

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

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—It is announced that a high Chinese official, recently baptized by Ding Li Mei, the great Chinese evangelist, now undertakes the support of 20 of the ablest preachers who can be found, at an expense of about \$7,000 annually, for the evangelization of his people. He offers a small settlement on his estate in Manchuria free of charge to all Christians who may apply. The kingdom is coming.

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—It is said that the "wettest" town of its size in the country is Winthrop, Mo., which has but 83 inhabitants, including the women and children, and has six saloons and has six wholesale liquor houses, and the county court has just issued licenses for four additional saloons. Winthrop is across the river from Atchison, Kansas, where there are no saloons. The American Issue asks very pointedly: "How would you like to rear a family in Winthrop?" Now, would you? For our part, we would not.

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—The papers recently announced that the International Bible Students' Association meeting last week at Glen Echo, near Washington, D. C., voted unanimously that hell does not exist. Who were the members of this International Bible Students' Association? This was an important fact which the papers did not mention. They were simply the Millennial Dawn people, or the followers of Pastor Russell, as he is called, who do not believe in hell. It was a pretty shrewd move on their part to get their doctrine circulated over the country through the daily papers.

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—In the Parthenon in the Centennial Park, this city, the Park Commissioners have recently installed a large picture of Palestine. The picture is 140 feet long and 40 feet high. We may say that we have had the pleasure of seeing the picture twice, and, in fact, it was, we are told, largely on our recommendation that it was purchased by the Park Commissioners and installed in the Parthenon. There are some minor inaccuracies in it, as we pointed out to the artist, and as he admitted, though he stated that the changes were made for artistic effect. On the whole, however, the picture is remarkably accurate and gives a splendid, comprehensive birdseye view of the country in which our Lord walked and talked and lived and died. We would advise preachers and Sunday school teachers, by all means, to visit the Parthenon and view the picture. Admission is free.

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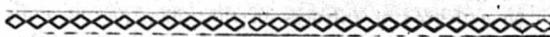
—In New York City a gambler by the name of Herman Rosenthal charged that the police of that city were in collusion with the gamblers, collecting from them large sums of money as black mail, with the understanding that they were to continue to run their unlawful business. He had an appointment to meet the District Attorney and give him the information about the compact between the police and the gamblers. The night before he was to do so he was called out of the hotel and shot dead. Though there were a number of policemen in the vicinity they made no effort to arrest the murderers, and they escaped. Since then, however, two of the actual murderers have been arrested, and along with them others who are accused of complicity in the crime, including Police Lieutenant Becker, who is charged with having instigated the murder. The affair has created a tremendous sensation not only in New York City, but throughout the country. District Attorney Whitman says that he is going to probe it to the bottom or to the top. He is after the "men higher up." As a matter of fact, though, conditions in New York City are only very similar to conditions in other cities. For instance, right here in Nashville there is an evident and open collusion between the officials of the city and of the county with the law-breakers, including the saloon-keepers and the gamblers. Governor Ben W. Hooper recently charged that he had positive proof that a sum of \$25,000 had been raised by the saloon-keepers as the price of being let alone to carry on their nefarious work. Such conditions will always continue as long as the liquor traffic and its allies are allowed to exist.

## PERSONAL AND PRACTICAL

—In 1915 there will be held in London an exhibition which is intended to be thoroughly representative of the resources of the British Empire.

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—Baptists, of all people, believe in education. Their whole theory of church government is founded upon the principles of a regenerated, consecrated, intelligent membership. It is the policy of Catholics to keep their members in ignorance. It is the policy of Baptists, who occupy the opposite position to the Catholics, to educate. Catholicism is based on ignorance, Baptistism on intelligence.



### THE ROAD LEADS HOME.

O, pilgrim, as you journey, do you ever gladly say,  
In spite of heavy burdens and the roughness of the way,

That it does not surely matter all the strange and bitter stress,

Heat and cold, and toil and sorrow—'twill be healed with blessedness,

For the road leads home?

Home! the safe and blissful shelter where is glad and full content,

And a companionship of kindred; and the treasures, early rent

From your holding, shall be given back, more precious than before.

Oh! you will not mind the journey with such blessedness in store,

When the road leads home.

Oh! you will not mind the roughness nor the steepness of the way,

Nor the chill, unrested morning, nor the dreariness of the day,

And you will not take a turning to the left or to the right,

But go straight ahead, nor tremble at the coming of the night,

For the road leads home.

When often for your comfort you will read the guide and chart,

It has wisdom for the mind and sweet solace for the heart;

It will serve you as a mentor, it will guide you sure and straight,

All the time that you will journey, be the ending soon or late—

And the road leads home.

—The British Weekly.

—It is of course the proper thing to shy a club at "yellow journalism" of every shade and hue. And yet there is a kind of "yellow journalism" to which we would like to call the attention of our readers. We refer to the little yellow label on the first page of this paper or on the wrapper. A careful attention to it—with appropriate consequent action—would be of great help to us, especially in these weeks when so many people are away from home and collections are slow.—Zion Advocate.

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—A Minneapolis saloonkeeper recently advertised in a liquor journal for a bartender in which he said: "Bartender wanted. Must be sober. No boozier need apply." The Bartenders' Association in New York City has, so we are informed, in its Constitution a clause to the effect that any one to be a member of that organization must be a sober man. The brewers of Chicago require that a driver of a beer wagon in that city must be sober. The liquor men are not willing to take their own medicine for themselves. They want to give it to others for the sake of the money there is in it to them, but they, themselves, see very clearly the evils of strong drink, so much so that they will not themselves employ a man who drinks. But why should they be allowed to force their poison upon others?

—It is said that the world is ruled by three boxes—the cartridge box, the ballot box and the band box. But what about the Bible? Would it not be better to put it that the world is ruled by three B's—bullets, ballots and Bibles?

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—What about that bright boy and girl in your home? What are you going to do with them? Are they not ready for college? You do not feel able to send them? Let us insist that as a matter of duty to them, you ought to make any sacrifice necessary in order to send them.

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—Says an exchange: "The Bible continues to be the 'best seller,' but, query, is it the best reader? The fact that a young lady was observed reading a Bible while in a New York car going to her morning work was considered of such importance as to give the incident newspaper comment with 'black-face caption.' Has not the morning paper taken the place of the Bible in too many homes as well as on the street-cars?"

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—Rev. H. R. Grant recently said: "It is the duty of our legislators to strike a death blow at the liquor business. Homes are being wrecked, life is being destroyed, character is being ruined by this business. Our legislators have been entrusted with the responsibility of enacting various kinds of legislation, but none more necessary than that for the destruction of the liquor business. Would it not be statesmanlike to enact legislation for the protection of home, of life, of character?" These are wise, true words.

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—It will be a matter of considerable interest to the Baptists of the South to know that the Sunday School Board of the Southern Baptist Convention has sold its property on Church Street for the sum of \$200,000. The amount paid for the property about ten years ago was \$60,000, and when the offer of \$200,000 came before the Board the members hardly felt that it would be justified in refusing to accept so handsome a profit. As we stated recently, the Board, in anticipation of an offer of the kind, several months ago bought an excellent lot on Eighth Avenue. It will proceed at once to erect a building on that lot suitable for its purposes, and which will be modern and up-to-date in every way. As a matter of fact, the business of the Board has outgrown its present building, and it was a question on the one hand of enlarging that, and on the other of selling and erecting a satisfactory building on the new lot. The latter course was decided upon.

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—The Emperor of Japan, Mutsuhito, died last week after a brief illness. He had reigned 44 years. During that time he had probably seen greater changes in his country than any one ruler has ever seen during his life time in any country in all the world. When he became Emperor, Japan was no farther advanced than it had been for 2,500 years. It was isolated from the world and was regarded as a comparatively insignificant nation. But during his reign of 44 years Japan burst her shell and now stands out as one of the greatest nations of the world, with all such modern improvements as railroads, telegraphs, telephones, schools, postoffices, etc. She has fought two wars with two of the greatest nations of the earth, China and Russia, and in both of them came off gloriously victorious, to the astonishment of the world. This progress has been due largely to the ideas imbibed from Western nations, such as America, England and Germany. The question is, will Japan see that back of all of these improvements and inventions, back of this progress in these nations, stands Christ? And will she go to the logical conclusion of accepting Christianity as the religion of Japan? This she has not yet done, but is more and more disposed to do. Mutsuhito has been succeeded by his son. He seems to be an excellent young man with progressive tendencies. We hope that he will, himself, accept Christianity, and so open the way for its general acceptance by his people.

## MY PURPOSE.

BY N. B. SARGENT.

- I purpose to live a clean, temperate, industrious and economical life.
- I purpose to take the same religion into politics that I take into church.
- I purpose to hate cant and Sunday whining and love frankness and bravery.
- I purpose to sing just as sweetly at home as I do in the prayermeeting.
- I purpose to read the Bible with the same common sense that I read other books.
- I purpose to pray more for the approval of God than for the compliments of men.
- I purpose not to talk about the inconsistencies of Christians until I am very sure that I am nearer the standard of Jesus Christ than they are.
- I purpose to hate with the same intensity and to treat with the same contempt all snapping, snarling and growling in the biped as in the quadruped.
- I purpose to open my mouth when I believe I can do most good by so doing; to shut it on other occasions.
- I purpose to pay my grocer before I make any great display over the contribution box.
- I purpose to bear the disgrace of my own mistakes without trying to throw it on some one else.
- I expect to make mistakes and failures enough to give people a chance to say many hateful things; but whatever they say, I purpose to go straight forward in faith, hope and love.
- So help me God!

—Congregationalist.

IS THE GIVING OF TITHES, OR ONE-TENTH, OF ALL OUR GROSS INCOME ANNUALLY, FOR RELIGIOUS PURPOSES, BINDING ON US NOW?

By J. H. MILBURN.

Is the giving of tithes, or one-tenth, of all our gross income annually, for religious purposes, binding on us now? Probably one-half of the ministry would answer the question just stated in the affirmative. The writer, however, would answer the question negatively. If the giving of tithes is now binding on us, then that feature of the Mosaic law is still in force.

Some time past a brother asserted in a newspaper article as follows: "Paul's plan of church finances is the inspired plan for all ages," and then quoted the following Scripture: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16: 2.) I protest against this isolated passage of Scripture being wrested from the special purpose for which the apostle used it and forced to do service in a sense it was not intended. The text and context read as follows: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2. R. V.) The Scripture just quoted is very nearly or quite as pat with our tithing brethren as the silly expression, "Poor Pol wants a cracker" is with a parrot. By what means any one associated the idea of tithing with Paul's instructions to the church at Corinth as just quoted I am unable to see. Nevertheless it is done. Also the expression, in the Revised Version, "Let each one of you lay by him in store, as he may prosper," is much more flexible than a rigid law of tithing, according to the Mosaic economy, by taxation. I do not believe that the Apostle Paul intended to make the manner of taking the "collection" for the poor saints in Judea a rule or plan according to which the finances among all the churches in all "the ages" should be conducted, any more than I believe that when the same apostle said to the same people, in the twentieth verse of the same chapter: "Greet ye one another with a holy kiss," should be his "inspired plan" for Christian salutation in all the churches in "all ages."

Just to what extent and exactness those Corinthian and Galatian brethren, in those remote ages from us, had of determining how much they had been "prospered" financially or otherwise per week, I know not; but I am confident that I could not tell exactly how much I had been prospered per week if it was to save my life. In fact, the expression in the Revised Version, "as he may prosper," was used by the apostle no doubt in a general sense, and of course was left to the judgment and discretion of the individ-

ual to approximately decide as nearly as he could. Those who are on a fixed salary, as very nearly all our pastors are, and especially those who contend for the tithing system, may possibly approximately tell to what extent they had been prospered per week, provided they are on a weekly salary, as comparatively few are, and get their pay weekly. Probably not more than one in fifty of the population gets his or her wages (those who are laboring on wages) every week. It may have been that those to whom the apostle wrote lived in towns and cities and were paid in actual cash for their labor weekly; or it may have been that paying for labor in that age and among those people was much more prompt and financial matters were carried on differently to what they are among us. The Jewish law required that wages should be paid daily. (See Leviticus 19: 13.) "The wages of him that is hired shall not abide with thee all night until morning."

An effort has been made in this country to establish what is called a "sliding scale of wages," so as to properly adjust matters between employes and employers. The plan was to operate thus: If the product of the laborer should advance in price, his wages should be increased proportionately; but if the product of the laborer should decrease in value, then his wages should decrease accordingly. There seems to be a degree of fairness in this plan, provided all parties would deal honorably in regard to these matters and the employers knew just how to settle with the employes weekly; but this is just what the employers could scarcely ever know, for it might be that the product of the laborers could not be put upon the market and disposed of weekly to the best advantage. The employers could always tell how to settle with the employes on the basis of fixed salaries. There is nothing scarcely so flexible and uncertain as financial matters. The wisest men on earth, and in States and nations, have all along the ages been grappling with this intricate matter, and yet no one rule or plan has been devised which could be successfully operated in all countries and among all nations and in all ages. Probably infinite wisdom could have given such a plan, but I do not believe that infinite wisdom has done the like.

Upon the other hand, suppose that all alike could tell, without a doubt, just to a dot how much the Lord has prospered them financially from week to week; then the "sliding scale" of church finances doubt, for God does not prosper church members nor others financially just exactly alike from week to week and from year to year, as all very well know. The ministers (the Levites) under the Jewish economy of tithing, were evidently supported by means of a "sliding scale," for the tithes, or one-tenth of the gross income of their brethren, the Jews, who supported them, were not the same from week to week and month to month and year to year. How ridiculous and absurd for ministers to clamor for and demand a fixed, stipulated salary and also demand that their brethren shall be placed under the tithing system of Moses, while they would stubbornly refuse to accept the kind of support the ministers (Levites) received, invariably without a salary, according to the law of tithing. No, my brethren, if you think it best and desire to be supported on a fixed salary per annum, made up and secured at the beginning of the year, then to be consistent you must abandon the idea of religious matters and interests being supported and carried forward with tithes, for tithes and salaries are opposed to each other. If you would have your brethren who support you put under the law of tithing, put yourselves there. The Levites and their brethren who supported them were under the same law; don't inconsistently demand that your brother be put under a law that you are unwilling to go under yourself.

Union City, Tenn.

## RE-ADJUSTMENT OF BAPTIST AFFAIRS IN NEW MEXICO.

By ARTHUR J. BARTON, D.D.

No doubt the reader will be interested in a brief account of the re-adjustment of denominational affairs in New Mexico, and the organization of the new Convention according to the plans recommended by the Committee of Conference and adopted by the Northern and Southern Baptist Conventions. The writer was present as a member of the sub-committee on New Mexico, and as a member of the Committee of Conference from the Southern Baptist Convention, and deems it not out of place to give a brief account of the occasion.

It was in every way a happy and heartening affair. The meeting was held June 19 and 20, at Clovis. The two old Conventions met in separate session, wound up their business and dissolved, that the members might come together and organize the new body. The representation was good. In the New Mexico Baptist Convention, co-operating with the Northern Baptist Convention, there were 35 members from 13 churches. In the Baptist General Convention of New Mexico, co-operating with the Southern Baptist Convention, there were 139 members from 38 churches. So that when they came together there were present nearly 200 messengers, a very respectable Convention indeed. One important church, Roswell, did not send messengers, but it is earnestly hoped and confidently believed that this good body of the Lord's people will fall into line and do its full part in building up the cause of Christ in New Mexico and to the ends of the world. To this writer's knowledge, that church has in its membership many of the choice among the Lord's people. Such people can always be trusted to do the right and brotherly thing. It would have been easy for them to fall into line if some of their members would have been present and sought the fine spirit of the meeting.

Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, was present to assure the brethren of the good will of the Board, and of its desire to do anything in its power for the forwarding of the work in the new State. By his wise counsel, fraternal spirit and spiritual messages he added greatly to the joy and profit of the occasion.

The entire sub-committee on New Mexico, consisting of Drs. Walter Calley, Boston; J. S. Dickerson, Chicago, and E. Y. Mullins, Louisville, and the writer, had been invited to be present and aid in counsel. It had been agreed among the members of the sub-committee that the writer and Dr. Calley should respond to the invitation and represent the sub-committee. Much to the regret of all, Dr. Calley was not able to be present. The regret for his absence was in large measure offset by the joy of having present Dr. W. C. Bitting, of St. Louis, who came to represent him. A man of choice spirit and rare wisdom, Dr. Bitting could not fail to add much to the profit and pleasure of any meeting that he might attend. Never did he contribute more largely, I am sure, than on this occasion.

The meeting was harmonious throughout, not a harsh or ugly word was spoken. A visitor being present and not apprised of the troubles that had existed, would not have supposed from the spirit of any word spoken that there had ever been any trouble.

