce, or Plea for the Priceless." Twelve received by letter. Sunday, Sept. 10, will be recognition day for the new pastor.

Bell Ave.—Pastor Sharp preached on "Back to Business," and "Looking Upward." 416 in S. S. One baptized; one received by letter.

Deaderick Ave.—Pastor Waller preached on "The Anchor of Hope," and "The Carpenter of Nazareth—the Laboring Man's Friend." 521 in S. S.; one baptized; one received by letter. 73 in Mission school.

Euclid Ave.—Pastor Green preached on "Christian Perfection," and "The Young Man in His Temptation." 180 in S. S. Good day.

Fountain City—Pastor Atchley preached in the evening on "The Healing of the Impotent Man." Rev. John A. Davis preached in the morning. 103 in S. S. Two baptized. Two approved for baptism.

Lonsdale—Pastor Lewis preached on "What the Church Expects of the Pastor," and "What Pastor Expects of the Church." 192 in S. S.

Stock Creek—Pastor White preached on "Redemption," and "The Battle is the Lord's." 60 in S. S. Our meeting will begin Sept. 10.

Meridian—Pastor Bull preached on "Occupying till Christ Comes," and "Peter's Mistake." 68 in S. S.

Gillespie Ave.—Pastor Webster preached on "Obedience to God and the Joy of It," and "The Simplicity of the Gospel." 151 in S. S.; one baptized. God was with us.

Ferry Street—Pastor Wells preached on "Life's Pilgrimage," and "The Tribes of Esau." 153 in S. S.

Riverview—Pastor Hurst preached on "Faith," and "The Church." 49 in S. S. Two requests for prayer.

Grove City—Pastor King preached on "Would You Like to Live Your Life Over Again?" and "A Dead Lion and a Living Dog." 148 in S. S.; two baptized. Good B. Y. P. U.

Bearden—Pastor Shipe preached on "An Ideal Church," and "Our Young People and the Future of the Church." 109 in S. S. Splendid congregations.

Beaumont Ave.—Pastor Williams preached on "Prayer," and "Behold the Man." 158 in S. S. Ordained Bro. Elbert Freels to the full work of the ministry in the afternoon. Good day.

Island Home—Rev. M. C. Atchley preached in the morning on "A Vision of Jesus." Rev. Geo. W. Edens preached at night.

River View—Pastor Hurst preached on "Faith," and "Prayer." 49 in S. S. Two requests for prayer.

Immanuel—Pastor McGregor preached on "Sowing Good Seed," and "Entering Life." 130 in S. S. Good day.

Oakwood—Pastor Edens preached in the morning on "Riches in Christ." Rev. J. A. Davis preached at night on "Keep Thy Heart." 211 in S. S. Good services and attendance.

## CHATTANOOGA.

Tabernacle—Pastor Fort preached on "The Rich Young Ruler," and "Neglect." 408 in Bible school. 89 in Avenue Mission. Seven additions.

First—Pastor Massee preached on "A World-wide Reputation of Faith," and "A Choice of Masters." 240 in S. S.

Willow Street—H. M. King, Superintendent of City Missions, organized a Baptist church, with a membership of 30. Preached on "Lovest Thou Me?" Attendance and interest good. Bro. Powell preached last night.

Highland Park—Pastor Keese preached on "Cleansed, Clothed and Crowned," and "Asleep in Gethsemane." Excellent attendance. 134 in S. S.

Ridgedale—Pastor Chunn preached on "The Seven Seals," and "The Seven Trumpets." 100 in S. S. with \$8.31 offering for State Missions.

Avondale—Pastor Sprague preached at both hours. 143 in S. S.; 2 baptisms; 2 received for baptism; 2 received by letter. Fine congregations.

East—Pastor Bryant preached on "Faith in God." 60 in S. S.

St. Elmo—Pastor Vesey preached on "The Supreme Need," and "A Strong Determination." Two additions. Fine S. S. Good day.

## MEMPHIS.

Pastor Boone preached to good congregations. One received by letter. Two approved for baptism. A glorious day.

Bellevue—Pastor Hurt having returned from Washington, D. C., where he has been supplying the Temple church, preached at both hours at the Bellevue Baptist church.

Seventh Street—Pastor Strother preached on "The Transfiguration," and "Act of Grace." One addition by letter.

Boulevard—Pastor Couch preached at both hours.

LaBelle—Pastor preached at both hours. Two received by experience and baptism; 223 in S. S. Good attendance.

LaMar Boulevard Mission—Pastor Moore preached on "The Constraining Power of the Love of Christ," and "The Bright and Morning Star." Good day. Work growing.

Union Avenue—Pastor Watson preached at both hours. One conversion. One received by letter. Two received by baptism.

Meacham Ave. Mission—Bro. Koonce preached at the evening hour. Good attendance. 20 in S. S.

Blythe Ave.—Pastor Bearden preached at both ser-

vices. Fine congregations. One conversion. Two received for baptism. One baptized. Meeting continues. Rev. E. L. Watson will do the preaching.

Rowan—Bro. Lipsey preached Sunday night. Good attention.

## LA FOLLETTE.

First—Pastor Newport preached at both hours. 188 in S. S.; 16 baptized Monday and Sunday nights. Good interest at both services.

## ETOWAH.

Pastor Singleton preached on "An Ideal Servant," and Job. 27:8. Four additions since last report. Good S. S., B. Y. P. U. and mid-week prayer service.

## HARRIMAN.

Trenton St.—Bro. Burton Hall is with us in a meeting. Eight conversions yesterday. Great crowds are coming. We are looking for great things. Let the brotherhood pray for us.

While on my vacation it was my good pleasure to spend the most of ten days in a meeting at Hickory Grove, near Trenton. Bro. G. A. Ogle is the beloved pastor, and he was assisted by Bro. J. H. Wright, of Nashville. There were eight baptized, and the church greatly revived. Great congregations flocked to hear the strong gospel sermons preached by Brother Wright. It has been rumored since the meeting closed that the Disciples of our Uncle "Alex" are going to send for one of their "big men" to repair the breaches made in their watery fortifications by the missiles of truth. They need repairing all right since Wright preached so much right doctrine.

F. C. FLOWERS.

We enjoyed the privilege of having State Evangelist E. H. Yankee with us in an eight days' meeting at Pleasant Plains, beginning the third Sunday in August. There were 23 professions of faith, among which number was an old man nearly eighty years of age, and another about sixty. The church was revived and its membership increased by sixteen additions, fourteen by baptism, and more to follow. A little over \$71 was given for State Missions. We will be able to make to the Association a very favorable report on amounts given to the different objects fostered by our Baptist people. The Ladies' Aid has recently spent \$150 in decorating the windows of our new building, and \$10 for a pulpit pedestal. It is a pleasure indeed to pastor such a noble people. May the Lord lead us on to still greater things. Brethren, pray for us.

L. T. HASTINGS.

One of my great privileges during the month of August was to hear Dr. E. E. Folk in his new lecture on "The Land of the Lord and the Lord of the Land." It is a wonderful lecture of the most wonderful land of the whole round world. He shows in a matchless way how Palestine was the center of the ancient civilization of the world, the center and garden of all the earth. I don't think he hypnotized me, but if he did it was for my good, for he made me see that glorious land, valleys and mountains, cities and streams, and our Lord himself seemed to come nearer to me because I was looking at his early home as it was when He trod the hills of Galilee. The lecture is splendid from a literary standpoint, full of the beautiful and sublime. Be sure to hear it for yourself.

W. C. BAYLESS.

Jefferson City, Tenn.

Have just returned from West Tennessee, where I spent a week with Rev. Luther Hastings and his people at Malesus. Pastor Hastings is a young man and a student at Union University. He will graduate from that institution in another year. He is one of the most promising young men that we have in the ministry. He has a strong hold upon his people and is doing a splendid work.

From the very beginning the meetings were full of interest and the crowds were large. But before the week had closed the news of the great meeting had gone out over the country and the people, in great crowds, were driving for miles to be in the services. At the evening hour the church was filled to overflowing, and as far as one could see out into the church ground, men and women were standing, listening to a plain, simple gospel. One of the sweetest services of the meeting was in a large grove at the water front on Friday afternoon, when the pastor baptized a great body of happy young converts. Pastor and people are much encouraged and will attempt greater things for the Lord.

GEO. H. FREEMAN.

Wartrace, Tenn.



## Mission Directory

### STATE MISSION BOARD.

J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn.

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

### HOME MISSION BOARD.

Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.

Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

### FOREIGN MISSION BOARD.

Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.

Rev. C. D. Graves, Clarksville, Tenn., Vice-President for Tennessee.

### SUNDAY SCHOOL BOARD.

J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, 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.

### GROUPING CHURCHES.

By J. W. GILLON,  
Corresponding Secretary.

The Baptists of Tennessee are mighty in the country. Of the 1,692 Baptist churches in the State, 1,355 are in the country. In the membership of these country churches are some of our poor people, but in the main, the country Baptists are people in reasonably good circumstances financially. They are able to do mighty things for God and His Kingdom if they are given a real chance. None of these country churches are having preaching every Sunday, and few of them are having half-time preaching. These 1,355 country churches could easily be brought to make 677 pastorates with half-time preaching in each one of the churches, if the matter is gone at in the right way.

*This is to be desired for a number of reasons.*

First, this is one of the surest, quickest ways to grow a great church. A church is great when it has a great membership in numerical strength, vision, ambition, endeavor and sacrifice. Some churches may be grown strong numerically on one-fourth-time preaching, but they will hardly be grown strong otherwise, except in doctrine.

The day was once, when churches with preaching only one Sunday in the month could secure the services of the

best preachers in the land. That time is almost passed. Preachers have become so scarce as compared with the number of churches, and the churches that want strong men for all their time have become so numerous that it is now nearly impossible for the fourth-time church to secure a really strong preacher. The result is, that most of our churches have a poor chance for rapid development.

When two churches combine to form a pastorate, and each call the same man for half time, they are able to command the services of a really strong man. The man thus called moves into the community, and lives among the people to whom he preaches. He thus becomes, not merely the preacher, but the pastor of the people. He can, in a multiplicity of ways, ef-

fect the growth of the people and the church. In a very few years of faithful work he will develop a great church—great in all the things necessary to make church-greatness.

