

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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—A man was arrested in Louisville for a heinous crime. All that he could say after being locked up at the police station was, "Drink caused it all." And drink will go on causing all of these crimes, as long as it is allowed to be sold. What shall be done about it?

—Prof. S. A. Rutledge, a recent graduate of Carson and Newman College, Tennessee, has been elected principal of the Six Mile Academy. He has taken charge of his new work and is in the beginning of what we trust will prove to be a most successful educational career.

—The Examiner says that on the calendar of one of the suburban churches of New York is this announcement: "This is not a church for people who are good, but for people who want to be. This is not a school for the learned, but for the people who desire to become disciples. Our ambition is . . . not to be ministered unto but to minister." As the Examiner says, "This is a fair statement of the purpose of a Christian church in a community."

—The story is told that when Sir Walter Scott was a child he suffered from the paralysis of one leg. A kind uncle determined to rouse him to the use of that defective limb by holding before his eyes some pretty toy and drawing it away, thus encouraging the child to crawl after him with the hope of securing it. This process, kept up for many weeks, finally brought the desired result. "In some such fashion," says the Christian Advocate, "the lure of the good and the beautiful is employed by God for awakening and intensifying human purpose."

—What is said to be "the oldest living suit" was brought to a conclusion in the New York courts. The case had been on the docket for 90 years. The surprising part about it was that there was \$3,000 to be divided among the claimants. The Christian Advocate thinks that "the \$3,000 survived the attorneys' fees and court costs only by a technicality." This was somewhat better than the famous case of Jarndyce vs Jarndyce, of which Charles Dickens tells so vividly. That suit came to an end only when the court discovered that the entire estate had been eaten up by costs, and that there were no further fees for the lawyers and court officials.

—It is stated that rope horseshoes invented twenty-five years ago are soon to come into use, especially in cities paved with asphalt and wood blocks. Horses can be surer of their footing and can stop more quickly. Also they would make less noise. With rubber-tired vehicles and rope horseshoes the sound of vehicles on the streets could scarcely be heard. They will vie with the bicycles as "silent steeds." Besides, they have now a noise deadener for automobiles so as to make them "silent steeds." The cessation of the noise will be a very gratifying thing, but the trouble about it will be that being unable to hear the various noiseless vehicles coming, people will not be able to get out of their way, and more than ever will be likely to be run over and killed.

—The official interpreter for the World's Sunday School Convention in Zurich next year, Dr. H. Emil Luering, of Frankfort, Germany, is said to be one of the world's most erudite linguists. He is now in this country, having come to attend the Methodist General Conference, in Minneapolis, in May, to which he was a delegate from South Germany. He speaks fluently twenty-seven languages, and can read thirty-five. Think of it! And some of us find difficulty in either speaking or writing one language fluently.

—At the Northern Baptist Convention, Dr. J. W. Brougher, of San Francisco, told a story of a jury that could not agree, and came back the second time for instructions. The judge said the case was plain, and the jury ought to agree, and he sent them out again, saying that he would keep them out all night if necessary. He added that he would, however, have dinner sent out to them. Whereupon the foreman said, as they were leaving: "Judge, send us eleven dinners and one bale of hay!"

PERSONAL AND PRACTICAL

—A Boston mother who was a Christian Scientist said to her little daughter: "If you had my faith, darling, you would have no toothache." "Well, mother," replied the child, "if you had my toothache you wouldn't have any faith."

—Says Dr. J. B. Gambrell in the Baptist Standard: "To get done with ding-donging, if we were a pastor we would do what we used to do, go right straight at the business and see that the people had the paper. We would do it like working at a mission collection." That will certainly save a great deal of "ding-donging"—ding-donging of the pastors, ding-donging of the subscribers, ding-donging of the editor or by the printers, pressmen, paper men, etc. Suppose the pastors try it.

GETHSEMANE.

By Ella Wheeler Wilcox.

In golden youth when seems the earth
A summer-land of surging mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
A garden which we all must see—
The garden of Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh, and say how strong we are,
We hurry on; and hurrying, go
Close to the borderland of woe
That waits for you, and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange streams
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it in your way.
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey, soon or late;
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine," who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—At the Northern Baptist Convention, Dr. J. W. Brougher, of San Francisco, told a story of a jury that could not agree, and came back the second time for instructions. The judge said the case was plain, and the jury ought to agree, and he sent them out again, saying that he would keep them out all night if necessary. He added that he would, however, have dinner sent out to them. Whereupon the foreman said, as they were leaving: "Judge, send us eleven dinners and one bale of hay."

—We learn with much regret of the death on July 15th, at his home in Chapel Hill, N. C., of Dr. Thomas Hume. The funeral took place on July 17th at Waynesboro, Va. Dr. Hume was one of the most scholarly and cultured men in all the Southland. For many years he had been Professor in the University of North Carolina at Chapel Hill. He was a strong Baptist. During the meeting of the Southern Baptist Convention in Nashville some years ago, during the days of free entertainment, we had him assigned to the home of some Baptist friends in the city, and they were very much delighted with him.

—It is announced that after 1,000 years, paper is to be made again from the papyrus, or bulrush of the ancient Egyptians. Recent experiments have produced paper of excellent quality.

—It is announced that Dr. Carter Helm Jones has tendered his resignation as pastor of the First Baptist Church, Oklahoma City, to accept a call to the pastorate of the First Baptist Church, Seattle, Wash. Dr. Jones thinks the church there presents a larger field of usefulness to him. We presume that Dr. Jones will now still more renew his youth, and if we hear of his death soon it will be from cholera infantum.

—Says the American Advance: "Brewer Busch is a Prohibitionist. He selected the prohibition city of Pasadena for his most palatial residence. He prohibits his men from drawing their pay on Saturday night for fear they will drink on Sunday and not show up on Monday. He pays them on Monday night. Brewer Pabst has done all in his power to create a prohibition zone around his mansion on the leading boulevard of Milwaukee." Yet Brewers Busch and Pabst fight prohibition for others very vigorously. They find it a good thing themselves, but do not want others to have it.

—In a recent address Rev. John D. Nutting, the well-known missionary to the Mormons, declared that eight hundred Mormon missionaries are working in this country, and twelve hundred in other lands, about one thousand new missionaries being sent out yearly, and each missionary working for two years. Two or three converts, on the average, are made by each missionary yearly—four or five thousand converts annually throughout the world. This is not a large number, and it is slow work getting them, but it is something. Remember that each one added to Mormonism means one more vote for the Mormon church and one more vote on the side of polygamy and of corruption of every kind.

—In writing of the Great Pyramid, Dr. W. B. Palmer, who has just returned from a trip around the world, says: "We would advise visitors to climb to the top and get the splendid view instead of going to the center." This is the advice which is given by all of the books and by most travelers. But our advice is that every one who can possibly do so should do both—that is to say, should climb to the top of the Pyramid to get the magnificent view and then go inside in order to see something of the construction of the interior of the Pyramid and also to see the tomb in which Khufu, or Cheops, as the Greeks call him and as we usually call him, the builder of the Pyramid, was buried some 5,000 years ago, but whose red granite sarcophagus is now empty.

—The Baptist World says it did not mean to propose that we should prepare a written creed of orthodoxy, but a living standard of orthodoxy. The term "a living standard of orthodoxy" is susceptible to two interpretations. First, a standard of orthodoxy by which to live. This is practically the same as a written creed. Second, a living person as a standard of orthodoxy. We understood the World to mean the former when it nominated us as chairman of a committee to pick out and set up a living standard of orthodoxy. If, however, it meant the latter, we confess that would be a hard task. In fact, we do not know of but one person who could be taken as a standard of orthodoxy, and that is Jesus Christ, himself. To pick out and set up a living standard of orthodoxy would be difficult. We should perhaps feel a good deal about it like a Scotchman who said that there were only two orthodox persons in the world and that was himself and Sandy, and he had his doubts about Sandy. But, really, is it not better to set up a written creed as a standard of orthodoxy than a person? Creeds may be perfect while persons are very imperfect. Creeds represent principles while persons represent practices. We may agree on the creed, but not the person, on the principle, but not the practice.

A GREAT HOME BOARD MEETING.

By VICTOR I. MASTERS, Editorial Secretary.

The Home Board is rejoicing over what we regard as the greatest and most significant meeting it has held in many years. On July 3 and 4 the State Vice-Presidents of the Board met with it.

At the July meeting the general appropriations for the year are made, and it is regarded as the most important meeting of each year. The Vice-Presidents, who are full members of the Board, though the Board very seldom has the advantage of their presence, served on the committees in the various departments, helped in making up the several budgets, and to arrange and adopt the entire plan of our going forward during the present fiscal year.

SPECIAL COMMITTEE REPORTS.

In addition to this, three special committees composed entirely of the Vice-Presidents made reports on as many important special subjects. There was a committee on "How to Raise the Million-Dollar Building Loan Fund," another on "How to Enlist All Our Forces," and another on "The Business Methods of the Board."

The Committee on the business methods of the Board, after examining the office methods as far as possible in the brief time available, accorded their general approval, but offered some helpful special suggestions, including the securing of the services of an expert to examine further and report with any recommendation as to improvements in efficiency, completeness and economy in the methods of conducting the work.

The report of the committee on the Million-Dollar Fund was heartily adopted, committing the Board to the immediate inauguration of the campaign for the raising of this fund. It was specified that the Board must employ agencies adequate to the accomplishment of this great task within three years, and it was the sense of the committee that at least two capable special field men be employed for this work. It was arranged that the Home Board shall from its membership select a special committee to whom will be committed the immediate task of arranging for this campaign and working out the important problems of policy to be followed in securing, safeguarding and making most efficient this great fund.

ENLISTMENT OF THE UNENLISTED.

The committee on the enlistment of our forces unanimously and heartily reported in favor of the Board establishing a Department of Enlistment and Co-operation, and employing a capable secretary for this department. The committee reported through its Chairman, Dr. W. A. Borum, of Mississippi, as follows:

"Southern Baptists have been more successful than any other Christian denomination in America in evangelizing the unsaved. But they have been one of the most backward of the larger Christian bodies in enlisting and training those whom they have evangelized. With all of the city growth in the South, eighty per cent of the people in the Southern Baptist Convention and more than that percentage of the Baptists are still living in the open country or in towns of fewer than five thousand, and an adequate religious program for the vitalization of the country churches is much the largest element in the unenlisted church problem of Southern Baptists.

"Once-a-month preaching will never fit our churches for an aggressive program in bringing the kingdom, and yet probably four out of five of our rural churches have preaching only once a month. Preaching by pastors who are removed from the community in which they preach cannot enable the pastor adequately to lead and serve community life, and yet more than nine country churches out of ten are dependent for their preaching service on pastors that do not live in their community.

"Southern Baptists have a larger backward church problem than any other denomination in America. The present intense industrial civilization has reached the country, and the slow methods that enabled the church to hold its spiritual dominance in its rural districts a generation ago are no longer efficient.

"The Northern Presbyterian Home Mission Board and the Northern Methodist Home Mission Board represented in each case a denomination that has scarcely more than one country church where Southern Baptists have five. Yet each has a department for training and enlisting backward church. We believe the time has come when, if we do not add in our work that part of the commission of our Lord that bears upon teaching the people all the ways of the Lord to the part that bears upon evangelizing and baptizing,

we shall lose our prestige and leadership even in the first part of the commission.

"Upon considerations of this character your committee unanimously recommends:

"1. That a Department of Enlistment and Co-operation be established by the Home Mission Board for the purpose of helping in the training and enlisting the unenlisted Baptist churches in our Home Mission territory.

"2. That a Secretary for this department be employed at a salary that will be satisfactory to secure the very best men available for this work.

"3. And that through this department the Board enter into co-operative enlistment work with the State Boards and other co-operative agencies as far as practicable."

LOCAL CHURCH INDEPENDENCE CONSERVED.

After a spirited discussion, which brought out the fact that hearty and general approval of the establishment of such a department by this Board, the report was enthusiastically adopted.

Inasmuch as this is a new departure in the work of our Home Mission Board, it may be well to say that the independence of local churches will not only not be interfered with by any activities originating with this department, but it is purposed that its activities shall minister to the independence of these bodies of Christ as well as to sound doctrine in other ways.

The whole purpose of this department is for Southern Baptists to bring the combined conviction of the whole spiritual body and place it behind that part of the commission which commands us to teach the disciples to observe all things whatsoever the Lord has commanded, as well as to evangelize the lost. That there is great need of putting the strong arm of the whole denominational body underneath some of the heavy burden and distress of our thousands of needy and inadequately equipped and trained churches there can be no doubt or question. The Apostle Paul took time to strengthen the things that remained in weak and sorely tried churches. This movement is simply the expression of the growing conviction among Southern Baptists that our denomination must take time and give thought and labor to helping in the strengthening of these bodies of Christ and in giving comfort and encouragement to the thousands of burdened and inadequately supported pastors.

It is too early to declare in detail the activities that may be conducted in this department, for it is a new departure as an organized work. But here is a great work to be done, and Southern Baptists will not be slow in finding a Baptist way in which to do it, a way that will help the churches into strength and efficiency without interfering with their independence and liberty.

It was brought out in the discussion of this point that our brethren in four or five of the States are already asking that this Board establish such a department of training and enlistment for backward churches, with the assurance that the State Boards are aroused as to the necessity of this work and that they are ready to join hands with the Home Board in co-operative work that shall grapple with the great problem of helping our backward and un-instructed churches to go forward. It was the evident thought of the brethren present that the number of States that have already asked for the inauguration of a co-operative work of this character will be rapidly augmented as soon as this general domestic agency of the denomination shall lead forward.

OTHER FORWARD MOVES.

In the Department of Evangelism the employment of a special college evangelists was decided upon. General Evangelist Bruner has already received assurance from nearly all of our Baptist colleges in the South of their enthusiastic appreciation of this move. In addition, the Evangelism Department was given a special evangelist whose primary duty will be in the highland region of the South, largely in connection with our mountain mission schools. In connection with the negro work, a negro evangelist is to be employed, whose activities ordinarily will be under the direction of the general evangelist, and who will be carefully selected and used in enlisting in evangelistic activities the negroes in cities in connection with the numerous city campaigns conducted by our evangelistic department. Dr. Bruner has already tried out some negro men in this connection, with strikingly satisfactory results.

In the Department of Mountain Schools the number of schools to be aided was increased from twenty-nine to thirty-three, the new interests in which it is expected that this work shall be undertaken being located in Cocke County, Tennessee; Rusk, North Car-

olina, and the Ozark Mountains in Arkansas. The location of the school that may be established in the Ozarks is not yet fully determined.

A new phase of work is to be undertaken in connection with some of the mountain schools. It has been found by experiment that a number of the boys in these schools can pay their own way by working on a farm contiguous to the school. One or two of the schools have even rented land for this purpose, and the results were financially successful and made it possible for a number of students to stay in school who could not otherwise have done so. With this in mind and for the additional reason that practical instruction in agricultural methods will be worth much to the boys who must run the mountain farms, the Board has adopted the recommendation of the Mountain School Committee and will undertake to conduct some farm work to help the students in connection with the North Greenville High School, in North Carolina, and Fruitland Institute, in North Carolina. This involves the purchase of some farming property, but the Board found that the present expense on this account will probably be not more than \$2,500.

THE APPROPRIATIONS BY DEPARTMENTS.