Rev. H. F. Vermillion was elected President of the new Convention and served with admirable skill, and received the thanks and praises of all the brethren. Rev. J. Q. Herrin, of Jortales, was elected Secretary, and performed the duties of that office to the satisfaction of all.

A Committee on Constitution was appointed, consisting of Brethren P. W. Longfellow, E. P. Alldridge, retiring Secretaries, S. P. Callaway and J. G. Pulliam. Dr. Bitting and the writer were asked to act in conference with the committee. A constitution was prepared, presented and adopted, which the writer believes will be considered a very simple, straightforward, acceptable Baptist document. It is unique at least in one or two respects. It provides for three Boards—namely, a Board of Missions, a Board of Education and a Board of Philanthropy. The writer would have preferred the term benevolence, but Dr. Bitting's preference for philanthropy was cheerfully accepted by all. The Board of Missions is just the usual Mission Board. The constitutional provision for the Board of Education embodies the fundamental principles of a correlated or affiliated school system. The provision is that all money raised for the support of any school fostered by the Convention shall be handled by the Board of Education, while the local management of each school shall be entrusted to a local Board of Trustees, and all property rights shall be invested in said Board of Trustees. The constitutional provision for the Board of Philanthropy is that all money raised and expended by the Convention for orphans' support, old ministers' relief and the founding and maintenance of sanitariums or hospitals shall be handled by the Board of Philanthropy. In addition to these three boards an Executive Committee was created, consisting of the officers of the Convention and three members each of the three Boards. To this committee was entrusted any and all business pertaining to the Convention itself that might arise *ad interim*. Such, for example, as any necessary change of time or place of meeting, or any other item that might come up affecting the Convention as a body. For years the writer has been longing to see a Baptist Convention organized embodying these principles, embracing each of the three phases of work in the kingdom of Christ—namely, evangelism, education and benevolence.

In harmony with the recommendation of the Committees of Conference and of the general Conventions, the Convention will co-operate in all on its work with the Southern Baptist Convention. Some of the brethren had conditioned their acceptance of the plan upon certain things, but in the fine spirit of harmony and fraternity that prevailed throughout the meeting all conditions were withdrawn, and the brethren entered earnestly and heartily into co-operation with the Convention, after the old-fashioned Baptist way of mutual confidence and fellowship. Never has the writer seen a more beautiful manifestation of the Christian spirit than prevailed throughout the meeting.

Several visiting brethren were present. Rev. Joe P. Jacobs, from the Publication Society, was there to express fraternal interest, and to say a good-by word to the New Mexico brethren as they transferred their co-operation to the South. President R. E. L. Farmer, of the Canadian Academy, Canadian, Texas, President I. E. Cates of Mayland College, Plainview, Texas, and Rev. J. N. Marshall, district evangelist of the Education Board, Waco, Texas, were among the visitors, and each added to the interest and good cheer of the meeting.

Rev. Jeff D. Ray, D.D., Professor of Homiletics in the Southwestern Baptist Theological Seminary, Fort Worth, was elected Secretary of Missions. The writer does not know whether he will accept. He is widely known as a man of zeal and power, and if he should be led to accept the work, we shall confidently expect great things from him in this large and difficult but growing field.

Resolutions of grateful thanks were adopted, expressing the hearty appreciation of the New Mexico brotherhood for the Home Mission Society and the Publication Society for the much needed and generous help that they have heretofore rendered. The brethren were also grateful to the two general Conventions and the Committees of Conference for their kindly interest in the work and their good offices, which, the brethren seemed to think, had done much to bring about the present joyful state of things. The Home Mission Board was thanked for the services it had rendered in the State. While the resolutions referred to the services already rendered, I dare say the brethren were thinking also of the larger services yet to be rendered.

Thus has been realized the happy solution of a very tangled and vexing problem in our Baptist life, a solution thoroughly after the Baptist order, in which Baptists of different conviction concerning methods of work and different preferences, as between general Baptist bodies have met one another and counseled as brave and brotherly men, and have come to be of one accord. Altogether aside from any sense of satisfaction that the New Mexico Baptists are to co-operate with the Southern Baptist Convention, the writer feels a deep and profound sense of gratitude to God for the outcome. In such brotherly conference all of our Baptist difficulties in America and elsewhere are to find their solution.

Waco, Texas.

#### AN IMPORTANT ACTION OF THE FOREIGN MISSION BOARD.

By William Smith.

The foreign Mission Board took a long step in the right direction at its full meeting in July when, after earnest and thorough discussion, it unanimously passed a resolution appointing a committee of the Board and asking that a similar committee be appointed from the Home Mission Board and the Laymen's Movement, to meet with the Secretaries of the various State Boards of Missions in an effort to agree upon some systematic plan of mission offerings which could be recommended to all the churches. This meeting will likely take place in connection with the Secretaries' meeting in January. In the meantime, it is a subject that ought to command the attention of all our people. The present plan of forcing money is unwise, expensive and extremely hazardous. It is an almost universal sentiment that this state of things ought to be changed. The great practical question is, "How can it be done?"

The Foreign Board, in a resolution adopted at this meeting, expressed its preference for a mission offering from every church for every Lord's day on which church meets, the church to determine the method of dividing the money. This idea will apply either to the schedule plan as adopted in some States or to the plan of every Sunday offering to be divided in some fixed proportion. It is absolutely certain that the time has come when the mission work should be placed on the same footing as the current expenses of the church. In nearly

all well organized churches now, the envelope plan and the every Sunday offering has been adopted for church expenses. So long as the mission offerings remain on a different basis, this great work of the Lord will be looked upon by many of our people as a side issue instead of the main business of the churches of Jesus Christ.

It has been urged by some brethren that this plan of every week offerings will take away the opportunity, or at least the incentive, for urging our mission causes upon the people; but men who have had large experience testify that they find more pleasure in presenting our mission objects and the presentation is more effective when the people are not expecting a special collection to follow. It must be said also that regular offerings do not preclude the taking of an occasional special collection when an emergency arises. Unless the every week offering is very diligently looked after, it will be wise, and, perhaps, necessary to close up the year's work with a special offering. There are, however, details which will have to be worked out by the individual church.

While the Board took no action, it was brought out in the discussion of this subject that the giving ought to be not only regular, but also proportionate. One member of the Board, a successful pastor, giving his own experience, made a statement which will apply to the great masses of our people. He said: "When I consider the many needs and demands that are upon me and the inadequacy of my income to meet these needs, the only way in which I can keep up my giving to religious causes is to set aside one-tenth of all the money that comes into my hands and hold it for sacred purposes. I never borrow from it, and I am almost afraid to go to the place where it is kept even for the purpose of making change. Only in this way can I always have something to give when the call comes."

If all our people would adopt this simple, scriptural plan of proportionate giving and especially of setting aside a definite part of their income for religious purposes, there would be no lack of funds for carrying on our missionary enterprises.

This subject of systematic and proportionate giving ought to be thoroughly discussed at every District Association and every State Convention. We have long talked about it, but the time has come when some definite plan should be settled upon and put into operation in our churches.

Richmond, Va.

#### REVIVAL AT NEW DECATUR, ALABAMA.

A grand revival has just closed at the South Side Baptist Church, New Decatur, Ala. It began Wednesday, June 26, and closed Sunday, July 14. The pastor, Rev. J. E. Merrell, conducted the meeting, and we feel that it was God's desire that he should, as he had such a wonderful success.

There were fifteen professions, besides a good many renewals, and fifteen additions to the church, mostly by baptism. The full extent of the meeting, though, cannot be judged by the number of professions and additions, but rather by the revival of the church. We feel and believe that almost every member reconsecrated themselves to God and His service, and have become more willing and able to endure the trials and hardships that naturally shall befall us.

We do not believe there is an evangelist living who could have done a grander work than did our pastor; and we shall always thank God that He used him instead of some other, for by our pastor doing the preaching, the ties that naturally bind one to the preacher who holds the revival, only bound us the closer to our dear pastor and made us love him better.

Sunday night, the 14th, his text was "After the Revival, What?" And I am sure after that wonderful sermon the revival will never cease, but continue on in almost every heart that listened to it.

We thank God for what He has done for us through Bro. Merrell, our beloved pastor. Not only in the revival, but ever since the church was organized. It is not yet one year old, and has increased from sixteen to ninety-six members.

We have one of the most inspiring Sunday schools in the State, considering its youth. We have on roll 175 scholars, and expect to almost double it in the near future. How thankful we are that God sent such a deep, spiritual, enthusiastic and loving pastor to us, for there is none better, and we pray that some day the church may be more enabled to show her love and appreciation for him.

M. A. T.

#### A BETTER WORLD HERE AND NOW.

By O. C. S. Wallace, D.D.

Here is a letter from a zealous reformer. Before his signature appear the words, "Yours for a 'better world' here and now."

He marks "better world" with quotation signs. He would remind us that our religion has had much to say about a "better world." He would bid us seek a "better world" by making the here-and-now world better.

This is a modern shibboleth. "Why stand ye gazing up into heaven?" has become a great swelling chorus, and it is sung by many who have scant respect for the story of the angels and Olivet.

Shibboleths have their uses, but they are not divine revelations. Nor are they complete systems of thought or law. Useful if applied where they belong, they become mischievous when misapplied.

To refer slurringly to the Christian's hope of a "better world" is to reveal double blundering.

The first blunder relates to the value of the future life. He would be a fool who should pay no heed to the improvement of the present life; but there is no word in human language suitable to describe the folly of the man who pays no heed to the quality of the future life. The comparison must be made between a few short years and a boundless eternity, and, looking into that eternity, between eternal exile from God and eternal fellowship with him. Fellowship with God is an eternity of blessedness and service is a good sufficiently vast to justify attention and eagerness and longing. To refer to anything of comfort or ministry which we can know in the few short years of this life as worthy of greater thought than heaven is to manifest shallowness in thinking or deadly unbelief as to the future life.

The second blunder relates to the source of those conditions and services which result in the making of a better world here and now. The tree must be made good if harvests of good fruit are to be gathered. The kind of social service which befriends the neglected, lays loving hold of the outcast, cleanses foul places and compels respect for human rights, does not find its source in passing showers, but in great fountains; and these fountains in turn are fed from a mighty reservoir; and that reservoir is Christ; cut off the faith and hope which center in him and the strong stream of pure, effective social service, which is now blessing the world, will cease to flow. Faith in Christ as the Redeemer, hope in him as the Way and the Truth and the Life, giving promise of heaven when these struggling days are over, is the supreme asset of those who are seeking to make this world better. Inspired by their own personal faith, or impelled by conviction, ideals and forces proceeding forth from such faith on the part of others, they are treading the path their Master trod. They will continue to tread that path only if they learn the Master's method: the Master kept himself close to God and heaven; was keenly conscious at all times of life in the infinitude of its onward sweep; linked the present with the future, today with eternity. The life of religious faith is a condition of patient, persistent social service. The hope of a better world beyond is necessary to buoy us up as we seek to produce a better world close at hand.

Let us have a better world here and now. For this Christians have been seeking, and not wholly in vain, ever since Christ promised a "hundredfold now in this time." But let us not lose the vision of a better world beyond; for it was of a greater thing than the hundredfold that he spoke when he added, "and in the world to come, eternal life."—Religious Herald.

Baltimore, Maryland.

The Biblical Recorder of last week had quite an appreciative study of a poem, entitled, "The Angel in the Cloud," by Edwin W. Fuller, of Louisburg, N. C. When we were a student at Wake Forest College we read and re-read this poem, as did every student perhaps at the College. We thought then, and think now, that it was one of the finest poems we ever read, combining both poetry and Christian philosophy to a remarkable degree. We now have the poem in our library. We have frequently quoted the last lines of the poem, which are quoted by the Recorder:

"Man cannot judge the Eternal Mind by His,  
But must accept the mysteries of Life,  
As purposes Divine, with perfect ends,  
And in our darkest clouds, God's angels stand  
To work Man's present and eternal good."

## LOUISIANA LETTER.

By M. E. Dodd.

Louisiana is an Acadian land of golden gleams,  
Of orange blossoms and silver streams;  
Where skies are blue and hearts are true,  
With plenty of room for me and you.

Commercially, Louisiana is going forward by leaps and bounds. In 1880, Tennessee had three times as many miles of railroads as Louisiana. In 1911, Louisiana had nearly 1,300 miles more than Tennessee, with many other roads in process of building. In 1880 Tennessee had deposited in her banks over \$3,000,000; Louisiana had \$4,000,000. In 1911, Louisiana had \$77,000,000 and Tennessee \$51,000,000. The value of farm lands in the same time has increased in Louisiana from \$58,000,000 to \$238,000,000, or twice the increase of Tennessee. The population in Louisiana increased during the last decade 19.9 per cent against 8.1 per cent in Tennessee. I am giving these figures to show how rapidly this great southwestern country, of which Louisiana is a most important and vital part, is growing.

Nominally some advance is being made, and yet there is room for more. Many of the parishes and towns have voted out saloons.

Baptistically, Louisiana is also gaining ground. The first Baptist church in Louisiana, west of the Mississippi, was organized just 100 years ago, the anniversary being November 13, the date on which the State Convention meets this year. We have now over 60,000 white Baptists, which is more than all other evangelical denominations together. During the past decade the number of Baptists in Louisiana has increased about 60 per cent against a total population increase of 19.9 per cent. We have 31 District Associations and 660 churches, but fewer than 250 pastors. Still there are 18 parishes (counties) in the State with a total population of 388,993, which have not a white Baptist church in them. There are 9 towns in the State with from 3,000 to 8,000 people in each one and with a total population of 41,000 which have not a Baptist church. Our State Board is heroically striving to man the work and the Home Board is coming nobly to our aid. But with their money we need men, strong, brave men, Godly men; men who will throw themselves in a mighty way into the gigantic task of building up a great empire. Come, brethren, from the "effite east" into this glowing and growing Southwest.

Shreveport is one of the most beautiful cities in all the land, with a population of nearly 40,000. It has over 50 miles of beautifully paved streets, is under a commission form of government and is otherwise up with the foremost thought of the day. It is in the center of the greatest oil and natural gas belt in the world. The oil output during the past twelve months has been over \$28,000,000, and recent developments will greatly multiply that for the next year. Being about 200 miles west of Vicksburg, we are not at all in the swamps, but in a high, rolling country, for just a few hours ride to the north of us are the beautiful Ozarks. Shreveport voted out saloons two years ago and has enjoyed unprecedented prosperity in every line ever since.

Our First church, with a membership of about 800, composed of the best and leading people of the city, and in a handsome \$100,000 house of worship, splendid in all of its appointments, occupies an important position in the center of the city. It is in the center of the city's affection and regard, as well as, geographically. God has greatly blessed us during the past four months. There have been about 130 additions to the church; large contributions to missions have been made; a Teacher Training Class graduated; the Sunday school graded and organized in all departments; the Sunday school attendance increased from 292 the first Sunday in April to 525 the first Sunday in July. Many other forward steps have been taken.

We have good fighting all along the line over here, if there are those who want to engage in the battle. Shreveport, La.

## SOME TENNESSEANS IN TEXAS.

There are those who will remember J. Edward Johnson of Knoxville and O. L. Hailey, who was pastor there. When I was pastor I had the privilege of baptizing J. Edward Johnson. We did not know then the value of that service to the denomination. After a splendid career, Johnson reached Hubbard City, Texas, where he did a splendid work. He was then called to the care of Seventh and James Street church, Waco. That is near Baylor University. There he had a phenomenal success. Then Wax-

hachie wanted him. They were more successful than many other places, for he located there. It was thence I called him to help me in Corsicana. He came July 15. The weather was up about the 100 degree mark, and did not fall. There was a most vigorous political campaign on, and we had many who could not attend. But we needed the meeting. Johnson set the standard high and sounded the rally. The ranks closed up. He was with me ten days. There were nearly fifty professions. So far, 23 have joined the church. Many more are confidently expected. The church is greatly edified.

I have had many preachers help me in meetings, but I do not think I have ever had so good preaching all the way through. It was just right. Not a single adverse word has reached me.

When you consider that I have been pastor here for three years and seven months, and that we have received 178 by letter and statement and 196 by baptism, making a total of 374, that is a pretty encouraging meeting. It was a great joy to have Brother Johnson come and help us. He is a splendid gospel preacher. Of course we talked Tennessee. And you may say that I am planning to spend a part of August in Tennessee, perhaps the third and fourth Sundays. A greeting to Tennessee Baptists.

O. L. HAILEY.

## SOME REASONS WHY SOME MINISTERS FAIL.

By Prof. A. T. Robertson, D.D.

As a rule, ministers do not fail, but certainly some do. Why?