Second, it is one of the surest ways of developing great pastors and preachers. No man can do the best preaching of which he is capable, who works at some manual labor six days out of every week, and then tries to preach on Sunday. This most of our brethren must do who serve four one-fourth-time churches. The man who does this cannot study. The man who does not study much does not grow much. But when the pastor who is now but an ordinary preacher is called to two churches for half-time each, he either becomes a student, and grows rapidly into a strong preacher, or the church grows him off, and secures another man who can keep ahead of the church in development, and thus be able to lead the church in all endeavor for the Kingdom.

Many of our country preachers who are now considered just ordinary preachers would become really great



S. W. KENDRICK.

Rev. Kendrick, of the State Mission Board, is one of our most successful evangelists. Indefatigable, aggressive, and sound, he carries on a permanent and highly spiritual work. We have been delighted with the success of his labors in behalf of our denomination. May he be spared many years.

of the gospel will mightily help to bring it in. A church which grows right will grow into a Kingdom force. The church which has the right kind of preacher and spiritual leadership will grow right, and one of the surest ways of securing this leadership is the proper grouping of our churches into real pastorates.

### THE CHURCH'S PART.

Theirs is the primary part. The churches must take the initiative. The first step in this move upon the part of the churches to be grouped, is for each of the churches to vote in conference to co-operate with the other in securing a pastor, each of them to call the same pastor for half-time. They can then appoint a joint committee to seek a suitable man to commend to the churches.

A second thing that may be done is to purchase at least five acres of land, possibly ten, on which to build a pastor's home, this land and home to be paid for jointly, and held jointly by the churches co-operating. Let this home be large enough for a man with con-

siderable family. Let it be understood that it is to be the home of the pastor for so long a time as the pastor serves the churches.

The third thing that the churches can do in forming the pastorate is to make sacrifice enough for the Kingdom to secure the services of a strong and worthy man for pastor, and take him out of all other vocations, and let him give himself wholly to the preaching of the gospel. This will soon make the churches that do it great, and will also make the preachers who are worth keeping great preachers.

### SOME THINGS THE STATE MISSION BOARD CAN DO TO HELP IN THIS MATTER.

First, it can encourage the churches that ask help for one-fourth-time preaching to raise their own personal effort to secure half-time preaching, and can offer larger help in proportion to secure it.

Second, it can encourage the churches to build parsonages by tendering the service of the church builder to draw plans for the parsonage, and to superintend the construction of the parsonage on the same terms that he helps in church building.

Third, the Board can also help in this matter by agreeing to help churches that need it while they meet the expense of buying the parsonage property, and building the house.

Fourth, it may also help where it is asked by suggesting worthy, capable men for the field of labor. Of course, the State Board cannot and will not make recommendations, except where it is asked. This must be purely a co-operative work between our State Mission Board and the churches.

This kind of work pursued for ten years will stop the going of our preachers to other fields, and give to Tennessee one of the greatest, if not the greatest, ministries in the land.

### AMONG THE BRETHREN.

By REV. FLEETWOOD BALL.

Rev. E. B. Moore of Decatur, Texas, has been called to the care of the Second church, Gadsden, Ala., and takes charge Sept. 15.

Rev. A. L. Davis of Stockdale, Tex., a Tennessean, has resigned at that place and Nixon, Texas. Come back to your native heath, Davis!

Rev. Selsus E. Tull of the First church, Paducah, Ky., is assisting Rev. J. R. Nutt in a revival at Gilmer, Texas, which began last Sunday.

Rev. T. A. O'Bryant, of Sayre, Okla., has been called to the care of the church at Benton, Ark., and has accepted to enter upon his work at once.

If the people of Alabama are not satisfied with the *Alabama Baptist* as it has been issued for the last few weeks, they are wretchedly hard to please. Editor F. W. Barnett is making a brilliant success of his work.

Rev. Otto S. Russell has resigned the care of the First church, Marshall, Mo., to accept a hearty call to the First church, Santa Anna, Cal. A failure in health made the change necessary.

Rock Hill church, near Lexington, Tenn., never heard more earnest, pointed, gospel sermons than those preached there in a revival last week by Rev. A. S. Wells of Bolivar, Tenn. Adverse local conditions prevented a large gathering.



## Woman's Missionary Union

Headquarters: 710 Church Street  
Nashville, Tenn.

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

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Clarksville, Tenn.

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

The missionary prayer and study  
topic for September is Cuba and the  
Canal Zone, and according to our cus-  
tom, these columns contain brief arti-  
cles on this subject. However, we rec-  
ommend that unless more than one  
meeting is held, that State Missions be  
the topic for this month. Programs  
for the Week of Prayer have been dis-  
tributed, with leaflets, and more can  
be had if desired. Make State Missions  
prominent this month in your church  
and society.

### COLUMBUS

Behind him lay the gray Azores,  
Behind the gates of Hercules,  
Before him not the ghost of shores,  
Before him only shoreless seas.  
The good mate said, "Now must we  
pray,  
For, lo, the very stars are gone.  
Brave admiral, speak, what shall I  
say?"

He said, "Sail on, sail on, sail on!"  
"My men grow mutinous day by day,  
My men grow ghastly, wan and  
weak."  
The stout mate thought of home; a  
spray  
Of salt wave washed his swarthy  
cheek.

"Brave admiral, speak, what shall I say  
If we sight naught but seas at  
dawn?"  
"Why, you shall say at break of day,  
"Sail on, sail on and on!"

They sailed and sailed, as winds might  
blow,  
Until at last the blanched mate said,  
"Why, now not even God would know  
Should I and all my friends fall  
dead;  
These very winds forget their way.  
For God from these dread seas is gone,  
Now speak, brave admiral, speak and  
say."

He said, "Sail on, and on, and on!"  
Then pale and worn he kept his deck,  
And peered through darkness. Ah,  
that night,  
Of all dark nights. And then a speck—  
A light! A light! A light! A light!  
It grew, a star-lit flag unfurled!  
It grew to be Time's burst of dawn  
He gained a world, he gave that world  
Its grandest lesson: "On! sail on!"

—Joaquin Miller.

### CONDITION AND NEEDS IN CUBA.

The wide-spread ignorance of the  
scriptures is appalling. Its sweet  
evangel has come as a new and marvel-  
ous thing to the West Indies. By ex-  
pository preaching, Sunday school in-  
struction, teachers' meetings, and the  
distribution of the Word of God by col-  
porters, its sublime teachings are  
brought to bear on the hearts and lives  
of men. The Ten Commandments, so  
often forgotten or ignored, and Christ's  
Sermon on the Mount, are to be  
preached anew to those whose ideals  
have been corrupt.

How blessed the task of bringing to a  
people trained under a religion of fear,  
and to a nation torn with jealousy and  
strife, God's law of love.

How shall we reach the men? How  
rouse them from their indifference, dis-  
belief and hostility to spiritual truth?  
Rejecting clericalism, human dogmas  
and spectacular worship, how can we  
induce them to listen and accept a ra-  
tional, biblical, manly faith first pro-  
claimed by the Man of Galilee? How  
shall we teach them in their recoil  
from sacerdotalism to accept the merits  
and sacrifices of the Son of God?

And in order to save the men we  
must reach the women. The daughters  
of Cuba are the mainstay of the Rom-  
ish church. The priests, through the  
confessional, control the home. Bow-  
ling at the shrine of Mary and the  
saints, how can they be led to the  
Lamb of God who taketh away the sin  
of the world?

The education and training of the  
children is the most pressing prob-  
lem. Adults are hard to reach, the  
boys and girls are responsive. The  
seeds of divine truth must be sown in  
their young minds. The Sunday school  
does not suffice although thirteen thou-  
sand children are being taught in it.  
Scores of bright children are lost to  
us through our inability to sustain a  
mission day-school.

How can we advance toward self-  
support? Brought up in a church sup-  
ported by the Government, disgusted  
with the mercenariness of their leaders,  
they do not take easily to the idea of  
self-support. But progress is being  
made, though much retarded at pres-  
ent by economic distress.

How, with God's blessing, can we  
create an atmosphere in which honest-  
y, purity, veracity and all civic vir-  
tues shall flourish? Cuba needs Chris-  
tian patriots, moral reform, public  
conscientiousness, the dominion of  
Christian facts and forces.—Sel.

### SOCIAL CUSTOMS IN HAVANA.

The visiting hours in Havana are  
from 10 at night until 2 in the morn-  
ing. But, then, the climate must be  
considered, and the Havanese are not  
in the habit of deserting their beloved  
city just because the thermometer  
rises.

They are not fond of the formal en-  
tertainment which delights Northern  
people, but take great delight in the  
impromptu, the almost unconscious, so-  
cial gathering. Few families eat the  
last meal of the day without a guest,  
but they come without the ostentation  
of a written invitation. The formal  
functions are, in fact, always state af-  
fairs.

After dinner those who are on inti-  
mate terms, visit each other from 10  
until about 2 in the morning. Gener-  
ally engagements are made at different  
homes and large parties meet in one  
house by general accord, and there is  
conversation and music and, best of all,  
an opportunity to talk and enjoy life  
as it never can be enjoyed without this  
close communion.

### DREAD OF AN OPERATION.

N. Manchester, Ind.—Mrs. Eva Ba-  
shore, of this place, says, "I suffered  
female misery of every description.  
Two doctors attended me, and advised  
an operation. I lost weight until I  
weighed only ninety pounds. I dread-  
ed an operation, and, instead, began  
to take Cardul. In a short time, I  
gained 25 pounds, and feel as well as  
I ever did. Cardul, I am sure, saved  
my life." Cardul is today used in  
thousands of homes, where it relieves  
pain and brings back strength and  
ambition. It is a woman's medicine,  
for women's ailments, and you are  
urged to try it for your troubles. Ask  
your druggist. He will tell you about  
Cardul.

It surpasses, in their opinion, the  
American method of the hurried calls,  
the breathless eagerness to get away  
and make more calls and they wonder  
that Americans do not try the Latin  
method as it prevails in Cuba. Cards  
will answer for calls, as they are now  
prescribed by etiquette, and the time  
saved could be devoted to visiting and  
really getting acquainted with one an-  
other.

On the other hand they lack the  
home life we enjoy and are without this  
fundamental influence on their chil-  
dren.