The applications from the different fields of the Home Board for aid aggregated probably more than \$500,000. After the various department committees to whom the applications were referred scaled down the amount as much as they thought possible, the sum of the appropriations desired by the committees amounted to more than \$440,000. As the apportionment for the year is only \$412,000, it was only by the severest additional scaling down of the appropriation that the Board was finally able to bring the whole amount within the limit of \$412,000. The grand total of the appropriations for the current year was found to be \$411,903. The total of appropriations for various departments is as follows:

Missions west of the river	\$118,388
Missions east of the river	73,600
Evangelism	42,000
Work among negroes	15,000
Mountain missions and schools	47,150
Publicity	10,000
Cuba and Panama	52,150
Special appropriations	27,911
Fixed charges	25,704

AGAIN IN JANUARY.

The session extended through the whole of two days, and it was the unanimous opinion both of the local members of the Board and the thirteen Vice-Presidents who were present that the inspiration gained and impulse given to the work of Home Missions by the meeting was of almost inestimable value. It was enthusiastically decided, in conformity to the wish expressed in the Convention report on Vice-Presidents at Oklahoma City, to have a meeting again in January next in which all of the Vice-Presidents will be asked to participate. The keynote of the present meeting was planning to go forward in a large way for the new year. The keynote of the January meeting is expected to be how the churches may be completed successfully and how the churches may be brought to respond in a large way in meeting the demands of Home Missions in their gifts.

By the counsel and presence of the Vice-Presidents the Board feels that it is brought into more immediate and helpful touch with the thought and wishes of the brotherhood in every State, and it rejoices in this larger participancy and responsibility in the work of going wisely about carrying to a successful issue the vastly important things committed to the Board by its creative denomination.

FOREIGN MISSIONS IN COUNTRY CHURCHES.

By Solomon L. Ginsburg, Missionary in Brazil.

Lately we have had opportunities to visit a few of our country churches and from what we have heard and seen, we have come to the conclusion that the missionary spirit needs more attention and greater cultivation. The tendency of the human heart is against the Master's work, and every plausible, or rather apparently plausible, excuse is accepted and used so as to avoid helping the great cause of our Master in the large work of the kingdom.

As a result of it is noticeable the helpless condition of the entire work—few men at the business meetings, fewer still at the public services, lack of funds for pastoral support, for current expenses, and the existence of a spirit of fretfulness, of weariness, of sorrow and defeat.

Strange that it should be so, especially in a land

where the gospel has proved its power in the marvelous blessings it has bestowed upon all, especially upon the farmer.

While in other lands the farmer is despised and trodden down, in this great country of ours he is made the ruler of the land. Every comfort and modern improvement is at his disposal, and very few lack a replenished and substantial bank account.

Blessings and privileges unequalled or unheard of in other lands are theirs, and yet few of them, very few, realize that they owe it all to the Creator of all things who through his Son Jesus has enabled them to live in peace and plenty, while their colleagues in other lands suffer and are cruelly oppressed.

But the real cause of such a state of things is traceable to nothing else but the lack of cultivation of the spirit of Christ—the spirit of world-wide missions, the real spirit of self-sacrifice.

Selfishness destroys the spirit of Christ, and the facility with which selfishness enters the heart of the best of us is really marvelous. This continual thought of self—our own home, our own people, our own church, our own State, our own country—cannot but result in selfishness which will lay hold of the heart and harden it to such an extent that it will be transformed into stone, and then not only will Foreign Missions be neglected, but also all the other departments of the Lord's work. The secret of success of any or whatever church is the continual cultivation of the missionary spirit, the real spirit of Christianity, the spirit of self-forgetfulness and self-sacrifice. If this is upheld or lifted high, it will draw all men unto Him. Neglect it, forget it, or slight it and you destroy the church.

Oh, if the pastors only knew it! If they only realized that by cultivating this spirit there would be no need of threatening to resign if their salary was not forthcoming.

Oh, how our hearts burn within us for very shame as we sit listening to the heart-rending appeals for current expenses to men and women who could easily supply all needs if their hearts were only right with God! But selfishness has set in, and the appeal for help falls short or is received with ridicule and self-complacency.

Who is to blame for such a state of things? This is a problem for our leaders to solve, and understanding the troublesome "x," must do their best to remedy it if the country church is to be saved.

From our experience, not only in this country, but also after twenty-two years on the foreign field, we have come to the conclusion that the churches where the missionary spirit is not cultivated, where foreign missions is made a side issue, where the world-wide work of the Master is not given the first place, do not prosper, neither spiritually nor numerically nor financially, nor in any other way.

We wish it were possible for us to cite instances, but that is out of the question. We will only give one instance, a fact that can easily be verified. Why is it that the Lord's work is prospering so mightily in Brazil? Why is it that fifteen missionaries can report more than half of the baptisms of our Foreign Mission Board? Just because five years ago we began cultivating the missionary spirit, and today the Brazilian Baptist churches not only believe in it but practice it, knowing that their spiritual prosperity depends upon their obedience to the Lord's commands. Every church in Brazil has a part in foreign missions, helping to send the gospel to Portugal and Chili, and every church imbued with that spirit prospers in a most marvelous way.

We have visited churches in this land, and thank God their number is legion, where this spirit prevails and is cultivated. You can feel it as soon as you enter the door—you feel it in the Sunday school—in the handshake they give you, in the reverence that prevails throughout the services. The returned missionary is listened to with open eyes and open ears, and sometimes even with open mouth. It does his soul good to be with them, and he leaves the place with his heart overflowing with gratitude to God for the privilege of coming in touch with such a church and such a pastor and such a spirit. Never a word will you hear as to the lack of funds for pastor's salary, current expenses or any other need. Their treasury is full to overflowing.

Of course we have met with the other kind of a church (and, thank God, their number is few), where the missionary spirit is dead or smothered, and where the returned missionary feels as if he were stepping into a refrigerating apparatus; where his message is not appreciated, but instead of it hears the sigh of helplessness and the groan of defeat.

To remedy this evil we would like to suggest one or two things:

1. First arouse the pastors to the right appreciation of this important subject, and instead of occupying the time of the annual Association with pleadings and begging for this, that and the other, make it a time of education and inspiration, arousing the missionary spirit, giving full sway, if not the whole time, to returned missionaries, allowing them to tell of their experience, of their success, of their plans, desires and hopes. Arouse the dormant missionary spirit in the hearts of the pastors and deacons and let them return to their churches filled with overflowing with enthusiasm for the world-wide work of the Master and watch the change that will come over our churches. Nothing will be wanting. There will be no lack of any good thing.

2. Use the returned missionary to greater and better advantage. Of course we do not mean those that need recuperation, but those that can be used as much as possible. Plan and outline a campaign from country church to country church, and let them tell the people what the Lord has done and is doing in our far-away battlefield. Then watch the results. Not only will our leaders be astonished, but the churches themselves.

Just one example. A few days ago we were royally entertained at the home of a good Baptist brother who had been taught by his own father that foreign missions were a farce and that the missionaries were only tolerated in the foreign lands, as long as they had dollars to pay the natives. "Stop this supply, and the foreign missionaries would be kicked out by the natives." Imagine this good brother's surprise (for at heart he was a good missionary Baptist), when we told him that in Brazil alone the natives contributed during 1911 the amount of \$50,000, that they had a Foreign Mission Board of their own that supports a couple of missionaries in Portugal and helps the work in Chili; that they build their own churches, support their own pastors, and so on. He was profoundly touched and promised to make good his part.

The personal touch and fellowship with the returned missionary will arouse the missionary spirit and our leaders ought to avail themselves of this unique opportunity as much as possible, using it to the best advantage, not so much in the large city churches where the visit of a returned missionary is a common occurrence, but in the small country places, the neglected and needy country churches—which, after all, are the mainstay of our denomination.

No, we are not pleading for more work; but our heart is yearning for the Master's cause both in this land as well as in the far-away fields.

May God's richest and choicest blessings rest and abide with all those that work in his vineyard both here and abroad.

Kansas City, Mo.

LAYMEN'S CONVENTION.

During the past few weeks the General Secretary has had opportunity to confer with representative men in the different States regarding our proposed Laymen's Convention. There is gratifying interest in this matter and a sentiment that all must unite to make it the most significant meeting Southern Baptists have ever held.

While the Executive Committee has not been able to hold a meeting to devise "ways and means," there seems to be unanimity of sentiment on the following points:

First, the time of the meeting should be somewhere between January 15 and February 15, 1913, beginning on Tuesday afternoon and closing Thursday night. This would enable all to leave home after Sunday and return before the next Sunday.

Second, the convention city should be central; Birmingham, Atlanta and Chattanooga have been prominently mentioned.

Third, the program should be practical, touch all our enterprises, the opening addresses should be carefully prepared, published later in book form, and a large place should be given to brief discussion and conference on each topic. Special attention should be given to the Judson Memorial and Church Building funds.

Fourth, a stereopticon lecture should be presented with view of chapels, hospitals, schools, missionaries, classes, etc., giving a comprehensive exhibit of assets on our various foreign mission fields. The Home Board should also make a similar exhibit of its mountain schools, students, mission chapels, etc.

Fifth, the devotional element should be given prominence, not perhaps by setting apart fixed hours for praise and prayer, but let a wise president call the convention to devotion as the sentiment of the meeting may suggest by starting an appropriate hymn unannounced at the psychological moment and then call on some brother "full to overflowing" to lead the convention in prayer.

Sixth, while the conference feature should be emphasized, close every morning and night session with an inspirational address.

Seventh, a committee of our wisest brethren should be appointed at the opening of the convention to study the developments of the meeting, make a deliverance at the close, brief and comprehensive, setting forth the main points of weakness in our denominational polity and suggest "ways and means" for improvement.

Eighth, systematic effort should be made to secure the attendance of at least a thousand preachers and two thousand representative laymen. These laymen should be representative in two senses: first, every Association should have representatives; second, they should be men of capacity, able to take in and able to give out. Pastors of strong churches should begin now to secure the attendance of their strong men. Some are already "on the job."

Ninth, speakers should be selected solely with reference to their ability to "deliver the goods," losing sight of all effort to compliment or honor worthy brethren.

Tenth, let the meeting close the last night with a stirring address on some such topic as "What Shall We Do About It?"

This is a rough outline of some features had in mind. The committee invites suggestions for its meeting, which will be held about the first of August. Such suggestions may be addressed to J. T. Henderson, General Secretary, Bristol, Va.

THE AMERICAN EXECUTIVE AND THE ST. PETERSBURG SCHOOL.

An important meeting of the American Executive Committee of the Baptist World Alliance was held in the rooms of the trustees of the University of Chicago on Tuesday, June 25. Every member of the committee was present, and beside these Dr. J. H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, Rev. T. B. Ray, Educational Secretary of the Foreign Mission Board of the Southern Baptist Convention and Rev. A. J. Vining, Financial Secretary of the movement for securing funds to found a Baptist school in St. Petersburg.

A careful survey of the whole situation of the alliance was made and steps were taken which will be helpful in securing efficiency in the methods of founding the much-needed institution of learning in Russia. Owing to the fact that the Executive Committee of the Baptist World Alliance is so widely scattered, seven members being in the United States and five in Great Britain, and that necessarily there has been difficulty hitherto in making plans, when those responsible for these plans have been unable to confer with each other since the Philadelphia meeting, an orderly method of procedure had not been worked out. Perfect unanimity prevailed at the Chicago meeting, and from this time on, it is believed, the effort will move steadily forward to success.

Dr. G. E. Horr, of Newton Center, Mass., Dr. F. P. Haggard, of Boston, and Dr. R. H. Pitt, of Richmond, Va., were appointed a committee to examine all the subscriptions made at Philadelphia and since, and to tabulate them and the payments made thereon. The accounts of the financial secretary will be properly audited. Every one handling funds will be placed under bonds.

The treasurer of the funds collected in America for the St. Petersburg school is Hon. E. W. Stephens, Columbia, Mo., and he, together with Dr. L. A. Crandall, of Minneapolis, and Dr. J. S. Dickerson of Chicago, will elaborate a plan for collecting additional funds and obtaining payments on pledges already made.

THE SCHOOL IN ST. PETERSBURG.

Already essential preliminary steps for opening the school have been taken. By means of funds secured by generous Baptists in Great Britain a lot for the new school has been bought at a cost of \$13,500. The site is regarded as excellent. It adjoins the government School of Forestry, and is only two blocks distant from the Technological Department of the University of St. Petersburg, with its 5,800 students. Two Baptist churches are comparatively near at hand. Plans for the buildings are being prepared. It is for

the completion of these buildings and their equipment that American Baptists are asked to contribute \$125,000 in addition to the cost of securing the fund. It was believed that something like \$60,000 was subscribed at the meeting of the Alliance at Philadelphia, but it is very uncertain how much will be realized from the subscriptions there made. Already \$14,242 has been collected and is in the hands of the treasurer, besides a check for \$5,000 which is to be cashed as soon as the money is needed.

For obtaining this \$125,000 Rev. A. J. Vining has been in the field for two years, and will continue to obtain further subscriptions. The American Executive Committee asks churches and individuals to cooperate with him in quickly completing the fund for this noble object.

According to Russian law the title to the school property must be vested in Russian trustees. The school, however, will be in control of twenty-one American and British directors who will select the faculty and have general oversight of the school.

The American Executive Committee assures its constituency of its purpose to give to the denomination full information of the progress made in securing funds for the proposed school in St. Petersburg and concerning the realization of the plans for erecting the buildings and appointing the teaching force. It realizes fully the obligation to its constituency under which it rests for careful examination of whatever may be proposed in connection with the founding and developing of this school and for safeguarding the interests of the generous donors of this fund.

Further statements will be made from time to time. (Signed)

L. A. CRANDALL, *Chairman*;
J. N. PRESTRIDGE, *Secretary*;
E. W. STEPHENS, *Treasurer*;
R. H. PITT,
W. W. LANDRUM,
E. C. MORRIS,
G. E. HERR,
J. S. DICKERSON.

THE QUARTERLY REPORT OF THE SECRETARY OF THE TENNESSEE BAPTIST ORPHANS' HOME, JULY 9, 1912.

The work of the Tennessee Baptist Orphans' Home during the last quarter has been very gratifying both to the Secretary and to the Executive Committee of the Board of Managers of the institution. Four children have been received during the quarter. There are now 59 children in the Home, all of whom are well. The Committee has accepted four more that will be received in a few days. During this time the Secretary has been very busy pushing to completion the work on the new buildings, carrying on our farm work, and moving the Home to the new plant.

MOVING TO THE FARM.

On June 7, 1912, the N. C. & St. L. Ry., the T. C. R. R. and the Nashville Interurban Railway hauled two large furniture cars loaded with our goods from West Nashville to our switch on the farm without any cost to us. Also, the Nashville Railway & Light Company and the Nashville Interurban Railway furnished free transportation for all our children and employees.

DEDICATION OF NEW PLANT.

On the afternoon of June 9, 1912, a great host of Baptists from Nashville and the surrounding country gathered on the grounds of our new Orphanage, and with very impressive services our farm of 137 acres, wagon and mules, barn, water plant and three commodious dormitories were dedicated to the service of God in the care of orphans in Tennessee.

THE DORMITORIES.

Dormitory No. One on the second floor is occupied by the Secretary. The first floor of this building is used for office and reception rooms; and also sewing and school rooms are on this floor. The large basement of this same building is used for our pantries, kitchen and dining room. Dormitory No. Two is occupied by 35 girls. The basement, as soon as the concrete floor is finished, on which work is now being done, will be used for our laundry. Dormitory No. Three is for boys, in which there are 24 of the youngsters snugly housed, with room for 20 more. The basement of this building has not been completed. It is the desire of the Secretary that some one furnish the money to install a gymnasium for the boys in this basement.

OUR FARMING.