1. Because they do not love their work.
2. Because they do not work at their task with persistence.
3. Because they do not have adequate collegiate training.
4. Because they do not have theological training.
5. Because they do not buy the right sort of books.
6. Because they do not maintain habits of study.
7. Because they do not know how to meet modern problems.
8. Because they do not press the mission cause.
9. Because they do not grip the men and boys for Christ.
10. Because they do not relate the Bible to the life of the people.
11. Because they neglect their own spiritual life.
12. Because they do not use enough common sense in dealing with men.

No educational institution can furnish either common or uncommon sense to students. The theological seminary, however, is peculiarly adapted to the task of enabling men to relate themselves to the great problems of the gospel ministry today.

Other things being equal, one of the best ways not to fail in the ministry is to take a Seminary course. In the Southern Baptist Theological Seminary at Louisville, Ky., every department of study bears directly on the minister's work.

## SOME THINGS AND OTHER THINGS.

The Baptists of Blountville are getting up a nice parsonage. It will be two stories high and contain eight rooms, besides porches. It is now under metal roof and well along. We have members who are doing a noble share in the undertaking. Then we have others who are doing nothing. We are also getting some good outside help, but need more. Surely a lot of brethren and sisters over the State could aid us as much as a dollar apiece without feeling the burden of it.

Our pastor, Rev. Thos. L. Cate, will aim to move here early in September, if we can complete the house.

I do not know how it happens, but the principal of our school at Blountville is a Baptist, namely, Prof. T. Austin Stanton, of Butler, Tenn., and his sister, Miss Eva Stanton, one of his assistants, is, I suppose, also a Baptist. We have several Baptist teachers in Sullivan County. Rev. Roy Grimsley is one of them. Mr. Stanton is also a minister.

Holston Association convenes Aug. 13, and is only some 20 miles from Blountville, but I am in such poor health that I am not expecting to be there. I hope the meeting will be a good one, filled with the Spirit of the Master.

The work of evangelism should continue in Sullivan County, in some wise form. There is, and has all the while been, a large destitution in this county. Sullivan County is building pike roads to the amount of half a million dollars, and that means a great deal for the future.

Some of the politicians want the temperance or prohibition laws submitted to a vote of the people. What for? So the whiskey people will have an opportunity of flooding the State with liquor and money with a view and hope of having our laws repealed. I am very much opposed to such a course. What we temperance people want is the enforcement of these laws and all laws. It is weakness and folly to say it can not be done.

N. J. PHILLIPS.

Blountville, Tenn., July 29, 1912.

## PARIS NOTES.

Dr. Ryals and Revs. Andy Potter and D. T. Spaulding closed a successful revival at Bird's Creek church last Sunday. There were several additions to the church by baptism. Dr. Ryals preached a series of interesting sermons, and the choir, led by Messrs. Manning and Lemmons and Miss Lettie Pillow, made beautiful music.

Revs. Joyner and Potter have closed a successful revival in West Paris.

Rev. D. T. Spaulding is conducting a series of meetings at North Fork church this week. He is accompanied by his daughter, Miss Lola Spaulding.

The various churches in Paris had a union picnic at Hinson Springs recently.

Pastor Russell's followers are making a systematic canvass of Paris, Tenn., with his sermons and literature, and personal typewritten letters. All who will are invited to come and hear this pastor without money or price.

The Socialists are also invading Paris with red hot speeches and live wire literature.

## NOTICE.

The next session of the Clinton Baptist Association will be held with the Coal Creek Baptist Church Sept. 26, 27, 28, 1912. The session was moved from the Beach Grove Baptist Church to Coal Creek, by request of the Beach Grove Church on account of the miners' strike, causing several of their families to move out of the bounds of the church. We hope that this change will meet with general satisfaction throughout the Clinton Association. As all delegates and visitors by rail would have to change at Coal Creek for Beach Grove any way, we believe it best to hold the 1912 session with the Coal Creek church.

Respectfully,

J. F. MILLER, Chairman.

W. R. RIGGS, Secretary, Pro Tem.

Executive Board Clinton Association.

## MONTHLY REPORT OF THE KNOXVILLE BAPTIST SUNDAY SCHOOL ASSOCIATION.

Number enrolled, 7,256; average attendance, 4,252; average churchmen attending, 1,713; number of classes, 351; number of new scholars, 461; number scholars dropped, 45; number baptisms, 27; number classes studying missions, 89; amount contributed to missions, \$14.38; regular collections, \$301.66.

The Association met at Smithwood church.

R. W. GROSECLOSE,

Statistical Secretary.

## BOONE AT MILAN.

Dr. A. U. Boone of Memphis came to us July 22, and preached as only Boone can for ten days. Visible results: eleven baptized, two stand approved, others to follow, and one by letter; church built up as never before. Some say it is in better condition than for twenty years. I trust so, by God's grace, and we are expecting and praying for yet larger things. If your church needs strength, dignity and spiritual power, send for Brother and Sister Boone.

W. L. NORRIS.

## UNITY ASSOCIATION.

Delegates and visitors to the Unity Association, which convenes at Gravel Hill, Tenn., Aug. 30, 31, and Sept. 1, will bear in mind the following: Those coming by rail arrive at Selmer, Tenn., Aug. 30 on the early morning train, and those desiring to come earlier will please notify the undersigned.

W. A. BURNS,

Chairman Committee on Arrangements.

## TO CHURCHES AND PASTORS.

Dear Brethren—I give all my time to evangelistic and supply work, and I am glad to be used anywhere at any time. Phone Hemlock 1581-W.

R. D. CECIL.

2401 Twelfth Ave., S., Nashville, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Third—Pastor Robert L. Lemons preached in the morning on "Finding the Treasure." A good beginning made on paying the church debt. Brother Wilson, a Gideon from Memphis, spoke interestingly at night. The pastor will be in the country this week.

Central—Pastor Lofton preached in the morning on "Pressing On." Assistant Pastor Dew preached at night on "God-Guided Purpose, the Cornerstone of Christian Character." We are having good prayer-meetings.

Edgefield—Rev. Lloyd T. Wilson of Newport News, Va., a former pastor, occupied the pulpit at both services. Two good summer congregations and delightful services.

North Edgefield—Pastor preached on "The Signs of the Times," and 2 Cor. 4:18. Fine congregations. Good B. Y. P. U. Prayer-meeting well attended. Good S. S. Plans were discussed and a committee appointed to raise money to repair our church.

Immanuel—Pastor Weaver preached on "The Sin of Following the Crowd." Good congregation. One received by letter.

Howell Memorial—Pastor Cox preached on "A Constant Companion and Helper," and "Polished Cornerstones." Good congregations.

Belmont—Pastor Ward preached in the morning and Brother Stansberry preached his first sermon at night. Very acceptable. One addition by letter; one by baptism. Pastor Ward preached at Donaldson in the afternoon. Two received by letter. Spoke at Gethsemane at night, where he will preach during the week in a revival.

Grand View—Pastor Upton had good day. 138 in S. S. Good congregations. Spoke in the morning on "The Safety of God's Children," and at night on "The Punishment of the Wicked."

South Side—Pastor Savell preached on "Ships That are Wrecked in the Storm." Rev. Wm. Alexander preached at night on "Christ's Supreme Interest." Unusually good day. One received by letter; one received upon profession of faith, and one was baptized.

Grace—Laurance Kannon preached at both services. Pastor away holding meeting. Morning subject, "The Life of Separation;" evening, "Christian Activity."

Rust Memorial—Pastor Foster preached on "Unbalanced Characters," and "The Man Behind the Tree"—the first of a series of Sunday night sermons. The others will be "The Man Under the Tree;" "The Man Up the Tree;" "The Man On the Tree." Three received for baptism. Two baptized.

Judson Memorial—Pastor Vick preached on "Monuments," and "A Look Ahead."

Eastland—Pastor Eaton preached on "The Warrior's Armor," and "The Indwelling Spirit." Good S. S. and B. Y. P. U. Good congregations.

Bell Buckle—Pastor Booth preached at both services. Good congregations. Fine S. S. Five additions; three by letter and two by experience.

Gallatin—Pastor Woodcock preached on "The Preaching of the Cross," and "The Just Man." 76 in S. S. One baptized since last report.

Lockeland—Pastor Skinner preached on "Serving God by Serving One Another," and "Christ's Interrogation of Peter." Good S. S. and B. Y. P. U. Good day.

Calvary—Pastor Linkous preached in the morning on "Well Doing," and in the evening on "Prevailing Prayer." 82 in S. S. Good B. Y. P. U. Pastor returns to Cheap Hill for meeting. House is packed at almost every service. Good interest.

Centennial—Rev. H. B. Folk preached at both services. Pastor Poe preached at North Nashville at both hours. Church still pastorless.

Rutland—Pastor Fitzpatrick preached on "Pit of Sin," and "A Broken Life." Meeting continues. Dr. Padfield expected to assist the pastor.

KNOXVILLE.

Deaderick Ave.—Dr. Hening preached at both services on "The Anchor," and "Adam's Interview with God." Good congregations. 537 in S. S. 47 in Dale Ave. Mission. 45 in Lawrence Ave. Mission.

Broadway—Roscoe M. Meadows preached on "Am I My Brother's Keeper?" and "The Foundation." 327 in S. S.

Bell Ave.—J. C. Davis preached on "Faithfulness of God's People," and "Gratitude and Ingratitude." 387 in S. S. Rev. Wm. J. Mahoney, pastor-elect, will fill the pulpit Aug. 18.

Lonsdale—Pastor Lewis preached on "The Price of Real Happiness," and "A Son's Request and a Father's Blessing." 187 in S. S.

River View—C. G. Hurst preached in the morning on "True Freedom," and W. E. Conner preached at night on "A Holy Ghost Church." 95 in S. S.; 2 received by letter.

Oakwood—Pastor Edens preached on "The Christian Poor Yet Rich," and "The Man Who Made a Bad Bargain." 145 in S. S.

Third Creek—J. H. DeLaney preached on "Walking With God," and "The Judgment." 137 in S. S.

Meridian—Pastor Masterson preached on "Witnessing for Christ," and Matt. 25:41. 100 in S. S.

Fountain City—Pastor Davis preached on "Hope of Eternal Life," and "The Voice of Nature." 125 in S. S. One baptized.

Bearden—Pastor Shipe preached on "Redemption Through the Blood," and "The Vanity of Man." 106 in S. S.

Island Home—Pastor Dance preached on "Some Things to Glory In," and "Sin." 250 in S. S.

Beaumont Ave.—Pastor Williams preached on "Enlargement in the Christian Life," and "Beauty." 182 in S. S.; one baptized. One profession. Good interest.

Mountain View—Pastor Wells preached on "The Power of Influence," and "Prayers and Gifts." 213 in S. S.

Gillespie Ave.—Pastor Webster preached on "Our Loyalty to Christ," and "With the People of Christ." 135 in S. S.; two received by letter.

Calvary—Pastor Cate preached on "The Spirit on Elisha," and "His Work and Teaching." 62 in S. S.

MEMPHIS.

First—Dr. J. W. Gillon preached at both hours to fine congregations. Pastor Boone was called home to the funeral of Deacon A. J. Robinson. Church in great sorrow.

Central—Pastor White absent. Bro. Thompson preached in the morning. No night service.

LaBelle Place—Pastor Ellis preached at both services. 226 in S. S.

Seventh Street—Pastor Strother preached at both hours.

Temple—Pastor Bearden preached on "Indisputable Evidence," and "Paul's Conversion." Five accessions. Fine congregations. Large S. S.

Rowan—Pastor Utley preached at both hours to good audiences. Pastor just returned from helping Floyd Crittendon in a good revival near Troy, Tenn. Twelve conversions and eight additions.

Union Ave.—Pastor Watson preached at both services. Large audiences. Good day.

Boulevard—Bro. Burk preached at both hours. One addition for baptism.

Binghamton—Pastor Bell preached on "The Rejected Christ," and "The Man with a Wicked Heart." One addition by letter. Very good day.

CHATTANOOGA.

Tabernacle—Preaching at morning hour by Mr. C. A. Tevebaugh, Y. M. C. A. Secretary, and at night by Pastor Fort. Theme, "Vashti, the Modest Woman." 293 in S. S. Three additions to church. Pastor preached dedication sermon of the First Baptist Church of Chickamauga, Ga., at 11 a. m.

Willow Street—Pastor Brooks preached at both hours. 78 in S. S. Collection, \$8.42. Four additions by letter. Observed the Lord's Supper at the morning hour.

East Chattanooga—Preaching in the morning by Pastor Baldwin on "The Sinner Slain by the Law." Union service of all the churches at night. Sermon by Prof. Henry of the Anti-Saloon League. Subject, "Law Enforcement." Four received by letter. Good day. Fine congregations. 147 in Bible School, Very good B. Y. P. U.

Rockwood—Pastor Chunn preached on "The Church in Prophecy," and "Good News from a Far Country." Very large S. S. Good B. Y. P. U. Very large congregations. Great day.

THE LAND OF THE LORD AND THE LORD OF THE LAND.

This was the unique subject of a lecture recently delivered at our church, Rust Memorial, Nashville, by Dr. E. E. Folk. The lecture was splendidly instructive, inspiring and very helpful indeed. The lecture was well illustrated by stereopticon, the views were from photos taken by the lecturer while on a trip to the Holy Land. These views were the best the writer has ever seen.

Dr. Folk held the rapt attention of his audience from beginning to end. Many little incidents of humor added much to its enjoyment. Any church fortunate enough to hear Dr. Folk will have a rich treat.

A. I. FOSTER, Pastor.

I regret more deeply than I can express that things over which I have no control cause me to have to cancel my engagement with Bro. Oakley at Friendship, and Bro. Moody at Watertown. At each place the invitation was so cordial, and the place and the people so dear to my heart, I looked forward to the meeting with anticipation of joy. I am glad to say to Tennessee friends that my work is prospering here. Over 50 have been received for baptism recently, among them a bank president, a cashier of another bank, a doctor, several ranchmen and many other good people. My people treat me with more consideration than I deserve, and I love them. But I can never cease to love dear old Tennessee; and I rejoice at the many indications of progress in the Master's cause there.

J. P. GILLIAM.

Uvalde, Texas.

I have just held a meeting of one week with Bro. S. N. Fitzpatrick at Mt. View church. I find Bro. Fitzpatrick's people very much in love with him, and his work is moving along beautifully. The meeting was held at an unfortunate time, several other meetings being in progress in the neighborhood. Still the congregations were very good. I baptized six in the creek near the church Sunday afternoon. The meeting was a great spiritual uplift to me, and I hope it was of great benefit to the church and community.

C. D. CREASMAN.

The Minutes of the Nashville Association announce the time of meeting of that Association as October 4, 1912. The correct time of meeting is Thursday after the first Sunday in October, which falls this year on the 10th. The place of meeting is the South Side church, and a new record of attendance and interest should be established there.

Gallatin will invite the next meeting of the Association. We can assure the messengers cordial and hospitable treatment, and at the same time will expect to reap a great benefit from the gathering of the brethren.

WILSON WOODCOCK.

Gallatin, Tenn.

Dr. J. L. White, pastor of the Central Baptist Church, Memphis, Tenn., will commence a series of meetings with our church here on the third Sunday in this month. We are hoping and praying for a great meeting. When the work of remodeling our house of worship is completed we will have a modern, up-to-date church-house.

H. F. BURNS.

Elizabethton, Tenn.

When Eudoxia angrily threatened St. Chrysostom with banishment, he calmly replied, "Go tell her I fear nothing but Sin." He who serves God need fear nothing but Sin.

C. A. BARNES.

Palmyra, Tenn.

The Phillipine Islands (belonging to the United States), number 1,725 islands with an area of 122,000 square miles (three times the size of New York), and a population of about 7,000,000 (the size of New York State). Ten societies are at work there with 167 foreign missionaries and 880 native workers. Protestant church members number 40,000, with as many more adherents. The remainder are Roman Catholics, Moslems and Pagans.—Baptist World.

The American Bible Society reports a wide and increasing demand for Bibles in China, and makes an especial appeal for funds to supply the desires of the people. Dr. Hikes, the society's agent, reports that prejudice is disappearing and that the Manchus and Chinese have an awakened curiosity to know what the book is which lies at the basis of the civilization of the West. In spite of the wars and tumults which prevailed in the most prosperous part of China, the sales in the whole country last year increased by 15,000 copies.

We call special attention to the article by Dr. B. C. Hening on page 14 of this week's issue. This article was delivered as an address before the East Tennessee Sunday School Convention, where it made such a favorable impression that it was unanimously requested for publication in the Baptist and Reflector. Its publication on a back page is not intended as any lack of appreciation of the article. On the contrary, we may say we regard it as one of the finest articles we have published for a long time. It was intended for another page, but the foreman put it on this page to insure its insertion on account of the overcrowded condition of other pages.

**MISSION DIRECTORY.**

**STATE MISSION BOARD**—J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

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**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, 100 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 FINANCING THE KINGDOM.**

By J. W. GILLON, Cor. Sec.