Beautiful, pleasure-loving Cuba, let  
us send her the blessing of the gospel  
that it may not be said of her "She  
dieth while she liveth."

### EDUCATION IN CUBA.

No field under the Home Board is so  
nearly a foreign one as Cuba. In many  
parts of the Island the natives are liv-  
ing the same uncivilized life, using  
the same rude implements as when  
Columbus found them, and practicing  
similar superstitious creeds. One of  
these, said to exist in Havana itself, is  
that the blood of a sacrificed white  
child will cure disease.

The word "manana," so common as  
a synonym of procrastination, seems to  
disappear when the Cuban becomes a  
Christian, and an almost uncontrollable  
impatience takes its place. All over  
the Island a cry, which is almost a  
wail, is going up for the Mission  
School. Only 10 per cent of the Cuban  
people can read and write. Ought we  
not then establish schools?

These schools mean more than edu-  
cation and salvation to the pupil; it  
means that parents often learn about  
Christ from their own children. In  
turn, they, too, come to the church and  
ask to be taken in.

Much good is being done through the  
agency of the Cuban-American College  
at Havana. The total enrollment to  
date is 96, as against 74 on the same  
date last year. We are more and more  
persuaded of the importance of school  
work, and are convinced that similar  
schools ought to be established in a  
number of the larger fields.

The W. M. U. of Sweetwater Asso-  
ciation met in Athens Thursday, July  
17. Twelve societies and two bands re-  
ported. The meeting was unusually  
well attended. Sweetwater sent the  
largest delegation. Athens reported  
the largest gifts to Missions. The wel-  
come address was made by Mrs. B. W.  
Walker. Response was made by Mrs.  
Lowry of Sweetwater. Excellent talks  
were made by Mesdames Emerson on  
"How to Reach the Other Woman,"  
and Mrs. Russell on "Business Meth-  
ods in the W. M. U. Work," and Mrs.  
Kinser on "Our Debt to the State  
Board." At eleven o'clock a spirited  
and spiritual call to work was given

by Miss Northington. After adjourn-  
ment for an hour for a delicious dinner  
served on the grounds, the women met  
with the body of the Association,  
where the report on Woman's Work  
was made by Mrs. T. E. Moody, Supt.  
of Missions, and spoken to by Miss  
Northington, Miss Cook, Miss Stallcup,  
Mrs. Moody and others.

The session of the W. M. U. resumed  
its session to discuss Band Work, and  
listen to recitations from the Bands.  
A fine talk on "The Spirit of Missions"  
by Miss Cook of Etowah, enthused the  
audience.

Rev. Stewart of Nashville, addressed  
the ladies, interesting them in the Or-  
phanage.

### BROWDER CATE.

### FROM \$40 TO \$125 PER MONTH.

Miss Elizabeth Funk, Havana, Cuba,  
says: "Four years ago I resigned a  
position paying \$40 to study short-



MISS E. FUNK.

hand and typewriting in your college.  
Now I am earning \$125, due to thor-  
ough training received in the Bowling  
Green Business University, backed by  
a knowledge of English and ambition  
to advance." There is no reason why  
you should not be just as successful  
as Miss Funk, because the demand for  
reliable, competent stenographers is  
far in excess of the supply. This is  
a matter well worth your serious con-  
sideration, and we would suggest that  
you write the Bowling Green Business  
University, 1001 State Street, Bowling  
Green, Ky., for their illustrated cata-  
log, and such other information as you  
desire. This is the largest Business  
School south of the Ohio River, having  
enrolled at this time about 800 stu-  
dents from all over the United States.  
Better get this information today, as  
the sooner you begin, the better.

The Seebree Springs Camp-meeting  
closed August 27, with about 35 con-  
fessions. Elder T. J. Ratcliff, of Nash-  
ville, Tenn., did the preaching, and  
he did it to the delight of all the  
saints. Since the meeting I have fre-  
quently heard expressions like the fol-  
lowing: "Wasn't he a great preach-  
er?" "The greatest preaching I ever  
heard," etc.

Brother Ratcliff fights sin in all its  
phases, and preaches the Pauline doc-  
trine of salvation by grace through  
faith, and his powerful appeals to both  
saints and sinners will continue to  
bear fruit among us. Personally, I can  
say the meeting did me more good  
than any I have attended in years.

We also had with us Miss Florence  
Allen, of Brother Weaver's church,  
Nashville, who had charge of the mu-  
sic. Miss Allen won all our hearts  
and her sweet gospel singing was in-  
deed a great aid to the meeting.

Z. FERRELL.

Seebree, Ky., Aug. 29, 1911.

Rev. Don Q. Smith of Warsaw, Ky.,  
stirred up a tempest in that commu-  
nity by a brave exposure of prevalent  
lawlessness. They had him before the  
grand jury and he delivered the goods.  
He is a preacher of the John-the-Bap-  
tist type.



# Baptist and Reflector

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## THE CONVENTION.

Remember the meeting of the Tennessee Baptist Convention in Martin, beginning on Wednesday, October 11. We have usually been having an attendance, including brethren, sisters and visitors, of some 300 or 400. Let us work this year for an attendance of at least 500. As a matter of fact, there ought to be 1,000 or 1,500. Let pastors all over the State begin making their arrangements to go. It is important also that as many laymen as possible shall go. In fact, we will never be able to accomplish the larger things we are attempting in Tennessee until more laymen indicate their interest in our denominational work by attendance upon our Convention and receive there the information and inspiration which are to be gathered at the Convention.

## DR. H. H. HIBBS.

As announced by Messrs. C. H. Byrn, R. W. Hale and John Williams, President, Treasurer and Secretary, respectively, of the Board of Trustees of Tennessee College, Dr. H. H. Hibbs has accepted the position of representative of Tennessee College, and will begin work at once. We want to commend Dr. Hibbs very warmly to the Baptists of Tennessee. He is an able preacher, a popular pastor, a successful financier, and a noble Christian gentleman. We extend to him a very cordial welcome to our State. He has done a great work in Kentucky both as pastor of the Williamsburg church and as representative of the Williamsburg Institute. In the latter capacity he has put the Institute thoroughly upon its feet. We believe that he could do no greater work now than to do the same thing for Tennessee College. It will be a monument to his memory which will stand for many years to come.

## A UNIFORM MARRIAGE AND DIVORCE LAW.

Near the close of the recent session of Congress Representative Norris, of Nebraska, introduced in the House the following joint resolution: "That for the

purpose of securing a uniform law on marriage and divorce throughout the Union, the President of the United States be and he is hereby requested to ask the Governors of the different States to send representatives to a congress of delegates for the purpose of formulating a uniform law on marriage and divorce and submitting the same to the Legislatures of the different States."

The resolution was not passed by Congress, but is still pending. We hope that it will be pressed to a passage at the regular session, which convenes in December. That something of the kind needs to be done in order to secure the passage of a uniform law on marriage and divorce is growing more and more evident every day.

The latest illustration of the need of such a law is in the case of a wealthy millionaire of New York City, whose wife secured a divorce last year, and who in the decree of divorce was forbidden to re-marry, but who is now engaged to a young girl about one-third his age, and who has been trying to find somebody who would marry them. The confusion of our marriage and divorce laws is shown in the fact that while he is forbidden to re-marry in New York, he can step across the line into New Jersey, and if he can only find some one to marry him there, he would be legally married, and then when he goes back to New York the laws of that State would have to recognize his marriage.

## A MISER AND MISERY.

The *New York Times* tells about the death of Dr. Charles F. Meyers, a wealthy New Yorker, said to be worth \$500,000. Although he owned about twenty houses in New York, as well as bonds, mortgages and other good security, he lived like the poorest of men, in the basement of a building which he owned, occasionally cooking some small dish in the one room in which he slept, ate and carried on his business affairs, but more often eating from lunch wagons. It is said that his sickness was caused by lack of proper food, so that, though worth half a million dollars, and able to buy all the food he needed, he literally starved to death. He was only about 65 years of age. When taken sick he at first refused to have a doctor, and it was only at the last that a physician was called in.

What an illustration of miserliness and of the misery of a miser. Did you ever think of the similarity between those words, miser and misery? They are from the same root, as you will see by pronouncing them alike—*miser, misery*. To these correspond the other two words, *miserliness, miserable*.

A miser is essentially a man who lives in himself and for himself, whether that living in himself and for himself takes the direction of trying to get all the money he can for himself without regard to others or all the pleasure he can for himself without regard to others, or all the fame he can for himself without regard to others. If he lives simply in himself and for himself, he is a miser, and he is essentially a miserable man. Happiness comes not from getting, but giving. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

What an illustration, too, does the case of Dr. Meyers present of a sinner's soul starving to death with an abundance of spiritual food all about him.

## A FAITHFUL NEGRO.

The *Memphis News-Scimitar* tells the following incident:

It remained for Lymus Wallace, an old antebellum negro, well known in Memphis, to furnish one of the most pathetic incidents in connection with the death of General Gordon. Faithful to a sacred compact entered into with the fallen Confederate leader many years ago, Wallace visited General Gordon's bier Friday evening and, with a reverence born of love and affection, placed a single rose upon the flag-draped casket. The old negro's head was bowed, and those present with

him in the death chamber saw him frequently brush away tears he could not keep back.

"Marse Gordon was this old man's friend through thick and thin," he explained to those near him. "I have known him since befo' de war. Long, long ago, me and Marse George agreed that if he should die first I would place a flower on his coffin, and if I should die first he would place one on mine. I have come to carry out my part of the agreement."

Wallace has lived in Memphis all his life, and has retained the respect of the white people with whom he has come in contact. During recent years he has been active in a movement among the negroes to raise a fund with which to build a home for the disabled and indigent ex-slaves of Shelby county, a work in which he has received much encouragement from General Gordon.

We repeat the story both because it is interesting in itself and also because it is a fine illustration of the cordial relations between the old-time Southerner and the old-time negro—in fact, we may say, between the best white people of the South and the best negroes. In his address at the Baptist World Alliance in Philadelphia, Booker Washington bore testimony to these cordial relations. We were glad he did so before our brethren of the North, and also our brethren from England. As Booker Washington said, the world hears of any trouble between them. It does not usually hear of the pleasant relations. But this side ought to be known also.