Farmer Smith has put out 10 acres in garden truck, consisting of onions, beans, peas, beets, cabbage, potatoes (both sweet and Irish), corn and tomatoes. The children have been enjoying a bushel

and a peck of snap beans from our garden nearly every day for the last three weeks. On off days they have had cabbage out of our patch of 1,000 heads. In a few days we will have an abundance of corn and tomatoes ready for our tables.

We hope to have sufficient surplus of all kinds of vegetables from our garden to can an abundant supply for winter use. There is also being grown on the farm enough corn and grass to winter our stock and to fatten a small herd of hogs for our meat.

DAIRY.

We have a dairy barn, modern and suited to dairy work in all of its apartments. This building will accommodate twenty cows. Mt. Olivet Church, in Wilson County, sent us a \$50 cow, and the ladies of the Tennessee Association, Knoxville, have sent us \$35 to be applied on a \$50 cow, which cow has already been purchased and is in our possession. The remaining \$15 of the purchase price of this cow will be sent to us at an early date by these noble women. It is the purpose of the Secretary to gather from the churches and Associations during the Associational season not less than eight additional cows, that our children may have plenty of milk and butter for the fall and winter. A good herd of cows, furnishing plenty of milk and butter for our children, will greatly reduce the cost of living.

WATER.

A small creek flows through the farm, which furnishes plenty of stock water. Our drinking water and water for all domestic purposes comes to us through a four-inch pipe line from a bold spring one-half mile away. This line has been completed since the last meeting of this Board. We find that the supply is abundant and the pressure by gravitation furnishes water on every floor not only for domestic purposes but also for fire protection.

SEWERAGE.

The three buildings now occupied are connected by a trunk sewer, and all of our waste is on this line. On account of the shortage of funds, this line has been turned into a cess pool well covered, and as far as possible with the materials used has been made septic. This sewerage line must be completed as soon as possible, which, when done, will serve as the trunk line for all the buildings to be erected hereafter. A nobler gift could not be made than that of \$1,000 to complete this line.

ADDITIONAL BUILDINGS.

It is absolutely necessary that we begin work on our heating plant at a very early date, in order that the buildings already occupied be made comfortable for the winter. Plans and estimates are now being made for this plant. The Young South and the W. M. U. of Tennessee have sent more than \$2,000 for the Baby Building. The erection of this building has not been begun.

Mr. Johnson, who is to put up our hospital at his own expense, is ready to begin work on this much needed building. The plans for both the Baby Cottage and the hospital are completed. The Secretary would like to have instructions, as to the advisability of beginning work on all three of these buildings.

We have some materials on hand—namely, flooring and lathes, enough for the Baby Building; also some framing materials that can be used on the heating plant.

If the Board should see fit to begin the erection of these buildings, it is the purpose of the Secretary to push to rapid completion the heating plant, but to make such progress in the erection of the Baby Building as the funds received for that purpose may justify from time to time. However, the hospital, it seems to me, should go up as rapidly as possible.

FINANCE.

The dedicatory offerings of the churches from all over the State have been very gratifying. We have received \$3,000 from the collections taken on that day, and still the money comes. It seems that it will aggregate at least \$5,000. This handsome collection has had little effect on our indebtedness, inasmuch as our current expenses are very much larger than ever before, and the cost of renovating all of our old furnishings and of the purchasing of new furnishings for our enlarged work has been upon us in the last thirty days.

Col. Woodcock's books show the gross receipts to the Orphans' Home since the first day of October to be \$15,734.22 (\$422.34 of this amount is sales from our farm), which sum is about \$2,000 more than we received for the entire last Convention year. Our property as it stands to-day has cost us in round numbers \$42,000. This includes the farm of 137 acres, the three dormitories, the barn, the mules and wagon, the cows, the water plant and the sewerage. We owe in the banks of Nashville about \$10,000. In

order to meet this indebtedness, we must have enlarged gifts from our wealthy churches, and the multiplied gifts from our smaller churches, else the work of the institution will be more or less embarrassed.

THE ASSETS OF THE HOME.

We have as assets the old property in West Nashville, which will be sold at auction on next Tuesday afternoon at 1 o'clock at the Courthouse door. Also the Secretary holds in his possession \$1,200 in good subscriptions. A greater asset than the aggregate of all our possessions is the gratifying sympathy for and the liberality to our glorious cause of 180,000 white Baptists in Tennessee.

Yours for the orphans,

W. J. STEWART, *Secretary*.

BROWNSVILLE.

Last Sunday, July 14, we baptized 15. This was a part of the visible results of the meeting recently conducted in Brownsville Baptist Church by Dr. R. M. Inlow of Nashville, and Rev. Charles Butler of Springfield, Ill. We had 18 accessions to the church. Dr. Inlow greatly endeared himself to all by his earnest gospel preaching. He is a master in the art of simplicity, and makes gospel truth live before you. He is most tender and compelling in his appeal to the lost. No one could hear him without feeling the claims of the gospel. It is not a matter of form, but preaching in "blood earnestness" with him.

Rev. Charles Butler led the song service and completely captured us from the very first. His voice, rich and sweet, sings only to draw people into the kingdom. He knows exactly what to do and what to sing. I never met a more charming helper in a series of meetings. He is a fine personal worker and his service is most valuable.

Both Dr. Inlow and Bro. Butler will be held in sacred memory in Brownsville for their noble service. We pray God's blessings upon them.

E. L. ATWOOD.

CLINTON.

After preaching for us twelve days, Bro. Kendrick closed his work with us last night. Several were saved and we trust much good was done. It was a joy to have Bro. Kendrick in our home during his stay in our city and we miss him sorely. It is a joy to be associated with such a man, so genial and kind that he makes you love him. Yesterday afternoon the pastor led six happy souls down into Clinch River, and in the presence of a large congregation buried them with their Lord in baptism. Bro. Kendrick stood on the ferry boat and read and spoke to the people standing on the banks of the river. It was an impressive scene. The Lord keep and bless this man of God. The State Board ought to grant him a month's vacation on full pay. The strenuous life he is forced to live is enough to kill any man. The evangelist has my sympathy. Heaven's blessings be upon all such as Bro. Kendrick.

I. G. MURRAY.

Clinton, Tenn.

THE TRI-STATE BAPTIST HOSPITAL.

Behold, what God has wrought through the faith and perseverance of one man whom He qualified in every particular to bring to success this great hospital. He spent and was spent, traveling through the East at his own expense to visit the leading hospitals. I know the great amount of time, the much thought, and as it were, heart's blood he put in this great work. God gave him power with large banking institutions so that he could borrow large sums of money. God has given him insight into men's ability, and he selected Dr. Potts, who has wrought so successfully. This man of so much faith and ability is our Dr. H. P. Hurt, to whom under God we are indebted for our great hospital.

J. B. MOODY.

Memphis, Tenn.

"FOOT WASHING."

I have just read Dr. Geo. A. Lofton's excellent article in the Baptist and Reflector of July 18 on "Foot Washing," and I think it should be published in tract form and many sections should be sown down with the tracts. I think it would be a great thing for our State Boards to do this. It is wonderful that the people do not understand foot washing, and Dr. Lofton has made it so plain and practical. Give it to the people. It will do them good.

R. D. CECIL,

Nashville, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Third—Pastor Lemons preached on "Called to be Saints," and "Our Christ." Pastor preached in the country at Gethsemane church in the afternoon and baptized a young man. Many of the Third church people are out of the city.

Howell Memorial—Pastor Cox preached on "The Man Whom God Could Count On," and "Victory not Through Human Skill, but by Divine Appointment." Good congregations and fine interest. The pastor is away in a revival in Robertson County.

Lockeland—C. L. Skinner preached on "The Ten Commandments," and "Profit and Loss." Good S. S. and B. Y. P. U.

Grand View—J. T. Upton had fine day. Fine congregations. 173 in S. S. Morning subject, "Sweetening Our Troubles;" evening, "A Visit to Calvary."

South Side—Pastor Savell preached on "Praying for Preachers," and "Our Relations to God and Obligations to His Kingdom." Impressive services.

Grace—Pastor Creasman preached on "The Reign of the King," and "Earthly Inheritance." 116 in S. S. Splendid congregations.

Rust Memorial—Pastor Foster preached at night on "Let Him Return." Children's Day program in the morning.

Eastland—Pastor Eaton preached on "The Church" and "Why We Should Join the Church." Good S. S. and B. Y. P. U.

Antioch—Pastor Reid preached on "The Kingdom of God," and "The Two Ways." Good S. S. and B. Y. P. U.

Bell Buckle—Pastor Booth preached in the morning on "Power of Biblical Truth." Good service. Outlook is good.

North Edgefield—Pastor Kuykendall preached on "Spiritual Communion with God," and "The Two-fold Nature of Man." Good S. S., 176 present. Our prayer-meetings are increasing in interest at every service. Some sickness in the membership.

Belmont—Pastor away at the Baptist Encampment at Murfreesboro. L. A. Gupton spoke at the morning hour on "Importance of the Resurrection of Christ from the Dead." At the evening hour Rev. Walter Cowan preached his first sermon on "A Wounded Heart."

Centennial—Pastor Poe preached on "God's Question and Man's Answer," and "The Race of Life."

First—Pastor Inlow preached as usual. 125 members of the congregation attended the Baptist Assembly at Murfreesboro.

White House—Evangelist Cecil preached on "Prayer for a Revival," and "Plans of the Heart." One profession. One approved for baptism. Bro. John G. Estes is directing the singing. Good congregations and services. Good S. S.

Calvary—Pastor Linkous preached at night on "Here a Little and There a Little." Bro. Kannon preached in the morning on "The Testimony of Christ."

Mt. Olivet—Pastor Fitzpatrick preached on "Trust," and "Blessing." Good S. S.

Gallatin—Pastor Woodcock preached on "The Growth of the Kingdom," and "Bread or Husks." 30 in B. Y. P. U. 75 in S. S. Good congregations. One baptized since last report.

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KNOXVILLE.

First—Pastor Taylor preached on "The Faithful Few," and "Going to Zion." 246 in S. S. Pastor reports a great meeting at Virginia Beach Encampment—1,500 present.

Deaderick Ave.—Pastor Hening preached at both hours. 514 in S. S. 50 in Dale Ave. Mission; 45 in Lawrence Ave. Mission.

Bell Ave.—J. C. Davis, Supply, preached on "Taking Care of Him," and "Weighed and Wanting." 378 in S. S. Rev. W. J. Mahoney called to the pastorate. Will take charge in August.

South Knoxville—Pastor Bolin preached on "A Life Plan," and "The Gossip Evil." 205 in S. S.

Lonsdale—Pastor Lewis preached on "The Art of Discovery in God's Architecture," and "Searching for Truth." 206 in S. S. One received by letter.

Euclid Ave.—Pastor Green preached on "The Three-fold Force of Progress," and "What is Life?" 154 in S. S. Two received by letter. Good day.

River View—Jones Burnett preached in the morning on "Christian Faith," and G. B. Hauk preached at night on "Had It Not Been for Jesus." 100 in S. S. The church observed the Lord's Supper.

Gillespie Ave.—Pastor Webster preached at night on "What Righteous Are Like." I. S. Weaver spoke

in the morning on "The Growth of the Kingdom." 115 in S. S.

Island Home—Pastor Dance preached on "Discipline," and "Our Leader." 250 in S. S. One approved for baptism.

Fountain City—Pastor Davis preached on "The Kingdom and Our Relation To It," and "Repentance." 131 in S. S. One reclaimed.

Stock Creek—Pastor White preached on "The Well in the Heart," and "The Lane of Life." 63 in S. S.

Grove City—Pastor King preached on "The Great Commission," and "The All-sufficiency of Christ." 101 in S. S. An address at 2:30 by Rev. Geo. Edens on "The Duty of Parents to the Sunday School."

Beaumont Ave.—Pastor Williams preached on "Law Enforcement," and "Patience." 187 in S. S.

Meridian—Pastor Masterson preached at both services. 99 in S. S.

Lincoln Park—Pastor Pedigo preached on "Self-Denial and Its Blessings," and "I Am the Door." 96 in S. S.

Mountain View—Pastor Wells preached on "Growing in Grace," and "Enforcement of Law." 222 in S. S.; three baptized.

Bearden—Pastor Shipe preached on "The Successful Church." Bro. Hipps of North Carolina spoke at night on "Steadfastness." 110 in S. S.

Oakwood—Pastor Edens preached on "Civic Righteousness," and "The Christian's Opportunity." 166 in S. S.

Calvary—Dr. J. Pike Powers preached in the morning on "The Growth of the Kingdom." No night service.

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CHATTANOOGA.

First—Preaching by Rev. Allen Fort in the absence of Pastor Masee. Good congregations. Two additions.

Tabernacle—Preaching at morning hour by Rev. J. W. Vesey, and at the evening hour by Rev. E. E. George. 292 in Bible School. A good day. One addition.

Central—Preaching by Pastor Grace on "The Bruised Reed," and "A Splendid Dream." Two received by letter.

Highland Park—Pastor Keese preached at both hours. Very good attendance. 131 in S. S.

Alton Park—Pastor Rose preached on "Letting Your Light Shine," and "Desire and Prayer." Good S. S. Fine interest. Two received by letter, one by relation, and two for baptism. Meetings through the week at 2:30 and 7:30 p. m. Good payment made on church debt.

East Chattanooga—Pastor Baldwin preached on "Every-day Life," and "Tokens of Perditions." 152 in Bible School. Good B. Y. P. U. Fine congregations. One for prayer.

Ridgedale—Pastor Richardson preached on "Christ Our Substitute," and "Saul and the Witch of Endor." Good congregations. One received by letter, and one for baptism. 97 in S. S. Enthusiastic meeting of B. Y. P. U.

St. Elmo—Mr. H. A. Clark's Baraca class took charge of the morning service. Rev. E. E. George delivered a fine address to them. Pastor Vesey supplied for Rev. Fort at 11 a. m. Union service of St. Elmo churches at night. Excellent S. S.

Gospel Wagon—Had four good services on the streets Sunday afternoon. Gave out many papers and tracts.

East Lake—Assistant Pastor Richardson preached at both services. Good S. S. Average attendance.

Hill City—Pastor Hoppe preached on "The Sermons of Satan," and "The Broader and Easier Way." Good S. S.

Rockwood—Pastor Chunn preached on "Steadfastness of the Christian's Faith," and "Eve the Tempted and Fallen Woman." Fine S. S. and B. Y. P. U. Good congregations.

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MEMPHIS.

First—Pastor A. U. Boone preached at both hours. One addition by letter. Pastor goes to Milan to hold protracted meeting.

Central—Pastor White preached on "The New Heaven and the New Earth," and "Second Death."

Bellevue—Rev. Wm. Burr preached at both hours. Two large congregations. Three received by letter.

LaBelle Place—Pastor D. A. Ellis preached morning and evening. One addition by letter. Good interest.

Seventh Street—Pastor Strother preached at both hours. Nothing unusual.

Rowan—Pastor O. A. Utley preached on, "And

he commanded us to preach unto the people and to testify," and "The Lesson of Our Lord as Given in Foot Washing." One addition by relation. Good day. Fine interest. Great time with pastor in Shelby County Association. His first time to attend.

Temple—Pastor Bearden preached on "God, Our Hiding Place," and "A Call in Middle Life." Three received by letter. 153 in S. S.

Union Ave.—Pastor E. L. Watson preached at both hours to large audiences. Two baptized.

Binghamton—Pastor Bell preached on "The Song of Moses and the Lamb," and "Pure Religion." Very good day.

Bartlett—W. M. Couch preached at both hours. Interesting day.

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CLEVELAND.