One of the great and ever present denominational tasks is the task of getting sufficient money with which to finance the kingdom. Nothing is more important and plays a greater part in the on-going of the kingdom of God than does money. Nothing hinders the denomination's progress more than the lack of money. With plenty of money it is easy to secure plenty of men, and of the right kind, for pressing the kingdom's interests in every direction.

This being true, any cause fostered by the denomination, which more than any other cause has the power to secure money for the denomination, with which the denomination may prosecute all of its work, is the denomination's fundamental in money-getting.

The assumption upon which this article proceeds is that State Missions sustains just this relation to all of our denominational undertakings. The thing which is assumed to be true I shall undertake to prove to be true.

That State Missions is fundamental to the denomination's money-getting is proven by the fact that State Missions is the denomination's mightiest organized factor, because it is the nearest, in securing the individual contributor to the kingdom interests of the denomination. While God claims rights in the possessions and incomes of all men, as is proven by many passages in his word, he gets his money for kingdom building purposes, in the main, from saved men. The mightiest single denominational undertaking for saving the individual within the several States is the State Mission Board.

Every saved individual ought to be a contributor to all the causes fostered by the denomination, and is a possible contributor, and if given a proper chance, will be a contributor. The mightiest agency among our denominational agencies for giving the saved

individual the right kind of a chance is the State Mission work in our several States. This chance comes through the education which the saved individual receives from the missionary who leads him to Christ, through the literature distributed by the evangelist under the Board, through the Sunday school workers employed by the State Boards, and through the information which is constantly furnished by the Secretaries of the several Boards.

Every well informed saved man becomes a contributor to all of the causes for which his denomination stands. Since the State Mission work constantly adds to the saved, and to the number of the informed, it is a mighty agency in securing the money for the denomination, and so is fundamental to the denomination's money-getting for all causes fostered by the denomination.

That State Missions is fundamental to the denomination's finances is further proven by the fact that it is one of the chief factors, if not the chief factor, because it is nearest to the people, in the organization and equipment of new churches. However much any one saved individual may mean to the kingdom, a church means more; a church has more power to furnish money and to get money than any other organization. No individual working alone will do, or can do, as much for the cause of Christ as when he works in conjunction with other individuals in a church capacity. Without churches all of our work would soon perish for want of financial support. To State Missions more than to any other one of the denomination's activity is due credit for the constant increase in the number of churches in our several States. This is natural, for State Missions, in a large sense, is the churches working together to organize new churches. This is one of the main tasks, if not the main task, of State Missions. The churches have chosen this way to organize new churches, because no individual church is able, unaided, to do the work of creating new churches, and because no other way has been found for uniting the churches in an effort to organize new churches that is so successful as through the means of State Missions, conducted through the means of the State Mission Boards.

Churches, when created by State Missions, are also awakened to a sense of denominational responsibility by the same force that brought them into being. Not merely are they awakened to responsibility, but the new churches are trained in money-giving for the support of the kingdom. This is done by requiring that the churches organized and helped by State Missions shall make regular contributions to all of the causes fostered by the denomination, and all the contributions shall, as far as possible, be in the same ratio to each other as that observed by the Convention of the several States.

Churches organized by other forces than State Mission forces may fail to contribute to the different causes, but churches organized through the agencies of State Missions do not fail in contributions.

That State Missions is fundamental to all the denomination's finances is proven by the fact that it is the chief factor in organizing the forces within the State for real co-operation in gifts, to the denomination's interests. It is due to the forces which State Missions marshal, more than to any other forces, that at a given time all the churches of the State turn their attention to a given cause until each cause fostered

by the denomination gets consideration and support from the regular working forces of each State. State Mission forces take the initiative in launching campaigns for all the causes. This is done by setting the different standards to be reached, determining the per cent of advance, creating enthusiasm, and furnishing incentive to all the givers for undertaking to do something for the several causes the denomination fosters.

Since organized forces will give more than unorganized forces, and since State Missions has a conspicuous part in organizing forces for great giving, it must be evident that State Missions is really fundamental to all the money-getting of the denomination. No one at all familiar with the conditions which prevail in our several States would for a moment call in question the fact that but for State Missions, and activity upon the part of State Mission forces, none of our States would raise the amounts that are now being raised for the causes fostered by our denomination in the several States.

That State Missions is fundamental to all the denomination's money-getting is proven by the fact that it is the chief and most efficient general agency, because the closest to the people, in educating and enlisting a contributing constituency. From the State Mission Boards thousands of letters are written every year to the pastors and leading workers of the denomination. These letters educate with reference to the things undertaken, with reference to the part for which each is responsible and expected to do for the several causes fostered by the denomination. In addition to these letters, each State Mission Board, through its Corresponding Secretary, sends out thousands of pages of literature each year. This literature is educational in its nature, and is given a wide distribution, and carries specific information to the whole membership of each of the churches, thus educating the constituency with reference to the needs and undertakings of the denomination.

State Missions further educates the constituency by means of the information disseminated through the columns of the denominational paper. The educational work of State Missions is one of the most helpful services it renders the denomination in its efforts to secure funds for its causes, and without this educational work no such sums as are secured could possibly be secured.

The chief difference in the attitude assumed by any two regenerated men toward any cause fostered by their denomination is the information they have about the things needed and the things undertaken. Any two regenerated men, with the same amount of information with reference to the things undertaken by the denomination, if they have the same nature and financial ability, will do exactly alike, and will give the same amount in support of the causes fostered. If they have varied ability, the difference in their gifts will only be a difference that is in accord with the difference in their ability.

This being true, one of the most needed things in all denominational life is education, and if this is true, since State Missions furnishes this education, it is evident that State Missions is the mightiest factor in getting money for the support of every cause fostered by the denomination.

**CORN HARVESTER** with Binder Attachment cuts and throws in piles on harrow or winrow. Man and horse cuts and shocks equal with a corn binder. Sold in every state. Price \$25.00. W. H. BUXTON, of Johnstown, Ohio, writes: "The Harvester has proven all labor last year's corn cutting. I cut over 500 shocks; will make 4 bushels corn to a shock." Testimonials and catalog free, showing pictures of harvester. Address Ziegler Corn Harvester Co., Box 15, Selma, Kansas

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Look at yourself in the mirror—apply Artesia Face Powder (see sample offer) and look again into the mirror. You will be surprised to note that you can't see any powder on your face, yet your skin will have taken on a soft, clear beauty and small wrinkles and defects will have vanished from sight. Truly this is a wonderful powder and you don't have to buy a box to prove it to your own satisfaction—just send for our liberal sample offer and be convinced.



**Our Offer**

Send us 10c in stamps (to pay postage and packing) and we will send you, with our compliments, a nice sample of Artesia Face Cream, a dainty powder pad filled with Artesia Face Powder and a sample cake of Artesia Cream Skin Soap. Any one of these

articles is worth the price alone. Also, Free, for the asking, our book on the skin. It tells how to have a beautiful complexion—is full of valuable beauty hints; about diet and care of the skin and scalp. Do not neglect to send for this book—every woman will find it useful. Please include your dealer's name and address when writing.

The Artesia Cream Co. Waco, Tex.

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THE MASTER CALLETH FOR THREE.

If you knew that Christ the Master Stood without and called your name, Listening still to catch your answer Watching for you till you came,

Would you let him call unheeded, While the days and months went by, Turning still deaf ears towards Him, All unmindful of His cry?

Sister, Christ is calling to thee; Hear Him saying, "Lovest thou Me? Can't return me no kindness For my woe on Calvary?"

But your eyes, perchance are blinded, That you do not know your King; And your ears are dull of hearing While these pleading accents ring.

"Tis the voice," you say, "of strangers, Those who have on me no claim;" 'Tis no stranger's voice, beloved, Christ our Master calls your name.

For you surely hear the summons; Many-tongued the voices be— From the fervid plains of India, From the islands of the sea.

From the prison-like Zenanas, From the lowly, heathen kraals, From the poor, down-trodden Orient, From old China's crumbling walls.

Fainting, hungering, thirsting, dying, Women just like you and me, Still are calling, sadly calling, Sister, they are calling THEE.

No, not they—'tis Christ the Master, Calling to thee in their stead; Answer, and their benediction Shall rest sweetly on thy head.

Inasmuch as thou hast done it To my sisters o'er the sea, To the least of my beloved, Thou hast done it unto me. —Author Unknown.

One-fifth of all the women in the world are found in the homes of China.

While Protestant churches in America send out one missionary to every three thousand members, the seven hundred and fifty Christians in Bolenge, Africa, support seventy-six native evangelists whom they send out among pagan tribes. Twelve years ago they were uncouth savages.

A PROPHECY.

Dr. Griffith John, speaking to Chinese Christians on the occasion of his jubilee, concluded with these words:

"I now want to assume the role of

a prophet. Another fifty years and there will be no idols in China. Fifty years and there will be no Buddhist or Taoist priests. In fifty—or shall we say a hundred?—years I do not think there will be any foreign pastors in China. Why? Because the Chinese church will have its own pastors in great numbers and all China will be changed. We older brethren will not see this sight in life but we shall look down on it from heaven, and the little ones here tonight will see it and will play their part in it."

WORLD TRAGEDIES.

1. Two hundred and seven millions bound by caste—Hinduism.
2. One hundred and forty-seven millions permeated with atheism—Buddhism.
3. Two hundred and fifty-six millions chained to a dead past—Confucianism.
4. One hundred and seventy-five millions under the spell of fatalism—Mohammedanism.
5. Eight hundred millions sitting in darkness—Paganism.—L. B. Wolf, in Lutheran Church Work.

IT WORKS EVERYWHERE.

A Japanese Christian tells how he was converted thus: "A missionary lady organized 25 Japanese boys into a class to tell us of Jesus. We had a great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language. When we read the story of the cross, she got down on her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she began to cry. Then she fell on her face, weeping bitterly. Then twenty-five Japanese boys cry, too. Then inside of three weeks, all us twenty-five boys give our hearts to Jesus."—Missionary Review of the World.

A girl in a woolen mill, who had endowed a bed in a hospital in India, once wrote a friend, "Sometimes when it is hot and the looms seem more noisy than usual, and I am disturbed and tired, I remember that some sick woman on the other side of the globe is being made well in my 'Easter Lily Bed,' and I am rested."—The Helping Hand.

Womanhood owes much to Jesus. When He took Jairus' daughter by the hand, saying, "Maiden, I say unto thee, arise!" there was parable and prophecy as well as miracle in the act. Look for a moment at the condition of woman in the world when Jesus came into it; to man she was but a chattel, "a little nearer than his horse, a little dearer than his dog." The old Roman Code, on which our common law is founded, gives a clear and startling picture of her place in the social order of that day. From her cradle to her grave she was "in manu;" that is under the power of her nearest male relative. As daughter, wife, mother, her person, her property, and her children, were at his disposal without question and without appeal. The husband had a right—and its exercise was not infrequent—to put to death his wife at his own will, without assigning any reason and without being amenable to law.

Contrast this picture with that of woman's place today in a Christian

civilization. What has wrought the change? The gospel of Jesus, and that alone. No historian denies it. Well may the womanhood of the race bring the costly alabaster of her life's devotion to break it at His feet. If then we see her pressing eagerly ahead in His service, is it not because she is seeking to acknowledge and to repay the great debt she owes her Saviour? Why should we not be glad at this? It is not that men are minded to do less, but that women are minded to do more.

"Not she with trait'rous kiss her Saviour stung. Not she betrayed Him with unholy tongue; She, while apostles shrank, could danger brave, Last at the cross and earliest at the grave."—Sel.

The Woman's Missionary Union of Duck River Association was organized at Wartrace Baptist Church July 30. The following program was carried out:

Devotional exercises—Mrs. O. F. Finney. "Our Dependence in Prayer"—Mrs. Owen, of McMinnville.

"Why Have Duck River Association Organized?"—Miss Mary Northington, Field, Secretary of W. M. U.

Letter from Mrs. W. S. Williams on "Personal Service."

Open conference conducted by Miss Northington.

Story of the conversion of a Mexican priest, Mrs. Mahon, of Mexico.

Adjourned for lunch.

Devotional exercises—Miss McCullough, of Smyrna.

Address by Prof. Geo. Burnett, of Tennessee College, Murfreesboro, on "Christian Education."

Paper on Young Woman's Auxiliary, by Miss Florence Brantley, Shelbyville.

Officers elected: Mrs. Banks of Decherd, Superintendent; Miss Amattie Jarmon, Secretary and Treasurer.

Song in Spanish, Mrs. Mahon of Mexico; also a history of their work in Mexico.

The next meeting will be on Saturday, Aug. 24, at Lewisburg.

MRS. SALLIE PRUETT.

A PROFITABLE SIDE LINE.

If a farmer has a wood lot of any size, it will certainly pay him to buy a saw mill and cut his timber into lumber, clearing the land for pasturage or cultivation, and either using the lumber himself or selling it. But his saw mill profits need not end there.

His neighbors will probably have small groves which they will be glad to have turned into lumber at small expense. These groves may not be large enough to justify them in buying a mill of their own; or, they may not care to invest their money in a saw mill outfit.

These are the opportunities for the owner of a saw mill. With his crops all harvested, he can go about with his mill sawing the logs of the nearby farmers into lumber. Or he may arrange for them to haul their logs to his mill for sawing. In either case he will do a nice little business, charging from \$3.00 to \$5.00 per thousand feet of lumber sawed and keeping the slabs and saw-dust for himself. This is called custom sawing.

A suitable mill can be bought for about \$250.00 to be run with the farm engine. Or about \$750.00 will cover the cost of an engine, saw mill and belting capable of cutting logs up to 36 inches by 20 feet at the rate of 3000 to 5000 feet per day. A custom sawing busi-

ness in his home neighborhood should earn \$300 to \$500 per year, which is a very good return on an investment. And this business can be carried on at the time of year when the farm does not need its owner's attention.

The American Saw Mill Machinery Co., 216 Hope St., Hackettstown, N. J., who make a specialty of saw mills for the farmer, report many instances where men were able to earn a thousand dollars or more each year, after paying all expenses. Frequently with a portable outfit costing five to seven hundred dollars, young men have cleared several thousand dollars annually by sawing all the year round. An interesting book on the subject is distributed free by the company.

A TRIBUTE TO OUR PASTOR.

We regret that this brings us to a separation for the second time with our beloved pastor, Rev. A. F. Mahan, who has so nobly and faithfully served us as pastor at Third Creek, and now has been called to the pastorate of the First Church at Harri-man. Our pastor has been faithful in the preaching of the unadulterated truth of God, which has its effect upon the hearts of both saint and sinner. He is grounded in the truth, and is always to be found on the right side of all great questions.

His prohibition zeal has won for him the love and respect of every law-abiding citizen, and the hatred of the law-breaker. The people of Third Creek church and throughout this part of the country look upon him as a shepherd leading to greater things in law enforcement.

Whereas, our pastor, feeling that the Lord has directed him to another field of labor, and as his pastorate with us closes with today's service to take charge of the work in the new field.

Resolved, that we feel our great loss by his departure from us; that we give him and his wife up with a feeling of deepest regret, and that we will follow them with our prayers, sympathy and our love to their new field of labor; that we most heartily recommend him and his wife to the church which has been so fortunate as to secure their services over our protest.

Done by order of church in session July 28, 1912, and request made that this be published in the Baptist and Reflector.

J. H. BRADSHAW,  
MRS. C. M. BLANC,  
W. A. UNDERWOOD.

HONORED AT HOME.

In 1848, the seven leading druggists of Nashville, Tenn., expressed their appreciation of Gray's Ointment in the following announcement: "We, the undersigned druggists of Nashville, Tenn., take pleasure in stating that we have sold Gray's Invaluable Ointment for many years, and that we have never known it to fail in giving entire satisfaction in the many diseases for which it is recommended, and that it is more popular than anything else we sell of a similar character."

For boils, carbuncles, old sores, festering wounds and to prevent blood poisoning, Gray's Ointment has held first place since its introduction in 1820. Invaluable for man and domestic animals. Free sample by mail or 25c at your druggist's. Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

# Baptist and Reflector

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**BAPTIST FOOLS.**

The lecture of Dr. P. S. Henson on "Fools" set us to thinking about some other kind of fools besides those he mentioned. One of these we may call the Baptist fool. Of course we do not mean that all Baptists are fools any more than that all fools are Baptists. Nor do we mean that those whom we mention are fools at all times, but simply that there are Baptists who do sometimes act the fool, or at least right foolishly, as it seems to us. For instance:

1. The man—whoever he be—who is responsible for locating the Baptist church in that town in such a round-the-corner, out-of-the-way place. He used to be more numerous than he is now—so much so that thirty or forty years ago it was difficult to find a town of any size in the South which had a respectable Baptist church in it centrally and conveniently located. The propensity of Baptists for getting off into out-of-the-way localities was proverbial. This came largely from their poverty, no doubt, but partly also, we fear, from those among them who were without the wisdom to see into the future and realize the importance of a good location to the Baptist cause in the years to come. Thank God, the Baptists have now begun to hold their heads up and to move into town and secure them as good quarters as anybody else. But some fools among them came near being their death.