## ARTICLES OF TRAVEL.

With this issue of the BAPTIST AND REFLECTOR the articles of travel entitled, "A Southern Pilgrim in Eastern Lands," come to a close. We have enjoyed writing the articles and hope that our readers have found them interesting and helpful. A great many people have expressed themselves very kindly with reference to the articles. Quite a number have asked us to publish them in book form. As we stated some time ago, we are contemplating doing this. The manuscript for the first series of articles—those on Egypt, Palestine and Syria—is now in the hands of the publishers in New York awaiting our order for publication. In order to justify us in bringing out the book, though, it will be necessary to have a number of advanced orders for it.

The articles will make a book of between 500 and 600 pages. The price will be \$2, which will be cheap for a book of that size. The publishers, however, authorize us to sell advanced copies for \$1.50. A good many have already ordered the book, but not enough yet to justify its publication. We should be glad to enter the names of others who may wish a copy. You need not send the money until the book is ready for distribution. We may add that the articles will be illustrated with pictures for the most part taken by the editor. This will add greatly, we believe, to the interest of the book.

The discontinuance of these articles will give us space for the publication of many excellent articles which have been awaiting insertion. For the next several months we shall publish a number of addresses delivered at the Baptist World Alliance in Philadelphia by some of the most distinguished Baptists in the world. These, we are sure, will be found of great interest and benefit. At the close of the publication of these addresses, we shall publish a number of sermons by our Baptist pastors in Tennessee and elsewhere. In fact, there will be no lack of good things in the BAPTIST AND REFLECTOR for a long time to come.

## UNITY ASSOCIATION.

It has 46 churches with 3,300 members. This was its 54th session. It met at Middleton on Sept. 1. The following officers were elected: J. H. Curry, Moderator; A. R. Fulghum, Clerk; James R. Sweeton, Treasurer. The following ministers in the Association were present: J. D. Campbell, W. H. Jordan, A. Lambert, F. B. Nafe, J. T. Varnell, A. S. Wells.



Among the visitors were: Miss Northington, Brethren J. W. Gillon, R. A. Kimbrough, T. F. Moore, W. D. Hudgins, G. M. Savage, Southall, and W. J. Stewart.

In the absence of Rev. A. L. Bray, the appointee to preach the introductory sermon—who it was announced was detained by sickness, as we were sorry to learn—the sermon was preached by Dr. R. A. Kimbrough, president of Union University. It was an earnest, practical sermon on Soul-winning. Other sermons were preached by Bro. Nafe, at the Methodist church, on Friday afternoon; the editor at the Baptist church, Friday night; Dr. G. M. Savage, at the Methodist church, Saturday morning; Rev. A. S. Wells, at the Baptist church, Saturday night; and Dr. G. M. Savage at the Baptist church (missionary sermon) Sunday morning.

Among the striking speeches were those of Brethren Kimbrough on Education, Hudgins on Sunday Schools, A. S. Wells on Foreign Missions, R. W. Smith on Missions, J. W. Gillon on State Missions, R. A. Kimbrough on Home Missions, Miss Northington and R. A. Kimbrough on Woman's Work, W. H. Jordan and W. J. Stewart on the Orphans' Home.

On account of the fact that the Association met somewhat out of its center, the delegation in attendance upon it was not as large as usual. Taken altogether, though, it was one of the best sessions we have ever attended. The spirit of unity and brotherly love prevailed, while the missionary spirit ran high. Some of the best brethren in the world are to be found in the Unity Association. We always enjoy meeting with them.

Middleton church has a membership of about 100. Bro. J. W. Hiett, of Iuka, Miss., is the present pastor. He came from Arkansas, and is an excellent man. The hospitality was abundant for all. We enjoyed stopping with our friend, Dr. J. D. Sasser, who is postmaster, physician, and hotel-keeper all combined.

## Recent Events

J. H. Wright, of the Seventh church, this city, is in a fine meeting with Brother Wauford at Salem church.

Evangelist R. D. Cecil is assisting Pastor G. H. Atinip in a meeting at Wharton Springs church, near Smithville, Tenn.

Rev. R. L. Motley, State Evangelist, will begin a meeting at New Bethel church, Bedford County, seven miles from Shelbyville.

We need several copies of our issues of July 27, Aug. 17 and Aug. 31. We should be glad to have some of our subscribers send them to us.

Rev. J. H. Riffe, who goes from Blant City, Fla., to Lewisburg, Tenn., is remembered by many Alabamians with pleasure.—*Alabama Baptist*.

Rev. G. S. Tumlin, of Texas, has been called to the pastorate of the church at Marietta, Ga., to succeed Dr. A. R. Bond. Bro. Tumlin was formerly pastor of this church.

Prof. J. L. Kesler, of Baylor University, Waco, Texas, who was recently elected President of Baylor Female College at Belton, Texas, has felt it his duty to decline the call.

Will some one please give us the address of Mrs. M. D. Barry? We have received a card from her with reference to her subscription to the BAPTIST AND REFLECTOR but she failed to give her address.

The following papers have been returned to us with the statement, "No such office in State named:" John Inman, Driskill, Tenn.; A. L. Rhyne, Piney Grove, Tenn.; M. R. Taylor, Wilhoite, Tenn. Will some one please give us the proper address of the above parties?

The *Western Recorder* says that at Lexington, Ky., the lot that was purchased for Christian Science headquarters has been sold, and the money returned to the donors. From this and other signs the *Recorder* thinks that Christian Science is disintegrating since the death of Mrs. Eddy.

The *Baptist World* states that the engagement of Miss Evelyn Gardner, daughter of Dr. C. S. Gardner, and Rev. Geo. T. Waite, who graduated last year at the Seminary, is announced. The wedding will take place in the fall. Many friends in Tennessee will join us in congratulations.

We were glad to have a visit last week from Rev. C. I. Hudson, of Decatur, Ala. He had been assisting in a meeting at Union Hill. This is the third year in succession he has held a meeting there, and this meeting perhaps was the most successful of all. There were some 19 or 20 additions to the church. Brother Hudson reports his work as doing fine in Decatur.

When Dr. L. M. Roper became pastor of the First Baptist Church, Spartanburg, S. C., in 1900, there were only three Baptist churches in Spartanburg, with an aggregate membership of 750. Their property did not exceed \$20,000 in value. Now there are nine Baptist churches in the city, with an aggregate membership of 2,350, with property valued at \$200,000. This is a very gratifying growth. It has been due largely, of course, to the rapid growth of the city, but, as the *Baptist Courier* says, "City growth and denominational growth do not always go together as cause and effect."

It has been reported that Winchester has had 200 fever cases. We are informed on reliable authority that there have not probably been more than 18 or 20 cases altogether, and no deaths so far, and even the severest cases are recovering. The cases were mostly contracted by nursing the sick. They have not been able to find a pronounced local cause anywhere for the fever, after diligent investigation. In fact, a cleaner and more sanitary town would be hard to find anywhere than Winchester. It has never had an epidemic of sickness in its history. The schools are full and flourishing. We make this statement by request, in justice to one of the best communities in the State.

## MT. OLIVET REVIVAL.

The meeting at Mt. Olivet Baptist Church, conducted by Elder S. N. Fitzpatrick, pastor, and Dr. W. C. Golden, State Evangelist, is the best held in this vicinity for fifteen years. Fifteen have professed conversion up to the present.

The meeting will terminate Saturday afternoon, at which time baptism will be administered. Brother Golden is one of our ablest preachers, and is doing a noble work for the Home Mission Board.

S. N. FITZPATRICK.

## EBENEZER, GA.

The writer ran down last week and assisted Pastor W. C. Tallent in a fine, old-time meeting with his Ebenezer church, near Ringgold. The meeting just ran a week, the pastor preaching in the day services and the writer at night. Great crowds came both day and night. Results: 19 added to the church, 17 by baptism, and two by letter. There were only 12 conversions, but the Methodists and Presbyterians gave us some of their choice fish, and we strung more than we caught. You know that's mighty fine fishing, and they make fine Baptists when they go through Jordan. Pastor Tallent is a man of God, and he and his good wife are held in high esteem.

W. N. ROSE.

## ALTON PARK.

Pastor W. N. Rose is away in a meeting. Secretary Sprouse, of the Y. M. C. A., supplied at both hours yesterday. All services were well attended and the interest was fine. Church debt of \$260 provided for, which puts our church clear of debt. We need a new building and are already planning for it. The B. Y. P. U. was enthusiastic and several new names were added to the roll. 99 were present at the Sabbath school. The work of Evangelist Burton A. Hall with our church will last through the years. He builds the church and strengthens the pastor by tying his people to him with cords of love. Brother Hall's power to attract and hold a great congregation is wonderful, while his methods are simple, sensible and scriptural. God bless him and continue to make him a blessing.

## FLORIDA BAPTIST JOURNALISM.

The new editor of our *Florida Baptist Witness* has found it best to move to Arcadia. Our State organ has moved so often that it has come to be regarded as a veritable itinerant and it has been suggested that it

ought to be mounted on wheels, so that a team or traction engine could be readily attached to move it. It was born at Lake City about the beginning of the year 1884. Since then its home has been twice in Jacksonville, twice in DeLand, twice in Arcadia, and once in Ocala and Lakeland. It has been moved sometimes to get a more central location, and sometimes to secure better terms from publishers. Its editors have been more numerous than its places of publication. It was launched by Brothers F. B. Moodie and A. P. Ashurst. In its vicissitudinal career its tripod has been occupied by W. N. Chaudoin, N. A. Bailey, W. D. Turnley, M. F. Hood, J. C. Porter, W. A. Hobson, W. L. C. Mahon, J. B. Holley, F. C. Edwards, J. A. Tharp, C. M. Brittain, and E. Z. F. Golden.

It has been generally owned by its editors. At one time, however, it passed into the hands of a man (whose name I have forgotten), who was not a Baptist, nor even a member of any church. Several years ago it was purchased by Mr. John B. Stetson, of Philadelphia, and presented to our State Convention, since when it has been published under its auspices by a Publishing Board, who selects its editor and controls its policy and reports annually upon its needs and progress.