White Oak—Pastor, A. T. Hayes. Rev. J. C. Townsend preached Saturday and Sunday on "John the Baptist," and "The Parable of the Two Sons." Excellent interest. Prof. J. P. Eaves closed a twenty-day's singing school with great interest. The class sung all the afternoon. The singing has been in the back ground for a long time, but has come to the front. Observed the Lord's Supper at morning service.

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ETOWAH.

Work moving on nicely. Increased pastor's salary to \$100 per month. Fifteen additions since last report. Pastor preached Sunday on "If You Forsake the Lord He Will Forsake You," and "Things that Remain."

HOLSTON ASSOCIATION

Meets with Holston Valley Church, ten miles east of Bristol, Tuesday, August 13, 1912, at 10 a. m. It will be necessary for all who go by railway to go via Bristol. Street cars leave Bristol every fifteen minutes for Holston Valley railway station. The Holston Valley trains leave at 7:05 a. m., 10 a. m., and 5:08 p. m. for Ruthton, where conveyances will be in waiting at 5:28 p. m. Monday the 12th, Eastern time. Autos can be had at Bristol, ten miles over good pike, for small price. S. W. TINDELL, Clerk.

We have recently had Dr. Folk with us in delivering his four stereopticon lectures on "The Land of the Lord and the Lord of the Land;" "The Holy City;" "The Land of the Pyramids," and "The Passion Play." All were very instructive and helpful. One feels like he has been abroad after hearing these lectures, and his knowledge and interest in Palestine and Egypt will never drag again. Many of the illustrations throw much light on the sayings of our Lord, and make the Book more real than ever. We are truly glad to have had him with us, and feel that no one can afford to miss the opportunity of seeing the Passion Play, and the Land of the Pyramids. In fact, all of them are of high merit. L. C. KELLY.

Orlinda, Tenn.

I am just out of a gracious meeting at Pleasant Hill, Robertson County, where I assisted my son, Seigle. Notwithstanding the very busy season among the farmers, more than 500 people were in attendance in the meeting. There were fifteen or twenty conversions and fourteen additions to the church. Seigle is doing a great work in that country and has a strong hold on the people. Our campaign in the Cumberland Association is on, and forty-two days will be given, a day for each church. Speakers will be changed every five or ten days with most of the speakers. Our Spring Creek protracted meeting will begin the third Sunday in August. I go next week to Shady Grove in a meeting. G. A. OGLE.

Springfield, Tenn.

It is an old fad, I believe, that editors know everything. Will you be so kind as to tell us through the Baptist and Reflector how many ministers in the Cumberland Association get a thousand dollars for their services a year? C. A. BARNES.

Palmyra, Tenn.

(We are sorry that we cannot give the desired information. We only know that all of them ought to get that much.—Ed.)

Dear Brother: Just a word about my work here. The Sunday school has doubled since I came here; church attendance has more than doubled. We are having conversions almost every Sunday night. I try to make Sunday night services evangelistic; also many additions by letter. P. D. MANGUM.

Bellville, Ill.

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 A. V. Patton, 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—Carey A. Folk, Chairman, Nashville; Geo. L. Stewart, Secretary and Treasurer, 1000 Broadway, Nashville.

BAPTIST MEMORIAL HOSPITAL—Rev. Thomas S. Potts, D.D., Financial Secretary, Memphis, Tenn., to whom all funds and communications should be directed.

TENNESSEE COLLEGE STUDENT'S AID FUND—Rev. H. H. Hibbs, D.D., Financial Secretary, Murfreesboro, to whom all communications should be addressed; Geo. J. Burnett, President, Murfreesboro, to whom all money should be sent.

STATE MISSIONS.

By J. W. Gillon,
Corresponding Secretary.

We have had a successful round up on Home and Foreign Missions. Tennessee has made a splendid and decided advance. Flush with victory, we turn our faces toward another campaign. The Lord's army never has a resting place, it does not need one, nor does it want it. for, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

As we turn toward the State Mission task, it will do us good and hearten us to look carefully at what is before us. To get a right view of State Missions, we must do at least three things:

First, we must understand the territory in which we operate.

Second, we must understand the task we set before ourselves in this territory.

Third, we must understand the outlook.

I.

Our Territory or Field of Labor.

1. The Extent of the Field.

It does not include anything but Tennessee. It extends from North Carolina on the East to Memphis on the West, and from Georgia, Alabama and Mississippi on the South to Kentucky and Virginia on the North, and contains 41,687 square miles. It is most difficult to understand how much territory this really is. We are so accustomed to start on a fast express at the Northern boundary of our State and sail across to the South in a few hours that we do not think Tennessee to be large. Some conception of its size may be gotten if we will bear in mind the fact that to travel around every one of the square miles, taking each square mile separately, one would have to travel 167,748 miles, and that if he traveled twenty-five

miles each day it would take him 6,709 days or 18 years and 139 days to travel the whole distance. We have a good sized patch to cultivate.

2. The Resources of the Field.

It has a population of 2,300,000 people. To be sure many of these, from a State Mission standpoint, are liabilities rather than resources, for more than a million of them are not Christians at all, and many of those who are Christians are inactive and non-cooperating, but there is no more splendid citizenship to be found in any State in the Union. Government statistics reveal the fact that we have a greater per cent of pure Anglo Saxon in Tennessee than in any other State in the Union. The highest type of citizenship produced in all the ages is the Anglo-Saxon citizen. This being true, if the time ever comes when all of our splendid people have been evangelized, enlightened and enlisted, we will have one of the mightiest armies of the Lord on His footstool.

In addition to this item of resource, we have tremendous commercial resources. We have in Tennessee property with an assessed valuation of \$605,050,164. This property has an actual valuation of \$1,300,000,000. This is an enormous valuation, but we are just in the incipency of our development. In the next twenty-five years this valuation will be increased more than 100 per cent. Land that ten years ago sold at \$10 is now valued at from \$50 to \$75, and is not for sale even at that price. Our State has manufacturing interests in it worth \$167,924,000, which produces an annual output worth \$180,130,000. It can be seen at once that the output is worth more than the capital invested in the manufacturing plants. It has in it 10,875,000 acres of farm land in cultivation, and this land is worth \$497,606,000 and produces 95,390,000 bushels of corn, 10,546,000 bushels of wheat, 3,627,000 bushels of oats annually, and last year it produced 425,000 bales of cotton. Besides this, on this same acreage we raise annually 994,941 head of cattle, 793,963 head of sheep and 1,386,050 head of hogs. In this cultivatable land we have every variety of productive soil. There are no richer lands to be found than much of this land.

The annual mineral products of our State have reached the enormous sum of \$21,396,784. Last year we mined from the silver mines of Tennessee \$56,530 worth of silver ore and from the gold mines \$11,621 worth of gold ore. These mines are just in the incipency of their development. Our copper output for last year amounted to \$2,356,285, and zinc valued at \$127,338. It has been known for years that we have some of the richest copper deposits in the world, but until recently no one dreamed of the wealth in zinc to be found within our State. At this present time a great company is driving shafts all over large sections of East Tennessee and almost everywhere they are discovering zinc. Within the next few years the zinc output of our State will run into the millions of dollars.

In addition to this, the State has national banks with combined paid-up stock amounting to \$12,435,000, with resources amounting to \$102,057,851, with a combined deposit of \$57,972,579; and State and other banks with combined deposits amounting to \$51,072,122; making a total bank deposit of \$109,044,701. Verily our people are not paupers. This splendid deposit is not confined to any one class of people. The mechanic, the farmer, the professional man, the manufacturer, the teacher—every class among our people has a share in this splendid de-

posit. We are rich and getting richer, in spite of the high living and the ever recurring cry of hard times.

The State has in it a public school system on which it spent last year \$3,404,555. This one item is a tremendous resource, for with all the defects of our public school system, it is doing much for the education and culture of our people. An educated and cultured people, if they become Christians, are mighty factors in doing all the things that God and Christ would have us do.

In addition to these tremendous commercial resources, we have another item of resource that is, in many respects, more important than the things mentioned. We have 180,000 white Baptists who are organized into 1,796 white Baptist churches. When we take into account what a Baptist is, that he is a man who has been convicted for himself, he has repented for himself, who has exercised personal faith in Jesus Christ for himself, who has made public confession of his faith, who has submitted to the ordinance of baptism and been buried in the name of the Father and the Son and the Holy Spirit, and who has taken the word of God as the man of his counsel and the law of his life, it is a tremendous thing to say for our State that we have 180,000 white Baptists.

The things that can be said about the Baptists cannot be said about any other type of Christian in the world. The Baptist type of Christian has ever been and will ever be the world's very best. They have always been the bravest, the most patriotic, the most self-sacrificing in our State and Union.

3. The Destitution of Our Field.

When we talk about destitution from a State Mission viewpoint, we must understand that destitution has a special State Mission definition. When we speak of destitution sometimes we mean that the people have no gospel at all. Sometimes we mean that the section talked about has not the gospel as preached by Baptists. Sometimes we mean that the territory is houseless. Sometimes we mean that the people are untrained and unenlisted, though they are saved, gathered into churches and the churches housed. All of this destitution we have to deal with from three standpoints. For the sake of convenience we will make a territorial division of our destitution.

(1) We have what may be with justice called city destitution. Here we find all kinds of destitution mentioned in our definition. There are four large cities and one considerable city in our territory, Nashville, Knoxville, Chattanooga, Memphis and Jackson. In Nashville we have no people that are destitute of some gospel. We have no people who may not hear the Baptist gospel if they wish. Here the destitution consists in the inability of the people who compose the churches to furnish the kind of preaching needed without financial help from our State Mission Board or from some other source. We have six such congregations that receive help from our Board. Here the destitution consists in unfinished, unpaid for and inadequate houses. This is true in all six of the churches we help with their pastors' salaries and with one also that we do not help. Knoxville is the second of our cities with destitution. Here we have a great host of Baptists. Something like 8,000 people are members of Baptist churches. So our particular destitution here does not consist in lack of members. The destitution in Knoxville consists in the inability of five

of the churches to pay for the services of the men they must have to meet the conditions of their territory. Five churches of Knoxville have received help during this year from our State Mission funds. The destitution here consists also in unfinished, inadequate and unpaid for houses. Chattanooga is the third city in which we have destitution. Here we have that kind of destitution which consists of an insufficient number of church organizations, inability to pay the men needed to meet the demands of the fields where we have organizations, inadequate meeting houses in some cases unpaid for. To meet the first of these conditions we have employed Bro. E. E. George as City Missionary. Our State Board pays practically all of his salary. We pay part of the salary of the pastors of five of the churches. Memphis is our fourth city. The destitution here consists in an insufficient number of churches, inadequate and unpaid for meeting houses and churches without ability to pay the salary of pastors needed to meet the conditions on the field. To meet this destitution we are helping five churches pay the salaries of their pastors, and the Home Board pays one man's salary. The State Board could use \$25,000 in Memphis just now, and every dollar of it would be well invested. Jackson is our fifth city. While it is much smaller than the other cities, so far as it goes it is just as important as any of them. Our destitution here consists in inadequate unpaid for meeting-houses, and congregations unable to pay the salaries of men needed to do the work. To meet this need we pay part of the salary of three of the five pastors in the city.

(2) The second place of destitution is in the villages or small towns. Here we find every kind of destitution possible. This destitution is found in every county in the State, for every county has some towns or villages in a destitute condition.

There are eight county seats without any Baptist organization and that have no Baptist preaching. Some of these have no preaching of any kind. They are all small towns, but they are important strategic points in their counties. Besides these there are many other towns and villages which have no Baptist church, and seldom if ever hear a Baptist message. In Middle Tennessee alone there are 88 towns with population ranging from 150 to 2,000 without a Baptist church. Of course, where there is destitution as to organization and preaching there is also destitution as to meeting-houses.

There are 340 city and town churches in the State, and of this number only 110 have all time preaching, and quite a number of these which have could not have but for the help of the State Board. Once a month preaching means destitution. No church can do its duty to any community by holding service once a month. Many of these churches are unable to have preaching more frequently, and they pay but little for what they have. This is destitution of a hurtful kind. State Missions must grapple with this problem. We must not leave a town in the State without Baptist preaching, and we must bring the majority of the churches to half time preaching at least.

To meet this need, we are helping to furnish 30 of the town churches with pastors. We ought to be helping not less than 200. Many asked us for help after we had exhausted the funds we were instructed to use.

(3) The third place of destitution is the country. We have about 1,400

country churches in Tennessee. About 1,000 of these do not co-operate with the State Convention. That is, they do not give to the causes fostered by the Convention. Not one of these have all time preaching. Very few have even half time preaching. Many of them have no regular preaching at all. Some few of them have no meeting houses. The greatest destitution here, however, is in lack of enlightenment and enlistment. There is much wealth in many of these country churches, but the holders of it have never been given a chance to know how much they and their wealth are needed in the work of the kingdom. To give them this chance is largely the task of the State Mission Board. This may be done in one of three ways, or all the ways at one and the same time.

First, by helping the pastor see and understand, and when this is done he will lead his church to see and understand.

Second, the Corresponding Secretary of the Board can seek and secure a list of the membership of these churches and send them letters and literature direct, and thus secure their personal co-operation in the work.

Third, the Educational Evangelist can arrange with the Executive Boards of the Associations for a campaign in all of the churches, the purpose of which will be the dissemination of facts about the kingdom needs and the things being done to meet them. By doing these three things many of our splendid inactive laymen can easily be enlisted in our great work. To meet this destitution, we have employed one church builder, one educational evangelist, two evangelists, one Sunday school field man, one Woman's Missionary Union organizer, and we pay part of the salary of the pastors of 28 of these churches. Of course, the time of the general workers mentioned is not all devoted to this destitution in the country. They can all be had, however, when needed, and they are anxious to be used more by our country churches.

(Continued next week.)

COMMON SENSE VS. SENSATIONALISM.

Every day the newspapers bring forth a new fad or theory to entertain the public. Yesterday it was a Chicago professor who advanced the doctrine that "Bathing produces disease." Today it is a doctor who proclaims that "Tomatoes cause cancer." Tomorrow we will learn that "Sodium Chloride (which is only another name for common salt) is a deadly poison." Every crank in the world seems to consider himself specially appointed to propagate some fad that contradicts our common sense.

Where do all these foolish theories come from? Strange to say most of them originate from distorted facts. For example, if you will inject enough salt into the veins of a guinea pig, or a man for that matter, death will result.

The trouble is that "facts" do not necessarily lead to "truth." Truth depends upon a correct interpretation of facts. In arriving at the truth from any given facts it is well to use a little of the old time Common Sense upon which the public has had to rely for guidance since the world began.

One of the latest fanciful theories of the alarmists was that Caffeine, as contained in coffee, tea, Coca-Cola, etc., was an enemy to health. The idea seems to have originated from the fact that if you will inject a barrel of Caffeine into a mouse the mouse will die.

WOMAN'S MISSIONARY UNION.

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Motto—"Our Sufficiency is from God."—1 Cor. 3:5.

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THE MISSIONARY CALL.

By George L. Gleason.

The Church of Christ United
In spirit, love and aim,
Is one in faith and doctrine,
With hope and zeal the same.
The nations, too, are longing
For universal peace,
When sight and truth shall triumph,
And war and strife shall cease.

The Spirit without measure
Is poured upon all lands;
Sad people long in fetters
Are stretching out their hands;
Imploing us to hasten
With truth which makes men free,
To bring them peace and pardon—
Life, light and liberty.

For this the hosts are marshaled
With banners all unfurled,
In serried ranks united
To go and win the world.
The men of rank and fortune
Are leading in the fray,
Which gives to every creature
The Gospel of today.