2. Another Baptist fool is the man who believes in Baptist independence so strongly as to be independent of his duty and of his God. He is a Baptist all over, yes. But you ask him for a contribution for missions and he shuts himself up in his little shell, or throws himself back upon his independence, as much as to say, "I'd like to see you make me." He is what we would call a genuine Baptist fool. He is a Baptist gone all to seed. Now, we believe in independence. We believe it is a Bible doctrine. But independence presumes that regeneration has preceded it and that the person now has a new nature, with new impulses, new dispositions, new desires and new affections, and that he will be disposed to do his duty so far as God gives him the ability to see and to do it. If he is not disposed—admitting him to be a Christian, which is doubtful—he is yet a very foolish Baptist.

3. We think another Baptist fool is one who will leave his own schools to patronize those of other denominations. Baptists have, we believe, as good schools as anybody. But even if they had not it would be the duty of Baptists to patronize them and make them as good as others. It is reasonable to presume that the more patronage they have the better they can be and will be made. In sending their children to other schools, however, Baptists are not only tending to break down their own institutions, but they are injuring their children. We never knew a child to go to the school of one of these other denominations but that he came more or less (usually more) under their influence. Especially is this true of Catholic schools. A girl who goes to one of them never gets over it. Her mind is poisoned by Catholic notions and influences as long as she lives. If Baptist principles are worth anything, care should be taken by Baptist parents to see that they are thoroughly instilled into the minds of their children, and equal care to see that they do not come under other influences which shall completely neutralize these principles and instill different ones in their places. And if there is any reason for the existence of Baptist institutions at all there is reason that they should be patronized by Baptists. For if they do not patronize their own institutions, who will?

4. If it might not seem like self-interest on our part, and if we did not know that the remark would not be applicable to any of our readers, we should add that another kind of Baptist fool is one who refuses or neglects to patronize his own denominational literature. He can take one, two, three, sometimes half a dozen secular papers, but does not take a single Baptist paper, and seldom reads any Baptist book, not even the Bible. A similar remark applies here which we made above. If Baptist literature is worth publishing at all, it is worth being patronized by Baptists. If they do not patronize it, who will? That Baptist literature is worth publishing no one who believes in Baptist principles and believes in their dissemination will deny. And if the literature is not as good as some Baptists would like, let them remember that their patronage would help to make it better.

5. We have already anticipated the mention of another kind of Baptist fool, but we may make the statement that a very decided Baptist fool is one who does not preach his own doctrines, whether by tongue or by pen, from pulpit or through press. Baptists have the most beautiful system of doctrines in the world, because, as we believe, they are New Testament principles. And we are persuaded that the only reason why everybody is not a Baptist is simply through ignorance of our principles. It is a duty we owe to the world, as well as to ourselves and to God, to disseminate those principles in every way we can, to preach and help to preach them at home and abroad, through press and from pulpit. Don't you think a Baptist is acting very foolishly who refuses or fails to do this?

Of course, dear reader, we do not mean to intimate that YOU belong to either of the above mentioned classes of Baptist fools. But do you know anybody who does?

**QUESTION BOX.**

First: What does a Baptist church believe and teach?

A. See the New Testament. Or for a compendium of what the Baptists believe and the New Testament teaches see the New Hampshire Confession of Faith, published in Pendleton's Manual, and adopted as the Articles of Faith of every Baptist church.

Second: What should a Baptist church practice?

A. You do not state along what line. It should practice immersion and baptism before the Supper, should practice missions, should practice a good many other things.

Third: Where is the authority in a Baptist church—in the deacons or in its members?

A. Its members, of course. With the Catholics the authority is in the Pope; with the Episcopalians and Methodists, in the Bishop; with the Presbyterians and Campbellites, in the Presbyters or Elders

or Deacons; with the Baptists and Congregationalists, in the members. This makes a Baptist church thoroughly democratic and thoroughly American in its polity. Why every one in America should not be a Baptist we cannot understand.

Fourth: What are the rules of decorum of a Baptist church—for the majority or the minority to rule in its conference meetings?

A. The majority, of course.

Fifth: Has an individual member any limited liberty for giving money for the aid and support of pastor and other expenses of the church to the extent of protests of others?

A. We do not quite understand your question. If, however, you mean to ask, has an individual member the right to give his money where he pleases, and as much as he pleases, we should say, yes and no. So far as any compulsion of the church is concerned, he has the right. But so far as his duty to God and to his church goes, he is under obligation to give as the Lord has prospered him, and should give to the extent of his ability.

**BROTHER J. W. WADDY.**

It was with deep regret that we learned last week, through Brother James T. Harris, of Newbern, Tenn., of the death of Brother John W. Waddy, of Newbern. Last spring his health gave way and he was compelled to go to Texas by order of his physician. We had hoped that his health would be fully restored in the mild climate of Texas, but it seems that nothing could be done for him. He died on July 23 at Uvalde, Texas. Brother Harris writes that Rev. J. P. Gilliam, pastor of the Baptist church at Uvalde, was very kind to visit Brother Waddy in his fatal illness, which was much appreciated by the friends of Brother Waddy. The end came peacefully. He was conscious to the last. His last words were messages sent to his friends back home.

Brother Waddy was about 49 years of age. He joined the Newbern church in August, 1878. Brother Harris writes: "Our church never had a more loyal, consecrated member than he, and we feel very keenly the loss caused by his death." His remains were brought back to Newbern and his funeral was preached on July 27 at the church by Rev. R. E. Downing, his pastor. He was buried in the city cemetery by the side of his mother. He had never married. The floral offerings were many and beautiful.

Brother Waddy was one of the most active, most consecrated and most useful laymen in West Tennessee. He was a noble Christian man. We sympathize very deeply with the church at Newbern in his death. We have known him for a number of years and feel his loss as that of a personal friend. He was one of the most constant and loyal subscribers to the Baptist and Reflector in the State. It was a beautiful life he lived and a beautiful death he died. Peace to his ashes.

**AN ILLUSTRATION OF "SAVED."**

The Christian Observer tells the following interesting story:

"A missionary to Africa sought for two and a half years for a word to express the meaning of 'Saviour.' As the tribe among which he labored had no written language, it was necessary for him to gather the spoken words as he heard them from the people, and then construct a written language in order that he might translate for them the Word of God. One day he heard a native telling of an attack made upon him and a friend by a lion in the jungle. As the lion leaped upon his friend, he fired a shot and 'saved' his friend. The missionary eagerly caught the word which he had never before heard in that dialect, and with it he brought to the understanding of the people the great work of Jesus Christ, who is the Saviour of the world."

The application of the story would be that sin is the lion which is about to destroy the sinner, and that Jesus rescues the sinner from the very jaws of death.

## COAL CREEK AND CLINTON.

We had a very enjoyable visit last Sunday to Coal Creek. The town has a population of about 1,500. It is the depot for several coal mines nearby. It has two lines of railway, electric lights, and is now putting in water works. The Baptist church has a membership of over 100. Rev. S. H. Johnstone is the beloved pastor. On Sunday he filled his appointment at Jacksboro. We preached morning and night to very good and remarkably attentive congregations. The Sunday school, under the vigorous superintendency of Brother J. W. Jarnagin, had an attendance of 223. It was an inspiring sight. We had the pleasure of teaching what is known as the Grandfathers' Class, in which there are twelve grandfathers and one great-great-grandfather. Does any one know of another Sunday school which has so many grandfathers in it? It should be stated that a Sunday school Convention was held at the church the week previous, conducted by Sunday School Secretary, W. D. Hudgins. This, no doubt, gave a considerable stimulus to the interests of the Sunday school. Pastor Johnstone returned on Monday morning, and together we secured 13 new subscribers to the Baptist and Reflector. Nearly every one whom we saw subscribed. We enjoyed very much being in the hospitable home of our friends, Brother and Sister J. W. Jarnagin.

Returning from Coal Creek we stopped over for a few hours between trains at Clinton. This is the county seat of Anderson County. It has a population of some 1,200 or 1,500. The Baptist Church has a membership of about 240. It has an excellent house of worship, with one of the best auditoriums we know anywhere. Brother I. G. Murray has only recently taken charge as pastor. Since he went a baptistry has been put in the church, a Baraca class room fitted up, and it is expected that the young ladies, following the example of the young men, will fit up a Philathea class room. Brother Murray has baptized a number of persons since he took charge of the church, and others are expected. In the brief time we had to make a canvass, with the assistance of Brother Murray, we secured seven new subscribers to the paper, making 20 altogether on the trip. We enjoyed speaking at night to a small but very attentive congregation, which was gathered on short notice. It was a pleasure to take a meal with Brother and Sister Murray.

\*\*\*\*\*

## A NEGRO HONORED.

Dr. Robert F. Boyd, a prominent negro physician of this city, recently died. The Nashville daily papers contained editorial eulogies. The funeral services were conducted in the Ryman Auditorium, attended, it was said, by about 6,000 persons, many of them being white people. On the platform along with prominent negroes, was seated a number of the best known white residents of Nashville and vicinity, including some white women. One of the funeral addresses was by a prominent white lawyer. Who was Dr. Boyd? Why should he have been so honored? He came to Nashville over 40 years ago as a penniless negro lad, worked his way while he received an education, became the leading negro physician of the city and the pioneer in establishing negro hospitals in the South, did an immense amount of charity work, gave away more than he accumulated, and died worth over \$150,000.

It was for these reasons that he was so honored. Many people in the North have the impression that the Southern white man has no use for the negro. They are very much mistaken. The negro has no better friends than the white people of the South. The life of Dr. Boyd shows that merit will be recognized and honored in any one, whether white or black. As a matter of fact, the world has far more respect for a sober, industrious, hard-working negro than for a drunken, lazy, trifling white man.

## RECENT EVENTS

Rev. J. D. Gwaltney, New Decatur, Ala., has resigned, but has not announced his decision as to a new field.—Baptist World.

Aug. 18, Evangelist T. O. Reese and Gospel Singer J. E. Reynolds are to begin a meeting with Pastor James Allen Smith, Ashland, Ala.

Dr. McGlothlin's tract on the "Hindrances to Union Between the Disciples and Baptists," has been printed by the Sunday School Board. The price is, per dozen, 15c; per 100, \$1.00. We can furnish them.

Evangelist T. O. Reese of the Home Board, and Gospel Singer J. P. Scholfield have just closed a splendid meeting with Rev. R. M. Hunter, Atmore, Ala. There were twenty-odd accessions to the church.

The revival held last week at the Harris Grove Baptist Church, near Whiteville, Tenn., in which the pastor, W. R. Poindexter, was assisted by Rev. H. G. Eaton, of Nashville, resulted in 20 additions, 14 by baptism, six by letter. Sixteen professions in all.

Dr. T. Alexander MacNicol makes the statement that in the last thirty years the number of feeble-minded and insane has increased three times as fast as the population and that the birth rate has fallen off one-third. He attributes this appalling state of affairs to liquor.

The First Baptist Church, Decatur, Ala., of which Rev. Clay I. Hudson is pastor, has raised the \$16,000 indebtedness upon their beautiful new house of worship. Brother Hudson went to Decatur from Nashville, and his friends here will be glad to know of his splendid success in Alabama.

Dr. Henry C. Risner, the popular pastor of the Broadway Baptist Church, Knoxville, is away on a four-weeks' Chautauqua tour. He was last week at the Baptist Assembly at Summerland Beach, Ohio, where he delivered three lectures. Drs. W. O. Carver and Lincoln Hulley are delivering morning lectures there.

The Alabama Baptist announces in a brief paragraph that Rev. J. M. Shelburne accepts the presidency of Howard College and will be on the field February 1. Brother Shelburne has for several years been the efficient pastor of the First Baptist Church, Bristol, Va., where his labors have been greatly blessed of God.

We were sorry to read in the Religious Herald of the recent death of Mrs. Harris, the widow of Dr. H. H. Harris, for many years teacher of Greek in Richmond College (Va.), afterwards Professor in the Southern Baptist Theological Seminary. Mrs. Harris was a noble Christian woman, a worthy companion of her distinguished husband.

Dr. Geo. Cross has been chosen to succeed Dr. Augustus H. Strong as Professor of Systematic Theology in the Rochester Theological Seminary. Dr. Cross is a Canadian, and will celebrate his 50th anniversary on September 21. He resigned his position as Professor of Theology in the Newton Theological Seminary to accept the same position at Rochester.

"Dixie Dates." This is the title of a book which is published by the St. Louis Chapter of the Daughters of the Confederacy. The principal work on it was done by our sister, Mrs. James Avery Webb, of St. Louis. As its name implies, it is a compendium of the dates of the occurrences in connection with the Southern Confederacy, and as such is quite valuable. The price is 50 cents.

Two or three days ago, during the cool spell, three men were standing together on a depot platform. One was dressed in a light mohair suit, without vest, and with straw hat. Another was dressed in a brown fall suit, with vest and derby hat. Another had on a thick suit, over which he wore an overcoat, and had on a derby hat. The question was, which was most appropriately dressed for the season?

We call attention to the change in the place of meeting of the Clinton Association from Beach Grove church to Coal Creek, as announced by the Executive Board of Clinton Association. The time remains the same.

We are delighted to learn that our friend, Dr. W. A. Atchley, who recently accepted a call to the pastorate of the church at Ocean Grove, N. J., is succeeding so finely. Large congregations attend upon his ministry, and they seem to be intensely interested in his sermons, of which they speak most highly. May the Lord's blessings continue to abide upon him.

It is announced that Dr. Robert Stuart MacArthur who, after a pastorate of forty years of the Calvary church, New York City, resigned to accept the presidency of the Baptist World Alliance, and who, since the resignation of Dr. Len G. Broughton, has been acting pastor of the Baptist Tabernacle, Atlanta, has been invited back to his old pastorate. The church finds it hard to find a suitable successor to Dr. MacArthur.

We have previously made mention of the fact that Dr. J. J. Taylor recently closed his fifth year as pastor of the First Baptist Church, Knoxville. During that time he has preached 610 sermons; made more than 5,000 visits; has written a Commentary on the Gospel of Mark; attended Associations and Conventions; delivered numerous lectures and addresses on various occasions, and has written much on denominational and doctrinal questions. This is a great work.

Evangelist R. D. Cecil closed a thirteen-days meeting with White House Baptist Church, Friday night, with 25 additions. Six received by letter; 19 by experience and baptism, and one other stands approved for baptism. Rev. F. P. Dodson of Greenbrier has accepted an indefinite call to the pastorate of the church. Evangelist Cecil began Sunday, Aug. 5, assisting Pastor Dodson in a meeting at Rock Springs Church, near Greenbrier.

We learn with much regret of the serious illness of our friend, Prof. R. D. Jamison, formerly of Murfreesboro. He is now at the home of his son, Mr. Eris Jamison, at Brooksville, Miss. We hope that he may be restored to health. At any rate, we are sure he will be able to say with David, "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."

Judge Dayton of the United States District Court of West Virginia, in a charge recently to the grand jury, said: "Fundamentally the sale of intoxicating liquor is not a legitimate and honest business, and no man can be an honest man who engages in it. It is not honest to destroy a man. It is not honest to take away the bread and butter of helpless women and children. It is not honest for any man to come into your household and take away the bright, vigorous son, and lead him on and on until he becomes a disgrace to you, an annoyance to his fellowmen, and finally lands in a drunkard's grave."

We were sorry to miss a visit to our office last week of Drs. R. M. Inlow of Nashville, and C. V. Edwards of Greenwood, Miss. We are glad to know that the health of Dr. Inlow, which several months ago was not good, has been greatly improved. He is now at Monteagle, where he will spend a while, and then go to Colorado Springs to rest and recuperate. Dr. Edwards has been spending his vacation at Monteagle, and has enjoyed it very much. It was quite a pleasure to meet him there and take a long walk with him and Dr. Mullins over the mountain.

On Wednesday, July 24, 1912, Bro. L. E. Hoppe, of the Hill City Baptist Church, Chattanooga, was duly ordained to the Gospel ministry. Brother Hoppe was examined by a presbytery consisting of the Baptist ministers of Chattanooga. He passed a most creditable examination. Rev. Allen Fort, of the Tabernacle Church, preached the ordination sermon. Rev. E. E. George, Superintendent of City Missions, delivered the charge and presented the Bible. Dr. E. L. Grace, of the Central church, conducted the examination for the presbytery. Bro. Hoppe was converted at the church of which he is now pastor. His people love him, and a bright future awaits him. Four deacons were also ordained for the Hill City church on the evening of July 24.

**The Home Page**

INTO THE MAELSTROM.  
FOR WEAL OR WOE.