Several Baptist journals in the South with a constituency of from 100,000 to 200,000 often speak of how hard it is to make buckle and tongue meet. It is certainly not strange then with only a Baptist membership of 35,000 in the State our editors sometimes get a glimpse of "the wolf at the door." But the paper seems to have the proverbial "nine lives" of the cat and survives.

It has at sundry times absorbed several other Baptist journals in the State. The survival of the *Witness* is due more to the recognition of the fact by our noble and loyal Baptist brotherhood that its existence is "necessary to preserve our identity," and to keep alive our interest in the Master's work, both "in Jerusalem and in Judea and Samaria and to the uttermost parts of the earth." Dr. Golden is making good as an editor and we are trying to play the part of Aaron and Hur that "his arms may be steady till the going down of the sun."

E. H. RENOIDS, SR.

Jacksonville, Fla.

"The School of the Church," published by Fleming H. Revell Company, Chicago, pp. 193, is not only a new book, but like unto a man that is a householder. Dr. Frost has brought forth, out of his treasure, things new and old in the relation of the Sunday school to the church, and in the development of great Sunday school ideals. The book is rich, fresh, vigorous, moving and full of inspiration, as if written by a young man on fire with his subject; and it is full of logic and weighty consideration along the line of new viewpoints and mighty themes involving the Kingdom of God, as if written by an old man in the maturity of his wisdom and scholarship. Conservative with reference to modern methods which he advocates, he is radical in his urgency upon the churches to conserve and utilize the Sunday school as the mighty agency for the scriptural training of their people, under competent teachers with a vision of God and a message of grace; for the true interpretation of Christ and the gospel to sinners saved and saints edified; for the maintenance of sound doctrine and sound words; for the propagandism of Christianity and its principles with loyalty to the Word of God; and for the unity of Christians in the bonds of truth and the Holy Spirit, the sole guide and inspiration to all knowledge, activity and result.

The book is fertile in scriptural quotations and resource applicable to the great subjects treated, and so splendidly comprehended by the analysis of its chapters and subdivisions. Dr. Frost does not exalt the Sunday school as above or independent of the church; nor does he make it merely a side show subordinate to the church. It is simply the church at work, in service, and at worship, as in any other function of devotion or activity; and the Sunday school is for the upbuilding of the church in all the other departments of its economy and service. In the providence of God, according to Dr. Frost, the Sunday school has come to be the extraordinary and universal agency at the hands of the church, for the teaching of the gospel in support of the preaching of the gospel; and should be utilized for the higher training of its membership and the spread of knowledge and power through the gospel to the ends of the earth and to the end of time. It will be a calamity if all the Baptists do not read this book.

GEO. A. LOFTON.



## The Home Page

### THE MINISTRY OF ANGELS.

And is there care in heaven? And is there love  
In heavenly spirits to these creatures base,  
That may compassion of their evils move?  
There is:—else much more wretched were the case  
Of men than beasts: but O the exceeding grace  
Of Highest God! that loves His creatures so,  
And all His works with mercy doth embrace,  
That blessed angels He sends to and fro,  
To serve to wicked men, to serve his wicked foe!

How oft do they their silver bowers leave,  
To come to succor us that succor want!  
How oft do they with golden pinions cleave  
The flitting skies, like flying pursuivant,  
Against foul fiends to aid us militant!  
They for us fight, they watch, and duly ward,  
And their bright squadrons round about us plant;  
And all for love, and nothing for reward;  
O, why should heavenly God to men have such regard!

—Edmund Spenser.

### A PUMPKIN AUCTION.

By HATTIE VOSE HALL.

We had scarlet fever in Centerville just after school opened in the fall, and they had to shut right up again for four weeks. Mamma didn't know what to do. She didn't know how she could get through the fall cleaning with so many of us around all day long, and so papa said:

"Why don't you send the children up to father's? There's plenty of room for five boys on the farm."

We boys just shouted. It's great fun up to Grandpa Archer's. We help milk, and feed the pigs, and row on the pond, and go in swimming, and blackberrying, and hunt eggs for Huldah, and go nutting, and lots more things.

It's only thirty miles to Hillsboro, and it didn't take long on the cars, and grandpa's man, Billy, met us with old Tom and the surrey. Huldah and grandpa were both glad to see us. Huldah says it makes things lively to have a lot of boys around the house.

Well, one day Hal had a letter from mamma, and she said the Andersons had got burned out. It couldn't have been much of a fire; it was the tiniest bit of a house, but it was all the one they had, and it wasn't insured. And Mr. Anderson was at the Banks fishing, and Mrs. Anderson had been doing washings to earn money, and the children did errands for people after school. And now their little house was burned up.

"I shouldn't think God would have let it happen," I said. "Mrs. Anderson is a real good lady."

"That doesn't make any difference," Gene said. "So was Job, and the Lord let things happen to him, and I think bolts are as bad as fires. I had one on my neck once."

But grandpa said we musn't blame

the Lord because some one left the matches where the Anderson baby could get them—that's the way it got set. And I think grandpa's right, too. I felt like blaming the Lord once when I stepped on a wasp's nest up in a swamp. Can't they just sting, though? They bit my leg in five places—great white bites. But papa said the Lord had given me eyes, and if I didn't use them I had only myself to blame. But, you see, I wasn't looking down; I was after cattails, and they were high up, so I didn't see the nest. Anyway, if it was all my fault, I got punished, and I'll never step into a nest again.

Well, so Hal said: "Let's take up a collection for the Andersons, and put it in an envelope, and just call it 'Aid for the fire sufferers' and send it to Mary and Grace by mail."

So Hal put in ten cents—we'd just had our week's allowances from home—and 'Gene put in seven, and Stevie three (he doesn't have but five cents a week). I didn't have a single cent left, and I was ashamed. And 'Gene said: "That's only twenty cents. We can't send that little bit of money."

"Let's earn some," said I. "There must be some way."

"I don't like to ask grandpa for money for any little thing we do for him," said Hal.

Neither did any of us. But he came up into the barn chamber for some nails he keeps up there, and he saw we were interested in something, and he said: "What's up, boys?" and so we told him.

"The summer people had a fair in the town hall last week," he said. "Why don't you have one?"

"Why, grandpa," I said, "we can't knit and embroider."

"Well," said grandpa, "you can have a sale here in the front yard, and I'll put the big tent up for you to have it in, if you can find anything on the farm or garden to sell, except the stock. You'd better look the garden over and see if you can't think of a plan by noon. I'll give a dollar for the fire relief fund to the boy with the best plan, and I'll ask you at dinner."

Well, we all scattered at that, and I happened to think of my pumpkins. Grandpa told me when I first came that I could have as many pumpkins as I wanted to take home so Bridget could make pies—we're all very fond of pumpkin pie. And so I cut my initials on the six biggest ones. There they were, all yellow and ripe, and "R. L. A." in white letters. They looked fine. And there were ever so many besides—more than grandpa and Huldah could eat in a year. So I had an idea. When we got to the dinner table I could hardly wait for grandpa to say grace before I told it, but he said:

"Wait, Bob. I'm going to begin at the other end. Have you any plan, Stevie?"

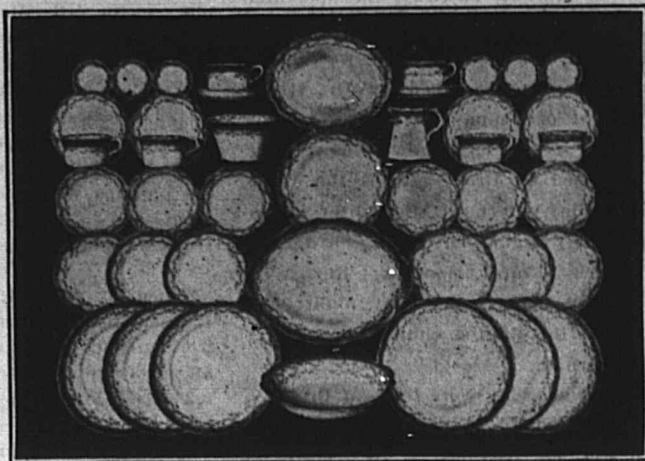
"Yes, sir," said Stevie, "I'm going to pick lots of those pretty colored beans and string 'em for necklaces. I'll buy one myself if other people don't want it. They're fine to dress up in when we play Indian."

"What is your plan, Hal?"

"I thought perhaps Huldah would let me make bouquets and sell them. There are asters and sweet peas and salvia left."

Hal can do the prettiest things with flowers. Then grandpa asked 'Gene, and he said he'd make some bows and arrows, and then I told my idea, and grandpa said it was the best, and gave me the dollar for the fund. Grandpa said Hal could make his bouquets, and 'Gene his bows and arrows, and Stevie his necklaces, and have little booths to sell them in, but I could have the big tent for my idea, and I could name the

### 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.

sale. So I named it a pumpkin auction, and we had it Thursday afternoon. 'Gene made some posters, and we nailed 'em to the trees on the village common, and we had a crowd, mostly summer people, for lots of them stay late in Hillsboro. The posters said:

### PUMPKIN AUCTION!

Thursday P. M. at Hillview Farm.  
Come Everybody for Sweet  
Charity's Sake.

'Gene got that quotation out of a book. So everybody came. I had 27 pumpkins to auction off. Pumpkins were so plenty that fall I didn't know as I could sell them all, but I did. Lots of children wanted them for Jack-o'-lanterns, and the bidding was such fun, and it was fun to be auctioneer, too. They'd begin with a cent and go up to twenty or thirty, and one man gave me a dollar for one. He didn't bid on it; he just picked it out and gave me the money. I thought it was too much, and I told him so, but he only laughed and said: "Oh, I value the engraving!" It was one with my initials on. "And then it's for sweet charity's sake," you know," he said. So I was glad 'Gene put that on the posters.

Hal sold fifty bouquets—all he had—for ten cents apiece, and Stevie sold eight strings of beans, and 'Gene sold all his things. So we got ever so much money, and grandpa gave us a check for it, and we sent it to papa to give Mrs. Anderson. And what do you think she did when he took it to her? Why, she cried! Wasn't that funny? I guess I wouldn't cry if any one brought me all that money. But mamma said it was only because she was so pleased.

We went home the next week, because school began. But we hated to go. We had such a jolly time at grandpa's, and the Pumpkin Auction was the best fun of all.—Ex.