Shall we so richly dowered
In this broad Christian land,
Keep back the Gospel message,
Withhold the liberal hand?
Nay, we, our sons and daughters,
Will gladly hear the call,
And lay upon the altar
Ourselves, our gifts, our all.
Topfield, Mass.

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OUR TRAINING SCHOOL.

With the new problems of the new civilization has come, as a sign of religious progress, the belief that a woman expecting to enter any field of Christian work, whether Sunday school, Home or Foreign, should be specially equipped for service. The blessedness of fitting our women to do their highest and best Christian work was so strongly laid on your hearts that you have assumed this responsibility, and I bring you the glad news that your efforts are being rewarded, your prayers are being answered—our school is doing the work you planned it to accomplish.

One whom I greatly revered once said, "Only living things grow. Rocks accumulate; they mechanically increase from without, making angular forms. Life, on the other hand, works from within. Plants, animals and souls develop into organic structure of rounded forms, through the agency of an internal circulating nutrition. In plants this power is sap, in animals it is blood, and in Christians, grace. The favorite figure under which God's people are spoken of in the Bible is

the garden, not a set of tools or a factory. They are called in Jeremiah, 'the right seed,' a 'noble vine and vineyard.' In Isaiah a 'branch of God's planting,' and 'trees of righteousness.' Christians must grow naturally, normally. We are not to be hot-house plants, but hardy plants." And it is for this steady, healthy growth that the Training School stands.

Perhaps I place too great emphasis on the practical work of the school, but after all, is not soul-winning the end to which the study and training lead? And can there be any higher ambition than to seek and to save the lost? Every Saturday afternoon is given by the students to visiting from house to house in the vicinity of the mission Sunday schools, and I think no part of the week holds more interest than the hours spent in this way.

As I live among them and catch inspiration from the atmosphere which they create, as I see their sacrifices, their lives of consecration, their constant following of high ideals of service, I can but believe that, as the years go on, the students of the Woman's Missionary Union Training School will give to the world a sensible spiritual uplift, and will gird the earth with an influence that cannot be measured.—Mrs. Maude Reynolds McLure.

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LEARNING HOW.

The demand in all lines of work is for skilled workers—the trained eye, the trained hand, the trained intellect. In Christian work there is a need of and demand for trained workers. It is not enough in the various professions and callings of life that we have a decided inclination for a certain kind of work and a certain aptitude for it. For instance, the woman who would become a nurse must be specially trained for that work. Enthusiasm and natural ability and a heart full of desire to heal and to help are good and necessary and indispensable indeed to one who would become a good nurse, but to all these there must be added the judgment and knowledge and skill which are the result of training. If in secular employments the necessity for training is seen, how much more in the great work entrusted to us! There was a time when it was thought that any one who possessed a certain amount of zeal could do Christian work. We are wiser today, however. Enthusiasm and zeal are not enough, there must be equipment. We need the knowledge and skill that will enable us to know how to reach and best help those who need us.

"The training of college women is not considered complete without a thorough knowledge of the Bible. The church or city missionary cannot attain to highest efficiency without the practical experience gained in hand to hand work on the mission field. The Sunday school teacher cannot be a 'workman that needeth not to be ashamed' until she has become a Bible student and has learned the plans and methods of the modern Sunday school. The foreign missionary cannot do battle against the forces of heathenism without intelligent, discerning use of 'the sword of the Spirit, which is the Word of God.' No matter how deep the longing for fitness and for growth, the highest development cannot be secured by Christian workers without definite training in the Bible and personal service. To meet this need in the individual life, and to prepare laborers for the fields 'already white unto the harvest,' the Woman's Missionary Union Training School stands ready."

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—Let me live in a house by the side of the road
 Where the race of men go by—
 The men who are good and the men who are bad,
 As good and as bad as I;
 I would not sit in the scorners' seat
 Nor hurl the cynic's ban;
 Let me live in a house by the side of the road
 And be a friend to man."
 —Sam Walter Foss.

THE SHELBY COUNTY ASSOCIATION.

As we stated last week, this was the first in the State to meet. It met this year at Mt. Pisgah church in Shelby County, about six miles from Woodstock, on July 17th and 18th. So large a party went out from Memphis that the officers of the train thought it was a "picnic crowd." The old officers were re-elected, as follows: Brethren I. N. Strother, Moderator; D. A. Ellis, Clerk; and D. M. Crawford, Treasurer.

The introductory sermon was preached by Brother D. A. Ellis. It was an earnest, practical, pointed, helpful sermon and was much enjoyed by the large audience, including even the sick editor in the back of the house. The various reports were discussed in unusually interesting speeches by the brethren present, including Brethren A. U. Boone, H. P. Hurt, J. L. White, D. A. Ellis, I. N. Strother, W. J. Bearden, E. L. Watson, O. A. Utley, J. W. Robison, W. M. Couch, Roswell Davis, B. F. Whitten, C. H. Bell, and Drs. G. M. Savage, representing Union University, and H. H. Hibbs, representing Tennessee College, who came in on the morning of the second day.

The speeches were all more or less brief—they had to be, with a schedule to run on and with Strother as the conductor—but they were earnestly delivered and gladly heard. On Wednesday night, Rev. O. A. Utley preached a strong gospel sermon, and on Thursday morning at eleven o'clock Dr. J. L. White, by request, converted his speech on Home Missions into a splendid missionary sermon. The sermon was requested for publication in the Baptist and Reflector. The brethren said many kind and appreciative words about the paper. Altogether it

was one of the best sessions of the Association we have ever attended. The next meeting will be held in the First Baptist Church, Memphis, with all of the churches of the city assisting in the entertaining.

The Mt. Pisgah church has a membership of about 100. It suffered considerably several years ago in having its house of worship and many surrounding trees blown down by a cyclone. Bro. B. W. Brown is the beloved pastor of the church. The hospitality was abundant. We had a pleasant home with Bro. and Sister Barksdale.

CUMBERLAND ASSOCIATION.

A series of Missionary Rallies is being held in the Baptist churches of the Cumberland Association. The Rallies began at Springfield on July 14th and will continue until August 23rd. We thought of publishing the detailed program of the Rallies, but these programs have been published in pamphlet form and scattered broadcast throughout the Association, so as to render that unnecessary. For the benefit, however, of those who may not see the program, we give the places and dates of meeting:

Sunday, July 14, Springfield; Monday, July 15, Hopewell; Tuesday, July 16, Mt. Carmel; Wednesday, July 17, Bethlehem; Thursday, July 18, Bethel; Friday, July 19, White House; Saturday, July 20, Pleasant Valley; Sunday, July 21, Chestnut Grove; Monday, July 22, Concord; Tuesday, July 23, New Hope; Wednesday, July 24, Greenbrier; Thursday, July 25, Oakland; Friday, July 26, Ebenezer; Saturday, July 27, Rock Spring; Sunday, July 28, Battle Creek; Monday, July 29, Ashland City; Tuesday, July 30, Cheap Hill; Wednesday, July 31, Mt. Hermon; Thursday, August 1, Harmony; Friday, August 2, Sadlersville; Saturday, August 3, Cedar Hill; Sunday, August 4, Red River; Monday, August 5, Lebanon; Tuesday, August 6, Oak Grove; Wednesday, August 7, Williams' Chapel; Thursday, August 8, Pleasant Hill; Friday, August 9, Orlinda; Saturday, August 10, Kirkwood; Sunday, August 11, Spring Creek; Monday, August 12, Little Hope; Tuesday, August 13, New Providence; Wednesday, August 14, Little West Fork; Thursday, August 15, Southside; Friday, August 16, Lone Oak; Saturday, August 16, Sylvia; Sunday, August 17, Marion; Monday, August 18, Clarksville; Tuesday, August 19, Erin; Wednesday, August 20, Blooming Grove; Thursday, August 21, Big Rock; Friday, August 22, Dotsonville; Saturday, August 23, Pleasant View. The speakers at these various Rallies are the pastors in the Association, who take it turn about at different churches, and Drs. R. L. Motley and R. P. Mahon, Dr. Motley representing the State Mission Board, and Dr. Mahon the Foreign Mission Board. These Rallies we are sure will be of great value. A similar series of Rallies was held last year with marked results. The brethren of the Association decided to make a special effort to put the Baptist and Reflector in every home in the Association. They are authorized to represent the paper.

THE CAMORRA VERDICT.

In speaking last week of the results of the Camorra trial, we said we did not know whether the priest, who was known as the guardian angel of the Camorra, was sentenced or not. A more detailed account of the verdict gives the information that as soon as the verdict of the jury was announced the prisoners shrieked, cursed and called anathemas on the heads of judge and jury from their steel cage in the courtroom. One prisoner cut his throat with a piece of glass, and sank bleeding to the floor, on hearing his thirty-year sentence. Women in the courtroom fainted, men shouted, and the utmost confusion prevailed.

In accordance with the verdict of the jury, the president of the court immediately sentenced Sorino, Merrato, Salvi, Morra, Di Gennaro, Alfano, Rapi and Di Marinas to thirty years' imprisonment and to ten years' police surveillance each; Di Mattio, ten

years and six months' imprisonment and ten years' surveillance; Ascrittoire, ten years' imprisonment and three years' surveillance; Vitozzi, the priest, seven years' imprisonment and two years' surveillance; the others to five years' imprisonment and three years' surveillance.

It is hoped that with this band of murderers out of the way, life will now be safer in Naples and Southern Italy than it has been before. Let it be remembered, however, that the Camorra was simply an outgrowth of Roman Catholicism, was the expression of the Jesuit doctrine that the end justifies the means. The fact that a Catholic priest was the guardian angel of the Camorra, that he has never been repudiated by Pope or Cardinal or Archbishop or Bishop, but rather, so far as our information goes, has been upheld by them, would go to indicate the secret sympathy of Catholicism with the Camorra.

THE BAPTIST ENCAMPMENT.

We stated last week that we expected to attend the Baptist Encampment after our return from the Shelby County Association. But "man proposes, God disposes." Instead of spending the days at the Encampment we spent them in bed, with the sharpest, longest spell of sickness we have had for a good while. We heard good reports of the Encampment, however, with its splendid lectures by Drs. George A. Lofton, W. B. Riley, P. E. Burroughs, H. A. Smoot, W. D. Powell, H. C. Risner, and Dr. and Mrs. R. P. Mahon, besides the Study Classes conducted by Brethren W. D. Hudgins and Louis Entzminger, and the sermons on Sunday by Drs. J. W. Gillon and P. E. Burroughs.

The attendance was not as large as was anticipated, not as large as it ought to have been, but various things operated to cut it down. The meeting, however, was both enjoyable and helpful. The following officers were elected for the ensuing year:

W. D. Hudgins, Estill Springs, President;
 J. W. Winn, Nashville; E. L. Bass, Memphis, and J. H. Reed, Chattanooga, Vice-Presidents.
 E. H. Rolston, Chattanooga, Treasurer.
 Wilson Woodcock, Gallatin, Secretary.
 J. H. Burnett, Murfreesboro; H. A. Smoot, Humboldt; J. W. Cole, Nashville; H. B. Alexander, Nashville; James May, Sweetwater; T. L. Hastings, Columbia; H. W. Virgin, Jackson; and J. P. McDonald, Shelbyville, executive committee.

The time and place of the next Encampment are left to the Executive Committee and will be announced in due time.

CATHOLICISM THE GREATEST DANGER.

If any one has an idea that we have had too much to say about Catholicism and have been disposed to be too much of an alarmist with reference to it, let him read the following from Dr. A. B. Rudd, missionary of the Northern Baptist Convention in Porto Rico. He writes to the Baptist World: "Twenty-three years of living in Catholic countries has opened my eyes to many things which, seemingly, do not impress the Protestants of our home land. I believe that the greatest danger that threatens our country today is Roman Catholicism. I almost tremble sometimes to think what the future will bring to our free country unless our Protestant people shall realize, as they have never yet done, the dangers threatening them." And this is the testimony which comes from others who have seen the workings of Catholicism in Catholic countries. For our part, while we have never had much use for Catholicism, our opposition was based largely on theory until we had the opportunity of visiting Catholic countries, including Italy itself, and of observing its operations in these countries. Now our opposition is based on knowledge, and is far stronger than ever it has been before. We must protect ourselves from this insidious foe which is constantly creeping up on us or we must perish.

PARSONAGE OR PASTORIUM.

In an editorial headed, "The Pastor's Home," the Religious Herald quotes Dr. W. D. Powell of Kentucky as saying: "Fewer than fifty Baptist churches in Kentucky have parsonages, and only one-fifth of the pastors live in the community of their church." The Religious Herald then adds: "We do not know the exact number of parsonages in Virginia belonging to Baptists, but are quite ready to say there are considerably more than fifty, although we have fewer churches and fewer Baptists than Kentucky. Another thing we are prepared to say is that there are not one-half as many parsonages in Virginia as there should be."

This is all right, Dr. Pitt. But why in the world do you and Dr. Powell persist in calling it a "parsonage?" Your editorial is headed "The Pastor's Home." Why not call it that? Or, still better, why not adopt the word suggested by Dr. M. B. Wharton some years ago and call it a "pastorium." The Episcopalians call it a rectory, the Presbyterians a manse, the Methodists a parsonage. Why not adopt as the Baptist name, "pastorium," which means a pastor's home? We object to the term parsonage. We do not like to be called a "parson." The word parson comes from persona, a person. It was adopted in Roman Catholic times when the priest was supposed to be the principal person in the community, and usually was. It smacks too much of man worship and has too much of an air of Roman Catholicism about it. Let us discard both parson and parsonage and use instead pastor and pastorium.

DR. ALFRED OWEN.

It is with much regret that we record the death on last Sunday of Dr. Alfred Owen. He died at the home of his daughter, Mrs. C. C. Phillips, in this city, on Sunday morning, at the age of 83. Dr. Owen was a native of Lynn, Mass., and was educated there for the ministry. His first pastorate was at Lynn. Later he was called to the pulpit of the Woodward Avenue Baptist Church at Detroit, and subsequently to the University Church at Chicago. Following his pastorate in Chicago he was elected President of the Dennison University at Donville, O., a position he filled for seven years, coming to Nashville about twenty years ago, since which time he has been an instructor at Roger Williams University. He is survived by two daughters, Mrs. C. C. Phillips, of Nashville and Mrs. Mary Emory of Washington, D. C., and a grandson, Alfred Owen Phillips, of Nashville.

Dr. Owen was a ripe scholar, a deep thinker, an excellent writer and a noble Christian gentleman. He was very greatly beloved and honored by the members of the Nashville Baptist Pastors' Conference, whose meetings he frequently attended. Personally, we had a very warm regard for him, and shall greatly miss him. The funeral took place on Monday afternoon at the residence of his daughter, and was conducted by Drs. J. M. Frost and I. J. Van Ness.

AMENDMENT TO CONSTITUTION.

Hon. Richmond P. Hobson, representative in Congress from the Sixth Alabama District, has introduced in the House a resolution proposing the following amendment to the Constitution of the United States:

1. The sale, manufacture for sale, and importation for sale of beverages containing alcohol are forever prohibited in the United States and in all territory under its jurisdiction. 2. The Congress shall have power to enforce, by appropriate legislation, the provisions of this article. The resolution must be concurred in by two-thirds of each House and ratified by the Legislatures of three-fourths of the States.

We have been expecting something of this kind for a good while. It may not, and probably will not, pass the present session of Congress. In a presidential year both parties will be afraid to fool with a question of that kind, which is so heavily loaded at both ends, and so they will side-track it in every way possi-

ble. But it is bound to come up again and be fought out to the finish, sooner or later, just as the question of slavery was. In the resolution of Mr. Hobson we see the beginning of the end of the liquor traffic in Tennessee.