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

CHAPTER XVII.

PALM SUNDAY.

The liturgy of St. Peter was observed by the people at St. Peter's with devotion. It was Palm Sunday, the last Sunday of Lent and the beginning of the Holy Week, sometimes popularly called the "Great Week," which is supposed to pass in review the last five days of the life of Christ and to prepare the moral derelict for Easter, the liturgic climax of the play. The Passion is read on this day; the next day commemorates the anointing of Jesus by Mary; on other days succeeding the services celebrate the office of Tenebrae, so called because then the only lights in the church are socketed in the triangular candlestick, which holds fifteen candles. At these services are recited the Psalms of the sweet singer of Israel and the jeremiads of the prophet. The Lord's Supper is participated in on Holy Thursday, when the sacred Host is carried to the repository erected for the occasion. Good Friday is a memorial of the crucifixion of Christ, when the people are allowed to approach the cross and kiss the wounds of the divine man on the image on the cross. The paschal candle, the fount, and the water for baptism are blessed on Saturday, when every family endeavors to get a portion of the "Easter Water" in a bottle or pail.

During all this week True Holmes, from his library window, observed the devout Roman Catholics stringing along the highway in all sorts of vehicles on their way to church, "to get so much of good as the priest might dole out to them." The condition of the weather, rain or shine, apparently made no difference in the attendance upon the special services.

Upon Myra Folsom's repeated and urgent solicitation True at length consented to attend one or two of these services. On Palm Sunday she seated him where he had the large painting of the Virgin Mary on the wall peering straight at him. Beneath the painting were the words "Mater Dolorosa" and "Ave Maria." The church was handsomely decorated, and the old stately columns were adorned with spiral cords of evergreens. The altar shone in virgin cleanliness, and Father Cantwell sang the mass with a little less nasal intonation than common. True wondered why they stuck to the old sperm candles, instead of modern electric lights, or why lights at all, unless it were a vestige of the Vestal virgins still perpetuated on the modern Roman altar. True sat as docile as a lamb through it all, while Myra at his side rose and sat and knelt and performed her genuflections and read her book of devotions or fingered her rosary or crucifix. She seemed altogether sincere. To True the whole service seemed but a moral Barmecidal feast. After the service Myra, bearing her green palm-leaf in a sort of "don't-you-touch-it" manner, and True walked away from the church together, their ways home being the same.

"You are not a bigot," she said sud-

denly. "Nor a latitudinarian, I hope," he answered.

"I feel that the hand of God is directing you to salvation, for there is no salvation outside of the church, and of course I can't desire to see you lost," she petitioned with the sterling ring of honesty in her delivery of these words.

"I have faith in God, and faith that he is omniscient as well as omnipotent," remarked True, delving into the attributes of the Deity about which she knew little and seemed to care less.

"I leave such deep matters all to the priest," she returned.

"No doubt the priest fixes it all right with God for you," said True gallantly enough but perhaps a little ironically. They strolled out along the sun-warped and rain-cupped board sidewalk.

"It must be that way," she urged, for the keys of St. Peter were delivered to the pope, the great head of the mother church, who is infallible."

"You've been told that the keys of St. Peter, whatever that may mean, have been delivered to the Sanctissimus Dominus."

"O, it is true, and I have no right to private judgment," she asserted quickly.

They walked in silence, which was broken by her remark: "My parents are very devout Catholics, and they disapprove of my association with you, a Protestant."

"I hope you do not regard me as so contaminating to your own pure ideal moral self," he responded, no taint of piquant feeling in his words.

Neither her parents nor True knew of the priestly consent actuating her course toward him. True did not suspect her wiles, her cunning for an end. He did not understand her own personal effort to gain his benign favor. He did not doubt that her parents had roundly berated her for associating with him, her voluntary confession confirmed it, but he was not sufficiently interested to concern himself about the mental or moral position of her parents toward him. Nor did Myra understand that she was a mere super in his drama. For one thing Myra had not made progress in her delegated proselytism.

At the gate he bade her good-morning and walked slowly, thoughtfully home. He could not persuade himself to attend any of the other services during the week.

(To be continued.)



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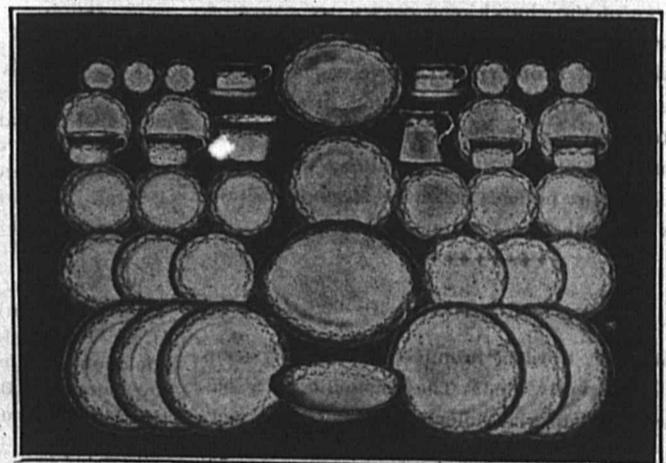
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BAPTIST AND REFLECTOR  
Nashville, Tenn.



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.

THE YOUNG SOUTH..

Mission topic for August, "Missionary Training."

"Furnished completely into every good work."

That is what Paul tells Timothy to be and that is what a missionary must be, and where do we learn it? In the Training Schools, to be sure. And these schools take money to run them. Remember that.—L. D. E.

THE WOMEN'S CONVENTION.

Do you know we are to have a Convention here in Chattanooga in the third week in October, 1912? Already we are beginning to plan for it. There will be a three-days' session, in the First Baptist Church, corner of Georgia Avenue and Oak Street. We expect some 400 delegates and the State officers, who will be entertained by the hospitable people of the Mountain City. Mrs. A. J. Wheeler of Nashville will preside. The Ocoee Woman's Missionary Union will be the hostess, and we are hoping for a great, good time. For side trips the visiting ladies will be taken to Lookout Mountain and Chickamauga Park. At the Central Baptist Church, there will be a reception one afternoon, the wives of the pastors in the city and suburbs forming the committee of reception, and there will be such a fine opportunity for everybody to meet everybody else. Delegates will come, we hope, from every Society in the State.

This is the first time the ladies have met by themselves, and we sincerely trust this meeting will prove a great success. Missions and kindred work will be discussed, and there will be no running off to the brethren's meeting, pleasant interruptions as they have always been. Our whole attention can be concentrated on the work of our women, and much may be accomplished. Bear this all in mind and prepare yourselves to come to Chattanooga the third week in October. Glad hands will be stretched out to you.—L. D. E.

CORRESPONDENCE.

We are at high-tide again. This has been a good week for the Young South. I was sure we would come to our best efforts in August. Read carefully all the postman has brought us this week, and let these letters incite you to fresh exertions. We need so much.

McKenzie comes first:  
"Enclosed please find \$3. Use it where it is most needed. I know you know better than I where this is. I ought to have sent this money before, but I have been sick for three months, and am now just able to get around the house. Please send a Mission Field to Mrs. Ruby Johnson, for the stamp. I send you my best wishes."—Mrs. M. P. Burdette.

Thank you so much. I trust you will go on to perfect health. Shall I give \$1.50 to the Foreign Board, \$1 to the Home Board, and 50 cents to the Training School? Will that be satisfactory?

Now listen to Harriman:  
"I am just in receipt of my Baptist and Reflector, and as usual I have turned first to the Young South page. I am so glad to see the letter from our dear Mrs. Evans. We miss her so

much. I am most happy to tell you that we have reorganized our Junior Band at Trenton Street. We started our work last Sunday week with 32 little ones, and they are so enthusiastic about the programs and everything. Will you please send us any suggestions that will make our meetings more interesting? We will appreciate it so much, as the work is new to me. I want so much to help the little ones. We find the letters in the Young South so helpful. We hope to do great things this winter in our Junior Band.—(Miss) Margaret Gilreath.

This pleases me greatly. I hated so much to lose the Juniors. It was a "Banner Band" for several years. I shall send you some literature now, and more when I get it. I hope to hear often from you, and beg to be remembered to the new Band.

Here is good news from old friends in Gallatin:

"I suppose you have wondered what has become of Sister Grace and me. We have been without the Baptist and Reflector for a year or two, and have not sent any money through the Young South, but we have given to missions through other channels. We have missed the Young South very much and are so glad we have the paper again in our home, and we hope to begin again to send you our money. My sister Grace has married since you heard from us last, and that takes one off our list of members. I enclose \$4 today. Give \$2 to the Orphans' Home, and \$2 to Mrs. Medling. I trust this little will be of some service, and I hope to send more soon. May God bless all the Young South!"—Lena Smith.

I am so glad to shake hands anew. You were such faithful children in the past. Give Grace our sincerest congratulations and tell her we have many "married" members in our Band. I thought you had perhaps outgrown us, and I am so delighted that you have not done so.

I will be so glad if both of you can come to the Convention in October. Give our best love to Miss Grace.

Many thanks for your contributions. We have missed them sorely.

Then some friends at Baileyton beg your attention:

"You will find enclosed \$3.50 from the Oakdale W. M. Society: For State Missions, 25 cents; for Home Missions, 25 cents; for Foreign Missions, 25 cents; for Training School, 25 cents; for S. S. and Colportage, 25 cents; for Ministerial Education, 25 cents; for Ministerial Relief, 25 cents; for Bible Fund, 25 cents; for Orphans' Home Cow, \$1; for Expense Fund, W. M. U., 50 cents. The Sunbeams are glad to help buy the cow for the orphans."—Mrs. J. H. Thompson.

This is nicely divided indeed. We are much obliged. I shall send it out immediately. This must be a live Society.

Dandridge is next:  
"Enclosed you will please find \$1.50 for the Baby Cottage. It is the birthday offering of the primary class of the French Broad Church at Oak Grove. I was disappointed in not seeing you and Mrs. John Dayton at the Mary Sharp Reunion. We had such a good time. We send you our good wishes."—Adaline Susong Smith.

Mrs. Dayton and I greatly regretted our inability not to be with the "Old Girls" at Winchester.

Taanks to the little ones for the gifts to the "Baby Cottage."

Blountville ends this chapter:  
"Please find enclosed

SEVEN DOLLARS.

I know you will think the 'Missionary Bees' have done well this time. Use it for the Foreign and Home Boards, as this is the way our dear

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS.

AUGUST.

ASSOCIATION.	PLACE.	TIME.
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	Chfity	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	Coal Creek	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

Father used it when he was alive. May it do good.—The Millard Family.  
Thank you so much. The "Bees" were grand workers this time. I quite envy those near enough to have the fruits of their labors. We appreciate your remembering the Young South.  
Now, don't you think we are on rising ground once more? God bless you all.  
Fondly yours,  
LAURA DAYTON EAKIN.  
Chattanooga.

Oakdale Society, by Mrs. T....	25
For Ministerial Relief—	
Oakdale Society, by Mrs. T....	25
For S. S. and Col. and Bible Distribution—	
Oakdale Society, by Mrs. T....	50
For Expense Fund—	
Oakdale Society, by Mrs. T....	25
For Orphans' Home Cow—	
Oakdale Society, by Mrs. T....	1 00
Oakdale Sunbeams, by Mrs. T.	1 00
For Margaret Home—	
Oakdale Society, by Mrs. T....	25

RECEIPTS.

From May 1, 1912	\$202 39
For Foreign Board—	
Mrs. M. P. Burdette, Trezevant (J.)	1 50
Lena Smith, Gallatin (J.)	1 50
Oakdale Society, by Mrs. T....	25
The Millard Family, Blountville	3 50
For Home Board—	
Mrs. M. P. Burdette, Trezevant	1 00
Oakdale Society, by Mrs. T....	25
Millard Family, Blountville....	3 50
For State Board—	
Oakdale Society, by Mrs. T....	25
For Baby Cottage—	
Lena Smith, Gallatin	2 00
Primary Class, Oak Grove Church	1 50
For Training School—	
Mrs. M. P. Burdette, Trezevant	50
Oakdale Society, Baileyton, by Mrs. T.	25
For Ministerial Education—	

Total	\$222 39
For Foreign Board	\$ 85 83
" Home Board	40 48
" S. S. Board	1 65
" State Board	1 95
" Baby Cottage	64 10
" Foreign Journal	2 50
" Home Field	50
" Margaret Home	2 60
" W. M. U. Literature	1 60
" Baptist and Reflector	2 00
" Jewish Girl	2 00
" Jewish Missions	4 00
" Ministerial Relief	2 25
" Ministerial Education	2 35
" Training School	95
" Chinese	3 10
" Y. S. Scholarship	1 25
" Orphans' Cow	2 00
" Expense Fund, Nashville	25
" Postage	78
Total	\$222 39

# Sunday School Literature

## UNIFORM LESSONS.

Price List per quarter.

Superintendent's Quarterly	\$0 15
The Convention Teacher	13
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Home Department Magazine (quarterly)	5
Children's Quarterly	3
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2

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

B. Y. P. U. Quarterly, per quarter	\$0 06
Junior B. Y. P. U. Quarterly, per quarter	5
Topic Cards, for six months, per doz.	15
How to Organize, per dozen	10
Pledge, Invitation or Bible Reader Record Cards, per 100	50

## INTERNATIONAL GRADED LESSONS

Exclusively Biblical Series.

Price, per Quarterly Part.

Beginners' Department, two grades, 1st and 2d year—	
Teacher's Book, either grade	\$0 25
Pupil's Paper, either grade	7 1/2
Pictures (for the Teacher)	65
Primary Department, three grades, 1st, 2d and 3d year—	
Teacher's Book, either grade	25
Pupil's Paper, either grade	7 1/2
First Year Pictures (for the teacher)	65
Second-Year Pictures (per year by set)	1 50
Third-Year Pictures (per year by set)	1 25
Junior Department, four grades, 1st, 2d, 3d and 4th year (ready Oct. 1, 1912).	

## GRADED SUPPLEMENTAL LESSONS.

(Twelve Grades—in Nine Pamphlets.)

Beginners (3-5 years, one pamphlet, each)	\$0 04
Primary (6-8 years, one pamphlet), each	5
Junior (9-12 years, four pamphlets), each	5
Intermediate (13-15 years, 3 pamphlets), each	05

The Fifth Sunday Meeting of the Beech River Association met with Union Hill Church, twelve miles south of Lexington, Tenn., on Friday night, June 28, 1912. The introductory sermon was preached by Rev. S. K. Hurst of Bath Springs on "The Christian Era; or, The Beginning of Christianity."

Saturday morning, June 29, at nine o'clock, the body met and elected Rev. S. K. Hurst as moderator, and Rev. G. C. Anderson as clerk. The body was then called to order by the moderator. First discussion, "The Perpetuity of the Baptist Church," T. M. Newman, S. K. Hurst. Second discussion, "Why Are the Members of the Church not More Loyal?" T. C. Jowers, T. M. Newman, G. C. Anderson. Adjournment.

Called to order at one o'clock. Third discussion, "Design of Baptism." First, Jesus Christ introduced baptism into the world; second, baptism is not a circumcision, but an ordinance of the church of God; third, baptism represents death, burial and resurrection of Christ; fourth, baptism is not to add holiness, but an answer of good conscience toward God.

Fourth discussion, "Was Judas present at the Lord's Supper?" R. L. Rogers. First, Matthew says, "He cometh with his twelve disciples." Second, "Drink ye all of it." I think this means that the twelve were permitted to partake of the Supper. A. U. Nunnery. First: Matthew 26: 20, "He sat with the twelve." Mark 14: 17, "And in the evening he cometh with the twelve." Luke 22: 14, "And when the hour was come he sat down and the twelve apostles with him."

Fifth discussion, "Why Do Baptists Believe in Missions?" S. K. Hurst, A. U. Nunnery, T. M. Newman, J. M. Rogers. First, God sent his Son into the world on a mission. Second, Christ, John and God were all missionaries. Third, Christ commands, "Go ye into the world."

Sixth discussion, "How May We Get People to Give to Missions?" A. U. Nunnery, S. K. Hurst, T. M. Newman. First, Preach the gospel to the people and show them their duty. Second, By preaching mission sermons more than we do. Third, Show the people that it is their duty and that it is the command of God.

Motion was made that we adjourn until eight o'clock. The program for Saturday night was questions from the Query Box, which were very interesting. Motion for adjournment until 9 o'clock Sunday morning.

A Sunday school mass meeting was led by A. U. Nunnery. After the discussion of the organization of a Sunday school at Union Hill the matter was deferred until the second Sunday in July, this being their regular meeting day. A missionary sermon was preached by S. K. Hurst, after which a collection was taken for missions, the amount received being a little over \$6. The motion was then made that the body return their heartfelt thanks for the hospitality of the kind people at Union Hill. Bro. A. U. Nunnery preached at 2:30 p.m. The crowd was large during all services, and I think I am safe in saying that I never met with more kind people than I did at Union Hill.