### A REMARKABLE WOMAN.

Old age, after all, is not a thing to be looked forward to with fear and trembling, as the majority of us are inclined to do; that is, if old age is to deal as leniently with us as it has with Mrs. Francis P. Bowers, of Laneville, Texas.

While Mrs. Bowers is a remarkable woman, and unusually well preserved, there is no reason why everybody should not be equally so. Mrs. Bowers is now in her seventy-sixth year, is the mother of eleven children, the oldest being fifty-odd years of age and the youngest thirty. She does all of her own house work, washing and ironing, works her own garden and flowers and attends to her chickens; can sew with a fine needle without glasses and walks three miles a day.

Mrs. Bowers attributes her present remarkable good health to the use of W. H. Bull's Herbs and Iron, and justly so, because it is the very best blood purifier in the world today, and has been for the past thirty years. W. H. Bull's Herbs and Iron makes pure blood, invigorates the nerves, restores all organs to normal health, insures proper digestion, creates a hearty appetite, is laxative in its effects and can be had from your druggist in 50c and \$1 size bottles.

Get a \$1 bottle of W. H. Bull's Herbs and Iron and if you can't see any improvement in your general health after using two-thirds of it, return the remainder to your druggist, and he will refund your money on the whole bottle.

If your druggist's supply is exhausted, ask him to order it for you from his jobber.

Rev. L. D. Summers of Puryear, Tenn., is assisting Rev. T. F. Moore, of the Baptist Flag, in a revival at Laneview church this week. A gracious ingathering is expected.



## The Young South

MRS. LAURA DAYTON EAKIN,  
EDITOR.

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

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

Mission topic for September: "Cuba and the Canal Zone."

You ought to feel greatly interested in our "Southern Island neighbor." There are nearly one and a half million people there, native whites, Spanish, Negroes and Chinese. Only one-third of the children are in school.

The Southern Baptist Convention works in the Western half of Cuba and the little "Isle of Pines" near by. Get your geography and find them, just below Florida.

There are now 22 churches and 25 mission stations. Of course you know about the great Canal, that I hope you will live to see in use. There are 11 churches and four stations in the Zone. I wish our own churches gave as well as those in the Zone. They are said to average \$7.16 a member.

Pray God that His blessings may rest upon our missionaries in these islands and learn all you can about them. Our Home Board needs your utmost help in giving the gospel to them.—L. D. E.

### CUBA.

Cuba, the largest island of the West Indies, lies just south of Florida. It is a warm country, never having the cold weather that we enjoy so well. Many of the little children of Cuba never saw ice or snow.

Do you know how browned and sunburnt the people become who stay in the sunshine much of the time? Did you ever think how God did not put white people in the hot countries? He gave darker skins to those who live where the sunshine is so hot.

So, the little Cubans as well as the larger ones, have browner skins than most of us have. There are also many Negroes in Cuba, so, when we speak of the Cuban children, we must think of both the dark white children and the brown or black negro children.

When the missionaries tell them about Jesus and His great love for little children, and that He wants them to be good and not tell bad stories nor steal and not use bad words, they listen very eagerly and some of them have learned to love our Saviour, and to live the way He would have them to live.

But often the wicked priests tell the children and their parents that they must not listen to the missionaries' talk and if they do, they must pay him a great deal of money. So there are many children that cannot even hear about Jesus.

You are wondering why they do not read the Bible for themselves, and then they would know the story of Jesus. There are two reasons. One is that the priests tell them the Bible is a bad book, and that they must not read it. The people in Spain did not want the Cubans to know too much and they did not make any schools for them. No one could learn to read and write except those who could get money enough to pay a teacher. For this reason very few of the people of Cuba knew how to read and could not read the Bible if

the priest would let them.

As you remember, Spain treated Cuba very cruelly and finally after a war, the United States took care of the island until it was strong enough to manage its own affairs. The United States arranged the same plan for the Cuban children to have free schools that we have, and now many of them are learning to read and write.

### THE HOME OF THE CUBAN BELLE.

One hundred miles south of the Everglades of Florida, lying at the entrance of the Gulf of Mexico, is the island home of the Cuban belle. Her home is the fairest and most fertile of all the forty inhabited islands of the West Indies, and the most beautiful of all the group which we call the Greater Antilles. Indeed, it well deserves to be called, as so often it has been, "The Pearl of the Antilles."

A little smaller in area than New York is this long, narrow island, lying east and west through seven hundred miles of sea, less than one hundred miles in width, and covering 45,000 square miles of territory. Its western end lies almost directly south from Cincinnati, while its eastern end is directly south of New York City.

The Cuban belle is generally ignorant, but often attractive and frequently fascinating, in her dark type of beauty. She is graceful, has pretty features, beautiful hair and eyes, and fine teeth. Coquettish as a young girl, La Senorita is modest and virtuous as a maiden, and when she exchanges the designation for that of Senora, is devoted and true as a wife and mother.

La Senorita wears much the same costume as does the American girl, in some parts of the island adding the mantilla or lace head-dress so common among Spanish ladies. She is fond of needle-work, producing most exquisite lace and drawn work. She is carefully guarded from childhood by her mother and if she marries, she receives, as a rule, the respect and care of her husband.

### A BIT OF HISTORY.

Twenty years after Columbus discovered Cuba in 1492, three hundred Spaniards, led by Velasquez and Diego, the son of Columbus, settled in Cuba. Many cities and towns were built very early in the sixteenth century, among them Havana, Santiago de Cuba, and Camaguey.—W. M. U. Literature.

### CORRESPONDENCE.

The summer has gone. It has been a very good time for the Young South. I want to thank each one who has come up to the help of the Young South in the hot, lazy days.

In the fall we shall have more energy, and my pile of letters will be taller, I am sure. If you have waited for cooler weather, it will soon come now.

I wonder if there are any little "popcorn" gatherers this summer? Let's settle up soon for the summer's work and the summer birthdays. Don't forget to collect from the rest of the family. If mother and father, and the aunts and uncles and the big brothers and sisters will each give you a penny for each year they have lived, to send me with yours, you will have quite a nice sum to put in bricks in the Baby Cottage, or help pay Mrs. Medling's salary in Japan. Try it! None of those people, born in June, July and August, will refuse you their "birthday pennies." Begin your autumn work that way.

Rev. W. J. Stewart, to whom we have gladly sent \$117.70 for the Baby Cottage, writes this appreciative letter:

"Your check for the Baby Cottage was duly received. We hope to begin the work on it very soon. At the Associations over the State, I am finding great interest among the children. You may say to the Young South that the project is a certainty and soon the fondest hopes of all who give to it, will be realized. May the Lord bless all that are contributing so nobly to this worthy cause.

W. J. STEWART,

"Secretary."

Let's see how much more we can collect in September. I am proud of the Young South for the kind way they have responded to this appeal already. Go on until the orphan babies are comfortably settled in their own new home to grow up useful men and women.

Then perhaps you recall that I sent \$6 to Richmond for 24 Journals. Dr. Smith writes:

"Yours of recent date with a good list of subscribers is received. We are indeed grateful for these names. We certainly appreciate your help. We are just beginning a campaign for a large increase in our subscription list. We want to run it up to 100,000.

"We believe the Journal ought to go into every Baptist home. Please secure as many subscribers as you can."—W. H. Smith.

So come on with your quarters and secure the best missionary reading for both young and old. I have never before had 24 subscribers to send in at one time. Let's do it again! We have sent in 60 this year in all. Let's run our list up to 100. What say you?

Bells came just too late for the last number:

"I am sending you \$1.30 for the Baby Cottage at the new Orphans' Home. It comes from the children of my Sunday school class at Bells.

"This work and hope to see it prosper."—(Miss) Nuda Bridges.

Mr. Stewart will keep us posted. Soon the walls will be going up. Thank your class for this aid. I wish all teachers will try this plan. Children like to help children, I know. If you want literature, send a stamp and I'll send you some.

Collerville comes next, and Miss Eloise McDowell asks for helpful literature for a new Band. I send all I have. She can find great assistance towards her meeting in Our Mission Fields for September. After this, though, I can't give out any more, but if she will send me 20 cents she can have it this coming year, and she will find it invaluable. There is no charge but postage for leaflets. If Miss McDowell wishes more copies of any leaflet, just let me know.

And our Henning friend sends 10 cents for postage on two dozen mite boxes. I send them with great pleasure and great expectations.

Now, I end this first week in September with this message from Madisonville. Just read:

"Enclosed find

### SEVEN DOLLARS.

"It comes from the church here for State Missions, most of it contributed by members of our Sunday school.

"I am glad to see the Young South doing so well."—(Mrs.) G. L. Henderson.

Dr. Gillon will be glad of this generous addition to our State Board gifts. I was afraid we were not going to have much for Tennessee's wants this quarter. Many thanks to all who gave this, Mrs. Henderson.

We want to send in a fine report the last of September to the State Convention. Keep it in mind and do all you can for the four Boards, and our other lines of work.

### COULD NOT WRITE.

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

Give me and the postman a busy week and believe me,

Yours gratefully,

LAURA DAYTON EAKIN.

Chattanooga.

### RECEIPTS.

May, June, July and August offerings:

For Baby Cottage .....	\$206 97
First week in September .....	1 30
For State Board—	
Madisonville S. S., by Mrs. G. L. H. ....	7 00
Postage .....	10
Total .....	\$275 37

Received since May 1, 1911:

For Foreign Board .....	\$ 89 71
" Home Board .....	9 35
" State Board .....	11 00
" S. S. Board .....	1 55
" Baby Cottage .....	119 00
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J. W. GILLON.

Rev. John W. Barnett of Parsons, Tenn., has resigned the care of Mt. Ararat, Decaturville and Bear Creek churches and will move to Waynesboro, Tenn., and labor in Indian Creek Association. He is a worthy and excellent brother.

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was in bad condition, but the Lord has blessed my labors wonderfully in the past few months, and thank God, victory has come at last, and the church is now in fine condition.

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J. P. BILKCO,  
Cookeville, Tenn.

It is a consummation devoutly to be wished that Revs. I. N. Penick, Board Baptist, editor of the *Baptist Builder*, and T. F. Moore, Gospel Mission Baptist, editor of the *Baptist Flag*, should have an oral discussion in Martin, Tenn., at an early date and thus end the cross-firing between them through their respective papers. So say all of the long-suffering reading public.