THE DEAD SEA.

It is announced from Jerusalem that an expedition, the purpose of which is to thoroughly explore the Dead Sea and its environs under the leadership of Dr. Bruhl of the University of Berlin, has just arrived from Europe and continued to the scene of its future operations.

The work of exploration will consist in the major part of sounding the depth of various sections of the lake as well as analyzing the unique and complex composition of its waters, studying its shores, investigating the nature of the different minerals that are said to abound in that region, exploring, as far as is possible, the channels of the many rivers and hot water streams, apart from the Jordan, which flow into the sea from both the eastern and western mountain ranges that hem its shores, examining and classifying the varieties of fish that exist in large numbers only in the extreme southeastern section of the lake, which consists mainly of shallows and marshes. It must be remembered in this connection that it has always been firmly maintained by those who visited the Dead Sea and wrote treatises about it long ago that no fish of any kind can make their habitat in any part of it, and this long-established belief was given the death blow only recently by a pleasure party of Americans long resident in the country who visited the southern end of the lake and discovered fish.

RECENT EVENTS

It is announced that Rev. W. F. Dorris of Jacksonville, Texas, has been elected Financial Agent of the Orphanage at Monticello, Ark., and has already accepted.

State Evangelist Kendrick has recently conducted meetings in Knoxville and Clinton, and reports the work in East Tennessee flourishing.

It is announced that Dr. B. B. Bailey, the popular pastor of the Tatnall Square Church, Macon, has been called to the pastorate of the Beech Street Church, Texarkana, Texas, and it is thought he will probably accept.

Evangelist R. D. Cecil recently assisted Pastor Spurgeon Wingo, Doran, Ala., in a meeting of eight days resulting in ten professions of saving faith, seven additions to the church—two by letter and five by experience and baptism.

Rev. W. E. Witter, D. D., who has been a District Secretary of the American Baptist Foreign Missionary Society, with headquarters in Boston, sails soon for India to become the pastor of Immanuel Baptist Church, Rangoon, Burma. This strong church is in the city where one hundred years ago Adoniram Judson began his missionary labors.

We were glad to have a visit last week from our friend, Rev. Berry McNatt, of Murfreesboro. He spent last Sunday at New Providence. The church has tendered him a unanimous call for all of his time. He now has four churches and hesitates to give them up, though New Providence presents an attractive field and furnishes the opportunity of being at home more.

Evangelist Millard A. Jenkins and Singer Chester F. Harris, recently assisted Dr. Arch C. Cree in a series of gracious revival meetings with the First Baptist Church, Moultrie, Ga., that resulted in 68 souls being added to the church. One of the great features of this church is the Sunday School, and one of the greatest features of the Sunday School is Pastor Cree's Business Men's Bible Class. A few Sundays ago this class had 163 men present.

From reports coming to us, newspapers are having the poorest success in a long while collecting money on subscriptions. The average monthly collections of the Baptist Advance for the past five months have been less than half for the average from July 1 to February 1, or for the preceding seven months; and March of this year was much less than

THE BAPTIST AND REFLECTOR AND PASTORS.

In the Baptist and Reflector of January 25, Brother John E. Hight, of Columbia, made the suggestion that 500 pastors in Tennessee should each agree to secure twenty new subscribers to the Baptist and Reflector, and thus add 10,000 new subscribers to it. Brother Hight proposes to be one of 500 to secure 20 subscribers. Who else will agree to do so? The securing of these subscribers is not, of course, to be made conditional upon all being secured. Nor is it necessary that any pastor shall agree to secure exactly the 20 subscribers. Some may be able to secure more, others perhaps less. We should like, however, to know just how many each pastor thinks he will be able to secure and how many he will undertake to secure. He can get these subscribers either by personal work himself, or through some member or members of his church. We are all in Tennessee one great Baptist body. When one part prospers the other prospers. When one part suffers the other suffers. We all need to stand together. The paper is glad to help the pastors in every way possible. Will not the pastors help the paper as they have opportunity? Who of them will agree to put forth their best efforts to secure subscribers to it, and how many will they try to secure? We shall be glad to hear from them.

- Wm. H. Fitzgerald, Jefferson City, Tenn.....Club
- John E. Hight, Columbia 20
- T. Riley Davis, Iron City 20
- W. D. Watkins, Cleveland, Tenn. 12
- R. Choate, McEwen, Tenn. 5
- S. H. Johnstone, Coal Creek, Tenn.....
-As many as possible
- James Davenport, Dowlstown, Tenn....6 or more
- J. W. Pennington, Savannah, Tenn..... 10
- Richard E. Downing, Newbern, Tenn..... 25
- W. I. Tidwell, R. R. 2, Model, Tenn..... 10
- Rev. W. R. Beckett, Lawrenceburg, Tenn.... 3
- Rev. J. W. O'Hara, Newport, Tenn....All I can
- Rev. S. G. Grubb, Sweetwater, Tenn.Some

half the amount of the collections for the same month last year. This does not mean that the brethren do not mean to pay; but rather that the closeness of money matters has caused them to delay. This has caused us to be forced into bank for nearly three times as much money as we had to borrow at any time last year. It has been a hard strain. We sympathize with the brethren who owe us; but trust they will not delay longer than they really must."—Baptist Advance.

The Foreign Mission Journal, Richmond, Va., July, says: "Mrs. J. F. Seaman, daughter of our noble Brother and Sister Mathew T. Yates, of China, has recently given \$12,000 Mexican—about \$6,000 gold—for building the Soochow Boys' School. This is a noble gift of our dear sister, and supplies a great need. The school is to be called 'The Mathew Tyson Yates Memorial School,' in memory of Dr. Yates. The gift was not made on this condition, but after Mrs. Seaman had made a gift, by the request of Bro. C. G. McDaniel, who has charge of the school, she consented to the school bearing the name of her father. We greatly appreciate the liberality of our consecrated sister. Many and large have been her gifts for the work to which her father and mother gave their lives. She is a worthy daughter of consecrated, noble parents."

Special attention is called to the elaborately planned and equipped Sunday School Institute to be held by the Monteagle Assembly, August 11-18. A faculty of ten lecturers and instructors will have charge of the course, while three others will be assistants in the demonstration work. In the four lowest grades of Sunday Schools the Institute will have actual work going on from day to day, under the direction of some of the most successful Sunday School teachers of the land. This department of the Institute will be made a veritable "clinic" for all who may take it. The schedule is so arranged that this demonstration work may be seen by all. The railroads south of the Ohio and Potomac and east of the Mississippi will sell tickets from all points to Monteagle and return, good to September 5, at one fare for the round trip. Dr. Summey, of New Orleans, and of the editorial staff of the Presbyterian of the South, is the Director of the Institute. He may be addressed for information at either New Orleans or Monteagle, Tenn.



INTO THE MAELSTROM.
FOR WEAL OR WOE.

By E. E. ELLIOTT,
Author of "The Pool of Politics," Etc.

CHAPTER XV.

UNVITALIZED HUMANITY.

True broke into a violent laugh at this, and Mr. Study's face became a fixed, horrid distortion during the few minutes consumed by the laughter. His eccentricities were a joy to him, and he cared not that he had no servile imitators or envious critics. This was not because he was not susceptible to current opinion, but because he knew his own motives. Suddenly his face resumed its normal attitude, and he dashed away into his private room and brought forth two guns, one a Winchester, which he handed to True, and a double-barreled shotgun which he retained himself. He said:

"Come on. I must tramp awhile for healthful exercise. Let us go over the priest's farm and kill a bird."

They went along the way, now hauled by a fine growth of tall green weeds on either side, and strolled up across the field to where a threshing machine was humming and sending up a cloud of irksome dust. He plucked off a flower that seemed to nod to him in a sort of smiling obeisance, and holding it up said:

"Flowers are God's genuine aristocrats. Not all are acquainted with them that think they are. The great soul that could conceive a flower and create it is greater than its creature. They are emblems of his love and sweetness and perfection, and when we love these beautiful objects of his handwork, we are honoring and adoring their author. O, the beauty and gold of the lovely flowers!"

They came upon Priest Cantwell at the thresher. True said to him:

"The yield seems to be good."

"Yes, but I'll bless the ground and make it better next year," returned the priest pompously and dogmatically.

To Mr. Study the man's offending brow lacked the stamp of correctness, and he answered: "You will!" No one could say this as Mr. Study did. "You'll improve on God Almighty, eh?"

The priest walked away, thinking that Mr. Study was heretically obdurate and in him all beastliness was concentrated.

"Seest thou a man who is his own conceit, and so forth," said Mr. Study, putting his finger alongside of his well-developed nasal member and looking quite unshocked. He added after a heroic pause: "The fool walketh in darkness."

"A little overweening, I confess," returned True with a smile that bore no significance to his remark.

"Though he wander in the desert of Ziph, still he bears the keys of the kingdom of Elysium, and locks in and out whom he pleases. Please God, no, I believe in Eblis with as much good hard sense as in such a foolish theory. The very corner stone of his Egypto-Syrio-Roman fabric is: You believe our way, or we'll do you a plenty; give you purgatory and the devil. That man, like Narcissus, has looked into the water. Though he be a top-notch, perhaps after all I owe him princely charity." Mr. Study was serious.

They resumed their hunt, a mere playtime, a bit of trifling with honest sport. But they got revivifying ozone out of it, and that was well worth the effort. Before returning home they, in the middle of a large field, summed up the contents of their game bags and found their quarry to consist of three birds, a ground mouse and—countless chiggers.

"We have done well," said True, "to secure so much live game on our persons."

Then they trudged homeward along the railway, and as they passed St. Margurite's in close view Mr. Study observed in a casual way: "I wish such clandestine institutions came under the inspectorship of some state official."

"If they are even all right," said True, "a State inspectorship would not harm them."

"If it is a lamp to light into happy eternity, it is under a bushel at present; and I see no good in that," said Mr. Study.

"I fail to see the purpose in such prison pens for poor deluded females. Among all the animate creation on earth, man alone excepted, there is nothing like it."

"When the serpent tempted Mother Eve," said Mr. Study earnestly, "she went off and made a fig-leaf dress. The worst feature of this is that the devil is in it, and men encourage it. It's the concealing fig-leaf dress still, but on a larger scale, that is all."

"Of all the impracticable things on earth, commend the nunnery," said True, a flash of reason breaking through his quiet reserve.

"As useless as a convent is a broad figure of speech and full of meat," said Mr. Study soberly.

The tire of the hunting tramp was a refreshing mental rest to the two friends, so disproportionately unlike each other, except that both loved learning, in whatever form it might be. In all the pleasant summer afternoon neither had alluded to the flying rumor of Rose's death. The truth is that both believed it to be the ruse of Jesuit Cantwell. He was neither incapable nor too good to promulgate such a rumor for "divine" (at least it begins with a d) purposes.

But Mure Garnett believed it. She said it was possible, and she feared Rose had pined to death. Mr. Garnett said it was true, for Rose was capable of much evil and blood; for he recalled the Waldenses and St. Bartholomew and bloody Mary and Sicilian Vespers. Mrs. Garnett mourned the death of her eldest daughter. She was darkly hopeless. God reigns, but death is in the world! She draped Rose's enlarged picture on the wall and remained at home in gloom and sorrow. Long had the piano been mute, a silent token of the evil wrought to that once happy home. Mr. Garnett was unlike himself—subdued and tender. His papers had become dull, zestless, and the several magazines remained unread. Rome's awful hand had robbed them brutally, robbed them of everything good in life. And yet life itself wore on. The Jinn had come.

True and Capito Rawlins, enjoying the balmy air of an idle evening, when the odors succeed the heat of the sun-scorched day, strolled together along the public road, their souls rejoicing in unison at the stilly air and overwhelming presence of nature and God, and paused at Garnett's.

Mure, sad and lonely and tearful, stood at the gate, and was glad they came and interrupted the fearful thoughts that oppressed and broke her heart. "My thoughts were heavy,"

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS.

JULY.

ASSOCIATION.	PLACE.	TIME.
Shelby County	Mt. Pisgah	Wednesday, July 17
Big Hatchie	Stanton	Wednesday, July 24

AUGUST.

Concord	Little Cedar Lick	Thursday, Aug. 8
Sequatchie	New Hope (near Pikeville)	Thursday, Aug. 8
Little Hatchie	Maple Springs	Friday, Aug. 9
Holston	Holston Valley	Tuesday, Aug. 13
Nolachucky	Whitesburg	Thursday, Aug. 15
Chilhowie	Island Home	Wednesday, Aug. 21
Cumberland Gap	Pleasant View	Wednesday, Aug. 21
East Tennessee	Newport	Thursday, Aug. 22
Hiwassee	Shady Grove (Hamilton Co.)	Thursday, Aug. 22
Duck River	Lewisburg	Friday, Aug. 23
Mulberry Gap	Brewer's Chapel	Tuesday, Aug. 27
Big Emory	Pine Orchard (7 miles west of Harriman)	Thursday, Aug. 29
Unity	Gravel Hill (near Selmer)	Friday, Aug. 30

SEPTEMBER.

Central	Salem	Tuesday, Sept. 3
Ebenezer	Centreville (Hickman County)	Wednesday, Sept. 4
Tennessee Valley	New Union	Thursday, Sept. 5
Watauga	Cobb's Creek (near Butler)	Thursday, Sept. 5
Salem	Dowelltown	Wednesday, Sept. 11
Midland	Bethel	Wednesday, Sept. 11
Eastanallee	New Zion	Thursday, Sept. 12
Harmony	Tula	Thursday, Sept. 12
Walnut Grove	Pond Hill	Friday, Sept. 13
Stockton Valley	Beech Bottom	Saturday, Sept. 14
Ocoee	Macedonia (near Cleveland)	Tuesday, Sept. 17
Friendship	Ro-Ellen	Wednesday, Sept. 18
Indian Creek	Zion	Thursday, Sept. 19
Union	Clifty	Thursday, Sept. 19
Holston Valley	McPheeters' Bend	Thursday, Sept. 19
Sweetwater	Sweetwater	Wednesday, Sept. 18
William Carey	Poplar Hill	Friday, Sept. 20
Beech River	Mt. Gilead (12 miles west of Lexington)	Friday, Sept. 20
Clinton	Beech Grove	Thursday, Sept. 26

OCTOBER.

Beulah	Corinth	Tuesday, Oct. 1
Northern	Mt. Eager (Grainger County)	Tuesday, Oct. 1
New Salem	Plunkett's Creek	Wednesday, Oct. 2
Sevier	Zion Hill	Wednesday, Oct. 2
Providence	Pleasant Hill	Wednesday, Oct. 2
Liberty-Ducktown	Fairview (near Murphy, N. C.)	Thursday, Oct. 3
Riverside	Falling Springs	Thursday, Oct. 3
Nashville	Southside	Friday, Oct. 4
Judson	Maple Grove (near Dickson)	Saturday, Oct. 5
Enon	Peyton's Creek (Smith County)	Tuesday, Oct. 8
Cumberland	Red River	Tuesday, Oct. 8
Weakley County	Thompson's Creek (near Como)	Wednesday, Oct. 9
Tennessee	1st, Knoxville	Wednesday, Oct. 9
Western District	Whitlock	Friday, Oct. 11
South-western District	Chalk Level (near Camden)	Friday, Oct. 11
Stewart County	Pugh Flat	Thursday, October 17
New River	Black Creek X Roads	Thursday, Oct. 17
Wiseman	Friendship (near Hartsville)	Wednesday, Oct. 23
Campbell County	LaFollette	Thursday, Oct. 24
West Union		
State Convention	Murfreesboro	Wednesday, Nov. 13

said Mure; "you come; that is good news."