G. C. ANDERSON, Secretary;  
T. C. JOWERS, Pastor.

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J. M. FROST, Corresponding Secretary, Nashville, Tenn.

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NOT THE CAFFEINE THAT HURTS.

From the mass of evidence given by expert witnesses before Judge Sanford of the Federal Court at Chattanooga last spring, one fact stands out pre-eminently, namely: that whatever unpleasant effects may be experienced by some people from the drinking of tea or coffee those effects are not due to the Caffeine contained in these beverages. Learned scientists, college and university professors and physicians of national reputation testified that Caffeine has an advantageous effect in refreshing the body and mind and when taken in the customary amount is devoid of any injurious effects.

Practical experiments made upon human beings by Dr. Hollingsworth, instructor in the Department of Psychology of Columbia University prove conclusively that caffeine is not only harmless to mankind, but is an aid in the performance of work. It is the only known stimulant that quickens the functions of the human body without a subsequent period of depression. According to Dr. Hollingsworth, caffeine acts as a lubricant, as it were, for the nervous system and has an actual physical action whereby the nerves are enabled to do their work more easily.

FIFTH SUNDAY MEETING

The Fifth Sunday Institute of the Second Division of the Holston Association was to have met with the church at Oak Hill, June 20 at 8 p.m. Rev. C. A. Ladd, of Jonesboro, came to preach, but because of a hard rain no services were held that night.

At 9 a.m. Saturday devotional services were conducted by Bro. Ladd. The body then elected Bro. A. R. Moulton of Fall Branch to act as moderator. R. E. Deakins was elected clerk.

The first question on the program for discussion was, "Sunday School Work."

—First, Weak Places; Second, Strong Places. Preachers Ladd, Glenn, Templeton and Deakins gave their experience as pastors of the difference in preaching to churches which conducted Sunday schools and those which did not. Brethren Setzer and Hall also gave their views on the subject. It was found that when we would go into a section of country where there was no Sunday school the Bible was seldom mentioned; while if the church conducted a Sunday school the members took a delight in talking on scriptural questions. When a revival was held it was harder to present to a people the way of eternal life than to those who had been trained in the way they should go.

The second question was "W. M. U. Work." The chief speaker was Mrs. Moulton. Several churches have organized societies. The sisters are taking more interest in missions. In this way they are a great aid to the pastor. Rev. Ladd discussed the question, and also spoke of the value of the Sunbeams to a church.

The noon hour had then arrived. We went out into a grove a little distance from the churchhouse, and there partook of a very bountiful dinner. The sisters of Oak Hill know how to prepare something to eat.

The subject for the afternoon was, "Church Work." Bro. Ladd and Bro. Templeton claimed that unless the members would engage in spiritual work that it would be impossible for the church to develop. Bro. W. S. Squibb presented the financial side. He spoke of the different missions to which it was necessary that the church give attention. Bro. Watkins also spoke on this subject.

"Pastoral Development" was presented by R. E. Deakins.

The clerk was not present at the night service, but was informed that some very important questions were answered and also discussed.

Sunday school met Sunday at 9 a.m. Bro. Burton Harold, the superintendent, conducted the school. A review of the lessons of the past quarter was made by the classes. The school seemed to be taking an interest in the work. The question for discussion at 10 o'clock was, "Larger Conception of Associational Work." Bro. Ladd delivered an able address on this subject. Bro. Setzer gave an account of the work which the Associational missionary had done during the past year. Some new churches had been built, and several old ones had been revived.

In John 14: 6 will be found a passage of Scripture from which Rev. A. J. Watkins delivered one of his soul-stirring sermons. At the close of this sermon the congregation made a bountiful offering to missions. We were then given an invitation to come to the grove again and partake of another repast which the good sisters had prepared. We all ate freely, and plenty was left.

All seemed to be well pleased with the meeting. R. E. DEAKINS.

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SECOND ANNUAL SESSION

Of Baptist Training School for Sunday School Workers, will meet with Bolivar Baptist Church, Monday, Aug. 26; Piney Grove Baptist Church, Tuesday, Aug. 27; Henderson Baptist Church, Wednesday, Aug. 28; Selmer Baptist Church, Thursday, Aug. 29, 1912; Gravel Hill Baptist Church, Friday, Aug. 30, 1912.

W. D. Hudgins, State Secretary Sunday School Board, will hold the sessions.

Miss Mary Northington, Field Secretary of the Woman's Missionary Work, will assist in the meetings.

Several brethren will be present and assist in this work.

Pastors and churches are requested to send a full delegation and assist us.

Everybody invited to attend these sessions, which will continue during the day, also night sessions will be held.

JAS. R. SWEETON,  
Supt. Unity Association.

FROM CHINA.

You have doubtless heard ere this of the home-going of our veteran soldier, Dr. Graves. I am enclosing herewith a clipping from the China Mail which gives a very concise account of the funeral. You will probably be glad to give it to your readers.

As I wrote you some time ago, I have been troubled with a chronic "preacher's sore throat" since early in the spring, and have consequently been able to do but little work for two or three months. I have been living on a small island near Hongkong for the last six weeks, and am glad to report that I am much better now. I was strongly advised by the doctors to go home for a year's rest, but it seems that I will now be able to get all right without any further change than the good sea air which I am getting here. It has been awfully hard to see so much that needed to be done and not be able to do any of it. I am hoping that I shall soon be able to take up my work again.

We have just received the report of the year's contributions to the work by our Southern Baptist Convention. We thank God that the churches gave so nobly, even though there was a portion of last year's debt still unlifted. If our people at home could only see and know of the great opportunities in China at this time for the spread of the gospel, surely they would give more freely for this great cause. As you have doubtless been informed from many sources, there is now a wonderful change in the attitude of the people toward the gospel, as well as everything else that has heretofore been stigmatized as foreign.

I am also enclosing a little booklet setting forth the needs of a larger Bible work by Baptists in China. I am sure it will appeal to your Baptist principles. Please use it in any way you think best. Urge on our Tennessee constituency the necessity of doing their duty in this matter.

With fraternal greetings, I am,

W. H. TIPRON.

Hongkong, China.

Beginning September 1 Rev. I. J. Harris accepts the unanimous call to the care of the First Church, Macon, Mo.

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### THE RELATION OF THE SUNDAY SCHOOL TO THE DENOMINATION.

(An address by Rev. B. C. Henning, D.D., before the East Tennessee Sunday School Convention, and published by the request of the Convention.)

The subject assigned affords me plain sailing on an open sea.

I affirm that the Sunday school has no other relation to the denomination than that which it sustains through the relation of the local church to the denomination. We are aware that the Sunday school is not identical with the local church in detail, and therefore the above statement covers well the case. If the Sunday school sustains any other relation to the denomination than that which it sustains through the relation of the local church to the denomination, what other relation does it sustain? Since we can discern no other, we may state that the Sunday school is the church engaged in the business of teaching. We have many in the school who are not in the church, but the same condition obtains in the congregation of the church assembled for preaching and public worship. We have Sunday schools that are not in churches, but for the most part they are the mission schools of the churches, and whether mission schools or not, wherever there is a Sunday school it is the church folks doing the job.

Since my premise is sound, any separation of the church and the Sunday school is fraught with danger. There is danger of:

1. The development of two parties—the church crowd and a Sunday school crowd, and this to the detriment and injury of each. It is at most hard to get many church members heartily enlisted in the work of the Sunday school, and it is also true that it is hard to get many members of the Sunday school into the church and into the preaching services of the church. The condition obtains, to some extent, of having the church out of the Sunday school, and the Sunday school out of the church. In the same degree in which the principle of developing two parties is cultivated will this hurtful condition of things prevail.

2. It is clear that the Sunday school folks who do not attend preaching service do not hear preaching. If it be said that they hear and are taught the gospel in the Sunday school, it can be replied that many teachers are not competent to teach, and may teach error. Where such is the case, whether the Sunday school is in the church or out of it, the church cannot have very much supervision over what is taught in the school, but the whole church has supervision over what is taught from the pulpit.

The doctrine that this is a free country and men can preach what they prefer is wickedly erroneous, if he practice that license while posing as a member of a denomination, and is on the payroll of brethren whose cherished beliefs, in the exercise of his license, he is trying to pull down.

3. Apart from the church, the Sunday school is without supervision and control. Unguided and ungoverned it is purely guess-work as to what it will bring forth. Where a hen is setting on two hen eggs and three duck eggs and five guinea eggs and two baseballs and four darning gourds, it is hard to forecast the results of the hatching. The Knight Templars and the Knight Hospitallers of the Middle Ages started well. They were born in purity of purpose and simplicity. Their mottoes, or vows, were obedience, chastity and poverty, and yet un-

controlled they brought forth such corruption of morals that Europe could stand them no longer and wiped them from the continent. It is as important to look into the organization and conduct of a Sunday school as it is that of a church. Why accept the doctrines of a school when you would not accept its doctrines as a church? One afternoon the school might rise up and declare itself a church. Why repudiate its doctrines then, when you have fostered them up to that hour?

Such organizations as we have been developing for more effective work, are churches at work through them; but they are despicable when they are auxiliaries, when they mean the rivals of the churches, or mean the churches out of business. No community or State will ever be, or can by any means ever be, better than the local churches in that community or State.

Second. The Sunday school is the church, not only in the business of teaching, but in the business of teaching truth. It makes worlds of difference what is taught. I rejoice in all improvement in Sunday school equipment and methods. Get it all—secure buildings and rooms, charts, paraphernalia and all-necessary equipment of every kind, but in all your getting get the truth.

It makes a vast difference what you teach. Our Lord thought so. The prophets thought so. The apostles thought so. The martyrs thought so. Baptist fathers in jail thought so.

One truth promulgated by Luther shook the foundations of the papacy, revolutionized the thought of the religious world and put thousands of mercenary papal emissaries out of commission. One truth taught by our Baptist fathers put church and Stateism out of most of its business, and is yet honey-combing the monstrosity over the world, and the glorious principle involved is still putting kings out of business.

One truth taught by William Cary burst the shell that incased the Christian world and started it out on missions of mercy and evangelism to the ends of the earth.

The foregoing conditions being well grounded, it follows incontrovertibly that the church should take unmistakable charge of the school, elect the officers of the school, and supervise the teaching force and the conduct of the school. In short, should control, foster, guide and nourish the school.

Since the Sunday school is related to the denomination only through the relation of the local church to the denomination, the question arises, What is the relation of the local churches to the denomination? Aside from a community of faith and fellowship, they sustain no relation except that of co-operation in and for work which they cannot do alone, or do so well alone. Hence the local church has no head but Christ, no one over its affairs but the Lord.

Therefore the denomination in its co-operative capacity is the servant of the local church, the machinery, so to speak, through which they do their co-operative work.

Hence all meetings of denominational representatives, boards, or secretaries' meetings should be careful to keep in mind their functions, and not divorce from them the local churches, which are the only constituency they have.

Since the Sunday schools have no relation to the denomination except through the relation of the local church; there follows that no appeal ought to be made to them except through the churches. Appeals to them for money, by Boards and other

agencies, through Children's Day exercises and mission collections, independent of the churches, lends itself to mischief. It proceeds upon the very subtle assumption that the churches and the Sunday schools are separate things, and is conducive to hurtful cleavage. The churches ought not to tolerate, much less approve, any proceedings, from any source, that in any way or to the least degree side-tracks, supplants, depletes or dishonors them.

If my contention about the relation of the Sunday school to the denomination is well grounded, some other important considerations ensue:

1. Persons who hold error ought not to teach in your school. It is highly impossible to acquiesce in such a case without becoming, by that fact, the endorser of the propagation of the known heresy.

2. Interdenominational Sunday school conventions are of as little value, and are as much matters of supererogation as interdenominational church conventions. Some reasons for this assertion can be given as follows:

1. Each denomination has all it can do. To respond to all the calls even of the chief interests of one's denomination, is well-nigh out of the question. In the work laid out by any denomination, every member finds, or can find, heart and hands full.

2. Each denomination has all the machinery it can run and oil and pay for. The question of taking collections is so constant as to verge upon the danger of becoming a nuisance, and yet many of the wheels drag heavily.

3. The interdenominational Sunday school convention is a diminutive and faulty duplicate of that which is doing the work sought to be done in a better fashion and in a more effective way. It is a gratuitous supererogation, an assertive parasite that ought to be sloughed off.

4. It has no constituency. If its search for a constituency finds any, it is illegitimate, and its components are, for the time being, truants from work which begs for genuine and unintermittent service.

5. Such a convention is colorless, flavorless. Gentlemen are embarrassed by a precaution not to violate the ethics of the chaotic occasion, and those who are not gentlemen embarrass others by a disregard of such proprieties. Not long since, in one of these interdenominational meetings, one speaker advocated the building of an interdenominational sentiment strong enough to induce the Baptist Church hard by to not only abstain from planting a work under the auspices of Baptists in a mission district of a city, if a Lutheran Church was fostering a mission there, but to go over with money and workers and to help the Lutherans with their enterprise. My respect for Roger Williams, Waller, Greenwood, Craig, Weatherford, John Bunyan and hosts of others, as well as my conception of loyalty to the truth, forbids that I should hold his teaching in anything else but indignant contempt.

Lest we be beguiled from the true paths by the uncertain sound of muggy sophistry, let us examine the emptiness of some of the claims for this "hybrid."

1. The idea of union, when you are not together, is sounding brass and a tinkling cymbal. Denominations themselves are split up. There are even so many kinds of Baptists that I shrink from reading the list in my "Encyclopedia of Religious Knowledge." The other denominations present divisions among themselves. When any one of them presents a united front it is

then time enough for it to pick the union string, which, until then, is out of tune.

Baptist Churches, except in a co-operative capacity, are separate, each local church doing her own work, in her own way, under her Lord, and when they cease to do it, there will be no one to do any co-operative work.

2. The high-sounding injunction, "Preach Christ and let differences alone," has in it the delusive subtlety of the serpent. Preach Christ! What sort of a Christ? It depends altogether upon what you mean by that.

What sort of a Christ? A Christ without divinity and helpless except in his own morals, like the Unitarians present him? A Christ without heart for the penitent, and without care for the supplicant, except through the Virgin Mary, like the Catholics would have him?

A Christ with no vicarious atonement with which to save the guilty, like the moral influence theory propagandists? A Christ dependent in saving us upon an external rite, placing the helpless sinner's salvation into the hands of some capricious custodian, as contended for by Alexander Campbell and his followers?

A Christ whose free grace grants license to sin, as advocated by the Nicolaitans and some of their modern dupes? "Preach Christ!" I ask loudly and long what sort of a Christ? A colorless Christ—a Christ fashioned to suit the chimerical view of any self-appointed Christ maker?

You ask, "What Christ?" and get the answer before you say Amen.

3. We can get much good and learn much from the denominations. I fully agree that this is true. But you do not get it through and by means of interdenominational conventions. Others got the idea of the Sunday school from the Baptists. Modern missions is a gift of the Baptists to others. The Methodists have provoked to zeal by their enthusiasm. The Presbyterians have been helpful promoters of the blessings of a trained ministry, but none of the benefits mentioned came through or because of interdenominational conventions. More can be learned from any other denomination in its own work and conventions than in any interdenominational gatherings, where the whole affair is colorless, and where every one is trying to keep back that which peculiarly distinguishes his denomination; without which it has no right or excuse for separate existence—even it has such a right with the peculiarities.

Do not be deceived. The doctrine advocated in this paper is not subversive of learning all there is to be learned from one another.

4. The position taken and contended for in this paper is not opposed to brotherly love, nor does it militate against it. Be not misled by any cunning use of the phrase "brotherly love." Brotherly love does not require any sacrifice of truth, and is, therefore, itself in error, and ought to be eschewed. You can have genuine friendship, genuine love only from a genuine person, and only the one who is what he claims to be is genuine. The one who can be anything else than what he claims, is not what he claims, and is therefore either deceived or a hypocrite. The only friendship that you can tie to, is that of one who is from conviction what he claims. No other kind of person can be safely trusted. The genuine person of any denomination, I admire. The pretender is an abomination to be abhorred. There are some things about other denominations I like; but that does not

require that I be less a Baptist, and they need not think that I am getting ready to join them because I say it. They do some good—much good, if much sounds better—but how much more good could and would they do, if they would accept the whole of the truth.

An Irishman, hearing Fred Douglas, the mulatto orator, speak, said to his pal: "Faith, he can speak." The other, explaining it, in resentment said: "But don't you see he is only half nigger?" "Gosh," said he, "if he were whole nigger, what would he do?"

FRESH NEWS FROM BRAZIL.