In the recent revival at Ridgeley, Tenn., in which Evangelist R. L. Motley of Nashville, Tenn., assisted Rev. R. J. Williams, there were seven additions.

greater things from that great church.

Rev. M. H. Whitson of Martin, Tenn., lately aided Rev. A. C. Dorris of Lewisburg, Ky., in a revival at Union church, near that place, resulting in 26 additions, 21 by baptism.

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day, Sept. 7.  
Watauga—  
Slam church, Thursday, Sept. 7.  
Stockton Valley—  
Fairview, Fentress Co., Satur-  
day, Sept. 9.  
Central—  
Eldad, Tuesday, Sept. 12.  
Midland—  
Pleasant Hill, Knox County,  
Wednesday, Sept. 13.  
Salem—  
Ramah, Thursday, Sept. 14.  
Eastanallee—  
Rogers Creek, McMinn County,  
Thursday, Sept. 14.  
Walnut Grove—  
Union Grove, McMinn County,  
Thursday, Sept. 14.  
Ocoee—  
St. Elmo, Tuesday, Sept. 19.  
Friendship—  
Zion Hill, Wednesday, Sept. 20.  
Indian Creek—  
New Harmony, Hardin County,  
Thursday, Sept. 21.  
Clinton—  
East Fork Church, Thursday,  
Sept. 21.  
Holston Valley—  
Rogersville, Thursday, Sept. 21.  
Beech River—  
Judson, Henderson County, near  
Chesterfield, Friday, Sept. 22.  
William Carey—  
Kelso, Friday, Sept. 22.  
Union—  
Doyle Sta., Friday, Sept. 22.  
Northern—  
Clear Branch Church, Tuesday, Sep-  
tember 26.  
Beulah—  
Davis Chapel, near Hickman, Ky.,  
Tuesday, Sept. 26.  
New Salem—  
New Macedonia, Wednesday, Sep-  
tember 27.  
Sevier—  
Beech Springs, Wednesday, Sept.  
27.  
Providence—  
Union Chapel, Roan County,  
Thursday, Sept. 28.  
Riverside—  
Three Forks, Overton County,  
Thursday, Sept. 28.  
Judson—  
Western District—  
Point Pleasant, Saturday, Sept.  
30.  
New Hope, Hickman County, Sat-  
urday, Sept. 30.

OCTOBER.

Cumberland—  
Hopewell, Robertson County,  
Tuesday, Oct. 3.  
Enon—  
Bethany, Macon County, Tuesday,  
Oct. 3.  
Weakley County—  
Public Mills, Wednesday, Oct. 4.  
Tennessee—  
Piedmont, Jefferson County,  
Wednesday, Oct. 4.  
Nashville—  
Union Hill, Thursday, Oct. 5.  
South Western District—  
Unity, at Holladay, Friday, Oct.  
6, 9:30 a. m.

Tennessee Baptist Convention, Mar-  
tin, Wednesday, Oct. 11.  
Wiseman—  
Meadeville, near LaFayette,  
Wednesday, Oct. 18.  
New River—  
Union Grove, Morgan County,  
Thursday, Oct. 19.  
Stewart County—  
Nevill's Creek, near Model, Tues-  
day, Oct. 24.  
Campbell County—  
Liberty, Thursday, Oct. 26.  
Liberty-Ducktown—  
Time and place unknown.  
West Union—  
Time and place unknown.  
No minutes for the last two.

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without plans for the future. Many  
gloomy pastorates need the illumina-  
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Christopher Deens, a boiler-maker,  
was lately ordained by the First  
church, Little Rock, Ark. Dr. Ben Cox  
delivered the charge. He will continue  
his trade while he preaches.

Rev. G. M. Workman of Martin,  
Tenn., began a revival at Bethany  
church, near Paris, Tenn., last Sunday.  
The prospects appeared bright for a  
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Rev. U. S. Thomas has resigned the  
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Elder W. M. S. Wilks was born July 12, 1850. Professed faith in Christ at Old Hopewell, Wednesday after the fourth Sunday in October, 1864. Two days later he was received into the fellowship of this church and baptized by Elder Jonathan Wiseman. He was



ELDER W. M. S. WILKS.

married to Miss Nettie Gibson, October 25, 1868, to whom were born eleven children, two of whom preceded him to the unseen shore. He departed this life April 15, 1911, at the age of 60 years, 7 months and 3 days. His funeral was conducted by Elder J. T. Oakley, his pastor, the day following in the church where he had preached as pastor for more than twenty years. This was the largest and most representative funeral procession ever witnessed in our section. Not only Baptists from all sections of the surrounding country, but people of all denominations and scores of outsiders forgot all things else and wept together as mourners over the loss of one they all loved. He was laid away to rest under the formalities of the Masonic fraternity, near the church he so deeply loved and so faithfully served.

Brother Wilks was ordained to the full work of the ministry by Hopewell church May, 1881, by the following presbytery: A. H. Rather, J. F. Lambert, J. P. Gilliam, J. S. Pardue and Deacons J. G. Pardue, P. S. Harris, J. G. Hawkins and J. W. Jones. His subsequent ministerial life was always in demand and at the time of his death he had served as pastor the following churches: Corinth, Pleasant Grove, Hopewell, Pleasant Valley, Corum's Hill, Mt. Olivet, Siloam, Hartsville, Hillsdale, Friendship, Defeated Creek, Rocky Valley, Gallatin, Knob Spring, Carthage, Wolf Hill, Cedar Grove, Rockbridge, Zion, Greenbrier, Dripping Springs, New Hope, Chipman, Mt. Olivet, Goodlettsville and Station Camp. In addition to serving these churches he held meetings in several States and all sections of Middle Tennessee. In all of these responsible positions he was always the tried and faithful servant of God—a wise builder and able defender of the faith.

As a citizen he stood deservedly high in the community in which he lived, and his service was measured only by

his means and opportunity to better his fellowmen. As a husband he was sacredly loyal to the wife of his bosom. In all their sojourn through light and darkness, sunshine and shadow, he was the same true and devoted companion. As a father he gave his life, his love, his prayers, his income to serve his children and make them happy and useful. As a pastor he was devout and earnest and never quailed at evil or shirked at duty. His piety and orderly walk before his churches, together with his pre-eminently sound preaching, made profound impressions of present duty and inspired hope in his people of a better world. As a friend he numbered them by his acquaintances and was true as steel under all circumstances. As a preacher he was in the main doctrinal and fed his hearers on fundamentals. Ofttimes in giving the honey of the gospel to others he got sweetness for himself and praised the God of all grace. He was fearless and no uncertain sound ever escaped his lips. He was a servant tried and true who felt it his duty to preach the truth. At the same time he had a profound respect for those who failed to see as he did, and this was demonstrated at his funeral when hundreds wept as mourners who were not Baptists. He was an uncompromising Baptist and everybody knew that and for this boldness he was respected by all and conducted more funerals than most men for the dying in other denominations. He deplored sentimentalism and abhorred clap-trap methods in all evangelistic work.

When disease made encroachments on his health he longed to be well and continue his ministry, but never murmured against his Father's will. "Thy will be done" was the will of our departed pastor and brother. To his pastor a short time before his departure from this world he said it was hard for him to adjust himself to the disadvantages of failing health, which proved such a hindrance to his usefulness as a minister, but said as to the future that matter had long since been settled. Brother Wilks was faithful unto death and was away attending his appointment when the silent messenger came and called him from labor to rest. He passed through the portals we call death as gently as falls the snow. With him were his wife and the Savior and the angels went with him to the paradise of God. For twenty-odd years he served Hopewell church as pastor, and we are sad that we are to hear his voice no more. He loved us and we loved him. Now that he has entered that rest he so often preached to us, let us remember that we, too, are strangers and soon our days will be numbered. Beyond the horizon, away over the sea of life, far beyond the borders of time lies the land of the unsetting sun. There the unsetting sun glides its shining pathway forever. Sweet it is to dream of that sun-lit clime where darkness never comes, for the daylight never dies. Through tolls and sorrow, pain and gloom, sunlight and darkness and faith and hope, our dear beloved pastor walked this pilgrim way to find "the land of the unclouded day." Some sweet day, some where, by the measureless grace of God we hope to meet him there. Till then, dear faithful brother, farewell.

We offer the following resolutions:

1. That as a church we thank the God of all grace for giving to the world and to this church and community such a worthy Christian, citizen, husband, father, neighbor, friend, pastor, preacher and beloved brother as Elder W. M. S. Wilks.

2. That as a church we tender our deepest sympathy and tenderest love

to his beloved wife and children and his only brother, Dr. Töllie Wilks, all of whom are sad and lonely, that the one they so sacredly loved is gone from them forever in this world.

3. That this memorial be spread on the church book, copies furnished the family and brother and a copy sent to the BAPTIST AND REFLECTOR for publication.

Unanimously adopted.

J. T. OAKLEY, Pastor.

T. D. JOHNSON,

A. J. FITZPATRICK,

THOMAS JONES,

MRS. T. A. BASS,

MISS JESSIE LITTLETON,

Committee

## EDWARD TYLER TRAUGHBER.

This beloved brother was born in Robertson County, Tenn., March 2, 1848. He became a Christian in young manhood and united with the Oak Grove Baptist Church. He was married to Miss Gillie Ann Simmons, Jan. 5, 1873. He died June 29, 1911.

Bro. Traughber was an honest man, a good neighbor, a true friend, a kind and loving father and a loyal and affectionate husband. His only surviving brother, R. L. Traughber, said to the writer, who conducted the funeral service at the home of the deceased in the presence of a vast throng of sorrowing relatives, friends and neighbors: "Brother Tyler was an obedient son and he tried to live by the golden rule. A noble man has gone to swell the ranks of the church triumphant."

J. H. BURNETT,

Pastor.

CROSSWHITE.—It has pleased God in His all wise providence to remove from our midst our sister, Nancy Crosswhite, that she might receive the reward that awaits all who love Him.

Sister Crosswhite was born October 18, 1840. Died January 26, 1911. She professed faith in Christ and joined the church at Little Doe. Was baptized by L. L. Maples. In 1872, when the Bethel church was organized, she joined by letter, and remained a member of that church until her death. She was married to Brother Solomon Crosswhite November 26, 1865. To this union were born six children—two boys and four girls. Three children had gone on before her, and one soon followed after her.