"We appreciate your state of mind and heart, and I am fain to say at this time that the awful news that bows you down now is altogether unconfirmed," said Capito, a youthful stiltedness accentuating his measured words that flowed evenly and methodically. His doubt was encouraging. It came, in a sense, from within the Roman ring. True, who knew him better than anybody else, considered him not a deep-dyed Romanist, but one quite liberal in his religious views. To True alone was Capito's course of reading known, for he had frequently made levies upon True's heretical bookshelves. They had often talked over the contents of such books as Capito read. Capito, in this, was doing a forbidden thing, doing it secretly, but he was investigating the truth for himself, and he knew that an enemy sometimes gets nearer the truth than a friend with a purpose in his book.

"You know not how you cheer me

with new hope," said Mure, a new light in her voiced emotion, "for I had mourned Rose as—dead!" Tears, a woman's emblem of goodness, glittered like pearls in her luminous eyes. She fondled his words like endeared pets.

"I beg to say I know nothing sure," added Capito, "but I will know certainly before long. The unexpected may happen, if I may use that overworked phrase."

"I understand," murmured Mure. "A thing is not true till it happens in fact," said True encouragingly.

Mure broke off a sprig of Persian flacc, by which they were standing in the yard, and gave each of them a small branch. It was nothing; it was much. The redemption of the act was its purity and spontaneity. Both thanked her. After bidding her good-night at the gate, the two men separated, each going to his own home. But Capito had no home. It was the fortune of the priestly profession he had called himself into.

(To be continued.)

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 July: Mexico.

"The Virgin of Gaudeloupe is preached everywhere as the only refuge and protector of Mexicans."

Would you like such a "refuge" as that? We need the great God, and so do the women and children in Mexico. Pray earnestly for them. Work for them. Give what you can.

Learn this pretty recitation for this week:

The Land of Mexico.

There's a land of song and story,
Tis the land of Mexico,
Where the cactus blooms in glory,
In the land of Mexico,
Yet a darkness deep and wide
Spreads abroad on every side,
And they have no heavenly guide
In the land of Mexico.

There are maidens full of sorrow,
In the land of Mexico,
Shall they have no glad tomorrow,
In the land of Mexico?
Maidens in our gospel land,
Join, O join the Mission Band,
Send a glad and helping hand
To the land of Mexico.

O the air is full of sighing,
In the land of Mexico,
In the darkness they are dying,
In the land of Mexico,
If the gospel light we send,
Prayers and alms together blend,
Darkness deep shall have an end
In the land of Mexico.

—Emma L. Miller.

CORRESPONDENCE.

Is it raining and O, so hot in your part of the country? Don't be discouraged, though. Don't give up the struggle.

Read carefully what our friends have sent this week. We ought to call our July workers together and work our best the best we can during the rest of July.

I have sent several copies of "Our Mission Fields" to those who have sent me stamps, and if you will use the program on page 15 you will learn much. I have still several numbers that I shall be glad to supply you with.

No. 1 says from Toone the following: "Enclosed you will find a 2-cent stamp for the current program, and I am hoping you will have great success in your collections this year."
MRS. J. O. JONES.

We shall rejoice to hear what your children learned. May they gather in the nickels for Mexico.

New Market begs a copy of "Our Mission Fields" also. Miss Emma Fielden, the leader of the Sunbeams, has received a copy and is using it, I trust.

Readyville comes next: "I enclose

7 cents for the Baby Cottage, my birthday offering. I send it with much love to the babies at the Orphanage.

MATTIE JOE LAUGHLIN."

How sweet to remember those babies in their new country home! May they grow strong out there, and I wish every summer birthday would count its pennies for Mr. Stewart. We have not had very many natal offerings lately. Save up yours and send them in as the hot days pass. Thank you, Mattie Joe! Who will come next? There is so much needed at the new Home.

This next is a sad letter that I don't understand at all. It bears date at Henning, where we have had so many kind friends. It says: "We have looked each week for our letter to the Young South. We sent \$5, but we know it must be lost. We send it again, however, hoping it will reach you this time, to be used at once where it will be most needed. This is from the Henning Sunbeams.

CARMA GRAVES,
Treasurer."

Do please tell me when you sent it. I have looked over every letter since May 1, and even back of that. I just can't bear to lose \$5. So seldom does a letter go astray. This came all right, but I want both of them. Thank you so much for trying again. Let us send this

FIVE DOLLARS

Mrs. Medling. We need her salary worst of anything, it seems to me, and I trust even yet the "lost" gift may "turn up." They always tell me my mail is safe forever at the post office, since that poor Jewish postman was put in prison for a year and a day. It quite breaks my heart to give this up.

This brings good news from our old friends in Harriman, where they used to work so faithfully. They say: "It has been a long time since we have sent anything to you, but just now we have no Junior Band, I am sorry to say.

"I have been away from Harriman most of the time for two years. Since being here, one of the little ones who was in my Sunday school class a year ago came with a few cents over \$2, wanting me to send it away. It is an offering from the little class. I am sorry it was not sent you before. We want this \$2.50 to go to the Orphans' Home near Nashville. May God's richest blessing rest upon you!"
MRS. ADELLA J. EVANS."

Many thanks to you and the little class. Mrs. Sublett and you both used to do so much for us in the past. I wish very much that you would begin again.

Here's one who never fails, those good young Athenians. Listen to them: "Enclosed find \$3.25 for the Orphans' Home. Two dollars is from the Sunday school and \$1.25 from the Mission Band."
JAMES DODSON,
Treasurer."

We are so much obliged, and so will Mr. Stewart be.

And this brought back many sweet memories of Wartrace. Listen:

"Please find enclosed
SIX DOLLARS AND TWELVE CENTS

for Mrs. Medling from the Wartrace



Use $\frac{1}{4}$ Less
EAGLE-THISTLE SODA

Best for biscuit—and all cooking. Pure. Fresh. Economical. Guaranteed. 16 full ounces to the pound—and costs no more. Sanitary package.

THE MATHIESON ALKALI WORKS, Saltville, Va.
I enclose the tops cut from 6 Eagle-Thistle packages, also Money Order (or stamps) for 58c. Please send me, all charges prepaid, one set (6) Rogers' Guaranteed Genuine Silver Plated Teaspoons. These spoons bear no advertising, and their retail value is \$2 per doz.

Miss (or) Mrs.
P. O. County State

Sunbeams here to be given our own missionary from Mrs. Medling's little nephew who lives here. His name is William Rushing, and he earned and gave a large part of this amount.

"We want this special collection to go right into her hands.

MISS FRANCES DAVIS,
MRS. MABEL SMARTT."

We are sincerely grateful to both leaders and to Mrs. Medling's little kinsman.

We used always to enjoy working with these dear Wartrace children. I know the tears will come to Mrs. Medling's eyes when she reads how they have remembered her.

I keep hoping she will write us. I fear some of our letters have been lost, but not the money. That goes to the Foreign Board. I am so anxious to have a fine collection to send her by the time the Convention comes in October.

Do you know the ladies of Tennessee are to meet here by themselves, and we want to honor our Tennessean then especially.

Won't some others of the Rushings begin to gather up their offerings. Mrs. Medling was a "Rushing" you know. Get a box and begin this day to gather for her. Every penny will help.

Most fondly yours,
LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

Since May 1, 1912	\$177 59
For Foreign Board—	
Henning Sunbeams, by C. G. (J.)	5 00
Wartrace Sunbeams, by W. R. and others (J.)	6 12

For Baby Cottage—	
Mrs. Evans' S. S. class, Harri-	
man	2 50
Athens S. S., by J. D., Treas...	2 00
Athens Missionary Band, by	
J. D., Treas.	1 25
Mrs. L. Laughlin, Readyville ..	07
For postage	04
Total	\$194 57

For Foreign Board	\$ 78 88
" Home Board	35 63
" S. S. Board	1 15
" State Board	1 60
" Baby Cottage	54 00
" Foreign Journal	2 50
" Home Field	25
" W. M. U.	1 40
" Baptist and Reflector	2 00
" Jewish Girl	2 00
" Jewish Mission	9 00
" Ministerial Relief	2 00
" Ministerial Education ...	2 00
" Chinese. Famine	3 10
" Scholarship, Murfreesboro	1 25
" Postage	71
Total	\$194 57

Richmond College

A Standard American College

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THROWING STONES IN GLASS HOUSES.

The old adage, "Those who live in glass houses should not throw stones," is applicable in the case of Baptist Churches and Associations which passed resolutions denouncing and criticising the Mount Morris Baptist Church of New York City, for voting to receive members by letters from all denominations on equal terms with those of Baptist Churches. I most heartily commend and indorse such resolutions objecting to the reception of members from other "so-called churches" by letter or otherwise or to acknowledge the validity or authority of such church (?) or denominations as on equality or scriptural ground. To concede this is to acknowledge other "men-made" institutions as true churches of Christ and therefore destroys all foundation place and right for the existence of Baptist Churches at all. To so recognize letters and baptism from other than Baptist Churches is to set aside the necessity for an ordained Baptist ministry and New Testament Churches. Why not just let Pedoes do all of our baptizing, preaching, pastoring, marrying, everything? Why not, if their work as gospel ministers and churches are scriptural, just turn everything over to them, churches, property, pulpit, money and all? It is just as reasonable. But should not those churches and Associations condemning the act of the reputed church referred to be careful lest they break out their own windows with the stones meant for the Mount Morris Church? How can churches and Associations vote such resolutions and condemn in others the very thing which they are guilty of at home? Watch your own windows, brethren. It is common in some of these churches and Associations voting such resolutions to receive members from Campbellites, Presbyterians, Methodists, United Brethren, Congregationalists, etc., on their Pede-baptism and fellowship. Some, I have good authority, have members who have been received into full membership on "alien baptism," which is a recognition of the "church (?)" from which they were received as a New Testament church. Churches who are guilty of such should withdraw their criticism and apologize to the Mount Morris Church for such conduct, until they correct the error at home. Why not read what the Head of the church says about fault-finding and mote-hunting in Matt. 7? Would it not be well for such churches and Associations to cast the beam out of their own eyes before offering objection to the sin in a church 4,000 miles from home? Suppose the work begins closer home, even at our own doors. I would suggest to those messengers of such Associations and all others, go home to their churches and present a resolution to reject and rescind all members coming from other denominations on their letters and baptism, before criticising others. I am with the churches and Associations in condemning error in every form, but I do believe in consistency and cleaning up our own doors. I have not forgotten the action of a certain Association (Wash.) two years ago when a resolution was presented to reject, some common errors in the practices of the churches equally as harmful to the Baptist cause—in fact the same sin condemned in the Mount Morris Church in substance—that of alien baptism and open communion which is open recognition of membership from all others. It was voted down.

J. W. SLATEN.

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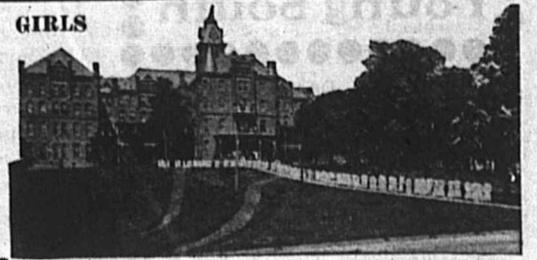
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REV. J. A. LOWRY.

Woodville Baptist Church, in conference the first of July, accepted the resignation of our beloved pastor, Bro. J. A. Lowry, and at this time is without a pastor. We are grieved beyond measure to give Bro. Lowry up. He has been our pastor over five years. When he came to us we were in a state of spiritual lethargy and indifference and he by his earnestness and faithfulness led us to consider the different phases of our denominational work, and usually led in the contributions. Woodville church feels that we have lost a good pastor, one of the best we have ever had. We look on him as an earnest, humble, unassuming Christian gentleman; one that loves God and lost souls. The children of the church all love him dearly and his place will be hard to fill. We know him to be a strong, uncompromising Baptist, and we pray that he may find work in pleasant places among true Baptists that will help him in his work. Many earnest prayers will follow him to his far-away home.

COMMITTEE,

By request of the church.

THE DOCTOR'S "SHEET ANCHOR."

"Sheet Anchor" is an expression frequently used by physicians, and means the remedy on which they place the main dependence in treating a disease. Dr. Jas. R. Phelps of Dorchester, Mass., writes: "Please send me a new supply of Gray's Ointment. It is my sheet anchor in cases of carbuncle, unhealthy granulation, and blood poison. You may use this endorsement in any way you see fit for the good of humanity. I have the courage of my convictions and am not ashamed to say that I use Gray's Ointment in my practice."

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Rev. J. M. Newburn of Jacksonville, Texas, has resigned the care of the First Church to become financial agent of Jacksonville College in an effort to

raise \$100,000 for the school. P. C. Scott of Arlington, Texas, succeeds him in the pastorate.

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A MEMORIAL TO REV. WILLIE WILKS.

By Mrs. Minna May Corum.

Ever and anon we mourn our departed friends and loved ones. Today (June 30, 1912), a notable course is assembled on a most solemn and sublime occasion, the unveiling of a monument erected to the honor of him who was universally loved, as proven by the presence of those met to confer a lasting tribute to his memory. To the son in far-off California; to each of the daughters in their distant homes of Texas, Georgia and Kentucky our heart's best impulse has flown, bearing messages of sweet assurance. We miss you from the group at Hope-well, and we long for your presence today.

It is just that the names of the good and useful should be kept in remembrance. And the name of Willie Wilks will not quickly pass from the memories of any who knew and loved him.

Responding to a request, I give this tribute as a memorial to the deceased and lay my wreath of laurel and pine around the monumental symbol.

I hope to not cause you mournful feelings, but those feelings with which each heart has acquaintance; feelings which are tenderly sad, described by our beloved Longfellow as "a sadness which is not sorrow; but resembles sorrow only as the mist resembles rain." Such feelings will enable you to patiently bear with me when my emotions are greater than I can control. This effort is a trial to me, but the trial is laden with pleasure.

Clustering tendrils of memory are twining lovingly around my childhood today. Softly and sweetly, echoes of those happy days are reverberating among her halls. It is good to draw aside the curtains of material life, and with memory unfettered, walk again amid the scenes so dear to me, where I knew so much of girlhood's mirth and gladness, enjoying the association of my cousins in their pleasant home, where we whiled away the happy days with so few thoughts of care. During these visits I learned many of the characteristics of our subject. He was a man of good sense, a well developed mind, and he recognized the hand of God, his power, wisdom and goodness. He was a man of unfeigned humility, and the piety of his life and warmth and depths of his affections made him peculiarly capable of exhorting his brethren and sisters.

His feelings were quick and strong and flowed forth in refreshing streams for the poor and the rich, for the rude and the learned. All who approached him felt there was a responsive sympathy from Willie Wilks. The uniform gentleness of his disposition by which he was distinguished and his kindness toward all with whom he was cast in life gave a charm possessed by few. No man was more respected than he, and none had a better reputation for honesty and integrity. In every relationship of life he practiced those traits which adorned his character and contributed to the welfare of those who were embraced within the sphere of his influence. He was of a modest and retiring nature, yet when circumstances demanded action he did not hesitate to do his duty, and did that duty well. In business relations or social pleasures, he remembered his religious duties, and by their strict observance proved the attractions of earth could not obscure his hope of heaven.

Such a life is true and beautiful, but the radiance never cheered this world by chance. In distressing afflictions he evinced a sunny patience and fortitude,

a bright self-forgetfulness, a solicitous and abiding interest in the amenities of home life. The divine luster of "peace, sweet peace," are not fortuitous weeds growing out of life's garden.