From a few letters that lately reached me I am going to give your readers some very cheering news of the Lord's work in that great republic. The Master is certainly doing marvels in Brazil, and it is up to the Baptists of the South to stand by the laborers and help them garner in. The Master is doing his part, let us not neglect to do our part. Read what the brethren have to say, and may the Lord's blessing rest upon you and open your heart and your purse to the appalling needs and marvelous opportunities in Brazil.

Here is a note from Brother Jackson, written on May 21 from Bahia, where he is working alone in a territory larger than the State of Texas. Though Brother Stapp is in Bahia, we must remember that he looks after the school and has almost nothing to do with the evangelistic work of the field. Read the following and remember that you can help solve the problem: "In regard to the work here, the volume of it is tremendous and there are many difficult problems, but we live on the assurance, *My grace is sufficient for thee*, and seek wisdom and strength for each day's task. There is no great advance, but the work is moving steadily on. All the workers report baptisms. We visited Canavieiras about a month ago, just returning Sunday. There was a revival of the church membership in Salsa, three baptisms and two restorations. What a great field is that about Canavieiras and Belmonte, but only men mighty in the Scriptures and full of the Holy Ghost are equal to the task it presents."

Now let us hear what Bro. Edwards, the self-sacrificing worker of the Sao Paulo field, has to say. Few men have suffered so much and done such a great work as our beloved Edwards.

great work as our beloved Edwards. Lately he lost his father, and though his heart was yearning to go and see him and help him close his eyes for the last time, he remained on the field fulfilling his duty and upholding the cause in one of the most important centers we have in Brazil. Listen to his message, full of good news and joy in the Master: "Our work is moving along very nicely. The congregations at the Second Church are the best I have ever seen. We have received several this year, and others are interested. Our hall is too small, but I do not know what to do. People are turned away on Sunday nights for lack of room. How we need a good

church building. The Braz Church is doing fairly good work. We baptized eight there the first year. That is a wonderful field. Our work along the Central Railroad is a wonder. In Mogy we organized a year ago with forty; now we have seventy-six and there are a number of others who are ready for baptism. We bought a house and lot and have it nearly paid out. It is a splendid property, located on a public square. In Bom-Jesus we have a group of believers who are members in Mogy. They have decided to build. One man gave a lot, and they are to furnish the material and put up the building. We hope to have it ready by September. Doors are opening on every hand. All we need is men and money. We have three good men available, if they could get loose from their employment. Pray for me. . . I received on the last mail the sad news of my dear father's death. He passed away on the 25th of April. I could hardly realize it at first, and it seemed that my heart would break; but the Lord is ever near those who trust him, and I found consolation only in Christ. I did want to visit him again, but the Lord chose to take him, and so he is at rest, and I submit to his will. Pray for me as I do daily for you."

Here is a note from the pastor of the Bahia Church, Rev. Almeida Sobrinho, who is doing a great work, leading the church forward in every good movement, training the natives and building up a self-supporting church. He says: "We are having heavenly days—good public meetings and excellent prayer meetings. No one is idle in the church. Even the little ones—the children—are at work. Continue to pray for your brother and friend. Yesterday after the morning service I made an appeal for prayers, and even the children promised to pray for the conversion of sinners. Praise the Lord! Not only is praise, but also prayers, perfected by God in the simple language of the little ones."

Here are a few bits from Mrs. Amelia C. Joyce, working in Bahia in connection with our Bahia State Board, and whose late husband was the successful pastor of one of the Baptist Churches: "The girls' boarding school idea is taking shape, and there is every probability of getting the house next to our school building. There are about sixty-five in attendance at school. I told the brethren about your deliverance from going on the Titanic, and they were greatly rejoiced to hear about it and gave thanks accordingly. Mr. Jackson returned from his Rio Salsa trip and reports great blessings. Both churches had a good commemoration service on the 13th of May."

A few days ago a letter reached us from a merchant in Portugal, where the Baptists of Brazil are doing a great work. This brother, Mr. Joseph Jones, a member of Spurgeon's Tabernacle, a staunch Baptist, who has lived in Portugal for over thirty or forty years, and done a great work for the Master, though on independent lines, writes as follows: "There is no doubt, thank God, that a great and wide door is being effectually opened in this country

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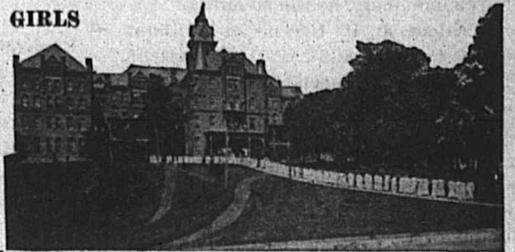
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for the preaching of the Gospel, most especially, in my belief, if it is accompanied by a showing forth of Baptist principles. These commend themselves, it is evident, to the multitude, or rather to those of the multitude whom God awakens, because of their attitude, uncompromising and diametrically opposed to Rome. So sick are the people of Rome, that they are proportionately quick to perceive, when willing to hear, that Baptist principles offer them with better guarantee than any other principles, that teaching which brings them near to God, and so enables them to dispense with the false system of human intervention, which for so long has been the curse of the nation. The Portuguese, in this respect, are simpler, if perhaps more ignorant, than Brazilians, as Positivism, spiritualism, sabbatism, etc., are not so developed—as yet—here as over there. Hence it is plain to me that no time must be lost, but that your people over there should throw themselves heart and soul, without delay, in supporting and extending their mission here, before erroneous teaching becomes more rife, and which teaching is becoming but too visible in its effects. Today at Ramalda I had the pleasure and joy of immersing a sister in the Lord, of mature age, who has been a consistent hearer for three years, and, what is more, we have much reason to hope, her life has been telling on her family, and this will come in too, if God pleases. Brother Oliveira and a good number of his flock witnessed the baptism. Subsequently the sister attended at Trava-gem, where I was touched by Bro.

Oliveira's kindness in getting the members to extend the right hand of fellowship to the sister who now knows how many sympathize with her."

Let these notes suffice for today. Soon we hope to furnish a few more little bits about the Lord's doings in great Brazil. Brethren, you see the state of things. The cry for men—equipment is continual and great. Do not forget these men and these objects in your daily supplications before the throne of God. God bless you and make you a great blessing to many. Yours in the Master's service for Brazil and the Baptists.

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## AMONG THE BRETHREN

## By Rev. Fleetwood Ball

Rev. J. T. Early of Jackson, Tenn., did some of the strongest, most timely preaching that community ever heard in the revival last week at Wildersville, Tenn. There were 9 conversions and 6 additions. Unfinished work in crops retarded the interest of the church members in the meeting.

President J. P. Greene of William Jewell College, and A. D. Brown of St. Louis, are to spend the next three months traveling together in Central Europe.

Dr. W. M. Vines of the First Church, St. Joseph, Mo., is to preach in Knoxville and Chattanooga the last two Sundays of his vacation.

Rev. Henry P. Hurt resigned the care of Bellvue Baptist church, Memphis, on a recent Sunday. He has done an almost phenomenal work there and it is not believed that the church will release him.

Rev. Forrest Maddox has resigned the care of the church at El Reno, Okla., becoming effective last Sunday. His future plans are not settled.

Rev. Luther D. Summers of Puryear, Tenn., aided Rev. D. T. Spaulding of Paris in a revival at North Fork Church last week which was record-breaking in point of crowds and interest.

Rev. J. J. Runyan of Albuquerque, N. Mex., becomes pastor of the church at Newton, Kans., succeeding Rev. J. J. Griffin, who takes the pastorate at Blackwell, Okla. That church will be used to "J's."

President F. D. Perkins of Bethel College, Russellville, Ky., has been elected to a similar position with Clinton College, Clinton, Ky., and it is believed he will accept. Prof. Gaston W. Duncan has been elected vice-president of the latter college.

The Christian Index rightly concluded that Dr. Len G. Broughton is no longer a Baptist, having joined Christ's Church, London, which is a non-denominational institution strictly.

Rev. H. H. Shell of Palmetto Church, Mobile, Ala., has accepted the care of the church at Douglas, Ga., succeeding Rev. T. S. Hubert, who goes to East Side Church, Macon, Ga.

Rev. R. H. Tolle of Catlettsburg, Ky., becomes Secretary of the Kentucky Baptist Educational Commission, succeeding Rev. T. J. Watts. He begins work September 1.

The editor of the Baptist Record admits using a handsaw in the preparation of editorials for his paper. Maybe that accounts for some of them being so rasping.

The Alabama Baptist, in referring to the participation of Rev. Clay I. Hudson of Decatur, Ala., in the recent State Convention says: "Clay I. Hudson, the handsome and hustling pastor at Decatur, made a fine impression with his address on the necessity of pastoral visiting."

Evangelist Millard A. Jenkins of Owensboro, Ky., lately assisted Rev. E. H. Jennings in a revival at Dothan, Ala., resulting in 40 additions to the church, 20 by baptism.

Cecile R. Carrington and Miss Vergie Hay, prominent young people of Parsons, were united in marriage Sunday evening at 7:30 o'clock at the home of the bride's parents, the writer officiating. The groom is a loyal Baptist, and it is sincerely hoped that the bride will be. She is a consecrated, capable Christian girl.

The revival last week at Mt. Lebanon Church, near Paris, Tenn., resulted in 16 conversions and 12 additions. It was a delight to labor with these

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charming people. Rev. Andrew Potter is strongly entrenched in the affections of the people.

Rev. J. W. Jent has accepted the care of the church at Lancaster, Texas, and began work August 1.

Evangelist Sid Williams of San Antonio, Texas, lately assisted Rev. E. Homer Tiley in a revival at Grainger, Texas, resulting in 125 conversions, 85 joining the church. A \$15,000 brick church will be built.

The forces in Arkansas are jubilating over the fact that Rev. Bernard B. Bailey of Macon Ga., has accepted the care of the Beech Street Church, Texarkana, Ark.

Rev. J. B. Hays of Parsons, Tenn., the oldest preacher in Beech River Association, held a meeting last week at Oak Grove Church, near Lexington, Tenn., resulting in the accomplishment of much good.

A revival is in progress at Round Lick Church, near Watertown, Tenn., in which the pastor, Dr. J. B. Moody, is being assisted by Rev. W. M. Stallings, of Smith's Grove, Ky.

Rev. J. P. Gilliam will assist Dr. J. B. Moody and the church at Watertown, Tenn., in a revival beginning the third Sunday in August.

Rev. W. A. Butler of Martin, Tenn., assisted Rev. J. Green Cooper of Hollow Rock, Tenn., in a revival at Oak Grove Church, near Martin, Tenn., last week. Having been reared together, they are most congenial fellow-workers.

Evangelist W. H. Williams of Clinton, Ky., is assisting Rev. Cornelius Bowles of Martin, Tenn., in a revival at Mt. Carmel Church, near Fulton, Ky.

Rev. L. D. Summers of Puryear, Tenn., will assist Rev. I. N. Penick in a revival with the First Church, Martin, Tenn., beginning the second Sunday in August. This is the second revival Bro. Summers has held with that church.

Rev. H. H. Vaughn of Port Royal, Tenn., has the assistance this week of Rev. I. N. Penick of Martin, Tenn., in a revival.

Miss Selma Maxwell of Halls, Tenn., has decided to go as a foreign missionary and will attend the Training School at Louisville. The Halls Church will support her. She is a splendid woman.

Evangelist Geo. H. Crutcher of Jackson, Tenn., is holding a revival of power at Toone, Tenn., where Rev. T. B. Holcomb of Paris is pastor. Bro. Holcomb was absent from the meeting several days on account of sickness.

Evangelist J. A. Scott of Britton, Okla., has entered the employ of the Home Mission Board, Atlanta, Ga., as evangelist, to begin September 1. He has striking gifts for the work.

The churches of Chattanooga, Tenn., are to have a simultaneous evangelistic campaign beginning September 22. The Home Board evangelistic force will conduct the meeting.

Rev. D. S. Brinkley of Union City, Tenn., is this week assisting Rev. G. T. Mayo of Dresden, Tenn., in a revival at Cottage Grove, Tenn., which has the



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prospect of gracious results. They will never labor with a better people.

The church at Watonga, Okla., has called Rev. J. W. Storer, a graduate of William Jewell College, and he has accepted.

Missionary Everette Gill of Rome, Italy, is to supply the pulpit of Calvary Church, Kansas City, Mo., the first and third Sundays in August.

Dr. W. H. Ryals of the First Church, Paris, Tenn., is to take a vacation during the month of August. His loyal flock appreciates him.

Rev. A. U. Nunnery of Jackson, Tenn., and G. B. Daws of Medina, Tenn., held a most gracious tent meeting near Newbill's Schoolhouse, in Carroll County.

Dr. A. C. Watkins of Clinton, Miss., has accepted the call to Bastrop, La., and began work August 1. He was formerly a missionary in Mexico.

## TO THE MEMORY OF JOSIAH JORDAN.

It is with hesitation that I attempt a brief tribute to the memory of the sainted Josiah Jordan. Recognizing my inability to write a fitting tribute to so rare a life, I have waited until a worthier pen than mine should do so. As his pastor I feel that I would be false to a friend, untrue to a brother, and unworthy of the love he always showed me, were I not to the extent of my ability to express my appreciation of the sweetness, the gentleness, the purity of his life.

In my experience in the ministry, no man has ever come so close to me, in the short time I have known him. I would not write extravagantly or indulge in eulogistic language, as is too often the case when we place a tribute at the feet of some departed loved one. I wish to speak only the words of truth and soberness, and with this purpose in view, I shall endeavor in what follows to say less than might truthfully be said.

Bro. Jordan was a good citizen. He realized his obligations to his country. To him, citizenship was a sacred trust. The advancement of his party was not the first consideration, but the development of a Christian citizenship, the building of Christian character, the progress of all movements that looked to the betterment of the morals, the enlightenment of the ideals, the transfiguration of the vision of the coming generation. Young and old came to him for advice, which they always found wise and conservative. Far and wide the citizen Josiah Jordan was respected.

He was a good neighbor. The ideals he held up before others, he lived in the small routine of his daily life. Any kindness that he could do, any help he could render, any assistance he could offer, he seemed to view as more of a favor to himself than to the recipient, so keen was his delight in the bringing of good to others. The needy never appealed to him in vain. He kept a baptized pocketbook. No one in sorrow or distress failed to receive his sympathy. It was often that he was called upon, not only in the dying hour to bring comfort to the passing pilgrim, but after the flight of the spirit to officiate at the grave and bring the consolations of the gospel to the bereaved family and friends. Throughout the circle of his acquaintance the neighbor Jordan was loved.

He was a good church member. He gave willingly, liberally, freely, cheerfully, though not rich in this world's goods. His treasures were laid up above. Physical disability alone kept him from the house of God at the appointed hour for a business meeting or worship. More than once he told the writer that his first duty was to the kingdom, his first interest there, and that if his business interests were neglected, they had been placed in the hands of God. His counsel was wise, and sought by his brethren. He was always ready to lead in public prayer or give in his testimony for his Lord. Far and wide, saint and sinner, had confidence in Jordan the church member.

He was a true Christian. His faithfulness to his church was but one of the many evidences of his kinship to the God he loved and served. It was manifested also in the sweet simplicity of his life, the gentleness and humility of his spirit. The writer has never met a man more humble than Josiah Jordan, one with less egotism, so utterly unconscious of his real worth and value in the kingdom. Of course he knew he was a leader. He was not blind. He knew he was respected, his counsel sought. But it never occurred to him that there was any especial merit in himself. He often said, "I have taken hold because some one had to do so. Soon I shall be with you no more, and you, young men, must take up the work and push it on." He thought he was just one of those who had "taken hold." He was ignorant of the power of the grip, of the spiritual atmosphere that enveloped him as a garment, of the halo of glory that seemed to surround him as he talked earnestly of his Lord and Master and of heavenly things. He saw the defects of his nature, his imperfections and short-comings and his dependence was alone upon that Spirit who so graciously and effectively used him. Josiah Jordan the Christian won the reverence of those who knew him, even of those who, because of the dullness of their spiritual vision, could not see the secret of his power.

What he was to his pastor is known to but two save God—Bro. Jordan, in glory, and the writer, tolling on below without him, while his heart aches for the sweet companionship and brotherly sympathy of his now glorified friend and brother. What he was to his pastor he did not fully know while with him, but now he knows far, far better than the faltering tongue of the writer could tell that which was too deep for utterance.

Farewell, dear friend, dear brother, dear father, until I meet thee! May something of the gracious spirit fall on me that, surrendering my will entirely to my Master, as thou didst do, I may be used of him as sweetly, as graciously, as thou wast used, and then wilt thine earthly ministry be completed. Thank God for the sweet reunion on the other side. Brother, time is swiftly, speeding by. I shall meet thee there, and once again shall my hands clasp thine as in the days of our earthly pilgrimage. Until that day, again farewell!

STUART H. B. MAYES.

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