Resolved, That we extend to Brother Crosswhite and family our deepest sympathy in their great loss and commend them to the loving care of Him who has promised us that if we cast our burdens upon Him He will sustain us.

Resolved, That a copy of these resolutions be spread upon the church record, and also a copy sent to the BAPTIST AND REFLECTOR for publication.

Done by order of the church.

MINNIE SHOUN,

RETTA SHOUN,

CYNTHIA STOUT,

Committee.

LAMB.—Jennie Lee Lamb, daughter of Mr. and Mrs. Benjamin Lamb, was born November 1, 1893, and died June 7, 1911, aged 17 years, 7 months and 6 days.

Jennie professed faith in Christ in the fall of 1909, and united with the Mt. Pleasant Baptist church in the year 1910, and lived a faithful servant of the Master until death's icy hand was laid upon her and the soul had taken its everlasting flight and went home to live with the Lord. The family will miss her; there will be a vacant chair, and the sweet voice that was heard so often singing the beautiful songs of praise will be heard no more in the

home; but Heaven is blessed by her presence because it will not be complete until all of God's saints get home. We will miss her in the church, in the Sunday school and in the community, but our loss is her eternal gain.

Dear ones, weep not as those who have no hope and as those who never hope to meet again; but by faith look up to the blessed Saviour and rejoice in the fact that we will meet again where sorrow nor death can never come and where we will never again say goodbye.

A. W. DUNCAN,

Her Pastor.

YATES.—Whereas, It has pleased our Heavenly Father to call to her reward on Feb. 2, 1911, our friend and sister, Bettie Gonia Yates, who was born on July 19, 1892, daughter of B. F. and Lily B. Yates, and who leaves to mourn her loss, besides father, mother, one sister, two brothers and her grandmother, a host of friends.

Whereas, She professed faith in Christ at an early age and united with Eudora Baptist Church, White, Tenn., and had since lived a consistent Christian life and was a loyal member. Be it

Resolved, By the Sunday school of Eudora Baptist Church, that in her death the parents lose a kind and dutiful daughter, the brothers and sister a tender and affectionate sister the church a faithful member, the Sunday school a loyal worker. Be it further

Resolved, That a copy of these resolutions be tendered to the bereaved family, a copy be spread on the minutes of the Sunday school and a copy be sent to the BAPTIST AND REFLECTOR for publication.

M. A. BROOKS,

ETHA HENSLEY,

LULA BROOKS,

Committee.

## RESOLUTIONS.

Whereas, God, in His wisdom, has seen fit to call from this world to His home above, our brother and fellow-pupil, Haddon Saulman, we, the members of the North Edgefield Baptist Sunday school, beg to submit the following resolutions:

Resolved, That we realize our Heavenly Father "doeth all things well," and that while we do not understand why our friend should have been called away when just entering young manhood, yet we bow in humble submission, saying, "Thy will, not ours, be done."

Resolved, That we try to emulate the example set before us by our departed brother, in attending Sunday school and other church services, aiding in every way possible the work which is being carried on by our church.

Resolved, That we extend our deepest sympathy to his grief-stricken mother and brother, sorrowing friends and relatives, praying that in this, their hour of trial, they may lean on Him who has said, "My grace is sufficient for thee."

Resolved, That a copy of these resolutions be sent to the bereaved family, a copy be spread upon the minutes of our Sunday school, and a copy be sent to the BAPTIST AND REFLECTOR for publication.

MYRTLE A. NAIVE,

MRS. JAMES C. MORELOCK,

KATHERINE COLE,

Committee.

Rev. H. B. Woodward, beloved in Tennessee, lately did his own preaching in a revival at Lineville, Ala., which resulted in 34 additions, 30 by experience and baptism.



## Among the Brethren

By Rev. Fleetwood Ball

Rev. Thos. B. Holcomb of Jackson, Tenn., was assisted in a gracious meeting at Toone, Tenn., last week by Rev. Andrew Potter of Paris, Tenn. The results were highly gratifying.

Revs. G. B. Daws of Medina, Tenn., and J. W. Woods of McKenzie, Tenn., held a revival recently in House's schoolhouse, near Atwood, Tenn., resulting in 35 conversions. We need more schoolhouse meetings.

Rev. T. B. Holcomb of Jackson, Tennessee, lately held a meeting at Concord church, near McKenzie, Tenn., in which he was assisted by Rev. J. H. Turner of Jackson. It resulted in seven conversions and four additions.

At last account the revival at Trezevant, Tenn., in which Rev. J. E. Skinner of Nashville, Tenn., was assisting Rev. L. V. Henson, had resulted in five conversions and the interest was deepening at every service.

Rev. J. R. Chiles of Keene, Ky., lately aided Rev. J. T. Turpin in a revival at Allensville, Ky., resulting in 20 additions, 18 for baptism.

Rev. Geo. T. Waite, a recent Seminary graduate, and Miss Evelyn Gardner, daughter of Dr. C. S. Gardner, of Macon, Ga., are to be married in the early fall.

Rev. W. T. Tardy of the First church of Marshall, Texas, labored recently in a revival at Midlothian, Texas, where Rev. J. T. Moore is pastor, resulting in 20 additions.

Rev. W. J. Weatherley of Crowville, La., has resigned the care of the church at Baskin, La., to take effect Nov. 1, because he thinks it is best for the cause.

Rev. Walter H. Hulse has accepted the care of the First church, Benton, Ill., to take effect Oct. 1.

The First church, Rusk, Texas, loses as pastor Rev. Walter T. Hillsman, and the First church, Midland, Texas, Rev. J. C. Burkett. The latter has had the pastorate he has resigned twelve years.

Rev. H. B. Taylor of Murray, Ky., Missionary Baptist, and Rev. C. H. Cayce, Martin, Tenn., Hardshell Baptist, are to debate at Salem church, near Murray, Ky., beginning Dec. 5. There will be lively times in those parts then.

Rev. A. J. Preston of Tupelo, Miss., is being assisted in a revival by Rev. H. B. Taylor of Murray, Ky. Singer J. F. Scholfield and wife have charge of the music. A great ingathering is confidently expected.

Miss Lucile Conger of Conway, Ark., and Mr. Edward R. Bailey will be married Sept. 6 at the home of the bride's father, Dr. J. W. Conger, former president of Union University, Jackson, Tenn.

Rev. T. L. Fulbright resigns the pastorate at San Saba, Texas, after a term of four years. He is Fulbright both as pastor and preacher.

Rev. W. F. Boren of Darden, Tenn., is holding a revival this week at New Prospect church, near Parsons, Tenn. It is the writer's pleasure to assist him.

Rev. J. W. Joyner, of Paris, Tenn., was assisted recently in a revival at Bethlehem church near that place by Rev. D. T. Spaulding, of Paris, resulting in 14 conversions and 10 additions by baptism. Of those baptized one was a woman 71 years old and two her grand-daughters.

Spring Hill church, near Paris, Tennessee, of which Rev. R. M. Hastings is pastor, is in the midst of a meeting this week in which Rev. J. W. Joyner

of Paris is doing the preaching. This old church might be truthfully termed "the mother of preachers."

N. R. Pittman of the *Word and Way*, gets funny at our expense because we mentioned the fact that H. F. Vermilion had resigned as pastor at Roswell, New Mexico, a few weeks after it occurred. Since Pittman's news items are often so ancient as almost to abound with whiskers, it would be much more consistent if he said less about anybody else giving "newer news."

Evangelist E. H. Yankee of Nashville, Tenn., lately held a revival with Pleasant Plains church, near Jackson, Tenn., of which Rev. L. T. Hastings is pastor. There were 20 additions. It was one of the best revivals in the history of the church. They consider Bro. Yankee one of the best preachers they ever heard.

Dr. J. W. Perry of Davisboro, Ga., has been called to the care of the church at Greenville, Ga., and will take charge at once.

Rev. G. S. Tumlin of Clarksville, Texas, has been called to the care of the First church, Marietta, Ga., succeeding Rev. A. R. Bond. Bro. Tumlin was formerly pastor of that church.

Rev. L. E. Roberts takes up work with the First church, Brunswick, Ga., next Sunday, having closed his work with the First church, Monroe, Ga., on the third Sunday in August.

Rev. J. A. White of Thomasville, Ala., has been called to the care of the South Broad church, Rome, Ga., to succeed Rev. J. G. Hughes. They earnestly hope he will accept.

Royal Street church, Jackson, Tenn., of which Rev. A. L. Bates is pastor, is in the midst of a revival conducted by Rev. C. H. Bell of Binghamton, Tenn. Plans have been made for a great ingathering.

The name of the site of the Southern Baptist Assembly is to be changed from Blue Mont, N. C., to "Skymont," all because the railroad officials refused to adopt the first name. Some of the patrons of the Assembly are quarrelling over the change, but we decidedly prefer the last name.

Sam M. Barnett and Miss Elizabeth Rogers, prominent young people of Lexington, Tenn., were united in marriage Sunday afternoon at 5:30 o'clock in the parlor of the Scott House, the writer officiating. The bride is a most estimable Christian woman and the groom is a Baptist and a worthy young man. May eternal happiness be theirs.

Rev. Geo. C. Boston was lately ordained by Bethel church, near Troy, Tenn. Rev. Andrew Potter of Paris conducted the examination and Rev. Floyd Crittendon delivered the charge.

Rev. Richard L. Rogers of Huron, Tenn., has resigned the care of Judson church, near Middleburg, Tenn., after doing a great work there for several years.

The revival at Martin, Tenn., in which Rev. I. N. Penick was assisted by Rev. W. B. Hall of Greenville, Miss., and Singer C. D. Wood of Tillar, Ark., resulted in 28 additions. The meeting was a great upliftment to the church.

Rev. O. F. Huckaba of Jackson, Tennessee, lately assisted Rev. A. U. Nunnery in a revival at Bethel church, near Humboldt, Tenn., resulting in 38 additions, 24 by baptism, four by restoration, and six by letter. It was one of the finest meetings the church has had in years.

Rev. J. D. Faughn has resigned the care of the church at Campbell, Mo. His plans have not been disclosed.

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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

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