It is the internal which makes the external; it is force residing in atoms that shaped the Pyramids; the beautiful soul within forms the beautiful life without.

The labors of Cousin Willie Wilks have ceased, but their effect is seen and felt in many parts. He went forth reaping, bearing precious seed, and he has returned with his sheaves to the granary of eternity.

No terrors affrighted him in the moment of dissolution; wrapped in his armor, his life gently and quietly passed away.

And he is missed, sadly missed, at his fireside; from his beloved congregation; from all paths of life that he traversed.

Bereaved wife and children, whose grief is great and whose lives are sad and lonely, be comforted with the promises of God, and strive to obtain entrance to that "land that is fairer than day," where the shadows and darkness that have gathered over your once happy home and life will be dispelled.

Smiling sunlight and frowning clouds meet and mingle along our life's weary paths. We must all pass through these shadows; "the sunshine cometh in the morning," to drive these shadows away. We must expect joy and sorrow—shadows and sunshine, to mingle through our lives; must pass through these shadows to be fitted for the glories of heaven.

"Into each life some rain must fall; Some days must be dark and dreary."

Each life has its grief and own bleak bitterness; and there is none who can comfort like our dear Father. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

"And the sunlight cometh in the morning," and the shadows flee away. Castalian Springs, Tenn.

IN MEMORY OF OUR MOTHER, MRS. SUE WHEELER.

Just two weeks ago today, As we stood by the bedside of our loved one, The angels came with arms outstretched, And carried her to that happy home.

She was a jewel in her earthly home, For she always had a smile on her face.

We miss her, ah, we miss her, For there is nothing that fills a mother's place.

We miss her all through the day; At sunset it seems more than we can bear; For there beside the fireplace Sits her dear and vacant chair.

We loved her with a pure, sweet love, And will never forget that voice; Why should we grieve for one so dear, When she was one of God's own choice?

She has left us to join her loved ones In that bright and happy land. Once again we will all be happy When around God's throne we stand.

Those whom she left behind her Should not grieve, but say: "God gave her to us, And why should he not take her away?"

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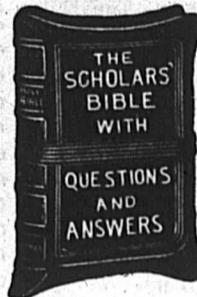
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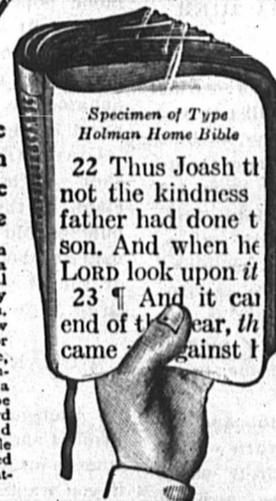
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Yes, we loved her; But God loved her more and more. For he took her to live with him and the angels, On that bright and golden shore. Sleep on, dear mamma, In that quiet and peaceful rest; We are lonely here without you, But God knew what was best. We miss those gentle touches Which can only come from a mother's hand. We are sad and broken-hearted, But sometime we'll understand. Let us fight our battle bravely, As we toil from sun to sun; For it is not ours, But God's will be done.

BERTHA WHEELER.

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SOCIAL AND RELIGIOUS CONDITIONS IN LEADING AMERICAN CITIES.

By Rev. Charles Stelzle.

Seventy-five North American cities, with a combined population of 20,000,000, have been "surveyed" during the past winter by the Men and Religion Forward Movement. About 1,000 questions were addressed to the local committees having charge of the surveys in each of the cities, covering, among other things, the following subjects: The population, municipal administration, social influence, industrial life, the saloon, dance halls, crimes and arrests, housing, health, political life, social service agencies, public schools, libraries, recreational life, juvenile delinquency, and the general condition among the churches in these cities.

Of the churches in these cities, 77.7 per cent are Protestants, 11.3 per cent are Catholic, 4 per cent are Jewish, and 7 per cent consist of other denominations. The Methodist Episcopal Church leads in point of membership. Then come the following churches in order: Presbyterian, Baptist, Episcopal, Congregational, Lutheran, Christian and Reformed. The membership in all Protestant churches consists 30.7 per cent of men, 54 per cent of women, 6.2 per cent of boys between the ages of 12 and 18, and 9.1 per cent of girls between the ages of 12 and 18. It is a striking fact that only 5.1 per cent of the boys in the Sunday schools in these cities are members of the church, although, during the past ten years, the number of men and boys uniting with the Protestant churches has increased 2.1-2 per cent, there being a steady gain in this respect from year to year.

Sixty-five per cent of those who attend the Sunday morning services in the Protestant churches are women, and the morning attendance at all the churches is 65 per cent of the total attendance of the day. More people united with the church at the age of 14 than at any other time, and there is a sharp decline in church accession after 21. Forty-one per cent of the churches have organized movements to greet strangers. Forty-eight per cent have missionary committees, and 42 per cent have mission study classes. In fully one-third of the churches practically every member contributed regularly to missions, and 42 per cent of all the churches have weekly offerings for missionary purposes. However, 73 per cent of all the contributions of the Protestant churches in these 75 cities for the last fiscal year was used for congregational expenses. Seven and four-tenths per cent of the total was used for denominational home mission purposes, and 7.7 per cent for denominational foreign missions. Of the total contributions of the churches for all purposes, 52.5 per cent were given by the congregations themselves; 9.9 per cent by the Sunday schools, 18.2 per cent by women's organizations, 1.4 per cent by men's organizations, 3 per cent by the young people's societies and 15 per cent by individuals, presumably in large personal gifts. During the past ten years five-tenths of one per cent of the men in the churches actually went out from the churches as missionaries, either in the United States or in foreign countries, and two-tenths of one per cent of the men in the churches today intend to become missionaries.

Of the enrollment in the Sunday schools 57.2 per cent are women and girls, and 42.8 per cent men and boys, and of the enrollment in the Bible classes 62 per cent are boys between

the ages of 12 and 18, while 38 per cent are men. Of the teachers of Men's Bible classes in the Sunday school 23.7 are clergymen, 36.5 are business men, 11.4 are women, 17.3 are professional men, whereas the teachers of the boys' classes in the Sunday schools 5.3 per cent are clergymen, 7.9 per cent professional men, 8.8 per cent male school teachers, 19.4 per cent business men, 19.5 per cent men of other classes, 7.5 per cent women under 20, and 31.6 per cent women over 20 years of age.

There are more than three times as many saloons as there are churches in these cities, but as the survey includes many Southern cities which are under prohibition rule, the actual proportion of saloons in most of the cities is very much greater. Of the nearly 25,000 saloons in these cities, 40.6 per cent serve free lunches, 32.9 per cent have games and cards, while 1.3 per cent have bowling alleys in connection, 11.6 per cent have cafes, 9.5 per cent have hotels, 4.6 per cent club rooms and 1.9 per cent of the saloons have dance halls in connection.

Fifteen per cent of the labor unions in these cities meet in halls connected with saloons, and 9.8 per cent of the unions regularly hold their meetings on Sunday. In not a single instance do the labor unions hold their meetings in the public schools, and in only one case does a labor union meet in a church.

Among the millions of subscribers to the public libraries 27.5 per cent are men, 35.6 per cent are women, 19.6 per cent are boys and 17.3 per cent are girls. The truancy of boys in the public schools is reported at 2.52 per cent. Socialism has increased nearly fivefold during the past ten years in these 75 cities. Of the amusement centers, 12.1 per cent are theatres, 23.2 per cent are motion picture shows, four-tenths of one per cent are penny arcades and 62.2 per cent are pool rooms.

The crimes and arrests indicate that of those arrested \$3.9 per cent were men, 9.1 per cent women, 6 per cent boys and 1 per cent girls. Forty and eight-tenths per cent of the arrests were due to drunkenness, 15.9 per cent to disorderly conduct, 8.2 per cent to disturbance of the peace, 7.8 per cent to vagrancy, 6.1 per cent to assault, 4.8 per cent to larceny, 3.5 per cent to gambling, 5.1 per cent to social evils. The juvenile court records show that 25.4 per cent of the boys committed were guilty of larceny, 26.3 per cent incorrigibility, 8.2 per cent truancy, 6.1 per cent disorderly conduct, 2.2 per cent assault and 31.8 per cent to other causes. The parents of these boys were 52.3 per cent American born, 7.6 per cent German, 5.8 per cent Irish, 5.1 per cent Italian, 2.2 per cent Russian and 27 were of other nationalities.

The birth rate in these cities during the past year was 20.92 per thousand of the population; while the death rate during 1910 was 15.63 per thousand, there being a steady decrease in the death rate from 17.19 per thousand in 1901. Tuberculosis was responsible for 11.4 per cent of the deaths during the past ten years; pneumonia was chargeable with 9.7 per cent; heart disease 8.2 per cent; accidents 5.8 per cent; cancer 4.1 per cent; typhoid fever 2.2 per cent and 58.6 per cent were due to other causes.

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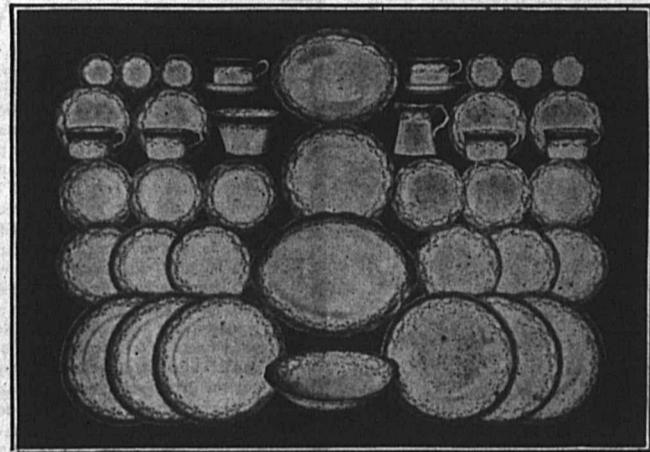
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Nashville, Tenn.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

The statement in these columns last week that Rev. J. Riley Hall of Jackson, Tenn., had resigned the care of Piney Creek Church, near Lexington, Tenn., was altogether erroneous. However, the information was received on what was deemed good authority. The best work the church has known in years is being done by Bro. Hall, and he wouldn't be allowed to resign if he wanted to.

Rev. Andrew Potter of Paris, Tenn., is this week assisting Rev. R. A. Fox in a revival at Mt. Sinai Church, near Buchanan, Tenn. The outlook is fine.

Rev. J. R. Page of Bargerton, Tenn., will be assisted in a revival at Ridge Grove Church, near Lexington, Tenn., beginning Sunday, August 4, by Rev. J. Riley Hall of Jackson, who was pastor of the church several years ago.

In the revival recently held at West Paris Church, Paris, Tenn., in which Rev. J. W. Joyner was assisted by Rev. Andrew Potter, there were a large number of conversions and 15 additions to the church. It was pronounced one of the best meetings the church has had in its history.

Rev. J. N. Joyner of Westport, Tenn., is to be assisted in a revival at his Mt. Pisgah Church, near Wildersville, Tenn., beginning Sunday, Aug. 11, by his brother, Rev. S. W. Joyner of Rossee, Tenn.

Rev. John L. Ray of the First Church, Blaceton, Ala., has resigned that pastorate to take effect Sept. 1.

Dr. W. J. E. Cox, Corresponding Secretary of the Baptist Educational Commission of Alabama, has been called to the care of the First Church, Alexandria, La., and it is thought will accept.

The Alabama Baptist Convention is in session this week at Jasper, R. E. Pettus being president.

The recent death of Justice Jonathan Haralson, aged 82, at Selma, Ala., will bring sadness to many Southern Baptists who loved him for his work's sake.

Rev. W. E. Dorris of Jacksonville, Texas, has accepted the position of Financial Agent of the Baptist Orphans' Home of Monticello, Ark. He will raise \$100,000 for improvements.

Dr. Bernard B. Bailey of Macon, Ga., has accepted the care of Beech Street Church, Texarkana, Ark., and will take charge at an early date.

Rev. W. E. Mitchell, who for over eight years has been pastor at Pembroke, Ky., accepts the care of the church at Adairville, Ky.

The church at Cadiz, Ky., has secured as pastor Rev. John Mein, who has already entered upon his duties.

Rev. W. H. Sledge of Helena, Ark., has lately held a great revival at Prestonburg, Ky., where he has labored in former years. Rev. D. H. Howerton has been called to the care of the church.

Rev. R. B. Butler of Tonkawa, Oklahoma, has two little visitors. One is his sprightly little church paper by that name and the other is a ten-pound girl who appeared in his home recently. Her visit will be prolonged.

Dr. Carter Helm Jones has resigned the care of the First Church, Oklahoma City, Okla., to accept a call to the First Church, Seattle, Wash. He leaves for his new field September 15. It will not seem right to have him out of the bounds of the Southern Baptist Convention.

Rev. W. E. Hunter of Princeton, Ky., will be aided in a meeting in October by Evangelist D. P. Montgomery of Charleston, Mo.

Rev. M. E. Broadus, field repre-

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representative of the Anti-Saloon League of Missouri, has been called to the care of the First Church, Clinton, Mo., and accepts.

At the urgent invitation of the Parish Chapel Church, near Dyersburg, Tenn., Rev. A. L. Bates of Royal Street Church, Jackson, Tenn., lately preached a sermon on "Close Communion" at the first-named church.

Rev. J. Riley Hall of Jackson, will be assisted in a revival at Piney Creek Church, near Lexington, beginning August 18, by Rev. A. L. Bates of Jackson.

Rev. L. D. Summers of Puryear, Tenn., lately closed a splendid revival at Cross Roads Church, near Bells, Tenn. He was with Rev. T. A. Waggener at Mt. Pella, near Martin, Tenn., last week.

Rev. Herbert Haywood has resigned the care of the North Cleburne Church, Cleburne, Texas, to accept a call to Carrizozo, New Mexico.

Rev. U. S. Thomas, of the First Church, Rogers, Ark., is holding a camp meeting at Longview, Texas, which is attracting great crowds and resulting in much good being done.

Rev. J. R. Wiggs, formerly pastor in Memphis, Tenn., has resigned the care of the church at Reagan, Texas, on account of his wife's health. He hopes to carry her to a more suitable climate.

Rev. Martin Blair of Bartlett, Texas, will go with Rev. W. Eugene Sallee and wife to China as a missionary when they return. Bro. Blair will teach in the school in Hanan Province.

Rev. M. L. Sheppard of the First Church, Fayetteville, Ark., has accepted the care of the First Church, Brenham, Texas.

Rev. F. H. Watkins of the First Church, Live Oak, Fla., has accepted the care of Tabernacle Church, Valdosta, Ga.

Rev. Frank Leslie Hall of Louisville, Ky., becomes pastor at Wynnewood,

Okla., Aug. 1. They expect great things from his coming.

President F. D. Graves has resigned the care of Jacksonville College, Jacksonville, Texas, to accept a similar position with Ashland High School, Ashland, Ala. Rev. H. B. Chapman of Stratford, Okla., is his successor.

The First Church, Plant City, Fla., secures as pastor Rev. M. J. Hoover of Williamsburg, Va., whose work begins September 1.

The death of Rev. Thomas Hume, D.D., of Chapel Hill, N. C., removes to heaven a conspicuous figure among Baptists.

Rev. Fred N. Day lately assisted Rev. W. F. Goode in a revival at Marshall, N. C., resulting in 42 additions, 27 by baptism.

Rev. Terry Martin of Dickson, Tenn., has agreed to do the preaching in a tent meeting at Chapel Hill Church, near Life, Tenn., beginning Sunday, Aug. 25.